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SIGNS OF THE TIMES



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WHY YOU WILL WANT TO READ THE REST OF THIS SERIES



THIS issue of the SIGNS OF THE TIMES is the first in a series of four Special numbers. The other three will be dated November 16, 23, and 30, respectively. The general make-up of each will be similar to this, while the articles will grow more and more interesting and helpful. The titles of some of these are given below.

*Issue of
November 16*

CHRIST, OUR SAVIOUR

"CHRIST THE LAWGIVER AND LAWKEEPER"
"THE GIVER OF LIFE TO THE DYING AND DEAD"
"THE SIGN OF CREATIVE AND REDEEMING POWER"
"THE BLESSING OF ITS OBSERVANCE"
"HOW THIS SIGN HAS BEEN IGNORED"
"HOW THIS SIGN IS TO BE HONORED"

*Issue of
November 23*

CHRIST, OUR JUDGE

"WAS THE DEATH OF CHRIST NECESSARY?"
"AN OBJECT LESSON IN REDEMPTION"
"THE JUDGMENT IN TYPE AND ANTITYPE"
"THE HOUR OF HIS JUDGMENT IS COME"
"THE GREAT FINAL, FIERY TEST"

*Issue of
November 30*

CHRIST, THE RESTORER

"THE SICK WORLD — ITS COUNTERFEIT PANACEAS"
"THE ONLY REMEDY — ITS REJECTION"
"THE SIGN OF APOSTASY"
"GOD'S LAST GREAT INVITATION"

There will also be several short articles on present-day topics, original poems and additional instalments of the story, "Heber, the Firstborn." As you will notice, the nature of these articles is such that you will wish to read the whole series. If unable to secure them from the person from whom you received this number, please order direct from the publishers. The price will be twenty cents.



THE regular subscription price to THE SIGNS OF THE TIMES is \$1.50 a year, 75 cents for six months, or 40 cents for three months.

SIGNS OF THE TIMES

Mountain View, California

SIGNS OF THE TIMES

"But as we were allowed of God to be put in trust with the Gospel even so we speak; not as pleasing men, but God, which trieth our hearts."

Volume 30. Number 43.
For Terms, See Page 15.

MOUNTAIN VIEW, CALIFORNIA.

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THIS SAME JESUS.

BY MRS. E. G. WHITE.

CHRIST had sojourned in the world for thirty-three years; He had endured its scorn, insult, and mockery; He had been rejected and crucified. Now, when about to ascend to His Father's throne—as He reviews the ingratitude of the people He came to save—will He not withdraw His sympathy and love from them? Will not His affections be centered on that world where He is appreciated, and where sinless angels adore Him and wait to do His bidding?—No; His promise to those loved ones whom He leaves on earth is, "Lo, I am with you alway, even unto the end of the world."

With hands extended in blessing them, and as if in assurance of His protecting care, He slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction. As He passed upward, the awestruck disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory received Him out of their sight, and at the same moment there floated down to their charmed senses the sweetest and most joyous music from the angel choir.

While their gaze was still riveted upward, voices addressed them which sounded like the music which had just charmed them. They turned, and saw two beings in the form of men; yet their heavenly character was immediately discerned by the disciples, whom they addressed in comforting accents, saying, "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." These angels were of the company that had been waiting in a shining cloud to escort Jesus to His throne; and in sympathy and love for those whom the Saviour had left, they came to remove all uncertainty from their minds, and to give them the assurance that He would come to earth again.

The Welcome Home.

All Heaven was waiting to welcome the Saviour to the celestial courts. As He ascended He led the way, and the multitude of captives whom He had

raised from the dead at the time when He came forth from the tomb, followed Him. The heavenly host, with songs of joy and triumph, escorted Him upward. At the portals of the City of God an innumerable company of angels awaited His coming. As He approached the gates of the city, the angels who were escorting the Majesty of Heaven, in triumphant tones addressed the company at the portals: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in!"

gelic music. All the heavenly host surround their majestic Commander as He takes His position upon the throne of the Father.

With the deepest adoration and joy, the hosts of angels bow before Him, while the glad shout rings through the courts of heaven, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Songs of triumph mingle with music from angelic harps, till heaven seems to overflow

with delightful harmony and inconceivable joy and praise. The Son of God has triumphed over the prince of darkness, and conquered death and the grave. Heaven rings with voices in lofty strains proclaiming, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

He is seated by the side of His Father on His throne. He presents the captives He has rescued from the bonds of death, at the price of His own life. His hands place immortal crowns upon their brows; for they are the representatives and samples of those who shall be redeemed by the blood of Christ, from all nations, tongues, and people, and come forth from the dead, when He shall call the just from their graves at His second coming. Then shall they see the marks of Calvary in the glorified body of the Son of God. Their greatest joy will be found in the presence of Him who sitteth on the throne; and the enraptured saints will exclaim, "My Beloved is mine, and I am His! He is the Chiefest among ten thousand, and altogether lovely!"

The "Same Jesus."

The most precious fact to the disciples in the ascension of Jesus was that He went from them into heaven in the tangible form of the divine

Teacher. The very same Jesus who had walked, and talked, and prayed with them, who had broken bread with them, who had been with them in their boats on the lake, who had sought retirement with them in the groves, and who had that very day toiled with them up the steep ascent of Olivet, had ascended to heaven in the form of humanity. And the heavenly messengers had assured them that the very same Jesus whom they had seen go up into heaven, should come again in like manner as He had ascended. This assurance has ever been, and will be to the end, the hope and joy of all true lovers of Christ.

THE COMING CHRIST



BY MRS. L. D. AVERY-STUTTLE.

I have climbed the hoary mountains where the rocks are rough and steep,
And watched the blazing sun arise from out the shadows deep,
And seen the twinkling stars go out like candles in the sky,
And heard the heralds of the morn proclaim that day was nigh.

E'en thus I've watched the dawning day that hasteth on apace,
And marked the fleeing shadows gray that hide Immanuel's face;
I've heard the waking nations as they hasten to the fray—
The mighty hosts preparing for Armageddon's day.

O hast thou heard the baying of the angry dogs of war,
And seen the gory banners on the battlements afar?
Ah! soon the wailing tribes of earth shall feel the chastening rod,
And see the blazing glory of the chariots of God.

I have heard the invitation to the coming marriage feast,
And seen the Bridegroom's chariot car light up the red'ning east;
Ho! watchmen true on Zion's walls, shout ye aloud and sing!
"Lo, this is He for whom we wait,—Immanuel our King!"

I'm weary of the conflict and the bitter strife of sin,
And sigh for that eternal day which Christ shall usher in.
But when my heart is saddest, I will not weep, but sing,—
"He's coming soon to save me,—Immanuel my King"



The waiting angels at the gates of the city inquire in rapturous strains, "Who is this King of glory?" The escorting angels joyously reply in songs of triumph: "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Again the waiting angels ask, "Who is this King of glory?" and the escorting angels respond in melodious strains: "The Lord of hosts, He is the King of glory." Then the portals of the City of God are widely opened, and the heavenly train pass in amid a burst of an-

ARE THE SCRIPTURES INSPIRED?

BY FRANCIS M. WILCOX.

THE question as to the precise position to be accorded the Scriptures in the literature of the world, and in the realm of Christian faith, has been a vexed problem, to a greater or less degree, in all ages of the Christian era. Nor is the question at the present time one in which there is concurrent agreement of opinion and judgment, even among the Christian students of the church. Positions which a decade ago were regarded as impregnable are now assailed as ingenious fabrications, designed to deceive the unwary and unsuspecting devotee of scriptural inspiration. While the claims of archeological research would tend to strengthen primitive faith in the sacred Scriptures, the higher criticism of the present century demands a revision of old beliefs and fixed notions regarding at least a portion of the Sacred Writings. There are not a few, however, whose faith still holds the Bible to be the Word of God.

In this connection, the following remarks by Prof. J. H. Murphy, in the introduction to his commentary on the book of Genesis, is to the point: "If the Scriptures are not the Word of God, then the writers of these Scriptures, who directly and indirectly affirm their divine origin, are false witnesses; and if they have proved unworthy of credit in this fundamental point, they can be of no authority on other equally important matters. But neither before examination, nor after an examination of eighteen centuries, have we the slightest reason for doubting the veracity of these men, and their unanimous evidence is in favor of the divine authorship of the Bible. All that we have learned of the contents of these books accords with their claim to be the Word of God. The constant harmony of their statements, when fairly interpreted with one another, with general history and with physical and metaphysical truth, affords an incontestable proof of their divine origin. The statements of other early writers, have invariably come into conflict with historical or scientific truth.

"But still further, these books communicate to us matters concerning God, the origin and the future destiny of man, which are of vital importance in themselves, and yet are absolutely beyond the reach of human intuition, observation, or deduction. It is impossible, therefore, for mere human beings, apart from divine instruction and authority, to attest these things at all. Hence, these books, if they were not traceable ultimately to a Divine Author, would absolutely fail us in the very points that are essential to be known, namely, the origin of our being, the relation in which we stand to God, and the way to eternal happiness, on which neither science nor history affords us any light. But they yield a clear, definite, and consistent light and help, meeting the very askings and longings of our souls on these momentous topics. The wonderful way in which they convince the reason, probe the conscience, and apply a healing balm to the wounded spirit, is in itself an independent attestation to their divine origin."

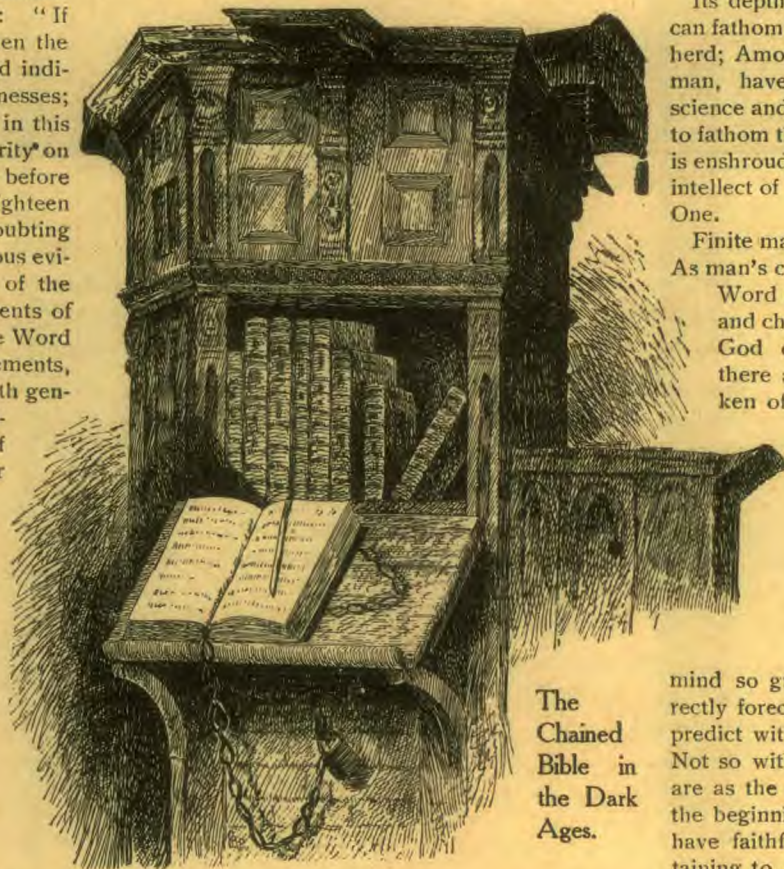
I. Simple Evidences of Inspiration.

That the Bible bears the stamp of High Divinity, its study will demonstrate. It possesses many characteristics which serve to point to an authorship higher than man. Evidences both external and internal show that "He who spake as never man spake" has traced in the Holy Scriptures His own divine will concerning the children of men. Viewing the Bible as we would any other book, merely as a contribution to the literature of the world, I am impressed with many features it possesses that are to be found in no other production. For convenience

these characteristics may be enumerated in the following order:

1. The Unity of the Scriptures.

There is no discord nor dissonance in their utterances. In the sixty-six great divisions of the Bible, not one of its writers utters sentiments contrary to the teachings of his fellows. Some are historical in their work, others exegetical, and still others deal with futurity. In the work of all, many great questions of philosophy and morals are considered; but all of these principles, these utterances of many minds, form a beautiful and harmonious whole. This is all the more remarkable when we come to consider that these writers lived in different ages, in separated countries, and under greatly varying conditions so far as their civil, social, and religious environments were concerned. The fact that men scattered all along the stream of time from Moses, the writer of the Pentateuch, to John, who penned the Revelation, a period of about 1,600 years, should



The Chained Bible in the Dark Ages.

write on such a variety of topics, preserving in all of their work such unity of sentiment and teaching, shows that One Master Mind directed the utterances. The unity of the Word points to God as its author.

2. Its Simplicity and Sublimity.

The loftiest ideas are expressed in the simplest terms; the grandest truths are told with a simple directness that appeals to the heart of either child or sage; the lives of its characters are described without false coloring or prejudice. It has truly been said that the two sublimest utterances ever expressed are the words found in the first chapter of Genesis, "And God said, Let there be light; and there was light," and the prayer of our Saviour on Calvary's cross, "Father, forgive them; for they know not what they do." The style employed throughout is worthy of a divine being. In it there is no cheapness. The language is simple and free from affectation. A simple, positive directness permeates the Word which leads the thoughts of the reader to the Divine Being instead of to fallible man.

3. Its Adaptability.

Altho written in part more than three thousand

years ago, it is as applicable to the present inhabitants of the earth as when first bestowed upon man as a heritage. It is adapted to all ages, to all conditions of society, to all nationalities, to high and low, to rich and poor, to learned and illiterate, all of every nation under heaven may find instruction precisely suited to their needs.

4. Its Impartiality.

It has among men no heroes, nor heroines, whose misdeeds are glossed over. The sins of the noblest and the best are pointed out. Unlike profane history, its writers exhibit no national prejudices. The sins of David, the king of Israel, are revealed and rebuked. The faltering weakness of the wise man is faithfully portrayed. The sin of the one who talked with God face to face, as friend talks with friend, is not passed by in silence. In its impartial, but faithful record, it stands without a peer in all the literature of the ages.

5. Its Mysteries.

Its depths are unsearchable; no amount of study can fathom its broadest meaning. David, the shepherd; Amos, the herdsman; and Peter, the fisherman, have written truths so wonderful that the science and wisdom of all the ages have been unable to fathom their full significance. In these mysteries is enshrouded Divinity. They reveal not the feeble intellect of man, but the mind of the great Infinite One.

Finite man can not fathom the wisdom of Infinity. As man's character is expressed in his word, so the Word of God is but an expression of His mind and character; hence the fact that the Word of God can not be fully understood, and that there are mysteries in that Word beyond the ken of human understanding, are evidences, rather than otherwise, of the divine authorship of the Scriptures of truth.

Closely akin to the mysteries of the Bible are—

6. Its Predictions.

The prophecies of the Scriptures stand as unimpeachable evidence of its Heaven-born origin. No man, or any company of men had ever mind so great, or perception so clear, as to correctly forecast the future. None living to-day can predict with certainty the events of the morrow. Not so with God. To Him the past and the future are as the present. He can declare the end from the beginning. Prophecies pertaining to the past have faithfully met their fulfilment; prophecy pertaining to present events is turning to history to-day. God only could look down the stream of time and predict with exactitude the rise and fall of nations, and the important changes in the history of the race, such as are brought to view in the Sacred Writings.

7. Its Endurance.

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever." God, the Author of the Word, has put within it His own enduring nature. For ages it has stood the assault of bigoted fanatic and infidel zealot, but still it lives. Rome burned it; France crushed it in the dust; but the Word of God's witness arose, as it were, from its own ashes, to wield a more mighty influence than ever before. In it is the power of Infinity, and that power exists as long as eternity.

II. Internal Evidences.

After this external view of the Bible as a literary production, we come now to consider what the Bible says of itself. Do the Scriptures claim for them-

selves an authority higher than that of man? Says the great apostle to the Gentiles:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

Reference is here had to the Old Testament writings, as when Paul penned these words, the New Testament canon was not compiled. None of the prophets are excluded; all that was embraced in the Scripture up to that time is declared to be inspired—"God-breathed." The apostle Peter emphasizes this point. In speaking of the salvation that comes to us through our Lord and Saviour, he tells us:

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

Here is revealed the manner in which the Scriptures were given. The Spirit of Christ in the prophets testified through them. Then it was not David alone who spake, not Isaiah, not Daniel, but Christ speaking through them. Nor was it the instrument through which the message came that was inspired; it was the message itself. Indeed, as proved in the above scripture, the prophets oftentimes failed to understand their own prophecies, and with others, had to search what God had revealed through them, to find that salvation of which they prophesied. The Spirit carried them out of themselves and beyond their own finite understanding. The prophets prophesied not at will. The Spirit of Christ was not theirs to use at pleasure. Simon Magus thus sought to use the Spirit's power, but suffered rebuke for his blasphemous audacity. See Acts 8:9-24. Again the apostle Peter says:

"Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20, 21.

If the prophecy came not by the will of the prophets, but they spake only as they were moved by the Holy Spirit, then it was not they that spake, but the Spirit of Christ speaking through them. They might be sinful men, and the circumstances under which they labored might be most forbidding, but that did not invalidate their message. It makes the rarest pearls none the less precious if they are encased in worthless caskets; so with God's message; it has been given through instruments of clay, but the message is of God, however frail may be the instrument. See 2 Cor. 4:7.

The New Testament Scriptures.

The same general principles adduced for the Old Testament Scriptures apply with equal force to the New. It is safe to conclude that the same Spirit of Christ which was with His prophets would likewise direct His apostles, and that if God directed in the prophecies pertaining to Christ's mission, He would likewise guide in the writing of the history of His Son's earthly work. The truthfulness of the Gospel record is attested by the concurrent and harmonious agreement of the four evangelists, who wrote at different times and from different points of view, and probably without reference to each other's work. In many respects the Revelation is so nearly parallel with Daniel that to believe the one must be to accept the other.

Paul wrote the larger part of the epistles, and of him Peter says he wrote "according to the wisdom given unto him," and classes his epistles with the "other Scriptures." 2 Peter 3:15, 16. And of his own epistles the apostle Paul says, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2:13. Then, as we turn to the Sacred Book of God, we do not read merely the words of Paul, or Peter, or Samuel, or any of the prophets; we read the word of the Lord through them. Each in the giving of his message could truly say, as did David, "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam 23:2. No, it is not David that has spoken, but, as Peter declares in Acts 1:16, they are the words "which the Holy Ghost by the mouth of David spake."

The Word of the Most High.

Luke wrote the history of Christ's ministry and the chief events connected with the work of the apostles and the early church. Daniel, in prophetic vision, saw the rise and fall of nations, and recorded many years before their occurrence the events to transpire. Was the prophecy more inspired than the history? In other words, are there degrees in inspiration? I can not concede an affirmative answer; for I conceive as great a necessity of divine guidance in leading the one to write a correct history, recording the essential and omitting the non-essential happenings, as had the other in predicting future events. Absolute infallibility and perfection would require the direction of the Divine Spirit in the one as well as in the other.

While we may not be able to explain the precise mode of inspiration, we can not doubt its possibility. God, in His Word, has revealed to man His own divine will. May we take that Word as the man of our counsel, the lamp to our feet, and the light to our path. By so doing, we shall not stumble in darkness, but shall walk in the light of life.

WHAT NOTED MEN SAY.

MOST wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on time,
And on its dark and troubled billows still,
As generation drifting swiftly by
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The everlasting hills, pointed the sinner's eye.
—Pollok.

SAD error this to take
The light of nature, rather than the light
Of Revelation for a guide. As well
Prefer the borrowed light of earth's pale moon
To the effulgence of the noonday sun.
—Bates.

THE rhetorical and poetical beauties of Scripture are merely incidental. Its authors wrote not for glory nor display, not to astonish nor amaze their brethren, but to instruct them and to make them better. They wrote for God's glory, not their own; they wrote for the world's advantage, not to aggrandize themselves. Demosthenes composed his splendid oration in order to win the crown of eloquence; and the most elaborate efforts of ancient oratory—the panegyric to which Socrates devoted fifteen years—was just an essay-written prize. How different the circumstances in which the speech on Mars' Hill was spoken, and the farewell sermon in the upper chamber at Troas. Herodotus and Thucydides composed their histories with a view to popular applause; and Pindar's fiery pulse beat faster in view of the great Olympic gathering and the praises of assembled Greece. How opposite the circumstances in which the seer of Horeb penned his faithful story, and Isaiah and Jeremiah poured forth the fearless denunciations of popular sins. The most superb of modern historians confesses the flutter which he felt when the last line of his task was written, and he thought that perhaps his fame was established. A more important history concludes: "These things were written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

THE Bible is itself a standing and an astonishing miracle. Written fragment by fragment, throughout the course of fifteen centuries, under different states of society and in different languages, by persons of the most opposite tempers, talents, and conditions, learned and unlearned, prince and peasant, lord and peer; cast into every form of instructive composition and good writing,—history, prophecy, poetry, allegory, emblematic representation, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer; in short, all rational shapes of human discourse, and treating, moreover, on subjects not obvious, but most difficult; its authors are not to be found, like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.—Professor Maclayan.

I HAVE for many years made it a practise to read through the Bible once a year. My custom is to read four or five chapters every morning after rising from my bed. It employs about an hour of my time, and seems to be the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history, to morality, it is an invaluable and inexhaustible mine of knowledge and virtue.—John Quincy Adams.

FROM the time that at my mother's feet, or at my father's knee, I first learned to lisp verses from the Sacred Writings, they have been my daily study and vigilant contemplation. If there is anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures.—Daniel Webster.

WHEN I commenced my duties as professor of theology, I feared that the frequency with which I should have to pass over the same portions of Scripture would abate the interest in my own mind in reading them. But after more than fifty years of study it is my experience that with every class my interest increases.—Prof. Leonard Woods.

I MUST confess to you that the majesty of the Scriptures astonishes me; the holiness of the evangelists speaks to my heart, and has such strong and striking characters of truth, and is, moreover, so perfectly inimitable, that if it had been the invention of men, the inventors would have been the greatest of heroes.—Rousseau.

I CAN easily conceive why the Bible was one of the four volumes which always lay on Byron's table; and it would be easy to fill a lecture with the testimonies, written or unwritten, which painters, sculptors, orators, and poets, have rendered to the most thought-suggesting Book in the world.—Hamilton.

I WILL hazard the assertion that no man ever did, or ever will, become truly eloquent, without becoming a constant reader of the Bible, and an admirer of the purity and sublimity of its language.—Fisher Ames.

NO WRITERS from the invention of letters to the present time, are equal to the penmen of the Old and New Testaments in true excellence, utility, and dignity.—Dr. David Hartley.

THERE are no songs comparable with the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach.—Milton.

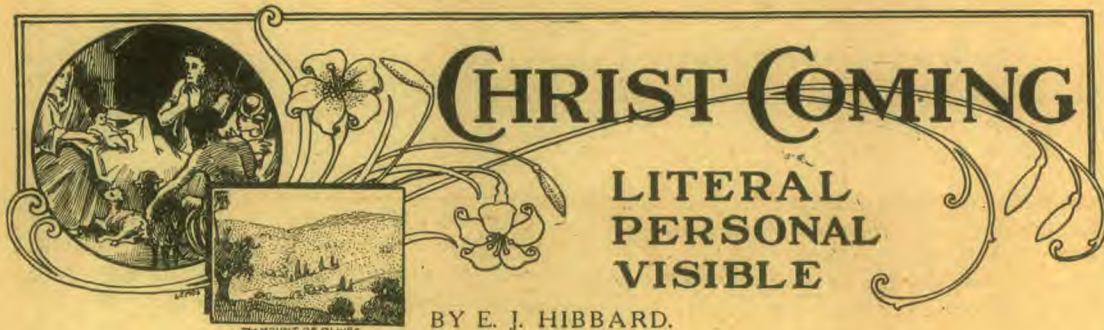
THERE is no book like the Bible for excellent learning, wisdom, and use.—Sir Matthew Hale.

WE account the Scriptures of God to be the most sublime philosophy.—Sir Isaac Newton.

THE GREAT QUESTION.

THE great question at issue between popery and Protestantism is this: Is the Bible only to be received as the rule of faith, or the Bible and tradition together? Is no doctrine to be received as matter of faith unless it is found in the Bible? or may a doctrine be received upon the mere authority of tradition, when it is confessedly not to be found in the Sacred Scriptures?

The whole Christian world, both nominal and real, are divided by this question into two great divisions; the consistent and true-hearted Protestant, standing upon this rock, "The Bible and the Bible only," can admit no doctrine upon the authority of tradition; the papist and the Puseyite place tradition side by side with the Bible, and listen to its dictates with a reverence equal to, or even greater than, that which they pay to the Sacred Scriptures themselves; and he who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing, steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority.—Dowling, "History Romanism," Book 2, chapter 1, section 4.



BY E. J. HIBBARD.

IN addition to the *fact*, is it of any importance that we understand the *manner* of Christ's return?

Men may answer, No; but celestial beings, both the good and the bad, are aware that great results hang upon this issue.

There Will Be Deceptions.

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. *Behold I have told you before.* Wherefore if they shall say unto you, Behold, He is in the desert, go not forth; behold, He is in the secret chamber; believe it not. *For 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: 23-27.

Evidently, then, the Master would not have warned us against these deceptions, nor would the arch deceiver take the pains to bring them about, unless *by* these deceits some might be endangered. In fact, in this connection it appears that Satan will enact his delusive masterpiece, "insomuch that if it were possible, they shall deceive the very elect." And further, the *teaching* that Christ will come in some other way than the one He has specified, will be followed by the actual appearing of false christs: "Behold, He is in the desert!" "Behold, He is in the secret chambers!" Present tense.

So a false teaching in reference to the manner of His return will be followed by attempted demonstration of that event. Logically it must terminate in the appearing of Satan himself, counterfeiting so far as lieth in his hellish power the glorious appearing of our Saviour, Jesus Christ. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." 2 Cor. 11:14, 15. Here is a foundation for all the false prophets and false christs, both human and Satanic.

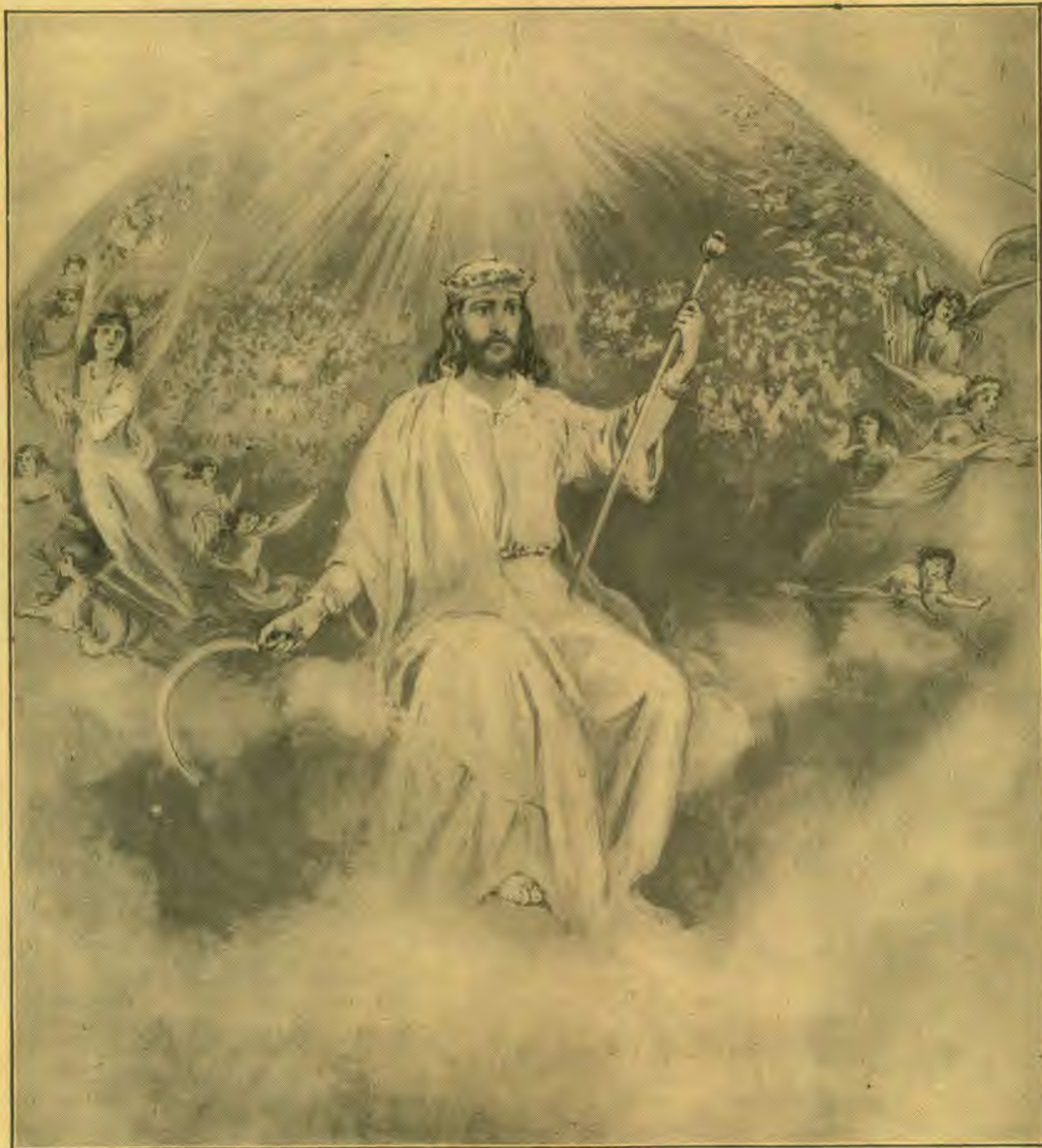
And mark the fact that such deceivers will not be tame and powerless. They "shall show great signs and wonders."

But the counterfeit will be on earth and local, while the genuine will flood the heavens and be simultaneously world-wide. "As the lightning com-

eth out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be."

A Personal Appearing.

Standing for the last time in the midst of His little flock on the crest of the Mount of Olives, He gave them a final commission. "And when he had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight. And 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 1:9-11.



"And All the Holy Angels with Him."

Visible to All.

In His ascent, a cloud received Him out of their sight. And "Behold, He *cometh* with clouds, and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen." Rev. 1:7.

It is a fallacy, and a fatal one too, to suppose that this glorious event will take place in a corner. It is vain to suppose He will be seen only by "the saints;" that it will be over with as quickly as the lightning's flash; that the saints will be secretly

caught up to meet Him, leaving the wicked of earth, with a blink and a stare, to wonder what has become of them. "Every eye shall see him." "All kindreds of the earth shall wail because of Him." They that pierced Him will awake from their tombs to behold His glory. Awful day for the ungodly! Glorious day for the redeemed!

Overwhelming Glory.

"He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9:26. "All the holy angels" will attend Him. Matt. 25: 31. "A fire shall devour before Him, and it shall be very tempestuous round about Him." Ps. 50:3.

"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire." 2 Thess. 1:7, 8.

At the touch of His glory, the atmospheric heavens depart "as a scroll when it is rolled together." Rev. 6:14-17.

Appalling are the scenes which accompany our returning Lord. When expiring on Calvary, He cried, "It is finished." John 19:30. "And the earth did quake and the rocks rent." Matt. 27:51.

But what shall occur when "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God"? Joel says both "the heavens and the earth shall

shake." At Mount Sinai His voice shook the earth. "But now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain." Heb. 12:26, 27.

In that shaking "the cities of the nations" fell. Rev. 16:19. Even "all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jer. 4:26. "And every island fled away, and the mountains were not found." Rev. 16:20.

All who have been deceived by false christs, and have been lured after them into the deserts and the secret chambers, even *they* will recognize the genuine when it comes. But it will then be too late. "Behold," said Jesus, "I have told you before."

In sharp contrast with such, will be those who believe Him *now*, before it comes to pass. *Knowing the manner of His coming*, they will have rejected all pretenders, tho the world has gone after them. But when the Genuine shall appear, they will say, "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." When the "heavens and the earth shall shake," "the Lord will be the hope of His people." Joel 3:16. When everything is "shaken which can be shaken," they will remain unmoved. Heb. 12:28. "Therefore will not we fear, tho the earth be removed, and tho the mountains be carried into the midst of the sea." Ps. 46:2.

(Continued on page 14.)

WITNESSES IN THE HEAVENS.

BY RODERICK S. OWEN.



"Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24 : 34.

THUS spake Jesus to His disciples, sitting upon the Mount of Olives with Jerusalem at His feet.

What generation shall not pass until what things are fulfilled?

This was in reply to a question by His disciples as



to when Jerusalem would be destroyed, but they also asked, "What shall be the sign of Thy coming, and of the end of the world?"

In His reply, He gave them a series of events which covered the time from the destruction of Jerusalem to His second coming.

A Time of Tribulation.

The first event which would seriously affect the people of God after the destruction of Jerusalem was to be a time of tribulation such as never was since the beginning of the world, no, nor never should be, but for the elect's sake those days were to be shortened. Daniel also foretold this tribulation (chapter 7 : 23-25), where, under the symbol of a little horn, a blasphemous, persecuting power is represented as making war with the saints, and prevailing against them; and they are delivered into his hands for a time, times, and the dividing of times, or three and one-half years, or 1,260 prophetic days, or 1,260 years of literal time.

In speaking of this time of tribulation again (Dan. 11 : 33-35), the prophet says that in the midst of it the people of God would receive a little help, or, as the Saviour said, the tribulation should be shortened; in other words, the help which was to come to God's people would check and finally stop the persecution before the 1,260 years should end.

In Matt. 24 : 29, Jesus says: "Immediately after the tribulation [or, as Mark expresses it, "But *in* those days, *after* that tribulation"], shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; 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. And He shall send His angels, and they shall gather together His elect from the four winds, from one end of heaven to the other."

Where do we stand in this series of events, and what may we next expect?

The Testimony of Sun and Moon.

Let us see. In A.D. 70 Jerusalem was destroyed. This was followed by intermittent persecution of God's people until the establishment of the Papacy in the year 538, when the days of tribulation really began, and the little horn of Daniel 7 began its 1,260 years of war against the saints; and it prevailed against them until the sixteenth century, when the

Reformation brought help to them. This help stayed the power of the Papacy so that by A.D. 1776-79 open persecution entirely ceased, thus leaving a period of more than twenty years of the 1,260 as the shortening of the tribulation. Immediately after the tribulation ceased, or in the year 1780, the first great sign of His coming mentioned by the Saviour was given, and in that land to which His people had fled to free themselves from the persecutions of the Old World, the sun and moon were darkened.

About nine o'clock in the morning, in New England, it began to grow dark. All nature was clothed as with a mantle of deepest twilight. Birds and beasts sought shelter as for the night, and the sun became black as sackcloth of hair. In the night following, the full moon appeared like a ball of blood, and did not give her light, so that May 19, 1780, has been set down in history as "The Dark Day."

We know this to be a great sign of the coming of the Lord because it meets the description given, and came exactly at the time foretold, *to wit*, "in the days," and immediately *after* the tribulation.

In A.D. 1798 we reach the end of the 1,260 years, and we find the power and influence of the Papacy so weakened that Berthier, a French general, enters Rome, and takes the pope captive, thus inflicting a deadly wound upon that power.

The Witness of the Stars.

Passing on to the night of Nov. 13, 1833, and the people are startled by a light streaming in at the windows, almost as the day. Rushing to the doors to see the cause, the exclamation bursts from many



As He Ascended to Heaven.

lips, "The stars are falling! The stars are falling!" Starting from one point in the heavens, the meteors fell violently in all directions toward the earth in an appalling shower.

Those who witnessed it not only felt impressed that it was a sign of the day of God, but said that it could not be better described than by using the words of Rev. 6 : 13, "And 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."



The next event in the series is the shaking of the powers of the heavens. This is described in Rev. 6 : 14 as the departing of the heavens as a scroll when it is rolled together. Isa. 34 : 4 reads: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as a leaf falleth off from the vine, and as a falling fig from the fig tree."

This, all can see, is not a sign of His coming, but an attendant circumstance. There is seen the sign of the Son of Man in heaven—not a sign of His coming, but the sign of His presence. When this sign is seen all recognize that He is there, and all the tribes of the earth mourn as they see Him coming in the clouds of heaven with power and great glory.

While the tribes of the earth mourn, the saints will hail Him with joy, as they exclaim, "Lo, this is our God; we have waited for Him, and He will save us." And Jesus sends the angels, and the saints are caught up in the clouds to meet the Lord in the air, and so to be ever with the Lord. O, glorious consummation to the people of God!

Learn the Parable.

But where do we stand in this series of events of to-day?—The sun has been darkened, the moon has refused to give her light; the stars have fallen from heaven. The last sign spoken of by the Saviour has been given, the next to follow is the departing of the heavens and the coming of the Lord.

Can we tell anything about how near the great event is?—The Saviour continued His instruction by saying, "Now learn the parable of the fig tree."

When, and by whom is this parable to be learned?—Certainly when these signs are seen, and by those who see them.

What is the parable?—"When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye see all these things, know that it is near, even at the doors."

(Continued on page 14.)



WHAT THE WATCHMAN SAW.

BY B. FRANKLIN RICHARDS.



"Go, set a watchman, let him declare what he seeth."
Isa. 21:6.

STRANGE things are happening in these days, and so vastly different from anything that ever occurred, that more than a passing notice must be taken of them.

A Diseased Earth.

There will come a time in the history of this world, before it reaches the end when mourning will be widespread and the people shall pine away, as saith the prophet: "Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away." Have we reached that time? Does the land mourn? Ask the farmer, orchardist, vine-dresser, or florist, if they can depend on the ground with the same degree of certainty of harvesting a bountiful crop as they did ten or twenty years ago. Farmers tell us they give closer attention to the soil than ever, but it is incapable of producing as formerly. It is losing its strength, becoming old and worn out. The orchardist sprays his trees several times each year, whitewashes the trunks as a preventive, then ties a collar of cloth around each, trying in this way to prevent the enemies of the fruit from reaching it; yet with all these precautionary measures the codlin moth, or the horned caterpillar, or the canker-worm are encroaching upon him with alarming rapidity. He is frightened over the situation, for he is not blind to the fact that his orchard is sick, without any prospect of recovery.

A Sickly Humanity.

"Every one that dwelleth therein shall languish," reads the above text. This refers to the human family. To languish, "to become weak, feeble, weary; to droop." Is the human race in this condition? If they were not, what would two-thirds of the physicians, druggists, and dentists do? If the people were not more sickly now than fifty years ago it would not be necessary to graduate about six thousand doctors each year in America, or to carry tons in weight of patent medicines in our drug stores in order to meet the growing demand for "cure-alls" by those who are sick? If we were not languishing, what would be the object of manufacturing "aids to digestion" of varieties reaching into hundreds? Why have so many tonics for liver and stomach? Why so many stimulants, —whiskies, wines, beers, etc.? Why so many narcotics, —opium, morphine, cocaine? Why so many germicides?

Do the germs prey on the human family now more than formerly? In the beginning the Creator gave man "dominion" (power) over everything, (Gen. 1:28), but now trainloads of germicides, both in powder and liquid form, are made to destroy the germs that would kill the people. If we are not coming to the end of the race, why do we see so many specialists in every city who give attention only to diseases of women, or of children, or of the eye, or of the nose and throat, or chest, or some other part of the human anatomy?

Dental Difficulties.

Look for a moment into the mouths of the people. Do you see that shining gold? Well, it requires from five to eight tons yearly of this costly metal to fill the cavities in the teeth of the people in America. Twenty-five thousand registered dentists in the United States are kept busy preserving sound teeth, filling those worth saving, and extracting millions that are already beyond repair, and replacing them with sound artificial ones. A hundred years ago doctors and barbers attended to this work, but the rapid decline in this portion of the human organism be-

came so apparent that a more perfect preparation for its treatment was demanded, so the profession of Dentistry came in. Now we have buildings in the cities five to seven stories high, containing hundreds of offices, and each office is occupied by a dentist. Other buildings, equally large, are filled with doctors only, notwithstanding the signs of the doctor or dentist are displayed throughout the city in close proximity to each other. Was it so as late as fifty years ago?

The Health Question.

Another question: Is it more difficult to keep in good health now than formerly? Notwithstanding the plentifulness of "pure foods," "health foods," and other helps, and the multiplicity of books ably instructing "how to live," still we are going down, with the end almost in sight.

Given to Pleasure.

As the watchman looks he beholds new playhouses just completed, others being built, even store buildings converted into places of amusement, and he sees the people flocking to them, often with even standing-room at a premium. But the large and costly churches have many empty seats. So the increase of pleasure-seeking and the decrease of reverence for God are two noticeable features among the people to-day. Now the Lord says that this condition will be characteristic of the time of the end. "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God." 2 Tim. 3:2-5. Now bear in mind the people referred to are church-members, "having a form of godliness," and should have greater love for God than for pleasure. We would expect them to be reverent and ready to acknowledge God's power as manifested in His universe and in the salvation of sinful men, but we are told that in the last days they will be "denying the power." Consequently, if these be the last days, we may look for a teaching to be spreading among church-members, as well as in the world, which shall question whether after all the worlds and man are really God's handiwork, and whether there is any need of the saving power of His Gospel. How does Evolution fulfil the specifications of the prophecy, having for its fundamental principle the theory that both the world and man developed by the agency of natural laws, unaided by God? And was there ever a greater denial of the necessity for the Gospel's power to save than is being made all over the "Christian" world by the "New Thought" doctrine, which declares man has only to *will* strongly enough in order to accomplish anything he chooses? God's messages always correct errors prevalent at the time they are to be given. Then we would expect the message for the last days to be one emphasizing the creatorship of the Lord. In the first part of the final message to the world we read (Rev. 14:7): "and worship Him that made heaven, and earth, and the sea, and the fountains of waters." And this message has been before the people for nearly threescore years.

"Prepare War."

In the "time of the end" great preparations for war will be made. "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong." Joel 3:9, 10. Have the nations made any preparations for war? Let the millions upon millions of dollars which have been spent in making ships of war and destructive weapons answer? And have all the nations gone into this sort of thing? Have the kings of the earth and the whole world prepared for war?—Indeed they

have. Please read Rev. 16:13, 14. May the God of heaven help you, dear reader, to see that the gathering of the nations and the great expenditure of fortunes in navies and armies are signs of the awful approaching storm that will culminate in the "battle of that great day of God Almighty."

Heaping Up Riches.

Before the second coming of Christ men will accumulate vast fortunes. They will not get them honestly; and, as a result, the relations between capital and labor will be greatly strained. The laborer will continue to be robbed, and will, in consequence, grow poorer and more dissatisfied as he beholds the inequality. The rich will continue to plunder till patience ceases to be a virtue and the storm of wrath breaks upon them. Read the message to the rich: "Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:1-3. Have we rich men now? The watchman surveys the field, and he discovers men with fortunes ranging from \$1,000,000 to almost \$1,000,000,000. These men combine with each other and form trusts that control and fix the price of nearly every commodity on the earth. So completely have the few rich men everything in their power that prices rise or fall apparently at their will. The Lord saw this state of affairs and knew it would cause hardship and untold trouble, with suffering and perplexity; so He said, using for illustration the farmer who patiently waits for his crops to mature: "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:7, 8. This will put an end to all selfishness, greed, and inequality.

For lack of space we can not speak of the many boycotts that have and are taking place, simply educating the people to participate in the cruel and heartless boycott that will be inaugurated just before the coming of Christ. See Rev. 13:17. Neither have we space to tell of the alarming increase of cancer, insanity, and tuberculosis in the human family, all of which show with unmistakable evidence that this present human life is about to close.

"The watchman said, The morning cometh, and also the night."

CHRIST IS COMING AGAIN.

THOSE who know Him now by His character, His Word, His Spirit, will long to see "the Lord Himself." To them He will "not be a stranger." We desire the personal presence of those whom we truly love. We may be comforted by their words, encouraged by their example, and rejoice, as with Jesus, in the power of the endless life given us, but all these things will intensify the desire, deepen the longing, quicken the hope, of beholding Him as He is, the Son of God, the Son of Man—our Lord, yet our Brother.

The child of God can not separate our love for Him from our love for His personal presence. To know Him there is gladness of heart which mortal tongue can not express; to see Him, then, will be joy unutterable, even to tongue of immortals. It is home, glad, joyous home, forever. All trials are past, all tears forever wiped away, all sin forever banished, all strife ceased; death is no more. "Even so, come, Lord Jesus."

"Tis but a little while and He shall come again
Who died that we might live, who lives that we may with
Him reign;
Then, O my Lord, prepare my soul for that glad day;
O, wash me in Thy precious blood, and take my sins away!
—Horatius Bonar.

THE CULMINATION OF PROPHECY.

BY WILLIAM N. GLENN.

THAT the coming of our Lord in glory is near, is manifest in fulfilled and fulfilling prophecy. And this is especially true in the culmination or closing of the prominent lines of prophecy, which were given centuries ago for the very purpose that those who should observe the progress of events might discern the signs of the times, and be ready for the great event to which they pointed.

In the Book of Daniel.

In Daniel 2 we have, in the prophecy of the great image shown to Nebuchadnezzar in a dream, the advance history of the world from that time to the establishment of the kingdom of Christ in the earth. In the four sections of the image were the representations of four universal kingdoms, beginning with Babylon. These were to be the only kingdoms of such extent until the eternal kingdom should be ushered in and fill the whole earth. The prophecy has been fulfilled in the rise and fall of Babylon, Medo-Persia, Grecia, and Rome. The territory of the Roman Empire is now in the divided state indicated by the iron and clay of the feet and toes. The only unfulfilled part of the prophecy is that the God of heaven will set up a kingdom which will fill the whole earth, and will stand forever.

In the seventh chapter of Daniel the same ground is covered by another line of prophecy, the difference being that the characteristics of these four great kingdoms are given by symbolic beasts. As the four universal kingdoms before mentioned are the only ones the world has known, the fourth must be Rome. The last phase of this empire was the domination of the Papacy, symbolized by the little horn, of which the prophecy says, "He shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time." All of this is in the past, and the next view the prophecy opens is of the judgment, and the everlasting kingdom.

We have this history line upon line, that it may be deeply impressed upon our minds. In the eighth and ninth chapters the story is repeated with further variation. The prophecy is given just as Babylon is passing away and Medo-Persia comes into actual view, and for this reason Babylon is omitted. Medo-Persia and Greece are specifically named in their order; therefore the succeeding one is Rome, as Rome followed Greece in history. The description also fits Rome, and fits no other; for "he"—the "king of fierce countenance"—"shall stand up against the Prince of princes." But, as in the case of the great image, "he shall be broken without hand."

This prophecy also shows a definite time that ended in 1844, at the close of which would begin the investigative judgment.

The eleventh chapter of Daniel is a prophecy beginning in the time of the Persian dominion and reaching to the time when Michael shall stand up (chapter 12:1). Events which have transpired during the past century, up to the present time, are described in this prophecy as pertaining to "the time of the end."

Predictions of Our Lord.

In Matthew 24, in Mark 13, in Luke 21, our Lord has set forth what should come to pass, covering the

time from the destruction of Jerusalem to the second advent. Certain signs in the heavens were given to indicate the approach of the end. All but one of these are in the past, and "this generation shall not pass, till all these things be fulfilled." Certain conditions were foretold, and these conditions are everywhere manifest to-day.

What Paul Declares.

In the second chapter of 2 Thessalonians is a brief prophecy covering the period from the time of its writing to the coming of Christ. The "mystery of iniquity" was working in the church at that early day, and would increase until it developed "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness," just before the coming of the Lord. The world to-day is overrun with these deceptions, which

The Seven Trumpets.

In chapters 8-11, another prophetic line presents an outline history of political events from the breaking up of the Roman Empire to the coming of the Lord in glory. In this revelation of then future events we have the symbol of seven trumpets. It is well to note that the number seven in all these features of the Revelation implies completeness—the end of the prophetic story. These seven trumpets sound in succession, revealing successive events. The sixth, which ends with the ninth chapter, discloses the passing of the Turkish Empire under the control of the European allied powers, August 11, 1840. This is followed by the great advent movement, as foretold in chapter 10 and chapter 11 to verse 14. Then the seventh trumpet announces the kingdom of Christ, with the assurance that "He shall reign forever and ever."

The Great Controversy.

The twelfth chapter opens to view the great warfare of Satan against Christ and His church, from the birth of Christ till the time of the "remnant" of the church. The remnant must be the last of the web—the closing generation. It is said that Satan makes war with this remnant because they "keep the commandments of God, and have the testimony of Jesus Christ." For fifty years the people who answer this description have been subject to this warfare.

In the prophecy of chapter 13 we have the symbol of a great composite beast, which represents the principle of church and state government, especially as represented by Rome under the guise of Christianity. There is represented the wounding unto death of this power, and its eventual restoration, which in chapter 17 is shown to be but for a short time. There is also a two-horned beast, or government, which at first manifests a mild, lamb-like character, but in time assumes the dragon-like character of the "first beast." It practically becomes the servant of the "first beast." All this is being fulfilled in a marked manner by the increasing influence of Rome in the governments of earth, and especially in the great American Republic, which, in every particular, answers the prophecy of the two-horned

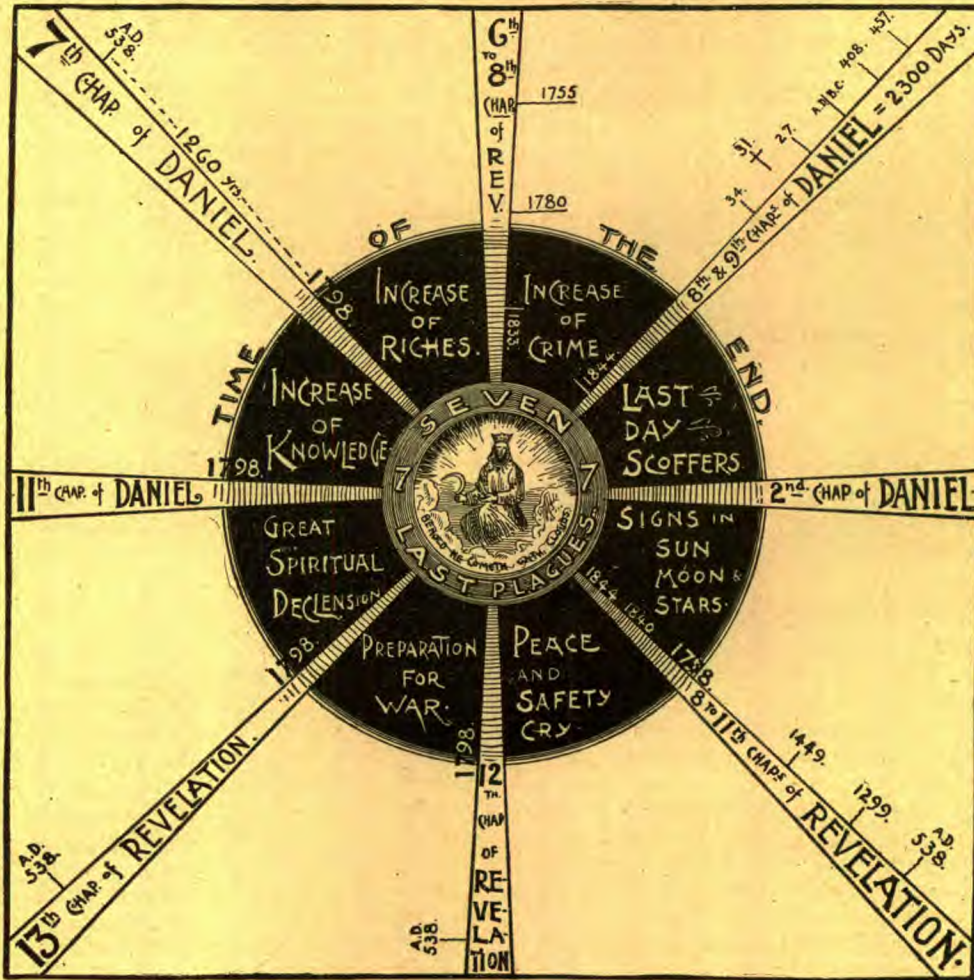
beast. But the near consummation of the careers of these two powers is so plain to the student of prophetic history—as also to the student of current political events—that the end is virtually in sight. The next scene opened by the prophecy is "the Lamb standing on the Mount Zion." Chapter 14: 1-5.

All these lines of prophecy culminate in "the time of the end," and bring us to the conditions noted by special predictions—such as the increase of crime, spiritual decline in the churches, the accumulation of wealth, the rise of false prophets, and their working of deceptive signs and wonders. These conditions are matters of general remark, and no one need be mistaken as to their portent. "The coming of the Lord draweth nigh."

SPEAKING of the dark day of May 19, 1780, Noah Webster, in the New Haven Daily Herald, says:

"No satisfactory cause has yet been assigned." Also in his Dictionary, Unabridged:

"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. . . . The true cause of this remarkable phenomenon is not known."



are permeating the nominal churches of Christ to such a degree that they would deceive, if possible, the very elect.

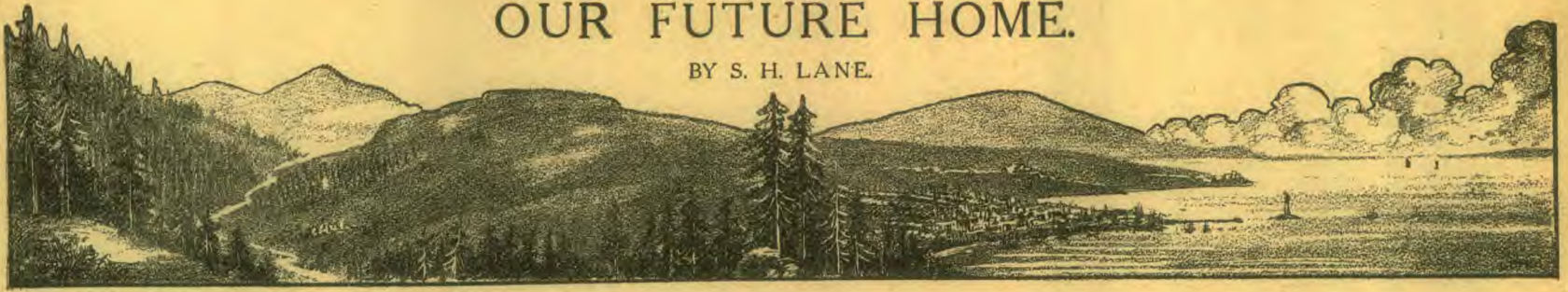
In the Revelation.

Chapters 2 and 3 of the Revelation contain a prophetic history of the church from John's day to the time when the Lord stands at the door and knocks. The conditions described as obtaining in the last period of this history are significantly prevalent in our time. The message of Inspiration says: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." Lukewarmness in the churches is the general complaint of church officials and journals in our time.

Chapters 5-7 present in a prophetic line the Gospel work, both in heaven and on earth, from the ascension of Christ to the time of His return. The successive phases of this work and the experiences of the church are set forth under the symbol of a seven-sealed book. The sixth seal (or chapter) closes with the sealing of the people of God—placing on them the mark of final approval. This is the judgment work, and it is marked in the prophecy by events in the earth that locate it beyond doubt in our own time. The seventh seal opens to the advent of our Lord.

OUR FUTURE HOME.

BY S. H. LANE.



Earth's First Dominion.

WHEN our heavenly Father gave existence to the earth by His creative power, He gave the dominion into the hand of His representative—Adam. Gen. 1:26. If that representative had not sinned, the dominion would never have passed from him. Adam would have possessed the kingship of the world forever. As Adam surrendered to the deceiver, he became a servant of Satan, and the dominion of the world passed from him to his master.

When Christ came to purchase and redeem the sin-cursed earth, Satan offered Him the dominion of the world. Luke 4:1-8. Christ would not accept the gift on the conditions specified. Had He done so, He would have become the servant of Satan, and would never have been, at most, but a sub-ruler. He spurned the offer, and through death paid the purchase-price to the right of the kingship.

"Whose Right It Is."

In all His teachings Christ recognized His own right to the kingdom, and the fact that the world will some day be redeemed and restored.

The same precious assurance runs all through the Scriptures. Speaking of His own mission, Jesus says: "The Son of Man is come to seek and to save that which was lost." Luke 19:10. Life, peace, and the dominion of the world were lost. All are to be restored. Adam's posterity would have been the deathless subjects of the King of love in this world had not sin been introduced through disobedience; and the original kingdom of God in this world would have never ceased.

Essentials to the Kingdom.

Every kingdom is made up of certain constituent parts. There must be, first, a king; second, subjects; third, territory; fourth, law; fifth, a throne. In Heb. 4:16, we are exhorted to come boldly to the "throne of grace." As the existence of a part of a kingdom presupposes the existence of every other part, therefore the "throne of grace" supposes a kingdom of grace.

The Kingdom of Grace.

Grace is the unmerited love and favor of God with their results. Grace is the only foundation of the Gospel of salvation, which is the Saviour's remedy for sin. The truths of the kingdom of grace, through the great commission, are to be carried to earth's remotest bounds, as its command sets forth: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28:19, 20.

Through the truths of the Gospel, as proclaimed by this commission, the kingdom of grace will stand complete. It is composed thus: Its king-priest is Jesus; the earth, the great Gospel field, is the territory; the throne is the throne on which Christ sits with the Father (Rev. 3:21), and upon which He is acting as mediator; and the law, the transgression of which has made unmerited love or grace necessary, is the law of the kingdom.

Thus the kingdom of grace stands complete today, and constitutes God's masterly plan to save repenting, trusting sinners. It prepares them for the kingdom of glory.

The Kingdom of Glory.

When the kingdom of glory shall be fully established, its component parts will be Christ, the King; the redeemed from sin will be its subjects; this world

restored to its original beauty will constitute its territory; as God will be all in all, His law will be its law; the New Jerusalem will be its capital city, having in its midst the throne of that celestial kingdom.

The Kingdom.

The Gospel is Heaven's remedy for sin. Rom. 1:16, 17. It will save enough from the countless thousands who have inhabited this world, to re-people it, when it will constitute Paradise restored. Matt. 5:5.

The world was promised to Abraham. Gen. 13:14. He never inherited it during his lifetime, not even enough to set his foot on. Acts 7:5. He dwelt in it as a stranger (Heb. 11:9, 13), and died an heir to it (Rom. 4:13). Therefore if he ever inherits it, and the promise is fulfilled, he must live again through a resurrection.

The King in His Glory.

The Saviour, just before He closed His earthly mission, stated that He would come again. John 14:1-3. The angels, at His ascension, declared that the *same* Jesus would return. Acts 1:11. When that coming shall burst upon the world, He will come in His own glory, and that of His Father and of His angels. Luke 9:26. The Archangel's trump shall sound, and the dead shall arise. 1 Thess. 4:16. The millions who have slept in hope of the better resurrection shall awake. Heb. 11:35. They went down emaciated through disease and decrepitude. They come forth clad with immortality, in possession of perfect health and beauty.

Thus at the second coming of Christ will occur the resurrection of the righteous, the grandest and most

righteous introducing the one thousand years, and the resurrection of the wicked terminating it.

At the close of that wonderful period, the execution of the judgment takes place. Rev. 20:12-15.

Then sinners will cease to exist. The universe will then know of a surety that the "wages of sin is death." Rom. 6:23. Rebellion will nevermore menace the government of God, nor mar His fair universe.

Complete Restitution.

The judgment and its execution being past, the time has fully come for the restitution of all things spoken of by all the holy prophets since the world began. Acts 3:19, 20. The scenes connected with this wonderful restitution are recorded in both the Old and New Testaments. The evangelistic prophet Isaiah says: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." Isa. 64:4.

This quotation teaches that at the beginning of the world, before man sinned and the curse marred its fair territory, man did behold in Eden the same glory that will clothe the earth when it shall be restored by the power of God.

Beauty Even Here.

Altho the prophet declares that eye hath not seen nor ear heard the glory of the world as it was, yet in this one, since the fall, the human eye has beheld some wonderful glories. There are golden sunrises and rosy sunsets, mountain grandeur and ocean marvels, so beautiful and thrilling that, once



"A City without Grievs or Graves."

wonderful event in all the world's history, save the death and resurrection of Jesus Christ, which made the redemption of the world and the salvation of mankind possible. The second coming of Christ is fraught with such interest to every believer that the pen of Inspiration calls it "that blessed hope." Titus 2:13.

Both King and Judge.

As Christ comes, upon His vesture is written, King of kings, and Lord of lords. Jesus, by virtue of His office as king, is Judge of quick and dead. 2 Tim. 4:1.

The judgment of the wicked occurs during the one thousand years, between the first and second resurrections (Rev. 20:1-6),—the resurrection of the

seen, their impression clings to the memory during life. The ear has listened to wonderful harmonies, and the music of the sweet song has thrilled us. Into our hearts have entered spiritual visions of sunny plains and seas of bliss, but we shall never correctly picture the golden streets, the pearly gates, the broad river of life, or the glorious tree of life in our present state of existence. But in the morning time of our immortal existence, in this world restored, when we contrast the beauty of it with the faint flashes of grandeur we behold here, we shall earnestly exclaim, "The half has never been told."

The New Jerusalem

will be the capital city of the new earth. John saw in holy vision the city, and thus portrays it: "And I

saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And, 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. And God shall wipe away all tears from their eyes; and there shall be no more death,

and every flower, and each blade of grass, will greet the eye with sevenfold more beauty, grace, and glory than in the present world.

No Funeral Trains.

Sickness, sorrow, pain, and death shall never invade that city. In the words of another, "a city never built with hands nor hoary with the years of time; a city whose inhabitants no census has numbered; a city through whose streets rushes no tide of business, no black-robed hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sin or sorrows, without births or burials, without marriages or mournings; a city which glories in having Jesus for its King, angels for its guards, saints for citizens; whose walls are salvation, and whose gates are praise."

The redeemed world will be arrayed with beauty

such as language is inadequate to describe. No scenery ever gazed upon in this world can be justly compared with it. The gently-sloping hills and beautiful plains will be made joyous by the sound of babbling brooks and rippling rivulets, while the air will be richly freighted with the notes of merry songsters. The wide-spreading plains will swell into hills of beauty, and the mountains rear their lofty summits heavenward; and the ransomed of the Lord shall worship where mountain, lake, and forest meet. And in that beautiful world, God's redeemed people, so long pilgrims and strangers in this vale of tears, will find an eternal home which will constitute all that is most enduring and satisfying. Christ your Saviour, your Redeemer, your Helper, your Friend will be King. Will you be one of the redeemed subjects?



"The Redeemed Will Be Arrayed with Beauty."

neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Rev. 21:1-4.

It is a literal city, having streets, walls, and gates. It is laid out in a perfect square (verse 16), and it is twelve thousand furlongs around it. At eight furlongs to the mile, the entire distance around it would be fifteen hundred miles. Three hundred and seventy-five miles on a side, covering a larger area of territory than England, Ireland, Scotland, Wales, and the adjacent islands; larger than the states of Ohio, Indiana, and Illinois combined,—a city compared with which London, Paris, and New York sink into utter insignificance. Truly it is a royal city for the King of kings.

The prophet, speaking further of the city, says: "And the building of the wall of it was jasper, and the city was pure gold, like unto clear glass, and the foundations of the wall of the city were garnished with all manner of precious stones." Rev. 21:18, 19.

As the light that will emanate from the Father and Son shines upon those transparent and translucent walls, which reflect and refract its rays, there will encircle and shine above the throne a beautiful rainbow. Rev. 4:3. Prismatic colors will tinge the verdure of the landscape, and every twig and bud will be as brightly adorned as the rosebud encircled with dew.

The Passing of the Veil.

The sun and moon will exist to lighten the world as when it was first created. In the change which results in transforming this present world into a glorious paradise, the very atmosphere will have become so thoroughly purified that it will be clear as crystal. The prophet Isaiah, in viewing the scene, says: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." Isa. 30:26.

The rays of the sun are God's pencil, with which He paints flower, field, and forest with their many-hued colors; and, as the sun is to shine with sevenfold more brilliancy, therefore every green leaf,



THE PURPOSE OF THE LAW.

THE Lord hath prepared His throne in the heavens; and His kingdom ruleth over all."

Ps. 103:19. This inspired declaration is the distinct statement of a great and fundamental truth, namely, that God's "kingdom ruleth over all." And this "all" is to be taken in its broadest sense, meaning all intelligences, in all places and in all ages. As the *Supreme* Being who has made all things, and the One who *upholds all things*, He has the supreme right to *rule* in the throne of supreme dominion. And it is always for the best and highest good of all creatures possessing reason to recognize this great truth, and to humbly acquiesce to the claims of such recognition. And this is as important for the mightiest of earthly rulers, and even more so, if possible, as for the humblest of mortals.

Nebuchadnezzar, one of the greatest of earth's kings, failing to discern this great truth, was driven from among men, and made to eat grass like an oxen, for seven years, or until he learned the lesson "that the heavens do rule;" "that the most High ruleth in the kingdom of men." Dan. 4:25, 26.

Hence it follows irresistibly, that God is the great moral Governor of the universe, and that He has a great moral law as the basis of His government; for a government is a system of laws maintained. It also follows, just as inevitably, that we are within the jurisdiction of His government, and hence amenable to His law.

The Summary of His Law.

The Bible abounds in evidence that the supreme moral law of God is summarily contained in the Ten Commandments, that law which was once spoken with a voice that shook the earth, and afterward written by the finger of God, and committed to men, the only instrument of God's own writing ever given to mankind.

Having found that God has a government, and a law as the basis of that government, and that all mankind are amenable to that law, we are now ready to consider—

The Purpose of That Law.

I think we may properly regard the purpose or object of the law of God as threefold. *First*, a revelation of God's character; *second*, a revelation of God's will; and *third*, a revelation of God's glory. We will briefly consider each separately.

1: A Revelation of God's Character.

The laws of any law-maker, or law-making power are always a revelation of character. God's law is declared to be "holy, and just, and good." Rom.

7:12. Such is the character of God's law in its requisitions and prohibitions. And such is the character of God. His holiness, justice, and goodness are everywhere manifest in His revelations, nowhere more clearly than in His holy, just, and good law.

Other attributes of God, such as power, wisdom, truth, mercy, and love, are all revealed in His law. His power, in that He is to be worshiped as the *one* God, supreme over all (see the first commandment); His wisdom, in that "the testimony of the Lord is sure, making wise the simple" (Ps. 19:7); His truth, in that the Word of the Lord declares that "Thy law is the truth." "Thou art near, O Lord; and all Thy commandments are truth" (Ps. 119:142, 151); His mercy and love, in that the law itself says, "shewing mercy unto thousands of them that love Me, and keep My commandments" (Ex. 20:6). It is because the love of God permeates His law that *fulfilling that law is the love of God revealed*. Rom. 13:10.

2. A Revelation of God's Will.

Where should we expect to find the *will* of a ruler, or law-making power?—In the laws of such power only. The good pleasure, the will, of every government, is to be learned from the laws of such government. And God's will and good pleasure concerning all His subjects, is to be found in His law. When Jesus came into the world, He came not to do His own will, but the will of Him that sent Him. John 5:30. He said, "Lo, I come; in the volume of the Book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:7, 8. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7:21. And that blessed, holy, and sweet will is revealed in the law of God.

3. A Revelation of God's Glory.

Ancient Israel understood that the glory of God was associated with His law; for when the ark was taken by the Philistines, one of the tribe of Levi exclaimed, "The glory is departed from Israel; for the ark of God is taken." 1 Sam. 4:22. Thus the Lord "delivered His strength into captivity, and His glory into the enemy's hand." Ps. 78:61. The apostle Paul declares that "all have sinned, and come short of the glory of God." Rom. 3:23. As sin, the transgression of the law, detracts from the glory of God, does it not follow that perfect obedience to God's law reflects His glory? Hence we see that one purpose of the law of God has ever been to furnish mankind with the opportunity of revealing the glory of God,—a glory hidden in the law until

(Continued on page 14.)

THE DEMAND FOR A DEFINITE MESSAGE.

BY J. O. CORLISS.

AT sundry stages in earth's history, God has given definite messages through His ministers, all of which were well calculated to arouse moral sensibility, and institute an era of moral reform. Each of these various messages has been a definite, unmistakable call to the people to separate themselves from some general overspreading evil, which threatened the existence of God's rule among men.

Beginning with the days of Noah, we learn that the world had then become so corrupt that every production of men's thoughts was toward evil. Gen. 6:5. The world was, in fact, so nearly sunken in evil that the days were numbered when it must go down, and its corruption be purged. One family alone was found that had not succumbed to the universal depravity. To the head of this house the Lord gave commission to build an ark for the saving of himself and house. Gen. 6:13, 14; Heb. 11:7.

Through this man, during the 120 years in which the ark was preparing for the reception and salvation of those who believed God, the Holy Spirit proclaimed to the antediluvians the one special, definite message of a coming flood. 1 Peter 3:18-20.

Coming down a little farther in the stream of time, we find, situated in the borders of the "pleasant land," which had already been assigned by the promise of God to a peculiar people, the "cities of the plain" given over to fornication and other terrible sins. Gen. 18:20; Jude 7. The time of their extinction had come, and yet, in the mercy of God, He would not destroy them without first sending a message of warning, by which they might escape impending doom. Lot, the nephew of Abraham, heeded the warning and used all the time of probation given the inhabitants of that and the cities of the plain, in warning others of their destruction. The message was definite and clear, one just suited to the needs of the people and the times, as God's special messages always are.

It was just the same in the days of Elijah. All Israel had departed from the true service of God, and were following in the ways of the sun-god Baal. 1 Kings 18:17-22. Baal's 450 prophets had so confused the people's minds that, altho they seemed desirous to be right, they were quite wedded to that which was contrary to God's comandments. The burden was therefore laid upon one lone, tho faithful, man to proclaim a definite message of reform,—one which would, if heeded, radically change the customs and worship of the people. The time had come for this distinct message, in order that Israel might be saved from utter extinction as a part of God's inheritance.

The First Advent.

Just before Christ appeared upon earth as the Messiah, the professed people of God had again become corrupt. So far had they descended, indeed, that simony stalked abroad in daylight. Even the high-priesthood was put upon the market like meat in the shambles, and sold to the highest bidder. The moral sensibilities of men had become so blunted that they even descended below the dumb animals in failing to acknowledge the gifts of a benefactor; for while an ox always knows his owner, and the dull ass distinguishes his master's crib from all others, Israel did not know or consider that the Lord had nourished and brought them up. Isa. 1:2-4.

At such a juncture it was necessary for the most potent remedy to be applied in order to rescue God's people from the terrible depths to which they had descended. At this time God came in the flesh, revealing Himself to the human race that His people especially might reform, and be brought into conformity to His will. It matters not that His own rejected Him, and gave Him over to be crucified; that but proves that the time was ripe for a moral reform to be wrought through just such a definite message as was given by the Son of God,—a

message, indeed, which contravened the traditional religious teaching of that time.

True, that message did not turn all the professed people of God into the way of reform; but it did establish an apparently small beginning, which was designed, like leaven, to permeate all ranks, and call out from the masses those who would hold aloft the standard of righteousness to the glory of God.

The Growth of Apostasy.

But the enemy of all good has persistently opposed the growth of grace in the human heart, and has assiduously worked to stop its progress. This has not been altogether by standing off and using strong language against the requirements of God, but in bringing into the sacred assembly of the people—the church—such measures as would oppose the progress of true Christianity. This is really what is meant by the warning of the apostle when he said that the man of sin would so oppose and exalt himself above all that is called God as to sit in the temple of God (the human heart or conscience, and the aggregate of such hearts, the church, 1 Cor. 3:16), and there reign as God. 2 Thess. 2:4.

Beginning with the so-called conversion of the Emperor Constantine in the early part of the fourth century, the way was opened for the full development of just such a work. Acknowledging Christianity in words, but refusing to leave Paganism behind, he laid the foundation for Papacy, which in the sixth century was clothed with power to correct heretics, even to their extermination. For more than a thousand years it pursued the humble followers of Christ with relentless hatred. The Word of God shared the same fate as the innocent worshiper in the sentences of pope, council, prelate, and religious magistrate, and the *auto da fe*, the fagot, and the flame, were called to the work of their destruction.

Voices in the Darkness.

Thus things went on until it seemed impossible for them to be worse. In the sixteenth century the notoriously depraved Leo X. was occupying the papal chair. Indulgences for sin were freely hawked about the streets, while the Bible and its adherents were hunted to death. At this very juncture the stentorian notes of reform began to sound forth from the lips of an Augustine monk, Luther by name. Thousands rallied to the support of the message so clearly sounded at that time, and the great Reformation began.

Step by step it moved on, calling to its ranks, as necessity demanded, such men as Calvin, and the Wesleys, with their co-workers, each one adding measures of reform to the swelling tide. All these did noble work in their day, but Satan has stood strongly against the tide of reform, lest it should bring the professed church of Christ up to the high standard which He left for His disciples to follow. Divisions exist in the professed church of Christ. Her creeds are as numerous as her costly towers. Confusion—Babylon—exists, which can only be annihilated by the unity of the faith of Jesus Christ in that work which in the beginning brought order out of confusion, cosmos out of chaos. But faith in the Word is weakened by "higher criticism" and infidelity in the churches. The religious establishments have, therefore, as a result, become worldly, wealthy, and popular, with a growing tendency to dominate religious beliefs and practises. They have accordingly solicited the aid of the civil power in their behalf, exactly as did the Papacy in its development to a persecuting power, and so the tide of true reform to a higher life in the nominal church has been stayed, and a rapid decline has become noticeable.

The Message Needed.

The only remedy for this is another definite message, which shall, as God's messages have ever done, demand a separation of His people from every unclean thing. 2 Cor. 6:15-18. This message must be such as to separate men from every earthly support, in order that their faith may be wholly in the

power of God. This will call forth such a reform in men as to present a positive contrast between the practise of their lives and the lives of those who reject the message.

Besides this, the time has come for the gathering together of a people who shall be translated at the soon coming of Christ. 1 Thess. 4:15-17. The signs of that coming are nearly all fulfilled. The sun and moon have been darkened (1780); the predicted meteoric shower occurred in 1833 (Rev. 6:13); wars are on every hand; the sea and the waves roar, to the destruction of their traffic, and men's hearts are everywhere troubled regarding what is to come on the earth (Luke 21:25-27). The time has surely come, therefore, for a ripening message which shall prepare men for translation, so that when the Lord comes, He may receive as His own those in whose mouth is no guile, and who are without fault before the throne of God. Rev. 14:5.

IS SINFUL MAN IMMORTAL?

(The first of a series of four Bible Readings.)

What is the wages of sin?

God gives the answer: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Then *sinful* man has only death for his portion.

2. Who only can have eternal life?

"Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24. Hearing Christ's Word, and believing on the divine Father, causes the sinful man to pass from death to life.

3. Where is immortality or eternal life to be found?

"And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. Eternal life is a free gift to all who will receive it, but the sinful man who refuses this gift shall not see life.

4. Then, since sinful man does not possess life beyond this mortal existence, can he be in possession of an immortal soul?

"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. This text plainly says that the King of kings and Lord of lords,—even the Saviour Himself,—is the only one who "hath immortality." Other texts considered in this study show that He bestows this immortality upon those alone who will accept it as a gift in exchange for their worthless sins.

5. What is the effect upon the sinful man to teach him that he has an immortal soul that lives beyond the grave, whether he repents or not?

"Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 13:22. Then it is not only a falsehood to tell the wicked that they have any hope of life while rejecting Christ, but it hardens them against turning from their wicked way.

6. It is true that the wicked man has a soul, but will it not die unless saved from the sinful condition?

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20. Then the conversion of the sinner saves his "soul" from death. Thus do the Scriptures make it perfectly plain that in Christ and His pardon is the only way of life. O, that every sinful man may sense the enormity of the doom that hangs over him, and turn to the only Source of pardon.

A. O. TAIT.

[This will be followed in our next special issue, November 16, by a reading on "Man's Condition in Death."]



WEALTH and WAGE

IN THE BEGINNING.

BY WILLIAM N. GLENN.

IT was the all-wise, all-seeing God who gave man his start in the beginning. God endowed him with capital, and gave him directions how to proceed. Whatever arrangement was made then was unquestionably "very good."

Man's capital was the ground, the earth, the soil, and he was to cultivate it himself. Had he remained obedient to his Creator and Adviser, his work never would have been otherwise than a delight. Everything would have grown with the planting, and nothing would have existed that was not good for food or pleasant to the eye. Under the original arrangement all the man had to do was to care for that which grew. In the garden which God planted as a sample, the man had only "to dress it and to keep it."

After the man transgressed the commandment of God, conditions were very much changed, but the principle remained the same. A curse came upon the ground, so that noxious plants grew spontaneously and persistently, and the soil had to be cultivated sedulously in order to induce it to bring forth the products that were necessary for food. The man's capital was still the God-given ground, and the labor was within himself; only he was obliged to put forth much greater effort in his labor than under former conditions. "In the sweat of thy face shalt thou eat bread," was the divine decree, indicating the increased amount of physical labor that would be required in procuring a livelihood. This was to continue as long as the man should live. There was no intimation that in course of time others should do his work for him, and he should appropriate the fruits of their labor to himself.

It was a wise provision that man was to labor hard enough to cause perspiration; for, because of sin, the products of the earth would be naturally of an inferior quality. There would be more or less of unhealthy effects from their use, which, in a measure,

would be carried off by copious perspiration. Physical work, in the absence of the tree of life from which man was debarred, would prove a partial antidote for the ills that would come as a result of sin. Therefore physical work would be a life-long necessity, and an accumulation of goods would not be essential. Men would provide for their children, and if children should honor their parents according to the commandment, they would reciprocate in the care of old age.

Then the divine ideal was every man in a home of his own, with sufficient ground to produce the necessities of life with his own labor. Thus capital and labor always would have been combined in the individual, under one proprietorship. Under such an arrangement all would be equally independent, for every family would produce its own requirements from the earth. Even in our own comparatively new country, as late as the first half of the past century, such manner of life was not uncommon. And the industrious, frugal, and therefore thrifty people, under those conditions, were better provided for, were more honest, contented, and happy than are the masses of to-day, most of whom are dependent on others for the privilege of working for whatever their masters choose to give them.

And this dependent condition obtains while vast areas of land are lying idle.

If men could be induced to return to the plan devised by their Creator in the beginning, much of the prevalent crime and human suffering would be averted. The Gospel of Jesus Christ is calling men to conversion, that they may have a part in the inheritance of the new earth, "wherein dwelleth righteousness," and wherein will be a restoration of Edenic conditions. Then capital and labor will once more be combined in the individual, and the selfish oppressions of sinful conditions will be unknown forever.

The great sick world and divided, sore-wounded church are longing for a healing remedy which will take from the saturated systems the poison of the panaceas of human compounding, and bring the healing life of heaven into the soul. For among the worst of earth's ills are the panaceas of man's devising. Their forms are many, their base, in the last analysis, is ever the same—self-salvation.

How the world has hoped and hoped to despair; how it has struggled and wrestled in the hopeless struggle; and how, even in the advancement which has been made, it has failed to recognize the true source of the uplift.

Is there a message, definite, clear, strong? Is there a balm in Gilead, a physician, a healer for the dying ones?

In all other ages of the past God has had messages, definite and clear; remedies, specific and all-potent.

When the world was worthy of destruction at the time of the Deluge, God sent the definite message of warning, of righteousness, of healing, through His righteous servant Noah, and provided the refuge from destruction in the Heaven-preserved Ark of Salvation; and He would have provided a thousand fleets of arks, if it had been necessary, for those who believed the message.

Very clearly came God's warning through Lot to wicked Sodom, while Abraham prayed for the city.

Clear, definite, and strong came God's repeated warnings to Jerusalem and Samaria and their kings, and to all the nations and cities of the past. Betimes and all-sufficient has been the remedy and its proclamation to all who would believe and receive.

Definite, strong, and clear, rang out the message of John the forerunner of Jesus in the Judean wilderness, typical of the greater spiritual desert in which Judea was famishing and dying; and those who believed and accepted justified God, "being baptized with the baptism of John," while the Pharisees and scribes "rejected the counsel of God against themselves, being not baptized of him." Luke 7:29, 30.

When the darkness of the Dark Ages was upon church and world, and the very sun of truth seemed sinking into the oblivion of everlasting night, God struck the bondage of superstition from a monk of Germany, a scholar in England, a soldier in Switzerland, and to the church and the world again rang out the saving message of God's truth in Jesus Christ.

In This Our Day.

Not the less God has a message for this time, and as clear, as definite, and as strong, as any in the past; a remedy He has, not less specific and potent.

That message, it will be seen, includes God's everlasting purpose in Christ Jesus; the everlasting Gospel, fitted to meet the definite need for this time, a present, living truth, demanding living, active, progressive faith.

These definite messages for the healings of the divisions of Christendom and meeting the world's great need, will be considered in our next.

THE IMPORTANCE OF THE LIVING PRESENT.

[From "The Present Crisis," by James Russell Lowell.]

ONCE to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side,
Some great cause, God's new Messiah, offering each the bloom
or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes on forever 'twixt that darkness and that
light.

Backward look across the ages, and the beacon moments see,
That, like peaks of some sunk continent, jut through Oblivion's
sea;

Not an ear in court or market for the low foreboding cry
Of those crises, God's stern winnowers, from whose feet earth's
chaff must fly;

Never shows the choice momentous till the judgment hath
passed by.

Careless seems the great Avenger; history's pages but record
One death grapple in the darkness 'twixt old systems and the
Word;

Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above His own.

Then to side with Truth is noble when we share her wretched
crust,
Ere her cause bring fame and profit and 'tis prosperous to be
just;

Then it is the brave man chooses, while the coward stands aside,
Doubting, in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.

GOD'S MESSAGE FOR THIS TIME.

BY M. C. WILCOX.

GOD is One. Normally, His universe is one, bound together by the life which is in Him. The myriad suns and countless spheres are all of one, as truly as the members of a man's body are one. If one suffer, all partake of that suffering.

God's everlasting purpose is to "gather together in one all things in Christ, both which are in the heavens and which are on earth" (Eph. 1:9, 10), and to hold them as one by the bonds of His all-sufficient life and all-comprehending law throughout all eternity.

An Unthwartable Purpose.

Sin has seemed to thwart the Perfect Purpose. Where we look for union, we find division. When we seek strength and stability, we find weakness and wavering. We look for gladness of heart, and find grief of soul. We hope for righteousness and integrity, and lo, sin and decay. We long for manifestations of love, but see strife and hatred and envy. The earth, established to feed and to nourish, brings forth, in response to the blood poured by brutal hatred upon her bosom, thorns and thistles. And the culmination of all the misery is manifested and felt in the great restless, throbbing, longing heart of humanity.

But God's purpose is one still; and "He doeth according to His will in the army of heaven, and among the inhabitants of earth; and none can stay

His hand." Dan. 4:35. He has sworn by His own existence that His good pleasure in Christ Jesus shall be completely met in an eternity of oneness and love. Isa. 45:17, 18.

But "we see not yet all things put under Him." We know, the most optimistic of us, that the universe is not normal.

Let it be the purpose of the articles which shall follow under this heading to set forth briefly, definitely, comprehensively, that which earnest hearts in both church and world are day and night longing for—the all-comprehending, all-efficient, and all-sufficient remedy for this time.

Nor do we arrogate to ourselves superior wisdom in thus doing. We have no wisdom, save what God by the Spirit freely bestows upon all; we have no source of knowledge, save the Holy Scriptures, which are able to make all "wise unto salvation through faith that is in Christ Jesus."

The world and the divided church have messages and messengers many, as numerous and varied as their costly heavenward-pointing towers. They are certainly not all true, yet all may be false. What and where is the true? What message has God, ringing with the true metal of heaven, bearing God's hall mark of truth, to lead the world and church from the wilderness of human creed and tradition, from the quagmire of infidelity and unfaith, to the clear highway of right and righteousness, to the solid ground of verity and faith.

HEBER, THE FIRST-BORN.

A Story of Israel's Deliverance.

BY HART HALL.



CHAPTER I.

OVER the broad, blue expanse of the great River Nile, the warm, tropical sun shed its blistering rays one day, about the time of the month Ethanim, nearly four thousand years ago. As the great burning disk rose higher and higher, the Coptic fishermen, in their high-prowed skiffs, were compelled to abandon their work for the day, paddling away through the sluggish waters for the shore, discernible beyond the tall, reed-like papyrus that lined the natural borders of the stream. In the distance beyond lay green vineyards, orchards laden with blossoms, and fields of waving grain in their lighter shades, creating a perspective which had for its bas-relief the dark stone wall of Egypt's capital city.

To the eyes of two of the many pedestrians on the king's highway who were approaching the city, the walls looked high and formidable, the watch-towers jutting higher regularly along the top. The huge arched gate stood wide, and on either side, stolid and brown, were the guards, clad in the simple armor of the times,—helmet and mail, with the battle-ax for a weapon.

On through the city's busy mart the two travelers continued, through the gates that opened into the king's grounds, on through the outer court, and up the broad granite steps into the palace. One of the twain gazed eagerly and familiarly at the beautiful surroundings, the magnificent gold-mounted furniture, the rich paintings, the statuary, the great pillars with their quaint inscriptions that towered to the domes. These things he looked upon as friends of by-gone days, when as a lad he roamed at will among them. As a man here he dwelt, heir apparent to the throne, receiving the obeisance of princes, honored by the greatest of the land. But he esteemed "the reproach of Christ greater riches than all the treasures of Egypt;" "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." So he left it all, and now, returning after many years as ambassador and prophet of the King of kings, he is hated and despised.

The beautiful objects held not their steps for a moment, but, passing on, ignoring the liveried door-keepers who would have stayed them, they soon stood in the throne room of the greatest monarch of that time. The king was seated under a gorgeous canopy, among soft cushions and rich tapestries. Princes stood in attendance, and on either side were officers of state, scholars, priests, and musicians. At the foot of the throne stood the royal guards, gaunt and lithe, their spears beside them. Behind the monarch were winged effigies of Truth and Justice, and a great inscription above the throne represented a hawk-headed figure leading a lion and a sphinx.

As the two simply-clad Hebrews—for such they were—stood before the king, all other business was suspended in amazement. Solemnly and with uplifted hand, one spoke, demanding, on the warrant of the Most High God, the release of His people. The message was short and simple, but impressive; when he ceased speaking an ominous silence reigned, naught was heard but the wafting to and fro of the fans. Courtiers waited breathless and expectant, the guards were alert, ready for the signal to act, but none came.

Pharaoh's eyes glittered angrily, and sneeringly he reiterated, "Let my people go." Show yourselves to be from a God greater than Horus, then will we believe. Gods or prophets do miracles, canst thou?"



The men stepped back a pace, and one cast his rod to the floor. Hardly had it touched the marble pavement e'er it became a great hissing serpent of the most dreaded species in the land; writhing angrily into a coil, it lashed its venomous fangs to and fro. The attendants fell back instinctively, "The fiery serpent!" they exclaimed in terror. Pharaoh gasped in wonder.

"That is magic of a truth," he declared; "but may not the magicians do also with their enchantments? Let us see. Call the magicians," he cried. Soon they appeared before him, and, in response to his inquiry, they cast their rods to the floor, and to all appearances they became serpents as they fell. But the serpent of the Hebrews recognized a common foe, and, flinging itself upon them, devoured them all. Then the Hebrew advanced upon the reptile, and as he grasped it fearlessly it became a rod again in his hand.

The scene was ended; but Pharaoh was unmoved and unconvinced. The ruler recognized in the two men a superior magic than that possessed by his magicians, but nothing more. The interesting scene had abated his anger, but he despised the messengers, and reviled their God.

"The wise men and the sorcerers do as ye do, wherefore say ye then, 'Let us worship the Lord in



In Egypt's Land.

the wilderness; get ye hence, Moses and Aaron, I wot ye are enemies to the land."

Without a word farther the men withdrew.

CHAPTER II.

The Egyptian king was a god. He was deified and invoked by all the divine appellations and epithets. He was not merely like the gods, but was one of them. He was the mighty Horus, the good god, the master. Therefore to appear unbidden before him was punishable with death. The offense of the Hebrew prophets was great, and would have met its punishment, but a greater King was keeping His servants, and Pharaoh dared not harm them.

For fear of a possible uprising among the slaves that served at the palace of this king, Menepthah I., they were kept, when through their day's duties, in the prison or dungeon; and the heavy stone doors closed behind many of Israel's choicest young men selected for their skill, wisdom, and strength. Lying on their mats or beds they recounted the scenes of the day and the tales of new afflictions laid upon their people in Goshen; they talked of their loved ones at home, and with gladdening hearts they dwelt upon the words that the prophet had spoken, that God had visited His people, and the day of deliverance was near.

Then they listened again to the wonderful story of the miracle told by one of the king's messengers, Heber by name, who in waiting at the court had beheld the scene himself. Vividly he described the wonder, his voice low-pitched in excitement. But finally one interrupted, "Tell us, Heber lad, what manner of men are the prophets?"

"Did I not tell thee? They are both tall and strong, their hair and beards are black like the raven's wing. Tho alike yet are they different in many ways. Aaron is the speaker and a bold one is he; Moses is slow of speech, and his tongue hath a Midianitish sound."

The voices of the lads grew low and drowsy. In spite of excitement, tired nature asserted itself, and at last they were locked in slumber.

When the gray of dawn began to creep through the narrow stone-walled passages, the bolts and chains rattled as they were loosened, the doors creaked heavily as they swung back, and the keeper looked in upon the slaves. "Up, ye sons of Israel," he exclaimed, "the king goeth early to the river to worship. Hasten then to thy labors."

"Anathpherah, my goodly keeper, sawest thou the prophets yesterday?" inquires Heber. "Yea," responded the keeper, "I beheld them as they left, in the outer court, and, by the great Ra, methinks I beheld in one, behind his beard, the crown prince that fled many years ago. A goodly king, it seemeth me, he should have been. Twice spared he my head when the king was wroth with me. Come, my lads, the day breaketh."

The sun was not yet two hands high when the king with his courtiers and attendants left the city in grand procession headed for the river to worship.

The king was borne under a canopy of purple. A score of priests, carrying censers and the statues of the gods, with trumpeters in the van, led the procession.

Fan-bearers stood on the right and left, and high officers of state bore the weapons and insignia of the king. Behind followed the body-guard, soldiers and priests, then the white bull, Apis, led by his attendants and nurses.

Following these were all the wise men, astrolo-

gers, and magicians, for none of the royal house might omit devotions to the great river, which was worshiped as the symbol of the god of productivity by high and low alike.

For, about the time of the summer solstice, the sun looked straight down upon the mountains of Abyssinia, setting free the weight of snow and ice, and as it melted it tumbled in yellow cascades over precipices, and rippled down in brooks and streamlets, and bubbled up in springs, all joining to swell the Nile until it overflowed its banks throughout the length of Egypt, watering and enriching with its deposits thousands of acres that otherwise would have been sterile. All that Egypt ever has been it owes to the annual inundation.

As the cortège reached the place of ceremonies, two men suddenly appeared before the king.

They were Moses and Aaron.

The monarch paled with anger at the interruption again repeated, but before he could speak the hand of the prophet Moses was raised in warning, and solemnly the message from Jehovah fell on the haughty king's ears.

(To be Continued.)

MUSIC IN THE HOME.

BY MRS. L. D. AVERY-STUTTLE.

IF there is music in the heart, there is quite likely to be music upon the lips.

It is rare indeed to find a man or woman, and rarer yet to find a child, who does not love music. It is an inborn passion of the soul. How perfectly it expresses the myriad emotions of the human heart. Are we happy? What so expressive of our joy? "Is any merry? let him sing psalms."



Are we sad? what so perfectly expressive of our sorrow?

Go with me to the large upper room where the disciples met for the last supper with their beloved Master. The table is spread. The bread and the sop are ready. The sad, prophetic words have been spoken: "One of you shall betray Me." One after another asks the heart-breaking question, "Master, is it I?" Even the youthful face of the beloved John is lifted in horror-stricken wonder from the breast of the Man of Sorrows with the same tearful question. At last the murderous hand receives the sop, and the false one steps out into the night to commit the black deed of everlasting infamy, and to write his traitor name on the records of time and eternity in crimson characters of shame. Then, upon the still night air is borne the notes of that sad, sad hymn. All join in singing it. Peter the impetuous, Thomas the doubting, John the beloved,—all but the traitor. He could sit quietly by, and eat of the Passover Supper, but he could not stay to join in that solemn hymn which was the last they would sing with the Man of Sorrows.

When that mighty hero of the Reformation, the humble monk, who appeared before the Diet of Worms with shaven crown and bare feet, was assailed by the darts of Satan, he would say to his bosom friend, Melancthon, "Philip, come; let us sing the forty-sixth psalm." And, under the inspiring influence of that song, they went courageously to do battle with the enemy, in the name of the Lord of hosts.

O, there is strength, there is inspiration, in music! "Well, what about music in our homes? Now, I have a daughter who loves music, and she was so determined to have a piano that I bought one for her. I don't know that I am sorry, for she was getting to be pretty wild and reckless; now her mother and I never have any trouble with her. She has just dropped all her wild associates, and seems to care for nothing but music."

There is no instrument made by the hand of man which can equal the human voice. Yet I think all will agree that there is a certain kind of artificial training which ruins the simple and natural beauty of the voice—a sort of operatic affectation. I have known sweet voices to be ruined by this, and the tender, bird-like tones, a gift from the hand of the kind Creator, spoiled by a foolish vanity, until they were anything but pleasant.

Ah, what so beautiful as the soft and tender lullaby from the mother's lips, which calms and soothes the sleeping infant at her breast? All the famous operas in the world can not be compared to it. The wonderful strains of a Patti may be forgotten. The songs of the greatest singers of earth whom kings applaud, and over whom princes rave, may be forgotten as the years roll on and the hair becomes white and the form bent; but the songs mother used to sing to us as the sun was sinking out of sight behind the old barn, while she held us closely in her dear arms, and

swung back and forth in the old rocking chair, will never be forgotten while life lasts; and even over in that happy land, where voices never become cracked and shrill with age, methinks we shall ask mother to sing again the old lullabies of yore.

There is something wondrously soothing in good music. You remember how the dulcet tones of the sweet singer of Israel charmed away the evil spirit from the impetuous king.

But if music is used as an agency for good, so Satan, recognizing its power, has harnessed it to his car also, and used its alluring and persuasive, yea, almost compelling, force to draw his victims into the net. A few evenings ago my way down-town led me past a number of saloons—those dens of death. But from the beautiful and brilliantly-lighted interiors floated the witching and subtle strains of music.

O music! sweet and heaven-born tho thou art, thou hast been prostituted by the prince of evil, and made to serve his fiendish purposes. But we will not surrender thee to the forces of evil. We will employ thy beautiful voices and thy rapturous melody as instruments of praise to our King. Aye,

through the ceaseless cycles of eternity, that matchless choir around the dazzling throne shall chant their "Holy, holy, holy, Lord God Almighty!" and the countless suns and systems and blazing worlds shall keep harmonious time to the rhythmic music of the spheres.

Well, then; since we expect to enjoy music in heaven, why not enjoy it upon earth? Since, in our heavenly homes, we shall hear, as did the seer of Patmos, every creature in heaven and in earth and such as are in the sea, singing praises to Jehovah, why not begin to sing His praises in our earthly homes?

Why not?

This will be followed in our next Special by an article by the same writer, entitled, "The Sanctity of Marriage."

VOICES OF THE ADVENT.

I BELIEVE He is yonder getting His guest-chamber ready, and the moment it is ready, those clouds shall roll away, and He shall come, and we shall be caught up together to meet the Lord in the air. So there may be some in this audience who may never taste death.—*Dwight L. Moody.*

THE Scriptures teach the church to look to the coming of the Lord as the day of her completeness and triumph. It will be our Jubilee year.—*Rev. John Hall, D.D.*

I WOULD as soon relinquish all hope of salvation and of heaven and immortality, as give up the expectation of seeing the Saviour in person on earth, just as His disciples last saw Him near Bethany. Surrender the second advent of the Messiah?—Never! It is the one sublime event.—*Rev. G. W. Bosworth, D.D.*

LET it be constantly borne in mind in the investigation of the whole subject, that, according to divine arrangement, the advent precedes the millennium, and the beginning of the millennium rapidly succeeds the end of this age, and the terrific judgments that accompany and succeed the advent.—*Dr. J. T. Barclay.*

IN the Scriptures, the constant note, the continually-occurring exhortation, is, to be prepared for the Lord's coming.—*Dean Henry Alford.*

WHEN JESUS COMES.

SOME people seem surprised at the eagerness which Adventists display for the return of the Lord Jesus Christ to this earth. But why should they not be eager for His return, when that return means—

- Reunion for the parted;
- Health for the sick;
- Land for the landless;
- Habitations for the homeless;
- Plenty for the destitute;
- Bread for the hungry;
- Water for the thirsty;
- Sight for the blind;
- Hearing for the deaf;
- Speech for the dumb;
- Youth for the aged;
- Liberty for the captives;
- Riches for the poor;
- "Beauty for ashes;"
- Immortality for mortality;
- Life for the dead;
- "The oil of joy for mourning;"
- Peace for the troubled;
- Rest for the weary;
- Gladness for the sorrowing;
- Songs for the sighing;
- Society for the friendless;
- Perfect bodies for the crippled;
- Crowns for crosses;
- Light for darkness;
- Strength for weakness;
- Harmony for discord;

"With an eternal inheritance in the kingdom of God for all His ransomed people?"



THE IDEAL CHURCH AND IDEAL STATE.

BY C. M. SNOW.

AN ideal institution of any kind is an institution that is doing just the work that it was planned to do. Christ is the ideal Saviour, because He is able to "save to the uttermost all that come unto God by Him." There is no flaw in Him, no weakness in His plan of redemption, no turning aside of His powers and energies to a work outside of that which it pleased the Father to place in His hands.

Likewise any institution inaugurated by Him will be an ideal institution as long as its time and its energies and its talents are given to the accomplishment of the purpose for which it was conceived and established—and not any longer.

Just so it is with any institution of this world; and any person holding any official position or any position of trust is an ideal official only so long as his most faithful endeavors are conscientiously put forth to carry out the trust imposed in him. It is the confusion of interests always that brings in heartless or dilatory work, and that leads to dishonest and shameful practices.

The Ideal Church.

Jesus Christ has established an institution in the world which will continue until He comes to gather His faithful to Himself; it is that company of the faithful, who, at His coming, will constitute the ideal church. They must stand in the most trying time the world has ever seen; but they *will stand*, and stand not only upon the promises of God, but upon the commands of God—the law of God—as well.

Speaking of that church—the ideal church—our Lord, through the prophet John, says, "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Concerning other characteristics of the ideal church the Word says, in speaking of Christ's work for it: "That He might present the church to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. 5:27. One of the petitions in Christ's last recorded prayer was, "that they may all be one;" and concerning the place which His followers were to occupy in this world Christ declares in that prayer: "They are not of the world, even as I am not of the world." John 17:16. Therefore the ideal church will not be mixed up in the politics of the world. It will not be turned aside from its work for any cause whatever.

Again: the ideal church must be a missionary church. It must obey the command, "Go ye into all the world, and preach the Gospel to every creature." There has never been a time in the history of the world when the church could plead that it had accomplished its purpose in forwarding the interests of Christ's kingdom, and could now unite with the state in helping to straighten out the affairs of the kingdoms of this world. The church has on its hands the greatest enterprise in all the world. The ideal church will bend all its energies to the accomplishment of that purpose.

In the world, but not of it; married to Christ; not united in any way to the state; fully absorbed in God's work alone; loyal to God in all circumstances; obedient to all His commandments; and, because obedient, having the gift of prophecy in its midst—these are some of the characteristics of the ideal church.

The Ideal State.

The state is a legitimate institution. Being such, it has a field distinctly its own. Anarchy is as much

opposed to God's purpose as it is to the governments against which it aims its poisoned arrows.

The purpose of the ideal state is to safeguard individual rights. It must sit as a judge upon the cases of those who wantonly invade rights, destroy property, or chastity, or reputation, or take life. Did it not do this, here could be no excuse for its existence, and no guarantee of safety to person, life, or property.

Because men will not respect the rights of others, the state uses force to compel them to refrain from invading those rights.

The state can not compel men to cease being covetous, or to cease hating other men; but it can, through fear of punishment, to a great extent, compel them to refrain from taking the possessions of another, or allowing hate to manifest itself in murder. The ideal state can not punish for evil thoughts, but it can punish the evil thinker for carrying his evil thoughts into practice, and thus can and does to a great extent control and hold in check the flood of evil *deeds* that otherwise would flow unchecked in tremendous volume. In other words, it does not demand righteousness, but civility.

The ideal state can demand of man no religious duty or service; for the state is not a deity. It can not demand that such duty or service be performed toward the God of heaven; for the God of heaven Himself has placed before men every necessary requirement, made His service voluntary, not compulsory, and has delegated to no power nor institution on earth the authority to enforce any of those requirements upon any soul. The right of choice is a sacred right which even Divinity will not invade. The ideal state, therefore, can not invade it.

Can the Two Join?

Christ recognized the fact that the church and the state must stand each in its own sphere. "Render therefore unto Cæsar [government] the things that are Cæsar's; and unto God the things that are God's." Matt. 22:21.

The policeman is not the man to carry the Gospel message. He has no commission so to do. The minister of the Gospel has no business with the policeman's club or pistol or the warrior's sword or rifle. God has given him no commission to carry on that work. These stand for the state, not the church. The only weapon the Christian may carry is the sword of the Spirit. To teach, and to convict men of sin and convert them to Christ, through the operation of the Holy Spirit—this is the business of the ideal church. To protect the person, property, and liberties of the individual—this is the business of the ideal state. Unite them, and you have a combination that has not been authorized of God, and can not but invade the rights of men in both domains. He who flees from civil punishments to the protection of a legalized creed has made himself a hypocrite and shut the door of heaven in his own face. And that is what every national religion—every union of church and state—has taught men to do. In the words of U. S. Grant, "Keep the church and state forever separate."

[Three articles will follow this, in subsequent numbers. The next is entitled, "Creed Power and State Aid."]

Christ's Coming.

(Continued from page 4.)

Once fixed in mind, the picture of His glorious appearing with its attendant features will fortify well the child of God against the most stupendous counterfeits the universe has ever witnessed. When

the Genuine shall come, the earth will be emptied of its inhabitants; the ungodly perishing amid the cataclysm of nature and the penetrating glory of God. See 2 Thess. 1:7, 8; 2:8; Rev. 19:19-21. And in that time the dead in Christ shall rise (all of them); while the living saints, immortal made, shall be caught up together with them to meet their Lord in the air. 1 Thess. 4:16, 17; 1 Cor. 15:51-55. These things are not done at conversion; they are not done at death; nor are they done at the coming of false christ; but they are accomplished at the coming of the Lord.

"Take heed that no man deceive you." Matt. 24:4. "Behold, I have told you before." Matt. 24:25.

Witnesses in the Heavens.

(Continued from page 5.)

Luke says, "Behold the fig tree, and *all the trees*; . . . ye see and know . . . that summer is nigh at hand."

The lesson taught is, that when we see these signs, we are to be just as certain that the coming of the Lord is near as we are sure that summer is near when the leaves appear. All the world could not persuade us to doubt these signs in nature. So all the world ought not to be able to lead us to doubt these signs in the heavens. And if we believe and obey the words of our Master, we will "know that He is near."

How near?—The Saviour answers again, "Even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

This Generation.

What generation shall not pass?—Certainly the generation which He addresses, the generation to which He says, "When ye see all these things, know that it is near." "This generation shall not pass, till all these things be fulfilled."

Are we near the close of that generation? Has it nearly passed away?

I go out among the children of men to find those who saw the stars fall. The mass of men tell me that they did not see it. The most of those who saw it have passed away. There are but few left. Yet the word of the Lord stands; and I hear my Master say, "Lift up your heads and rejoice, for this generation shall not pass till all be fulfilled. Heaven and earth shall pass away, but My Word shall not pass away."

Christian, do you believe, and are you ready? Sinner, will you believe it, and get ready? "Be ye also ready."

The Purpose of the Law.

(Continued from page 9.)

the law is hidden in the heart, and drawn out in living characters in the life.

Now, it being true that the purpose of the law of God to man is to reveal His character, His will, and His glory, may we, dear reader, have our eyes opened to behold these wondrous things in God's law; then the character of God, the will of God, and the glory of God may be revealed in us, as it was in the blessed Jesus. Then will we greatly love the law of God, and delight in it, after the inner man.

There is a King of glory,
Ere long on earth to rise,
Sung in prophetic story,
Descending from the skies;
The Babe of Bethlehem, 'tis He;
It is the Man of Calvary—
Not crowned with thorns, and gory,
But crowned with glory now!
Not crowned with thorns to-day,
Not mocked and led away,
But crowned with everlasting glory now!

—Anon.

THE sum of all human longings, all Christian hope, all divine promise [is] in the cry, Come, Lord Jesus.—Prof. John Peter Lange.

The Sunday-School

LESSON 7.—NOVEMBER 13.—JEHOASH REPAIRS THE TEMPLE.

Lesson Scripture, 2 Kings 12: 1-15, A. R. V.

(1) "In the seventh year of Jehu began Jehoash to reign; and he reigned forty years in Jerusalem: and his mother's name was Zibiah of Beer-sheba. (2) And Jehoash did that which was right in the eyes of Jehovah all his days wherein Jehoiada the priest instructed him. (3) Howbeit the high places were not taken away; the people still sacrificed and burnt incense in the high places.

(4) "And Jehoash said to the priests, All the money of the hallowed things that is brought into the house of Jehovah, in current money, the money of the persons for whom each man is rated, and all the money that it cometh into any man's heart to bring into the house of Jehovah, (5) let the priests take it to them, every man from his acquaintance; and they shall repair the breaches of the house, wheresoever any breach shall be found.

(6) But it was so, that in the three and twentieth year of King Jehoash the priests had not repaired the breaches of the house. (7) Then King Jehoash called for Jehoiada the priest, and for the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore take no more money from your acquaintance, but deliver it for the breaches of the house.

(8) And the priests consented that they should take no more money from the people, neither repair the breaches of the house.

(9) "But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of Jehovah: and the priests that kept the threshold put therein all the money that was brought into the house of Jehovah. (10) And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags and counted the money that was found in the house of Jehovah. (11) And they gave the money that was weighed out into the hands of them that did the work, that had the oversight of the house of Jehovah: and they paid it out to the carpenters and the builders, that wrought upon the house of Jehovah, (12) and to the masons and the hewers of stone, and for buying timber and hewn stone to repair the breaches of the house of Jehovah, and for all that was laid out for the house to repair it. (13) But there were not made for the house of Jehovah cups of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of Jehovah; (14) for they gave that to them that did the work, and repaired therewith the house of Jehovah. (15) Moreover they reckoned not with the men, into whose hand they delivered the money to give to them that did the work; for they dealt faithfully."

Golden Text.—"We will not forsake the house of our God." Neh. 10: 39.

SUGGESTIVE QUESTIONS.

- (1) In what year of Jehu, king of Israel, did Jehoash begin to reign in Jerusalem? How long did he reign? Who was his mother? Verse 1. (2) What is said of his conduct? Verse 2. (3) What is said of the conduct of the people? Verse 3. (4) What permission was given by the king to the priests regarding their support? Verses 4, 5. Note 1. (5) But what did they long neglect? Verse 6. (6) For whom did the king at last call? What reproof did he administer? And what command did he give? Verse 7. Note 2. (7) How did the priests receive the king's reproof and his orders for the future? Verse 8. Note 3. (8) What plan did Jehoiada then adopt for raising money? Verse 9. (9) As money accumulated in the chest, who took charge of it? Verse 10. (10) What was then done with the money? Verses 11, 12. (11) What things were not made at first? Verse 13. Note 4. (12) What received first and earnest attention? Verse 14. (13) What marked confidence was manifested toward the men who had charge of the work? Verse 15. Note 5.

NOTES.

1. **Altho Jehoash** (also called Joash) was faithful under the instruction of Jehoiada the high priest, he was too young, at the age of seven years, to do much aggressive work throughout the country, and for a time the inclination of the people to indulge in the exciting worship of Baal was not materially curbed. Therefore the priests of Jehovah were not properly provided for. So they were permitted to procure for themselves sustenance as indicated in verses 4 and 5.

2. **The king's reproof** of the priests indicates that, through the permission before granted to collect money for their support, they had been so liberally supplied that they ought to have devoted some of the means thus acquired to keeping the temple in repair. For twenty-three years at least, and evidently for a number of years before Jehoash's reign, there had been no repairs made in the house of the Lord. The king was now thirty years old—recognized as a mature man—and in a position to wield more commanding influence than before.

3. **The priests consented** to the plan, and decided not to personally collect any more money from the people, but to rely for their support on that which should come to them in the regularly prescribed way. The expression, "neither repair the breaches of the house," is a little obscure; it evidently implies that they would receive no more money that ought to be devoted to that purpose. The Common Version strengthens that idea. And what follows shows that the money donated for that purpose, together with the work, was put into other hands.

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4. "But there were not made . . . vessels," etc.—There is an apparent contradiction between this verse and 2 Chron. 24: 14, which says, "And when they had made an end, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of Jehovah," etc. The thought, then, in the lesson text is, that these vessels were not made until the work for which the money was specially designed had been finished. The money was not diverted from its original purpose until that purpose was fully accomplished.

5. **The fidelity of the king's reign** up to this time had inspired the people with a spirit of confidence and of faithfulness to the extent that the men entrusted with this work could be depended upon. If such a work were given to men in these days without their being required to account for the details, or even the aggregate of expense, there would not be much, if anything, left to apply to other purposes. The men of the very best reputation to-day, if employed on any public work, must be bound by specific contract, and bonds of other responsible parties, and be required to give itemized accounts of expenses, etc., in order to insure a faithful work and honest expenditure of the people's money. And even all these precautions often fail to protect the public. Yet we are told that "the world is growing better." But the Word of the Lord and the experiences of the public are all against the popular claim.

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Read the extended notice of our special numbers on second page of cover; and please act quickly.

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Faced continuously by almost insurmountable obstacles, this paper has been gotten out. The almost entire extent of our library now unpacked and in use consists of our Bible, our concordance, our dictionary. We have been hungry for time which we could not use on account of other difficulties, and when we could use it to advantage we have had so little of it. Artists have been at a distance; noise and confusion, bustle and commotion, incident to the finishing of the building and moving in, are a part of every hour's experience for the last two months. In view of this we trust our readers may overlook some, at least, of the many defects. But the papers contain precious, vital, soul-saving truth; and as bearers of Gospel truth we send them forth and ask our friends to give these specials the widest possible circulation.

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To Our Readers.—We do not ask the public to read any one of the articles in this paper because of the greatness or the prominence of its author. We do not ask a soul to purchase the paper for any other reason save for the truth it contains. We know the writers of these articles as able, devoted servants of God, who believe in the mission of Christ Jesus our Lord and are anxious to see it accomplished. But each and all, even as the writer of this note, ask for no recognition because of name or position, past or present. This number of the SIGNS OF THE TIMES, and the numbers to follow, deal with great, vital, and important questions, questions made prominent in the Word of God, and which all must decide for eternal wo or weal. We therefore entreat our readers to weigh these matters as they are herein set forth in the balances of God's truth. Read them in the light of His Word. Consider them as we would wish to do if we stood literally and visibly at the bar of God. Let men be nothing only as they

are used of God; let God and His truth be everything. Our work is to present them to you; and as we have been "allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

"Who Putteth Our Soul in Life."—Thus reads a clause of Ps. 66:9 in the Revised Versions, so also the marginal Hebrew of our common version. It implies that naturally our soul is not in life, but in death, in dying. And so it is; for "the carnal mind is enmity against God," and to be carnally minded is death. It is out in the great sea of death, drifting to everlasting oblivion; but if the soul is yielded to God, He reacheth down His great, strong, mighty hand and "putteth our soul in life," baptizes it into the Holy Spirit. It is for us to choose—carnality, sin, and death; or Christ, righteousness, and life.

Man's body, every man's body, is the temple of God *de jure*, or by right. It was created so to be. But man of free will chose not so to have it; and God's presence went forth and the enemy came, whose temple the man's body became *de facto*, and so it ever is with the natural, carnal man. All that Heaven can do is being done to win that temple back to allegiance to God. But God does not call that temple His where Satan or the flesh rules. He does not call that law His which man has perverted. He does not call that life His which man has prostituted to selfish ends and perverted to dying. But, O soul, the heart of Infinite Love longs that you shall yield your all to Him that your body may become His temple in right and in fact.

THE MASTER'S PROMISE.

(John 14:1-3.)

"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."

THE SAINTS' WELCOME.

(Isa. 25:9.)

"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 Jehovah;
We have waited for Him,
We will be glad and rejoice in His salvation."

Bible Inspiration.—On another page is an article which clearly presents the fact that the Bible is inspired. That article does not say *how*; finite man can not understand the processes of the Infinite God. But from the texts used (2 Tim. 3:16; 2 Sam. 23:2; 1 Cor. 2:13), we would naturally understand that the words were breathed of God, not, of course, the words of man's translation, but the original words. But the objection is raised, "Why, then did not all the prophets speak in the same style?" And the answer is simple: Because they were different men. God is limited in speaking to men by man's capacity to understand. John 16:12. God is limited also in imparting instruction through men because of man's limitations. Heb. 6:12. The wise Master always used the best instrument He had, that would be used, and He used that instrument to the fullest capacity of the instrument. He must, therefore, have used words which the instrument knew. He inbreathed the words familiar to the man He used, but He expressed thoughts by the words which the speaker or writer did not understand. Dan. 12:8; 1 Pet. 1:10, 11. Yet the words used expressed the truth. To illustrate: Here is a master musician. He plays equally well on a piano, organ, violin, harp, cornet, oboe, guitar, drum, etc. Each instrument according to its limitations expresses the truth and harmony of music, but all are not equally sweet or melodious. The sound of the bagpipe can not be reproduced by the soft guitar, nor can the

drum produce the tones of the violin. The voice of the cornet does not sound like that of the piano; yet all are perfect in their sphere, and each by the power and skill of the master expresses correct music within its limitations. Each instrument has its admirers in the vast throng which listen, while other instruments are criticized. The music was the master's, and the tone, the instrument's. So God has chosen men, rough, crude, old, young, learned, unlearned; and through them He has spoken as best He could. The words were their own, chosen by Him. His, the quality; theirs, the tone. They spoke out of their own vocabulary, but God chose the words. His words were therefore on the tongue of His servants, selected by the Holy Spirit, not by man's wisdom.

Manner of Christ's Coming.—Christ's coming will be literal, personal, visible, as Mr. Hibbard has clearly shown in an article on another page. The shout of millions and the sound of trumpet from the sky, the tumult of earth, the wails of the doomed, and the commotion of the elements will attend that great event. Yet there are those who believe Christ's second coming is a secret coming, to snatch away in secret silence the elect, or the bride, with whom He will come afterward, and be revealed. These teachers have confused terms relating to the different phases of His coming, and made them represent different comings. Here are three terms which are applied to His second advent, which are made to mean different events, and not different phases of the same event: (1) *Parousia*, which means personal presence; (2) *Apocalypsis*, meaning revelation, disclosure; (3) *Epiphany*, meaning forthshining, glory, brightness. The first refers to the coming of the same Jesus, "the Lord Himself," without regard to His appearance. He shall come, and not a substitute. His personal presence will be with His people. The second makes plain the fact that He will appear for all that He really is, the Son of God, the Conqueror of sin, the Lifegiver. The third shows that this personal presence of our Lord, this revelation of all that He is, will be in overwhelming glory and brightness. Therefore we read that the wicked will be "destroyed by the brightness of His coming,"—the *epiphany* of His *parousia*, the forthshining of His presence. 2 Thess. 2:8. In a former epistle the apostle reveals that at the "coming," the presence, or the *parousia* of the Lord there will be heard the voice of the Archangel, the shout of the Triumphant One, the sound of the trumpet. For a fuller discussion of the subject, see "The manner of Christ's Coming," Bible Students' Library, No. 124. Price one cent.

Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage to the Historical Society, speaking of the dark day and dark night of May 19, 1780, says: "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eye was equally invisible with the blackest velvet."

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come, and conquered in his behalf, and that man, becoming a partaker of God's divine nature, is enabled to overcome as Christ overcame. God in Christ, and Christ in His followers, can withstand all the power of Satan. And as Christ came to reveal the love of God, so His followers are to reveal the love of Christ.

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