

SIGNS OF THE TIMES



Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Hebrews 8:1,2



SIGNS OF THE TIMES



The Home of "The Signs of the Times,"

PUBLISHED WEEKLY

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H. H. HALL, - - - - - BUSINESS MANAGER.

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We give below a reduced facsimile of the cover page that will appear on our next Special Number of the SIGNS OF THE TIMES. You have perhaps noticed that this paper which you have just read is number two in a series of four special issues. Their titles are as follows:

- No. 1.—PROPHECY AND CHRIST'S COMING.
- No. 2.—THE SANCTUARY—THE GOSPEL IN TYPE AND ANTI-TYPE.
- No. 3.—LAW, GOSPEL, AND THE SABBATH.
- No. 4.—THE CHURCH TRIUMPHANT.

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SIGNS OF THE TIMES,

Mountain View, Cal.

The Sanctuary Question

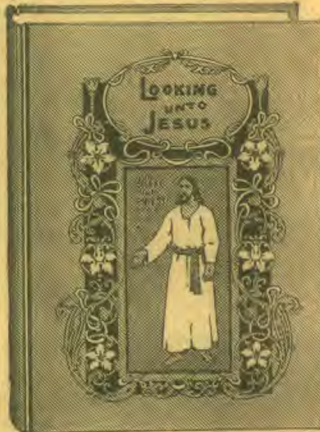
Would You Understand More Fully the Significance of the Earthly Sanctuary? If so, we would recommend for your consideration the following publications:

Practical Lessons from the Experiences of Israel,

By F. C. Gilbert, a converted Jew. The central thought of this book is to present Jesus Christ as He is, Saviour, Messiah, Prophet, Priest, King, which was the specific mission God had for the Jewish nation. The customs and traditions of the Jews are given, as well as many of their laws and commandments to which Christ so often referred. Especial attention, however, is given to the Sanctuary and its services, as is evident from the following chapter headings:

- | | |
|---|-----------------------------------|
| God's Purpose in Building the Sanctuary, | Why the Law Was Given on Sinai, |
| The Articles of Furniture in the Sanctuary, | The Priesthood and the Offerings, |
| The Festivals and the Fasts, | The Festivals and the Feasts. |

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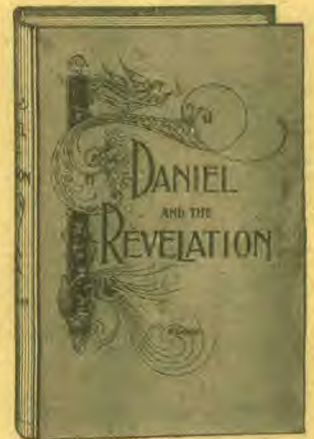
Looking unto Jesus

Or Christ in Type and Antitype

Another work of merit is the one with the above title, by the late Uriah Smith. He goes deeply into the Sanctuary Question, showing clearly what the great sacrificial system symbolized, and explaining in detail the priesthood, service, and offerings. Some of the points particularly interesting, as used in connection, are the atonement, the incarnation, the cleansing of the sanctuary, work of the judgment, finishing the mystery of God, the close of probation, the seven last plagues, and the end of sin. Fully illustrated, and will prove most interesting and highly profitable to the reader. 290 pages. Cloth, plain edges, \$1.00; paper covers, 25 cents.

Daniel and the Revelation

The Sanctuary Question is so closely interwoven with the prophecies that to study one you must study the other. Therefore we recommend Elder Uriah Smith's book with the above title. In it he presents the response of history to the voice of prophecy. He takes up these important prophetic books verse by verse and studies them with the reader in a way that invites his confidence and compels his closest attention from the beginning. It is a volume of 757 pages, exclusive of numerous full page engravings. The price is \$2.50, in cloth.



Christ Our Advocate

His Work in the True Tabernacle

This pamphlet, by M. H. Brown, treats the Sanctuary Question in a very clear and comprehensive way. It tells all about the sanctuary service as conducted anciently, the priesthood, high priest, the various offerings and their significance, the meaning of the cleansing of the sanctuary, and gives an interpretation of the 2,300 days. It shows how all the earthly service was a type of the work now going on in heaven by our Great High Priest, where He is interceding in our behalf. Besides the numerous illustrations, there are several very valuable diagrams, explaining periods of time given in connection with the Sanctuary Question. 112 pages. Price, 10 cents.

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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."

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By Prof. J. A. L. Derby

"The book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

"God will provide Himself a Lamb for a burnt-offering." Gen. 22:8.

Human Expression of Hopes

IN the earliest surviving records of vanished ages we discern the attempt of men by rune, hieroglyph, or Babylonian symbolism, to express the mystic meaning of the world, human life, and history. Never have thoughtful souls been able to persuade themselves that time is filled with a mere succession of fortuitous events. Any interpretation of the cosmos that finds therein no purpose deeper than a passing show, no wisdom more profound than words, is not the creed to satisfy the human heart. What with the mind of man slave to the flesh, yet conscious of nobler ends than appetites, mere animal propensities; with conscience judging by the law of love, somehow discerned within, and prophetic of ill for its transgression; with a capacity for happiness which the sad old world is powerless to give; with a sense of justice demanding that sometime, somewhere, wrongs here left unreprieved shall be avenged; with motives which, waiving here the vindication of their rectitude, must needs adjourn to an ideal court their justification; what with an instinct for life that ever stares in the face of death, and with a restlessness to probe the mystery of both; with man but a helpless atom amidst the mighty stream of the ever-changing world, powerless to halt the ceaseless flow which bears him steadily on to sure oblivion;—can we wonder that he should hope, and express its dim foreshadowings in rite and symbol?

Why a Lamb?

But why the first of these should be a *lamb*, no human record gives us answer. But, when from Abel's bleeding sacrifice to the closing chapter of a perished world, we see this sign of all that life and hope and faith implied to the infant race growing mightier in significance until the Lamb slain from the foundation of the world is exalted to the throne of the Supreme, we can not doubt that God has found Himself a Lamb; and that in Him are hidden all the treasures of wisdom and knowledge. This, surely, is the type enfolding the meaning of this mighty maze—the true riddle of the universe. If here we have no key, there is none. Let us, then, apply ourselves to its interpretation.

Why came the consuming fire from heaven upon Abel's altar, while his brother's offering was quite ignored?—"By faith," we read in answer, "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Heb. 11:4.

Faith, sacrifice, righteousness; these are not the words of some fair apothegm in which philosophy has sought to sum all laws in one. There is here no logical connection with natural law—"not with en-

tering words of man's wisdom." 1 Cor. 2:4. Is beauty, the god of classic Greece, the import of a smoking altar and a crucifixion scene? Reeking gore and suffering please not the eye. "When we shall see Him, there is no beauty that we should desire Him." Isa. 53:2. Deeper yet the problem proves. How fully Abel understood the significance of his act, no scripture records. How much of "the mystery, . . . which in other ages was not made known unto the sons of men" (Eph. 3:3-5), to Abel was not revealed, we may not know. But this we know, he wrought in faith, and "faith is the substance of things hoped for." Heb. 11:1.

What Hoped He?

Just yonder in his sight stood Eden, that blest abode from which he was excluded. There stood the angel with a flaming sword to guard its entrance. Within was the tree of life; without was the reign of death. There was Paradise, with all the name implies; here was the curse, weariness, and thorns. How sad the contrast! Was man no more to have access to that glorious place? Was his beautiful home forever lost to him? Brief was the promise, but it was enough: The seed of the woman shall bruise the serpent's head. Gen. 3:15. As by man the first dominion (Gen. 1:26; Micah 4:8) had been lost, so by man it should be restored. This was the hope; but such was not all that Abel's lamb implied. What has a creature slain and burnt upon an altar to do with restoration to a lost estate? Again the Sacred Record leaves us not in doubt. Cain brought no lamb; his offering was of fruit. God did not

THE WAY, THE TRUTH, THE LIFE

Thou art the Way; to Thee alone
From sin and death we flee;
And he who would the Father seek
Must seek Him, Lord, by Thee.

Thou art the Truth; Thy word alone
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.

Thou art the Life; the rending tomb
Proclaims Thy conquering arm;
And those who put their trust in Thee
Nor death nor hell shall harm.

Thou art the Way, the Truth, the Life;
Grant us that way to know,
That truth to keep, that life to win,
Whose joys eternal flow.

—Anon.

accept it, but reasoned with him thus: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Gen. 4:7. Not to bring a lamb was to choose *sin*; to bring one was an act of faith; and thus, and thus only, could man "obtain witness that he was *righteous*."

God's Appointed Way

So the divine symbol grows in meaning, a meaning which points to human conduct. The Lamb of God is God's appointed way of restoration. No other way will do. And this being God's chosen means, only *obedience* by faith, as manifested by Abel, and not the disobedience and self-will of Cain, can find acceptance with God. Hence we see that with the Lamb slain from the foundation of the world was bound up faith, obedience to God, righteousness, salvation. Human *duty* has been plain from the beginning.

That the lamb was, of all offerings possible, the one selected by God, must have been clear from the days of Adam. The account speaks of the practise of offering sacrifices in the days of Cain and Abel, not as something newly established, but as well-known and customary each Sabbath day ("at the end of days," margin). There can be no reasonable doubt that, with the institution of the service, Jehovah had given also some explanation of its meaning. From that time until the coming of the great Antitype, Jesus, there was no change in the central figure in all types and ceremonies. The great key that unlocks them all is Jesus. The altar and its victim expressed the hope of the soul from Abel to Calvary. Every form of sacrificial offering among heathen nations is doubtless a perversion of a practise first established by God Himself. Man fell from his high estate, from purity, holiness, and dominion. He was driven from his Eden home, shut out from the tree of life. But God who had in love created him, God who could not be satisfied (to speak as men) without man—an object on which to bestow His affection—God left His creatures not to despair. With the fall came the promise, and the promise was kept alive by the ceremony.

The case of Cain and Abel shows the custom of the antediluvian church. After the Flood, the first act of the pious Noah was to build an altar, and offer sacrifices. Gen. 8:20. Whether it was that his great gratitude prompted the fulness of his offering, which consisted of victims from every clean beast and fowl; whether he foresaw by the rite prefigured "that the creation itself also shall be delivered from the bondage of corruption" (Rom. 8:21, R. V.), or whether the plenitude of his sacrifice was but the generous expression of his spiritual affections through a positive ordinance with no explicit limits, we may not tell from the narrative: but this we know, that it was the appointed way; that God accepted and was pleased; and the implication seems to be that Noah's offering was typical of the completeness, both to man and nature, of the redemption to come; for "the Lord said in His heart, I will not again curse the ground any more for man's sake; . . . neither will I again smite any more every-thing living." Gen. 8:21.

The Faith of Abraham and Job

The direst judgments seem to be powerless to curb the wicked hearts of men. Soon after the Deluge the world was again groveling in idolatry. God chose Abram to keep alive the true faith and worship. Where Abram sojourned his altar rose. Gen. 12:7, 8; 13:4. To him it was given, not only to appropriate the righteousness which is of faith, but to learn by the fearful experience of offering Isaac something of the profound significance to the

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THE SANCTUARY AND ITS LESSONS



The Great Power-House

By Mrs. S. N. Haskell

THE heavenly sanctuary is the center of Christ's work for the human family. It is the great "power-house" of strength to the Christian. Every one who by living faith is connected with the heavenly sanctuary, can, in the strength imparted from that center of light and power, overcome every temptation that falls athwart his pathway. I fancy I hear some one saying, "If I knew *more* of that heavenly sanctuary I could have stronger faith to claim the power emanating from it; but there is so little said about it in the Bible." True, there are not many texts that definitely describe the heavenly sanctuary; for man, sunken in sin, can not appreciate heavenly things. But there is no other subject that the Lord has taken as much pains to define clearly to the human mind. A large portion of the Bible is devoted almost wholly to this subject.

The key that unlocks the whole subject of the sanctuary is found in Heb. 8:1-5. There we are told that the heavenly sanctuary was built by the Lord Himself; that Christ, our "Elder Brother" officiates there in our behalf, and then, as the soul goes out in an earnest longing to know more of the mighty Priest and that holy place, Paul adds: "For if He were on earth, He should not be a priest, seeing there are priests that offer gifts according to the law; *who serve unto the example and shadow of heavenly things*, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith He, that thou make all things according to the pattern showed to thee in the mount."

An Object-Lesson

Do you long to know more of the heavenly sanctuary? If so, study prayerfully and carefully the description given of the tabernacle built by Moses in the wilderness; for Moses was *admonished* by the Lord to make it according to the pattern he was caused to see upon the mount. Ex. 25:40 (margin).

Moses, the only man favored by being allowed to speak "mouth to mouth" with God, was given a view of the heavenly sanctuary, and commanded to build an earthly one as a shadow of the heavenly one.

Many years ago the writer was driving through the streets of London in company with a friend who had always been a deep student. Neither of us had ever been in the city before; but as we entered the heart of London my friend began to recognize places. He pointed out the "Old Bailey," "Newgate Prison," and other places of interest as we passed them; finally he said, "Now we shall soon see the dome of St. Paul's Cathedral," and sure enough, a turn of the road brought us in full view of the massive dome of St. Paul.

In surprise I said, "You have been in London before."

"No," he replied, "this is my first visit to London." "But," I persisted, "how do you know all the places of interest?"

His reply was, "All my life I have loved to read of these places noted in sacred and profane history, and from a child I have loved to study pictures of noted places, and they are all in my mind. I know the city altho I have never seen it."

In like manner the Christian that studies the word-pictures and descriptions given of the earthly tabernacle will have clear, well-defined ideas of the real building, the heavenly sanctuary.

Examples and Shadows

The individual who studies prayerfully and carefully the work of the priest in the earthly sanctuary will *know of a surety* the work of our High Priest in the heavenly sanctuary; for those earthly priests "served unto the example and shadow of heavenly things." In the shadowy service the sinner who realized that the "wages of sin is death" brought an innocent lamb to the door of the tabernacle, and, by confessing his sins over the head of the innocent lamb, and taking its life, he showed his faith in the "Lamb of God that taketh away the sin of the world." The lamb was slain, and the priest presented that blood before the Lord within the sanctuary. The sinner was forgiven; not through any virtue in the blood of the lamb, but because by bringing the lamb and taking its life he showed faith in the real "Lamb of God," whose blood *does have* power to cleanse even the deepest-dyed sins.

As we study of the earthly priest presenting that blood before the Lord in the earthly sanctuary, our faith can more fully grasp the fact that when we claim Jesus as our Lamb, our Sacrifice, and confess our sin to Him, He will plead His blood before the Father in our behalf, and we go free in Him; because, "by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

THE SANCTUARY

1. THAT God might dwell with Israel, He instructed them to build Him a sanctuary.

"Let them make Me a sanctuary, that I may dwell among them." Ex. 25:8. (See as to the building and particulars, chapters 25 to 31 and 36 to 40.)

2. That sanctuary was divided into the holy and the most holy places, in the first of which were the table of the presence bread, the golden candlestick, and the altar of incense; in the most holy place the chief object was the ark of the covenant crowned with the mercy-seat, in which were the tables of the Decalogue.

"For there was a tabernacle prepared, the first, wherein were the candlestick, and the table, and the showbread; which is called the Holy Place. And

after the second veil, the tabernacle which is called the Holy of Holies; having a golden censer, and the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant." Heb. 9:2-4. See also Ex. 26:31-35.

3. All these were made from a pattern which God gave to Moses.

"And thou shalt rear up the tabernacle according to the fashion thereof which hath been showed thee in the mount." Ex. 26:30. See also Heb. 8:5.

4. The earthly sanctuary, its priesthood and services, were not the true; they were types and examples of the true in heaven.

"Now in the things which we are saying the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." "Who serve that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle; for, See, saith He, that thou make all things according to the pattern that was showed thee in the mount." Heb. 8:1, 2, 5.

5. The daily ministration in the sanctuary was in the holy place throughout the year.

"Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services." Heb. 9:6. See also Num. 28:3, 9.

6. The ministration in the most holy place, the cleansing of the sanctuary, came on the very last day of the yearly ministration.

"But into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people." Heb. 9:7. See also Lev. 16:2-22.

7. This was called the Day of Atonement, the yearly judgment day of Israel.

"Howbeit on the tenth day of this seventh month is the Day of Atonement; it shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall offer an offering made by fire unto Jehovah. And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before Jehovah your God. For whatsoever soul it be that shall not be afflicted in that same day; he shall be cut off from his people." Lev. 23:27-29. See also verses 30-32.

8. This yearly round of services, which occurred in their full once each year on account of the short lives of the priests, typified Christ's entire work as priest once for all.

"And they indeed have been made priests many in number, because that by death they are hindered from continuing." "But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through His own blood, entered in *once for all* into the holy

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Our Intercessor

By E. J. Hibbard

THERE is one God, and one Mediator between God and men, the Man Christ Jesus. 1 Tim. 2:5. It is He that "maketh intercession for us."

"Now a mediator is not a mediator of one." Where mediation is, there must be two parties—usually at variance. And the mediator always seeks to reconcile; never the opposite.

Says the Holy Spirit: "Your iniquities have separated you and your God, and your sins have hid His face from you." Isa. 59:2. "The carnal [natural] mind is enmity against God." Rom. 8:7. Hence the need of mediation.

Our Mediator is our "Advocate," our "Intercessor." He condemns no one (John 3:17); accuses none (John 5:45). Another party has that matter in charge.

A Priesthood

Christ, in His office as mediator between God and men, is the "Apostle and High Priest of our profession." A detailed account of this priesthood may be found in the book of Hebrews—mostly in chapters two to ten.

In this narrative two priesthoods are found, the priesthood of Melchizedek, and the Levitical order. And while Christ was made a priest forever, after the order of Melchizedek, yet all the Aaronic priests served "unto the example and shadow of heavenly things."



Melchizedek was a priest-king. So also is Christ. In his priesthood, Melchizedek had no predecessor or successor. Neither has Christ; for "He ever liveth to make intercession for us."

In none of these particulars did the Levitical order represent Christ; yet the minutest detail of their service was "a shadow of good things to come."

That He might be adapted to His work, Christ partook of human nature; "for verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:16-18. "And He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors." Isa. 53:12.

A Friend of Sinners

On earth, He was sneeringly called a "Friend of sinners;" was crucified "between two thieves;" and "made His grave with the wicked." All this, "that He might be a merciful and faithful high priest."

And so it is written that "every high priest being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can bear gently with the

ignorant and erring, for that he himself also is compassed with infirmity." Heb. 5:1, 2, A. R. V. The authorized version says; "Who can have compassion on the ignorant, and on them that are out of the way." The marginal reading is "can reasonably bear with," etc.

Nothing short of this can fitly represent a compassionate Redeemer, our Advocate at the Court of Final Appeal. Nothing less could possibly be the priesthood in type.

A Great Human Type

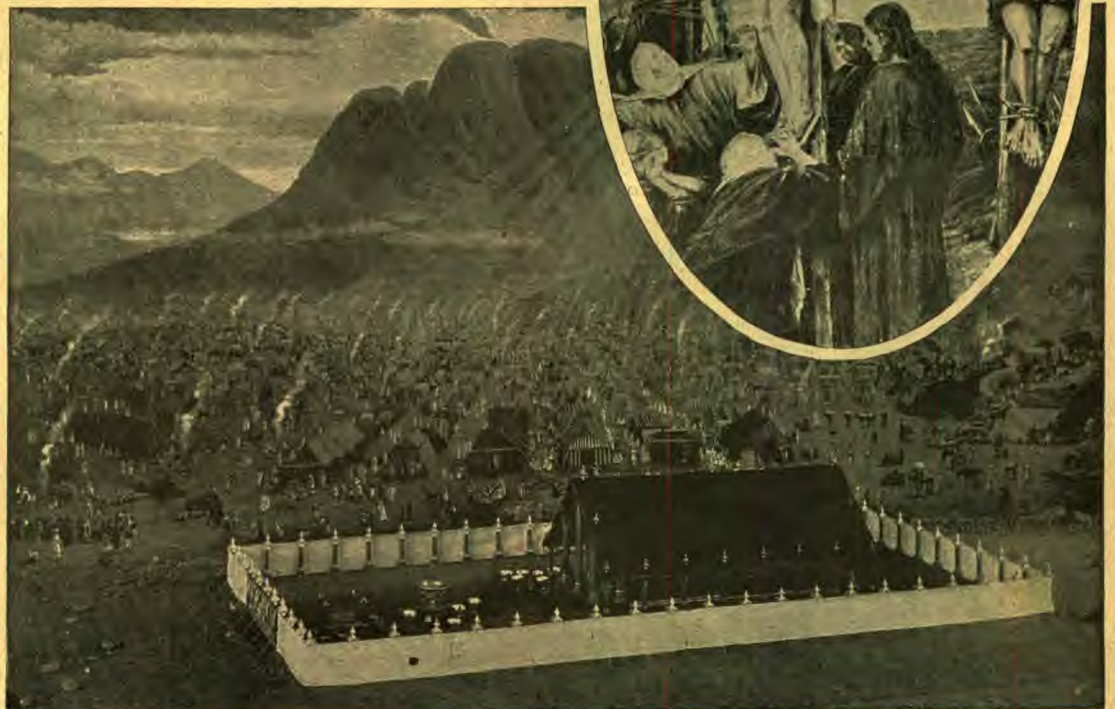
Such an advocate was Moses. Throughout that forty years they were murmuring, transgressing, accusing him of perfidy; and yet his patience never failed but once.

After the idolatry at Sinai, "Moses returned unto the Lord, and said, O, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin;—and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Ex. 32:31, 32. Here was a typical advocate.

Such also was the work of Aaron and his sons when they had been installed as priests. Such was the office of the family priest; as Abraham, who erected his altar wherever he pitched his tents; as Job, who continually sacrificed and interceded in behalf of his children. Such is the attitude of every converted parent toward his family, and sinners in general. "The Spirit itself maketh intercession for us with groanings which can not be uttered." Without this, no one can plead; with it, who can refrain from pleading?

Lacking the Spirit, priesthood becomes priestcraft, and all their ministry a hollow form, a blasphemous mockery. Thus it was in Jeremiah's day (Jer. 5:31); so also it was to be when Christ first appeared: "And He saw that there was no man, and wondered that there was no intercessor; therefore His arm brought salvation unto Him; and His righteousness, it sustained Him." Isa. 59:16.

"There is one God," means there is only one. "One Mediator between God and men," as naturally means, there is one only. The Spirit intercedes, mediates; and He is the source of the Spirit. It is



therefore the Spirit of Christ in men which pleads for sinners, and that is "Christ in you, the hope of glory." "There is one Mediator."

Such was Abel. Not so was Cain.

In Israel

At Sinai the twelve tribes were offered the priesthood; but only one received it. Said the Lord, "If ye will obey My voice indeed, and keep My covenant, . . . ye shall be unto Me a kingdom of priests, and an holy nation."

Every man among them might have been a priest, a mediator between God and the heathen; but they were not fitted for such a place. Therefore one tribe, and one family in that tribe, alone must act. Aaron and his sons, interceding for the rest of Israel, when all might have been, should have been, priests for the rest of mankind.

So of Christians: "Ye are a chosen generation, a royal priesthood, an holy nation" (1 Peter 2:9), just as Israel might have been. Every real Christian is this, because Christ is; for "Christian" means like Christ. Wherein we lack the Spirit of mediation and intercession, we lack the Spirit of Christ. Wherein we have the spirit of condemnation and censure, we have the spirit of Satan, and can be no part of the royal priesthood.

Those who shall inherit the earth redeemed are recorded as saying to Christ; "Thou . . . hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:9, 10.

"Unto Him [then] that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen." Rev. 1:5, 6.

San Francisco, Cal.

THE Scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers the crown of glory that awaits till that period.—John Calvin, "Institutes," book 3, chapter 25.

THE CLOSING WORK OF OUR HIGH PRIEST



THE 2,300 DAYS

By W. N. Glenn

THE mystery of God is the sacrifice of Christ and the work of the Gospel. 1 Cor. 4:1; 1 Tim. 3:16. Some day this mystery will be "finished." Rev. 10:7. A time will come when the Lord will say: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:11, 12.

When Christ ascended to heaven He became High Priest of the heavenly sanctuary (Heb. 8:1, 2), and at the same time the Gospel work on earth was committed to men. John 14:1-3, 25, 26; 15:26, 27; 16:12-16; Acts 1:4, 8-11.

The Object-Lesson in Type

Of Christ's priesthood in heaven, and the closing of the work of the Gospel, we may learn more specifically from the typical system of the Aaronic priesthood. That was an object-lesson for the instruction of men throughout probationary time. The earthly tabernacle was after the pattern of the heavenly, and its service was illustrative of the service of Christ in the heavenly sanctuary. Heb. 8:4-6. See also Rom. 15:4.

In the typical system the whole plan of salvation was worked out in type every year, and the last day of the year was a special closing service. It was called the Day of Atonement, and the service was called the cleansing of the sanctuary. It was in fact a day of judgment. Lev. 16:29-31; 23:27-30.

During the Babylonian captivity the Lord revealed to the prophet Daniel in visions a general outline of the world's history down to the "time of the end." In connection with the vision of chapter eight, in answer to a question of time, he was told, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14.

The Sanctuary—The Time

What sanctuary? It could not have been the earthly, typical sanctuary, for two reasons: (1) The Jews were then in exile, and their sanctuary had been destroyed. Neither at that time nor at the end of 2,300 literal days (less than seven years) was that sanctuary or its service in existence. (2) Counting the 2,300 days as prophetic days, or literal years (Num. 14:34; Eze. 4:4, 6), the time would extend far beyond the period when the typical sanctuary would be abolished, and the antitypical, or heavenly, sanctuary opened, with Christ as ministering High Priest.

As this vision and its explanation was a matter of prophecy, the time was prophetic time, and the sanctuary to be cleansed must be the heavenly sanctuary. But Daniel sought for the explanation concerning the time, and was shown definitely when it should begin, and certain events during the time

by which we may be assured in its computation. See Dan. 9:20-27.

From this explanation we may learn that the 2,300 days began with the commandment to restore and to build Jerusalem. This commandment, or decree, was issued B.C. 457 (Ezra 7:11-26), at least eighty years after the vision was given to Daniel.

Of the 2,300 days (or years), seventy weeks (490 prophetic days, or literal years) were allotted to the Jewish people. Of this period sixty-nine weeks (483 years) were to reach to the anointing of the Messiah, which took place at His baptism (John 1:32, 33), in A.D. 27.

In the midst of the seventieth week (or seven years) the Messiah was to be "cut off;" so three and a half years after His baptism (spring of A.D. 31) Christ was crucified. Three and a half years later (autumn of A.D. 34) the Jews emphasized their rejection of Christ by the murder of Stephen (Acts 7) and a general persecution of Christians. Up to this time Gospel evangelization had been confined to Judea; but the persecution dispersed the Christians, and they "went everywhere preaching the Word." Acts 8:4.

The Year-Day Theory Proved

Thus ended the seventy weeks (490 years), or that part of the 2,300 days (or years) that had been allotted to the Jews as the recognized people of God. By this we have the proof that the year-day mode of reckoning prophetic time is correct—at least in this instance.

Taking 490 years from 2,300, we have left 1,810 years, which, added to A.D. 34, reached to A.D. 1844, when the cleansing of the heavenly sanctuary—the Day of Atonement and final investigative judgment—should begin. Therefore it is now in progress. When it will end, no one knows either the day or the hour. But when it closes, probation will have ended, and the door of salvation will be forever shut.

Even for the people of God this should be a period of special humiliation and confession of sin; of a closer walk with God personally, and of a special solicitude for the salvation of those who know not the truth. "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:17, 18.

LOVING HIS COMING

WE have not time to mention all the bright expressions of hope as the patriarch or prophet looked forward to the coming of Christ. The saints of New Testament times, while instructed that Christ was not coming in their day, yet looked forward to His coming as the time of life and joy and glorious reward. The crown will then be given (1 Peter 5:4; 2 Tim. 4:8); the reward will be bestowed (Rev. 22:12; Matt. 16:27); this mortal will then put on immortality (1 Cor. 15:51-55); and

the volume of the book closes with the prayer of the church (as "Thy kingdom come" has been its prayer through the centuries of tribulation), "Even so, come, Lord Jesus" (Rev. 22:20).

One of the strangest things connected with the whole subject is the indifference and apathy manifested on the part of the greater portion of the professed church of Christ. Many ministers are either utterly indifferent or openly hostile to the doctrine of Christ's soon coming. They profess that they love Christ, but can we truly, heartily love an individual unless we love his personal presence? Can we separate the two—the love from the person?—Nay, we can not; if we love a person, we love his presence. If a wife devotedly loves her husband, she loves and longs for his presence; and just so with the husband. And even so, dear reader, if we love Christ, we will love His presence, we will long for His presence; we will rejoice when His coming is near.

This hope purifies the heart of him who truly holds it. This is expressly declared: "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3.

It could not be otherwise than this. We will seek to please those we love unless we love self better. The wife who loves her husband will seek to please her husband. She will endeavor to make home pleasant when he comes. She does this almost involuntarily. So it will be with that Christian who loves his Lord. He will not scoff at His coming, he will rejoice to know that Christ will return. He will search the evidences to know whether that coming is near at hand. As evidences multiply, his heart will rejoice as he sees his redemption draw nigh. Luke 21:28.

He will watch for that coming. He will prepare himself to entertain such a guest. As a loyal subject would renovate, repair, cleanse, and beautify his house, and furnish his best rooms for guest-chambers, if he expected a visit from his prince, so will the Christian prepare his character who looks for his Lord. As he contemplates His coming, his heart will grow purer in his contemplations. The hope of that coming will hallow his joys, and sweeten his cups of trial; and his every fiber will thrill with joy and life at the anticipated meeting.

Weary pilgrim in life's weary way, let thy heart be cheered, thy Lord is coming. Soldiers on the battlefield, fight on, thy King will soon appear. Not "distant hope nor dim" is thine. The rays of coming morn already streak the east; the Sun of Righteousness is about to rise with healing in His beams. Does the world—worse, does a worldly church—laugh at thy faith, and mock thy hope? hold it fast. Believe still, hope on, love on. In "a little while" "thine eyes shall see the King in His beauty," thy Friend, Redeemer, Lord. Happy those who can say at that time: "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.



The Day of Atonement and the Judgment

By F. C. Gilbert

It should ever be borne in mind that the whole economy of Israel was typical, as well as prophetic, of the work of Christ and His ministry of the Gospel for sinners. There was no one part alone that could or would illustrate this work; it was necessary to have many things given, many illustrations drawn, that the church should understand the whole and complete work of the Saviour of the world. He was not only to be a type of Moses and the work that he did, He was also to be a type of Aaron and the work that he performed. John 5:45-47; Acts 3:22; 7:37; Heb. 3:5, 6; 5:1-5. His life and death was not only illustrated in the daily offering of the lamb; it was also illustrated in the slaying of the Passover. Isa. 53:4-7. 1 Cor. 5:7. His work of atoning for sins was not only to be seen in the daily sprinkling of the blood by the priest in the holy place, before the veil; it was also to be illustrated in the blood and atonement on that especial day set apart for this purpose; namely,—The Day of Atonement. It was necessary that all these objects and similes should be given to Israel in order that they, at that time, and the people later, should know and understand the different features of the work and ministry of Christ. Rom. 15:4; 1 Cor. 10:11; Heb. 4:1, 2, 11.

It is the purpose of this article to consider the work on the Day of Atonement in the type, what it meant to the people then, what it was designed to teach the church to-day.

Origin of the Day of Atonement

The great work of the priests in their daily ministration has already been considered, and the reader has learned much precious, up-to-date Gospel truth from the reading of these articles. But the Day of Atonement, its work and its lessons, means everything to the generation living to-day. The first intimation in the Bible that such a day should exist is found in Ex. 30:10, and was given to Aaron in connection with the purifying and cleansing of the altar of incense. The text reads thus: "And Aaron shall make an atonement upon the horns of it *once in a year* with the blood of the sin-offering of atonements; once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord." And the further and fuller accounts of this day and its work will be found in the following scriptures: Lev. 16:2, 3, 5, 7-10, 15-34; 23:26-32; Num. 28:7-10.

The substance of these scriptures is that on this special day the high priest was not only to enter into the holy place as on other days, but was to enter within the most holy place within the veil. Ex. 26:31-34. After having offered special offerings for himself and his household, he was to take of the entire congregation of Israel two goats. Lev.

16:5. These two goats were to be presented alive before the Lord at the door of the tabernacle of the congregation.

Casting the Lots and Sprinkling the Blood

When this was done, the priest was to cast lots upon these animals, one of which was for the Lord (Jehovah) and the other for the scapegoat, or, as the margin renders it, Azazel. This term is a proper name, and is used even to the present time to represent the evil one, or Satan.

The goat of the Lord was to be offered up for a sin-offering, or, as the Hebrew renders the word, *chatos*. The priest himself was to take the life of the animal, and the blood was to be carried into the most holy place of the sanctuary. In this sacred apartment the priest was to sprinkle the blood seven times on the mercy-seat, and before the mercy-seat. He was also to take in his hands a censer full of burning coals from off the altar, and in the censer was to be placed the sweet incense, and a cloud was to arise from this fire to cover the mercy-seat, while at the same time a beautiful, fragrant odor would be transmitted. Lev. 16:13.

Sanctuary Cleansed

The sprinkled blood which was placed on the mercy-seat and before the mercy-seat, was to cleanse the congregation of Israel and make an atonement. Verse 17. It was also used to cleanse and make an atonement for the sanctuary itself, for after this was done the priest was to sprinkle the tabernacle of the congregation and the golden altar of incense. Ex. 30:10; Lev. 16:18. When this was finished, then the sanctuary itself was cleansed from all uncleanness of the children of Israel which it contained. Lev. 16:16. In other words, this blood was to cleanse the sanctuary where the sins of the children of Israel had been kept during the entire year. Hence this day comprehended the cleansing of the sanctuary.

A Solemn Day

During this day God had given command that the whole people should abstain from labor, should come up to the sanctuary, and should afflict the soul. The person who did not fulfil this command was cut off from his people. In other words, the man who refused to carry out God's command during the Day of Atonement was a lost man, and had finished his probation. This day, therefore, comprehended the work of judgment, and of sealing; for men's cases were decided by the course they pursued on that day.

The Writing and the Sealing

During some of the festivals and holy days of the year, especially the New Year's Day, and the early part of the Day of Atonement, there are many prayers repeated by the people. Among these prayers are found the following: "Our Father, our

King, write our name in the book of life." "Our Father, our King, write our name in the book of remembrance." "Our Father, our King, write our name in the book of success and prosperity." But as the Day of Atonement draws to its close the form of the prayers is changed. "Our Father, our King, *seal* our name in the book of life." "Our Father, our King, *seal* our name in the book of remembrance." "Our Father, our King, *seal* our name in the book of success and prosperity." And when the solemn service has been brought to a close by the repetition of this word, "The Lord, He is God," seven times, and the benediction of the *Kadesh*, the men will grasp the hand of their fellows and give them the following salutation, "I hope you have a good seal." It can thus be understood what a solemn time this day was to be to the people of Israel—the whole to be devoted to heart-searching, to confessing of sin, to laying aside of every worldly project and prospect, to righting one's self with his neighbor, to feeling that he is to prepare himself to meet his God.

People Interested in Most Holy Place

At the same time the interest was centered in the work of the high priest in the most holy place of the sanctuary. Was the priest still ministering before the Lord? Had every Israelite fulfilled every obligation according to the command of God? Was God pleased with the work of the priest and the people? Was the priest still alive in that glorious yet sacred shrine filled with the cloud of incense and the presence of God? O, how they would listen to the movements of the priest; for as long as the sound of the bell and the pomegranate could be heard the people were assured that there was yet hope for them, and that the priest was interceding for them. Ex. 28:33-35.

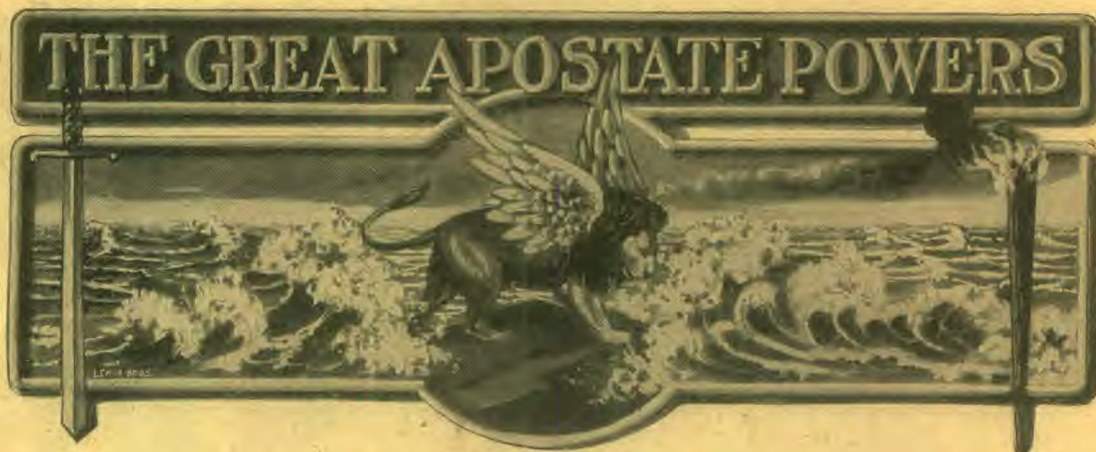
Cleansing the Holy Place and People

When the work in the most holy place was finished, the high priest gathered up all the sins of all the camp of Israel, taking them to himself, so to speak, and started on his way out to the door of the sanctuary. Entering the holy place, he took of the blood of the sin-offering and cleansed the altar of incense by sprinkling this blood upon its horns seven times. When this was done, the priest's household, the whole people of Israel, the sanctuary, and the entire holy place was cleansed, and sin in figure was now removed from the holy places of God and from all the people of God. Lev. 16:15-20.

Sins Confessed

When the priest reached the door of the sanctuary he called for Azazel, or the scapegoat, which was brought to him by a man appointed for that work. The minister of God would then place both of his hands upon the head of the live goat and con-

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Revelation, Chapters Twelve and Thirteen

By Alonzo Trevier Jones

AT the opening of the twelfth chapter of the Revelation, there is seen "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;" and "she brought forth a Man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His throne."

That "Man-child" is none other than the Lord Jesus (Ps. 2:9; Rev. 19:15, 16; Luke 24:50, 51; Mark 16:19; Acts 7:55; Heb. 8:1); and that "woman" is the church of God, in her beauty "fair as the moon" and "clear as the sun."

And there stood before the woman "a great red dragon" ready "to devour her child as soon as it was born." This "dragon" in its own proper person is declared to be "that old serpent, called the Devil, and Satan." Rev. 12:9. Satan, therefore, is really the one who was ready to destroy Christ as soon as He was born.

How Satan Works

But in this world Satan works through instrumentalities. His instrumentalities here are men; and, chiefly, combinations of men in world-powers.

What man, then, was it by whom Satan made his attempt to destroy Christ as soon as He was born?—Herod, in his decree for the slaughter of the babes of Bethlehem. But Herod was more than merely a person; he was king of Judea. Indeed, he was more than only king of Judea; for he became king only by a decree of the Roman Senate upon the special advocacy of Octavius Cesar and Mark Antony—two of the Triumvirate who at that time ruled the Roman world.

Herod could not have been king for a day in Judea if he had not been supported by the mighty power of Rome. Therefore Herod, in his place of power, was only the creature and the representative of the Roman Government. Therefore, in and through the person of Herod, it was the Roman power in the world that was the instrumentality that Satan used to destroy Christ as soon as He was born.

In that attempt, however, Satan failed of his purpose. Yet he never rested until he had, so far as possible, and so far as himself and the power of this world could go, destroyed the Lord Jesus—until he had by the authority of Pilate the Roman governor crucified Him on a Roman cross, and buried Him out of sight in a tomb sealed with the Roman seal.

But even in this final effort, Satan failed. For, from death and the sealed Roman tomb, the Man-child "was caught up unto God, and to His throne." Yet, tho these attempts of Satan's were failures, as far as his *purpose* was concerned, the facts demonstrate beyond all question that the Roman power was the instrumentality of Satan in his aims to destroy Christ; and therefore that the Roman power, under Satan, is that which is symbolized in the "great red dragon having seven heads and ten horns."

Against the Church

After all Satan's efforts to destroy Christ had been defeated, and the Man-child "was caught up unto God, and to His throne," Satan next turned all his endeavors, still through his world-instrumentality, the Roman Empire, against "the woman," which is

the church, and "persecuted the woman which brought forth the Man-child." "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

This persecution Satan continued as long as the Roman power stood. But the Roman Empire fell, and there was a change—not a change in spirit, for it was still the same spirit of the same "old serpent," not a change in the persecution, for it was only intensified—it was a change in the power, the instrumentality, that Satan used in the persecution. When the Roman Empire, that had been such an excellent instrument of Satan's will, had fallen and perished forever, in the anarchy of the times, he was for the moment without any efficient power to make his wrath felt against the church and the saints of God. Therefore "he stood upon the sand of the sea," waiting. Rev. 13:1, R. V.

A Beast

But he had not long to wait; for presently "a beast" rose up "out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." This beast was most gladly welcomed by Satan; for it was so exactly what he had been waiting for, that he immediately gave to it his own "power," his own "seat," which he had so long held in Rome and his own "great authority" or "a wide-spread dominion." Rev. 13:2, 4; 2:13.

The beast was well adapted to this great Satanic gift; and immediately it was all alive as the most thoroughly efficient instrumentality that had ever yet fallen to Satan's lot: "He opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven." Indeed, it only opened its mouth to blaspheme God, to blaspheme God Himself and His tabernacle; that is, all who dwell in His tabernacle in heaven. "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." Rev. 13:5-7.

With such an agent as this ready to do his will, Satan was again all activity, and poured out a perfect flood of persecution against "the woman" "that he might cause her to be carried away of the flood." But "to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Also "the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon," "called the Devil, and Satan," "cast out of his mouth." This was the time when, for twelve hundred and sixty years, Satan, through the instrumentality of the Papacy, poured out his wrath against the church of Christ and upon the saints of God, "to kill with sword, and with hunger, and with death, and with the beasts of the earth;" "by flame, by captivity, and by spoil;" even for "many days." Rev. 6:8; Dan. 11:33.

This "time, times, and an half," "forty and two months," twelve hundred and sixty years, in which "the beast," the Papacy, "was empowered to work its will," ended in A.D. 1798. At that time the beast was "as it were, wounded to death;" the power of the Papacy was broken, her dominion was taken away, she was left as a widow and sorrowful, and Satan's power was again crippled, and his wrath seriously hindered.

Another Instrument of Satan

But, lo! help was coming; for just then there was seen "another beast coming up out of the earth;" and tho "he had two horns like a lamb," yet "he spake as a dragon." And this one, tho strong on his own part, uses his power to revive and restore the power and working of the beast. For "he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads, and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:11-17.

A Warning Message

Thus this beast and the first beast unite in compelling all to worship the first beast. But against all this God sends a great threefold message of warning to all the people of the earth, pleading with them that they worship not the beast neither his image; and "if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, he shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Instead of their worshiping the beast, God calls them to "worship him that made heaven, and earth, and the sea, and the fountains of waters," and to "keep the commandments of God, and the faith of Jesus." Rev. 14:7-12.

Through all the time of this later interval Satan's wrath had been against the church of God as much as before, but there was no power by which he could make it effective. Now, however, in this combination of the beast and his image he finds again the power that for a while he had lost; and again he is active as before. Now "the dragon" is not only "wroth with the woman," but, with his restored power in the instrumentality of the union of the beast and his image, he goes forth anew "to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

Wrath of Satan

In this his last war, his wrath is especially "great;" because "he knoweth that he hath but a short time." Rev. 12:12. But still he does not prevail. Still they overcome him by the blood of the Lamb, and by the word of their testimony. But his wrath is so great, and even tho he has all the allied powers of the beast and his image, his case becomes so desperate, that in very person he appears and takes command of his forces. But lo! presently heaven is opened, and there appears also in His very person One "called Faithful and True," sitting upon "a white horse," and "the armies of heaven" follow Him, also "upon white horses," "and in righteousness He doth judge and make war."

Victory of God's People

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 19:11-20; 15:2.

The persecution is ceased. The conflict is ended.

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A MESSAGE OF PREPARATION



To a People Unprepared

By L. A. Phippeny

PREPARE to meet thy God, O Israel," is the startling word placed in the mouth of the herdsman-prophet of Tekoa by the high authority that ordained him a messenger of reproof and warning.

The message was not given to a prepared people. It was given to a people who had despised the law of God and had not kept His commandments, in whose lives the spirit of perversity, injustice, inconsistency, was manifested continually. They were wholly unprepared to meet God, except for punishment for evil deeds. And yet they were the chosen church of God, and professed His name, and called themselves His children.

Again and over again the Lord sought to reclaim them, using the means which it has seemed necessary to use in all ages when children go astray—punishment—and yet punishment in love, to save if possible. Famine, drought, blasting, mildew, the palmerworm, sword fire—they were a rebellious and stubborn people—were their portion, yet they "returned not," tho some were plucked as firebrands from the burning. Then came the end. There was nothing left but direst measures to bring them to their senses. Hence the message.

Warned in Time

But before the infliction of the chastisement in its severest form, the Lord delineated His dealings with them, and recounted the history of their crooked ways. Thus was the conviction of sin, and of righteousness, and of judgment forced home to them. Then, in harmony with His character of love and mercy mingled with justice, the Lord gave them opportunity, as individuals, to repent before the stroke fell upon the nation. This was all involved, indeed, in the words of the warning. Note the significance of the message, and the call to return.

"Therefore thus will I do unto thee, O Israel; and because I will do this unto thee, prepare to meet thy God, O Israel. For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of hosts, is His name . . . For thus saith the Lord unto the house of Israel, Seek ye Me, and ye shall live; . . . seek Him that maketh the seven stars and Orion, . . . that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is His name. . . . Hate the evil, and love the good, and establish judgment in the gate; it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." Amos 4 and 5.

Mark again the revelation of the character of love and long-suffering in the recital of this chapter in the history of Israel. It would seem that the veriest skeptic must recognize and acknowledge the divine element in the proceedings. But it is not new, neither out of date. The relation of God to His church

and to the world and the manner of His dealing with them have ever been the same in principle. This is perhaps only another way of stating the point that with the Father of lights there is no variability neither shadow of turning. He is the same yesterday, and to-day, and forever. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." "And account that the long-suffering of the Lord is salvation."

For Our Learning

The history of the past is written for our admonition who live in after ages, because human nature repeats itself generation after generation. The conflict of the ages between righteousness and sin is about ended; what are the conditions of the professed church to-day? Is the condition spiritually similar to the condition spiritually in the church in the days of Amos and Isaiah, the days before the great captivity? If so, has God sent a message of warning like unto that of old?

The Word of God is so plain that it seldom requires lengthy argument to demonstrate the truth even when men endeavor to establish counter claims. It is very plain with reference to the questions just asked. Note a few statements.

The One True Church

"There is one body, and one Spirit, . . . one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." This is the ideal, embracing one body, the one true church, with its ideal characteristics. This church existed in Paul's time, and his words indicate that it has existed ever since, exists to-day, and will be in existence when Christ returns at the end of the age. Where is it? Which one is it of the many churches calling themselves Christian? It surely is not all of them—a kind of composite of many doctrines and creeds. It surely is not expressed in the lives or the beliefs of all the members of any one church organization that may be named in particular.

"That they all may be one." Here is diversity in unity. Can it mean a union of churches upon some particulars of belief common to all?—Hardly. May it not mean the oneness of Spirit that frequently seems to characterize union services for revival efforts?—To the extent that the Spirit of Christ is present. But the true church embraces more, as already noted. And after all unions are effected, after revival efforts pass, there is still diversity of doctrine in the churches as separate organizations. But does not Christ work with and through the churches professing His name?—Just the best He can, assuredly. But can He work with all? Can all be equally right and still hold diverse beliefs? Can all be one in all the requirements of the "one body," and still all or part hold differing views as to these requirements and use differing methods to express them?—O no! Therefore division, confusion, not oneness of the one body, one Spirit, one baptism, one hope. Somehow, at some time, the clear view of the one faith, one baptism, one hope, has been obscured, and corrupted doctrine has

taken their place. Are the professed churches of Christ prepared to meet Him when He comes?

God's Call—the Church's Need

"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Ah, here is a call to "My people," the true church, and the time of the call is the last days. It is a call to come out of confusion, as the context shows. It is a call to come out of sin; for in whatever system confusion is found there is sin, be it church organization or character organization. It is a call to you and to me; for "God is no respecter of persons," and His invitation is extended to every soul. We may be—can be, if we will—individual members of the one body. But is it possible that the condition of the professed churches—we must write the plural in view of present-day conditions—is like the sinful condition of God's ancient church, when there was no remedy but casting away? Is not such a view pessimistic? Listen:

"Unto the angel of the church of the Laodiceans [the last church condition preceding the second coming of Christ] write: . . . 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. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

These are the words of the Head of the church. They are not commendatory. They do not depict a church prepared to meet her Lord. Is it the condition of the churches to-day? Is it not? Honestly, as a candid observer, can you do otherwise than frankly assent that it is? It is a terrible condition, doubly so because the professed followers of Christ do not realize their fearful condition and the proximity of calamity. They are asleep, and worse than asleep. Is not God as truly forgotten now as He was by Israel of old?

The Message

But is there not some awakening message, some cry of alarm, some warning of impending judgment, of punishment?—There is, even as there was of old. Read it, comparing the first portion especially with the message given through the prophet Amos:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a LOUD VOICE, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations

(Continued on page 13.)



A Simple Question and Its Answer

By Prof. George W. Rine

A FEW days before His passion and crucifixion Jesus, with His disciples, repaired to the Mount of Olives. In behalf of the universal Christian church, the disciples asked Him this simple but momentous question: "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3. The gist of the Master's answer is pointedly recorded by Luke, as follows: "And there shall be signs in the sun, and in the moon, and in the stars." Luke 21:25.

Here the disciples address to their divine Teacher a simple, sensible question. He, in turn, honors their question with a simple, pertinent answer. How clearly this fact shows that Jesus did not regard their question as at all irrelevant or uncalled-for. The very clearness and directness of the answer prove that our Lord must have regarded the information it conveys as of supreme moment to His church.

The Prediction

"There shall be signs in the sun, and in the moon, and in the stars"—signs of His coming and of the end of the world—the Master explicitly affirms. He who is Light does not leave His children in the dark as to the nature of these celestial signs. Signs of such transcendent meaning must be recognized and identified when given, by those for whose benefit they were ordained. The Saviour's vivid word-picture as to the character of these signs is given in verses 29 and 30 of Matthew 24, and is as follows: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven."

That these awful celestial phenomena would be divinely given as "signs" of our Lord's coming in His glory and in His kingdom, was foretold by the Spirit of Christ through the prophet Joel, in these graphic terms: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel 2:31. After Christ ascended to the Father, He declared in respect to the same "signs," in His revelation given through the beloved disciple John: "The sun became black as sackcloth of hair, and the moon became as blood; 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." Rev. 6:12, 13. The context shows indisputably that these sublime phenomena are harbingers of "the glorious appearing of . . . our Saviour Jesus Christ."

The Fulfilment

With great precision our Lord foretold just *when* the signs in the heavens should be given. Note again His words: "Immediately after the tribulation of those days shall the sun be darkened," etc. In the same discourse Jesus had already told His disciples that "the elect" would be subject to unprecedented tribulation during a period of specified "days." These are His words: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. 24:21, 22.

Observe that Christ repeatedly speaks of the tribulation of "those days." He unmistakably refers to the days of that long period of persecution inflicted upon His true worshipers, by the Papacy during the

Dark Ages and after, extending over a period of more than 1,200 years. All who have a knowledge of the history of the Christian era, know that the most terrible persecution that the saints ever suffered was that inflicted by the Church of Rome, from about the middle of the sixth century to near the close of the eighteenth century. Under the benign influence of the great Protestant Reformation in the sixteenth century, the rigors of the papal persecutions gradually softened, until after the temporary suppression of the Jesuit Society, in 1773, when physical persecution ceased entirely.*

Now, there is no fact more widely and better known than that the sun was supernaturally darkened, and that the moon was turned into the appearance of blood a few years "after the tribulation of those days." These miraculous phenomena, exactly fulfilling our Lord's circumstantial prediction, both as to character and time, *did* occur on May 19, and the night following, 1780. Historical testimony corroborative of this fact is overwhelming in mass and unimpeachable in kind.

The Great "Dark Day"

Referring to the 19th of May, 1780, the eminent English astronomer, Herschel, wrote: "The dark day of North America was one of those wonderful phenomena of nature which will always be read of with interest, but which *philosophy is at a loss to explain.*" Here we have a deliberate admission from the greatest astronomer of his time that the most advanced knowledge and science of this world is powerless to account for this extra-normal solar phenomenon.

In a work entitled, "Our First Century," Dr. R. M. Devens says: "Almost, if not altogether alone, as the most mysterious and yet *unexplained phenomenon of its kind* in nature's diversified range of events, during the last century, stands the *dark day* of May 19, 1780—a most unaccountable darkening of the whole visible heavens and atmosphere in New England—which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation, the fowls fleeing, bewildered, to their roosts, and the birds to their nests, and the cattle to their stalls." He further informs us that thousands of the people of that day were fully convinced that the end of all things terrestrial had come. He says, too, that the extent of this darkness was so great that the exact territorial limits could never be positively ascertained.

Mr. William Perrine recently made a thorough and methodical investigation of the original records of the "Dark Day," and gave a summary of his findings in the *Ladies' Home Journal*, for July, 1905. He tells his readers that where the darkness was seen in its full effect, it was appalling. In some places all the light of day seemed as if it had been blotted out. At other places only a few rays were discernible, and these imparted to the trees and grass and houses a murky, yellow hue. The unnatural darkness began to creep in about ten o'clock in the morning; it soon deepened into an oppressive gloom, and hour after hour, and long after the time for the setting of the sun, the blackness continued to envelop a vast region. Schools were dismissed, and men and women stopped working, for it was impossible to tell the time on the clocks or to move

* The period of persecution began by decree, that of Justinian, which became operative in 538. The persecution of that period is specially marked by two noted events: (1) "The earth helped the woman." The United States, then colonies, in 1776, declared themselves free and independent states, a home for the oppressed of all nations. (2) That very year, Maria Theresa, Empress of Austria, one of the strongest European rulers, decreed that all Christians should be tolerated throughout her realm. Thus ended the persecution of those days. It could no longer be general.—Ed. S. OF T.

about without danger of collision. In every house and shop candles were lighted, yet a sense of half-suffocating gloom weighed upon the people and filled them with awe or terror. In some towns people who went on the streets were lost at the noonday hour in trying to find their way home.

At the hour of nightfall the darkness assumed the shade of pitch. "A sheet of white paper could not be distinguished from the blackest velvet." Dr. Samuel Penny, when several years later he wrote a description of the unearthly phenomenon, declared: "The darkness of the evening was probably as gross as has ever been observed since the Almighty's fiat first gave birth to light." Mr. Perrine naively confesses that "the causes of the phenomenon appear never to have been satisfactorily explained."

There is, however, one explanation, and only one; it is this: Our Lord, in fulfilment of His explicit promise, shrouded the sun in unnatural blackness at the very time that He said He would, as a *sign*—as one of the promised pledges that His glorious appearing is near, "even at the door." Ah, yes, the phenomenon was the effect of a very definite cause—of the Great First Cause, tracing in the very skies the answer to His own promise that "there shall be signs in the sun, and in the moon, and in the stars."

In respect to the moon's being darkened and, at intervals, having the appearance of blood, Dr. Adams testifies: "The darkness was as uncommon in the night as it was in the day, as the moon had fullled the day before. . . . And whenever on this memorable night the moon did appear, as at certain times it did, it had, according to the prophecy, the *appearance of blood.*" Note again: The moon was full that night, yet she yielded no light. Ah! with what startling exactness were the very words of Jesus fulfilled: "AND THE MOON SHALL NOT GIVE HER LIGHT."

"The Stars Shall Fall from Heaven"

There are still living thousands of persons who have the distinction of having been eye-witnesses of the unique and unparalleled star-shower on the night of November 13, 1833. Regarding that memorable night, Mr. Perrine significantly declares: "It may be said to hold the same relation to nights as the Dark Day does to days." During the first hours of the night all was peace and quiet. But suddenly a ray of brilliant light shot across the heavens; before it vanished there came another more dazzling. Instantly there began to rush forth, as if from the central part of the heavens, a myriad of flaming stars. With swift and tumultuous onset, darting, swirling, bursting, blazing, the countless streams of light swept through the sky expanse in wild and superb splendor. So intense was the stellar blaze that sleepers who were suddenly awakened sprang to the windows, believing that a conflagration was raging in the neighborhood. Those who went out of their houses found it as easy to read a newspaper as in daylight.

Professor Olmstead, of Yale College, who had the good fortune to be a witness of those stellar pyrotechnics, declared them to be the greatest display of celestial fireworks that has been known since the creation of the worlds. Henry Dana Ward, who with his wife was another eye-witness, said that they felt in their hearts "that it was a sign of the last days." He adds that the stars actually "fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:13. The language of the prophet, Mr. Ward emphatically declares, was that night literally fulfilled.

"And how did they fall?" he asks. His answer is: "Were I to hunt through nature for a simile. I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted." Mr. Ward takes special pains to impress his readers with the suggestive fact that the stars did not come as if from several trees shaken, but from *one*. And they did not fall as ripe fruit falls. Far from it; but they flew, they were *cast*, like *unripe* fruit, which at first refuses to leave the branch, and when, under a violent pressure, it does break its hold, it flies swiftly, *straight* off.

Professor Burrit affirms that the phenomenon of the falling stars covered no inconsiderable part of the earth's surface. "They fell thick as the flakes in the early snows of December."

Did not these signs in the sun, moon, and stars, dear reader, begin to come just when Jesus declared they would appear—"immediately after the tribulation of those days"? Have not scientists and scholars generally confessed that these phenomena are not susceptible of explanation by any facts of science known to man? Must we not then, if we believe the prophecies of Jesus, accept these phenomena as the "signs" of the imminence of Jesus' coming and of the end of the world?

Note the special pains which Jesus took to make it easy and certain that we should recognize these "signs" and accept them for the very purpose for which they were given; namely, that we might "know that He is near, even at the doors." It was for the express purpose of enabling us to know these things, that He gave the strikingly-apt parable of the fig tree putting forth its leaves. See verses 32 to 34 of Matthew 24. Then, as if to make it impossible for "this generation" to doubt the genuineness of these signs, He adds: "Heaven and earth shall pass away, but My words shall not pass away."

May He grant us all grace to believe, to watch, to pray, to look for Him, and to receive Him with the joyful acclamation, "Lo, this is our God; we have waited for Him, and He will save us." Isa. 25:9.

A WONDERFUL BOOK

The Seven Seals. Revelation, Chapters Four to Eight

By Milton C. Wilcox

The Man—The Place—The Story— The Scene

The Man: A prophet of God, the beloved disciple of Jesus Christ, John the Aged.

The Place: The rocky, bleak, barren, wave-washed isle of Patmos in the Mediterranean Sea, a penal colony of Rome, where the prophet was banished because of "the Word of God and the testimony of Jesus." Rev. 1:9.

The Story: That of a wonderful seven-sealed book, opened in a wonderful way, at marvelous cost, for the benefit of humanity.

The Scene: Heaven opened, the prophet in mind transported thither, that he might see the work of God for the salvation of men in the visions—the very seeings—of God, even as Ezekiel of old. Eze. 40:2.

Behold the center of all, God upon His throne, robed in ineffable glory. A rainbow bends about the throne, God's covenant token of mercy, forgiveness, and love, rising above the bleak, sad shadows of the world's despair, sin, and sorrow.

Twenty-four courses of elders,—crowned conquerors, translated to heaven (Matt. 25:52, 53; Eph. 4:8), minister, as in the temple of old, before God. And, as in the type, there burn the lamps from the seven-branched candlestick—representation of the fulness of the Spirit of God.

Companies of His holy ones, moving, serving in the forms of various creatures, also representations of God's work, are seen by the prophet as before His throne, by Ezekiel as above and upon the earth; and there by their service rendering one continual song of praise to the Lord God Omnipotent. Resting on the hand of the Being upon the throne lies a book, written within and on the back, close sealed with seven seals. Its inscriptions indicate the marvel of its hidden truth.

A strong angel strides forth with the challenge to the universe:

"Who is worthy to open the book, and to loose the seals thereof?"

No creature responds. Nor man, nor angel, nor seraph, nor cherub, who are able to stand in the blazing splendor of the throne, can open the book or read its story of suffering or glory. The prophet weeps. His own salvation and the safety of the universe is wrapped in the wonderful book, and the God of love upon the throne will not prove false to the beautiful bow of promise. A crowned elder speaks to the prophet:

"Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome [so as] to open the book and the seven seals thereof."

Then looked the prophet to see a Lion, but, behold, a Lamb,—in the midst of the throne, in the midst of the living ones, in the midst of the elders, in all, of all, binding all together by His relationship to all—a Lamb, having been slain, seven-horned in His fulness of power, seven-eyed in His fulness of wisdom, in His plentitude of the Spirit of God, operative in infinite love for the needy earth. It cost the death of the Lamb of God to open the book.

Amid all the acclamations of holy-hearted beings, He takes the book. A new song rises in heaven to His praise:

"Worthy art Thou to take the book,
And to open the seals thereof;
For Thou wast slain,
And didst purchase unto God with Thy blood
men
Of every tribe, and tongue, and people, and
nation,
And madest them to be unto our God
A kingdom and priests;
And they reign upon the earth."

And then the myriads upon myriads of holy ones in glorious song ascribe to the Lamb a sevenfold song of praise:

"Worthy is the Lamb that hath been slain to receive the Power, and Riches, and Wisdom, and Might, and Honor, and Glory, and Blessing."

And then he who is enrapt in visions of God sees the gracious culmination of a new universe, and every creature in that universe joining in the universal song of praise to God and the Lamb, ascribing to them forever and ever "the blessing, and the honor, and the glory, and the dominion."

The book contains that for which Christ died, the salvation of man, the Gospel of God in its revelation of love to the children of men, even "the mystery which hath been kept in silence through

men. And still groaning, sin-burdened humanity, voiced by the man-like creature, cries,—

COME

As the Lamb breaks the third seal, lo, a black horse, and his rider holds in his hand a weighing instrument. The color is indicative of pestilence, plague, famine, mourning. And the needs of humanity are met with scanty rations doled out at exorbitant prices, a bushel of wheat at \$5.50, a bushel of barley at \$1.81. All these calamities have come upon the earth on account of sin. They are sin's inevitable fruits, and God must let the world reap them that they may learn the awful lesson.

Another seal broken, and another horse, pale and spectral,—another rider, dread and terrible, Death. His lieutenant, Hades, follows with him. What was introduced by the third rider is used by him with fearful effect to kill with sword, with famine, with pestilence (margin), with wild beasts. And God's groaning earth and universe still cry,—

COME

Yet the white-horse rider is still ready to conquer and make conquerors all who will receive Him. Strife rages, grim Want strikes his victim, Death and Destruction desolate, still God pleads. All creation groans for the coming King, and He pleads with souls, "Come unto Me."

Then agencies of evil came in as the result of rejecting the Gospel. They have been in operation since the Lamb of God was slain upon the cross, one following the other till all were in operation, the pale-horse rider doing his fiercest work during the 1260 years of papal persecution of the Dark Ages.

The Vision Changes

We are nearing the end. Back and forth throughout the world the four horsemen are riding. God remembers His people. The next seal is opened, and the writer sees the faithful ones who received the Conqueror, yet who fell physically before the wicked riders, dead in their graves. And as tho they were alive, as they are in God's purposes, they are comforted. God's judgment clothes them in the garment of the white-horse conqueror.

Another seal, and the very earth convulses in longing for her King. A great earthquake, fulfilled in that marvelous one of Lisbon, November 1, 1755; the darkening of sun and moon, fulfilled May 19, 1780; and the falling of the stars, met in the greatest of all meteoric showers, of November 13, 1833. These will be followed by convulsions which dismember the earth, and render it incapable of habitation. The atmospheric heavens are burned, mountains are removed, and the mighty and proud of the earth, too proud to ask the help of God, now pray to the rocks and the mountains to fall upon them, and hide them from the face of Him who is love unchangeable.

Yet previous to these awful convulsions of earth, God has a work to be done, the sealing of His servants for all eternity, the placing upon them the character of God. See also Ezekiel 9. This is treated more at length in an article on "The Seal of God" in No. 4 of this series. It is the last testing work of God for the inhabitants of this world, the ripening-up work for the garner of God, the final result of obeying God.

Beyond this work, the seventh seal is broken. Till then the King lingers. The woes of sin, the suffering people, and His sin-burdened creation through all the centuries have cried,—

COME! COME!! COME!!!

And now He comes. Rev. 8:1. Heaven is emptied of its angelic chorus; for behold, He comes and all the holy angels with Him. Matt. 25:31. Heaven is willing for a brief space to be silenced of her chorus that the poor earth may hear a burst of its divine melody, and that the church militant may be escorted to the heavenly mansions by the Royal Band of heaven, victorious forever.

The book of seven seals is open to the universe, and before all the worlds of righteousness there is revealed the mercy, the compassion, the power, the tenderness, of the God of love and of His Son Jesus Christ, the science and song of all eternity.

"AND the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

OUR KING

There is a King of glory,
Ere long on earth to rise,
Sung in prophetic story,
Descending from the skies;
The Babe in 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.

times eternal, but now is manifested." Rom. 16:25, 26; 1 Cor. 2:7; *et al.*

The Opening of the Book

The first seal is broken in the revelation of God's glory, and from one of those four living creatures, representing the great need of a sin-agonized world, comes the appealing cry to the conquering Lamb,—

COME

But the world is not ready for His coming in His fulness of forthshining glory. His own people could not bear it. Therefore He comes in His Gospel to save, represented by a rider upon a white horse, with bow and crown, going forth conquering and to conquer. Compare with Psalm 45—prophetic of Christ. He sends His Gospel to win the world unto Himself.

He breaks the second seal of His revelation, and again the world's great need is voiced in the cry of the living creature, like a calf, indicative, doubtless, of sacrifice, and service,—

COME

And another rides forth on a red horse, with great sound, significant of war and strife and bloodshed. Men will not accept the white Gospel of peace and purity; they reap in their own mad, rebellious passions war and strife. So, and only so, Christ's Gospel sends "a sword" upon the earth. Yet still the white-horse rider conquers in all souls submitted to Him, even tho they die in the wars and strifes of

THE ONLY POWER THAT CAN SAVE



Man's Utter Need

By Mrs. E. G. White

MAN was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil. He was made captive by Satan, and would have remained so forever had not God specially interposed. It was the tempter's purpose to thwart the divine plan in man's creation, and fill the earth with wo and desolation. And he points to all this evil as the result of God's work in creating man.

In his sinless state, man held joyful communion with Him in whom are hid all the treasures of wisdom and knowledge. But after his sin he could no longer find joy in holiness, and he sought to hide from the presence of God.

It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we can not change them. "Who can bring a clean thing out of an unclean?—Not one." "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they can not change the heart; they can not purify the springs of life. There must be a power working from within, a new life from above, before man can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness.

"When the fulness of the time was come, God sent forth His Son, . . . to redeem them that were under the law, that we might receive the adoption of sons." In Christ God has provided

means for subduing every sinful trait and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men is the same mighty Redeemer to-day. Faith comes by the Word of God. Then grasp the promise, "Him that cometh to Me, I will in nowise cast out." Cast yourself at His feet with the cry, "Lord, I believe; help; Thou mine unbelief." You can never perish while you do this—never.

Jesus knows the circumstances of every soul. He

THE CRUCIFIED

O Love divine, what hast thou done!
The incarnate God hath died for me!
The Father's well-beloved Son
Bore all my sins upon the tree!
The Son of God for me hath died,—
My Lord, my Love, is crucified.

Behold Him, all ye passers-by—
The bleeding Prince of life and peace!
Come, sinners, see your Saviour die,
And say, Was ever grief like His?
Come, feel with me His blood applied,—
My Lord, my Love, is crucified.

Is crucified for me and you,
To bring us rebels back to God;
Believe, believe the record true,
Ye all are bought with Jesus' blood;
Pardon for all flows from His side,—
My Lord, my Love, is crucified.

Then let us sit beneath His cross,
And gladly catch the healing stream;
All things for Him account but loss,
And give up all our hearts to Him!
Of nothing think or speak beside,—
My Lord, my Love, is crucified.

—Charles Wesley.

turns no weeping, contrite one away. He does not tell to any one all that He might reveal, but He bids every trembling soul take courage. Freely will He pardon all who come to Him for forgiveness and restoration.

Christ might commission the angels of heaven to pour out the vials of His wrath on our world, to destroy those who are filled with hatred of God. He might wipe this dark spot from His universe. But He does not do this. He is to-day standing at the altar of incense, presenting before God the prayers of those who desire His help.

The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand before the great Sin-bearer, in the light proceeding from the throne of God. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

The work of Christ in cleansing the leper from

his terrible disease is an illustration of His work in cleansing the soul from sin. The man who came to Jesus was "full of leprosy." Its deadly poison had permeated his whole body. The disciples sought to prevent their Master from touching him, for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement.

His touch imparted life-giving power.

The leprosy was cleansed. Thus it is with the leprosy of sin—deep-rooted, deadly, and impossible to be cleansed by human power. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrefying sores." But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner. Whoever will fall at His feet, saying in faith, "Lord, if Thou wilt, Thou canst make me clean," shall hear the answer, "I will, be thou clean."

The Saviour never passed by one soul, however sunken in sin, who was willing to receive the precious truth of heaven. To publicans and harlots His words were as the beginning of a new life. Mary Magdalene, out of whom He cast seven devils, was the last at the Saviour's tomb, and the first whom He greeted in the morning of His resurrection. It was Saul of Tarsus, one of the most determined enemies of the Gospel, who became Paul, the devoted minister of Christ.

The dying thief, seeing in Jesus the Lamb of God, that taketh away the sin of the world, cried, "Lord, remember me when Thou comest in Thy kingdom."

Quickly the answer came, full of love, compassion, and power: "Verily I say unto thee to-day, Thou shalt be with Me in Paradise."

As Christ spoke the words of promise, the dark cloud that seemed to enshroud the cross was pierced with a bright and living light. To the penitent thief came

the perfect peace of acceptance with God.

Christ in His humiliation was glorified. He who in all other eyes appeared to be conquered was a conqueror. He was acknowledged as the Sin-bearer. Men might exercise power over His human body. They might pierce the holy temple with the crown of thorns. They might strip from Him His raiment, and quarrel over its division. But they could not rob Him of His power to forgive sins. In dying He bore witness to His own divinity and to the glory of the Father. His ear is not heavy that it can not hear, neither is His arm shortened that it can not save. It is His royal right to save unto the uttermost all who come unto God by Him. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

The Gospel in Type

(Continued from page 3)

heart of Love in the *Lamb whose antitype is an "only" Son.* Gen. 22:1-19

To the patriarchal period belongs also the perfect Job. In the pages of that mighty spiritual tragedy which bears his name, tho the great problem of human suffering was still obscure, as it is to most of the world to-day, yet we find the fact of *sin*, its bearing upon one's relation to God, and the means of acceptance, were clearly recognized, and formed the chief concern of sincere souls. Of the patriarch's solicitude for the moral rectitude of his sons we read that he "rose up early in the morning, and offered burnt-offerings according to the number of them all; for Job said, that may be that my sons have *sinned*, and cursed God in their hearts. Thus did Job continually." Job 1:5. The slain lamb was still the chosen way, and the *completeness* of such an offering seems indicated in the *seven* bullocks and *seven* rams (ancient symbols of perfection) which God commanded Job's friends to sacrifice for themselves. Job 42:8.

The Levitical Period

Thus for twenty-five hundred years were faith and hope and reconciliation expressed. Then came Moses and the Exodus from Egypt and the church-nation and a fuller symbolism. Types, rites, ceremonies, were greatly multiplied, but still the only approach to the Presence, whose dwelling-place was the holy of holies, the second apartment of the sanctuary, was by the altar of burnt-offering and its victim's blood. Leviticus 1 to 8. A cure for sin, a healing of conscience, peace with God—this was the purpose of all. Amidst the terror of Egypt's darkest night, while the destroying angel wrought in silence its appalling slaughter of the first-born, Israel learned the one great lesson, including all that followed, namely, that in the blood of the passover Lamb alone was safety.

Vaguely, through succeeding years, the seers caught glimpses of the grander time when type should meet Antitype. David hinted it; Isaiah almost described it; Daniel affirmed it, and told its times; the minor prophets had twilight visions of the brighter day—a dead monotony of four hundred voiceless years to make the nation feel its need, years cheered only by the sad traditions of a glory gone and a hope of dawn engendered by the deepening night of political subjugation.

Then Broke the Morning

with an angel song, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Thirty years, and the Seed of the woman, who should bruise the serpent's head, wrestles in the wilderness with the ruler of this world, and conquers him. "Behold the Lamb of God, which taketh away the sin of the world," exclaims the prophet John. "This is My beloved Son, in whom I am well pleased," says a voice from heaven. Three and a half tremendous years, and on the rocky crest of yonder Calvary rises a cross bearing the bleeding form of the Lamb slain from the foundation of the world. The sun is smitten. The people look upon that form and beat their breasts, and a terror-stricken cry goes up from the gathered throng, "Truly this was the Son of God."

Then follows the mightiest miracle the world has seen—a Man self-raised from the dead. "I have power to lay it [My life] down, and I have power to take it again." John 10:18. He shatters the shackles of death and avows Himself the Prince of Life. And now "Him did God exalt with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins." Acts 5:31.

Shall it avail for you and me? We alone must answer.

Washington, D. C.

How MANY editors or preachers are writing or speaking of the second coming of Christ? It is a solemn and sublime truth; it was the constant utterance of Paul, and yet these good and wise men let it alone. Truly, religious people are asleep in regard to the momentous fact that He is coming.—*Rev. George R. Kramer.*

Before the Supreme Court

(Continued from page 7.)

fess upon him all the sins of all the people of Israel. These sins were not the sins of sinners; they were the confessed and forgiven sins of saints. These were the sins that had been forgiven during the year when the people confessed them; and now the record of them was removed from the sanctuary and placed upon the head of Azazel. The man appointed would then lead the goat bearing the sins of Israel away into the wilderness or desolate place, and there the goat would remain in the wilderness. There is, however, a tradition which says that the man led the goat to a precipice and threw him over and his neck was broken. Thus the atonement once a year was performed, and Israel and the sanctuary was cleansed from sin and its record. Lev. 16:20-22.

The Lessons in the Type

To summarize, then, the work of the Day of Atonement, we find that the lesson it taught in the type was as follows:

The cleansing of the sanctuary; the removing and blotting out of sin; the day of judgment and sealing



"Scape-goat being led into the wilderness"

of the people; the placing of the sins of Israel upon the head of Azazel. Could Israel have seen its lessons then, how much more it would have meant, and would still mean to them! What precious and blessed instruction they would have received from these truths, and how significant they would have been to them! But they had become merely a form to the people, and thus lost the power of the truth.

Yet we should remember that all of this was but a shadow, a type, an object-lesson, to the church of God to-day. Rom. 15:4; 1 Cor. 10:11; Heb. 4:1, 2.

Message of the Sanctuary and the Judgment

Since the great message of God was proclaimed to the world in the years 1836-44, based on Dan. 8:14, and Rev. 14:6, 7, we have been living in God's great antitypical Day of Atonement, when our great High Priest began His finishing work for the Israel of God in October, 1844. Even now He is performing the work of judgment, is cleansing the heavenly sanctuary, is blotting out the sins of the people of God, is sealing the church with His own seal. Acts 3:19-21; Rev. 7:1-4. Soon He will leave the most holy place of the heavenly temple; and then the sins of all the church of Christ which have been forgiven and blotted out will be placed upon the head of Azazel, the real scapegoat, upon Satan himself, who will then be placed in the separated, banished, lonely, chaotic wilderness of this earth, which has been returned to its original state of chaos by the seven last plagues and the appearance of Christ; and for 1,000 years he shall remain in this state with all of the evil angels, bearing the sins of the Israel of God. Revelation 16; 6:14-17.

The camp of the people of God will be cleansed, the record of sin in the heavenly sanctuary will have been removed; all the sins of God's children will have been blotted out, and the church is with her Lord, enjoying the blessed presence in heaven for 1,000 years. Rev. 20:1-6

Dear reader, have your sins gone to the sanctuary before you? Is your case clear before the Supreme Court of the universe? May God grant that so it shall be.

The Great Apostate Powers

(Continued from page 8.)

The war is over. The saints are triumphantly victorious.

Thus it is seen that at the birth of Christ, Satan entered upon a war that, with but two short intervals, he keeps up until the very world's end. There are employed as his instrumentalities in this war, three mighty world-powers: the dragon, the beast, and the false prophet, or the image of the beast. This war is in three great stages, according to the three mighty world-powers that are the earthly agents in it—Pagan Rome, to A.D. 476; Papal Rome, A.D. 538-1798; and apostate Protestantism allied with the revived Papacy, as the beast and his image, *at the last* and till the end.

These three stages are marked in the twelfth chapter of Revelation, in (1) the attempt to destroy the Lord Jesus, and the persecution of the woman immediately after the Lord's ascension to heaven; (2) in the flood of persecution poured out against the woman in "the wilderness;" and (3) in his wrath and war against the woman in "the remnant"—the very last of "her seed." In the first stage he used the dragon, or Pagan Rome, as his instrumentality. In the second stage he used the beast, or Papal Rome. And in the third and final stage he uses the image of the beast, or apostate Protestantism, in alliance with Papal Rome. This final stage is the most desperate, for he has the full use of his two mightiest powers.

But throughout the whole war, from the very beginning to the very end, there is victory to Christ and His people; for—

"Thy saints, in all this glorious war,
Shall conquer tho they die."

But in the final stage His saints obtain their triumphant victory *without dying*; for just as "the beast and the false prophet" go from this earth "alive into a lake of fire;" so in their victory over the beast and the false prophet, the saints of God go *alive* from this earth to the "sea of glass."

"O joy! O delight! should we go without dying;
No sickness no sadness, no dread, and no crying;
Caught up through the clouds with our Lord into glory—
When Jesus receives His own."

A Message of Preparation

(Continued from page 9.)

drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a **LOUD VOICE**, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation." Rev. 14:6-10.

Here is the warning, the most solemn ever given to the children of men, of the final day of judgment at hand; the declaration of punishment most fearful upon unrepentant transgressors; the call to all men to return to God their Maker, and the implied offer of a glad salvation. Indeed, the counsel of the Faithful Witness is in the highest degree optimistic, for it points to salvation for every individual who will accept it. The message says to the church, the churches to the world, "Prepare to meet thy God."

At the coming of Christ to avenge and deliver His faithful people, the faith of His coming will, in a great measure, be lost. Chronological calculation, and the general appearance of the world, all conspire to tell us that the events of the latter days are even come upon us, and that the time of God's controversy with the earth is near at hand. It is already on the wing.—*Coke's Commentary.*

MATTHEW HENRY, who was declared by Adam Clarke to be "always orthodox," says:

How much more should they wait with expectation and earnestness for His second coming, which will be the day of their complete redemption!

They (the wicked) will still attack us till the end of time,—till our Lord is come; they will not believe that He will come; nay, they will laugh at the very notion of His second coming, and do all they can to put all out of countenance who seriously believe and wait for it.—*Com. on 2 Peter 3.*



EDUCATION IN THE HOME. NO. 23

BY MRS. L. D. AVERY-STUTTLE

THERE is one text I would like to study with you, if you have no objection," suggested Mr. Gray, "but I don't know exactly where to look for it,—but something is said about the spirit going to God;—now, what *is* the spirit?"

"Yes, Mr. Hartman, what *is* the spirit?" asked Mrs. Wilbur. "What is the spirit?" she repeated eagerly.

"First, let us read the text of scripture mentioned by Mr. Gray. Walter, will you please turn to Eccl. 12:7, and read?"

"Then 'shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.'"

"Now, Mrs. Wilbur asks, 'What is the spirit?' We are sometimes assured that, when our friends die, *they* are not in their graves, but that *THEY* are in heaven. Let me read Eccl. 9:10: 'For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither THOU goest.' So that makes it certain that *WE* lie in the grave when death comes, instead of going at once to heaven, and that then we are utterly unconscious. So that whatever it is which returns to God, it can have neither wisdom nor knowledge! hence knowing positively nothing whatever, it must be unconscious after the death of the man."

"Perhaps you believe that the spirit is merely the breath, do you?" queried Mrs. Gray.

"I will read Job 12:9, 10: 'The hand of the Lord hath wrought this; in whose hand is the soul [margin, "life"] of every living thing, and the *breath* of all mankind.' Again, please turn to Ps. 146:4. Elsie, will you read?"

"His *breath* goeth forth, he returneth to his earth; in that very day his thoughts perish."

"Perhaps, then," said Brother Hartman, "it is the breath (the life) of man, which goeth forth and returns to God who gave it. This view harmonizes completely with the Scriptures. Now, when the spirit is separated from the body, what occurs? Billy Black, what happens then?"

"We die, sir," replied Billy, with great emphasis. "What else, then, besides *spirit* does Inspiration name the thing that God takes at death? Mrs. Wilbur, please read Ps. 104:29."

"Thou takest away their *breath*, they die and return to their dust."

"Then that which returns to the Almighty is that which He gave,—the spirit of life, or the breath of life,—no more conscious than before it entered the human body. Further: When the spirit is separated from the body, and death occurs, what does Inspiration say is the condition of the mental faculties? Josie, please read Eccl. 9:5, first clause."

"For the living know that they shall die; but the *dead know not anything.*"

"So it must take the combination of spirit and body to be conscious; and even then, under certain conditions, such as deep sleep, or when under the influence of deadening drugs, man becomes unconscious. Is this true, Mr. Jones?"

"It certainly must be."

"Then it must logically follow that, when this combination no longer exists, there is utter unconsciousness. Josie, is it possible for a dead man to *love* any body or anything?"

"Humph! that's a queer question," interrupted Billy.

"Why is it a queer question, my lad? if people are conscious after death, they can surely love, and hate, and envy just as much as ever, don't you agree with me, Miss Josie?"

"I suppose they could, Mr. Hartman," replied Josie, glancing at her mother, who appeared deeply

absorbed in thought, "I suppose so—only—it does not seem to me that they do. It isn't reasonable, is it?"

"You are right, entirely so; but please read a little further, for I assure you God has not left us in the dark on this most absorbing question. Will Mr. Wilbur read Eccl. 9:4-7?"

"For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."

"Now I must ask, Is this plain to you? Mrs. Wilbur, have we made it plain?"

"I am surprised, Mr. Hartman; I thought I knew the Bible a little myself,—but—"

"Well," said Mrs. Jones, "I feel the same way. Really I had no idea there was anything of this sort in the whole Book."

"There is much in the blessed Volume for all of us," said grandma; "it is like a mine of gold or hidden diamonds; but we must search for the gems of truth as for hid treasure."

"You won't forget to ask some one to read that text where the word 'immortal' is used, will you, father?" asked Elsie.

"Thank you, daughter; I had quite forgotten it. The word *immortal* is used but *once* in the Bible, and so it is very interesting in this connection to note that it is not applied even to the mighty angels—much less to poor, mortal man: Will grandma read the text? 1 Tim. 1:17."

"Yes," repeated grandma, "the term *immortal* is only applied to the great Jehovah—the Creator of all things: 'Now unto the King, eternal, *immortal*, invisible, the only wise God, be honor and glory forever and ever. Amen.'"

"I had supposed," said Mrs. Gray, "that this word was used very frequently in the Bible."

"Only once; and the word 'immortality' is used but four times; and in not a single instance is it applied to the soul or the spirit of man."

"Let us find these four texts," proposed Mrs. Gray, "and read them."

"Certainly; it will be very profitable. Mattie, can you tell us where one of these texts may be found? What? you have forgotten? John can tell us, I think, can't you, my son?"

"Romans 2:7 is one text, father. Let Walter read it, please;" and the lad read slowly and thoughtfully:

"To them who by patient continuance in well doing *seek* for glory and honor and *immortality*, eternal life."

"Well, Walter, if you already *have* anything, would it not be very foolish to expect you to *seek* for it?"

"In other words," interrupted John, "if your soul was naturally immortal, do you think this expression would occur in God's Book?"

(To be continued in next Special.)

THE SKIPPING-ROPE EVIL

THERE are two ways of jumping the rope. One is for the girl to turn it herself, going forward as if on a run, instead of jumping always in the same place. This way, in moderation, is healthful; for it is an easy, natural motion, straining no part of the body unduly.

The other way to jump the rope is to get one girl at one end, and another at the other, and then jump until tripped or tired out. The latter method is always the favorite, first, because it becomes a game

instead of an exercise, and secondly, because the girl has nothing to occupy her hands, and can devote all her energies to jumping.

Here is where the danger comes in. The steps are all up and down, for three, and even four, minutes on a stretch. Every time the girl alights after a spring, she produces a slight—very slight—brain concussion. The action of the heart is greatly increased. After a full meal, to indulge in rope-skipping, particularly with other girls to turn, means dyspepsia and misery in a few years.

Every one of these dangers is increased tenfold by that momentarily accelerated jumping-jack game in which the jumper tries to jump as fast as the turner turns, until both are ready to drop from exhaustion.

"How many turns can you jump?" is prolific of more evil to girls than their mothers dream of. The determined rivalry with which two children will jump up and down till gasping for breath, their pulse at one hundred and twenty a minute, and the well-nigh visible blue veins in their foreheads swollen out by the quick, irregular pumping of the heart, is something wonderful to see.—*Selected.*

"HE WILL GET OVER IT"

A Little Lecture to Mothers That Is Timely Just Now.

WITHIN a year the question has been asked of three different mothers, "How is your little one who has been ill?" And the reply has been substantially the same in each case: "O, he is pretty sick but it is nothing serious! He will get over it."

The repetition of this phrase has struck home and has awakened thought. Will the child get over it? Is it not doubtful whether the young stomach, which has been so badly disordered that the little patient has had to lie in bed for days, will ever entirely be what it would have been without this illness? Do not the severe attacks of bronchitis and pneumonia which afflict so many children leave an abiding mark behind them? Is not the case very much like that of the cracked or mended bowl? It may serve a good many purposes still, but it can never be so strong nor so useful as it was before it was injured.

The fact is that parents expect their children to be ill. They are astonished if a year passes without more or less serious invalidism among them. It is probable that some indisposition in an ordinary family of four or five persons or more is inevitable; but if there be a wise mother in charge, this illness ought seldom to be serious enough to keep the patient in bed. Utter prostration usually argues a long course of improper living beforehand.

It has too long remained unrecognized that the human body is a machine, and that its normal method of activity is in a regular routine. Children should eat as nearly as possible the same sort of food—not necessarily the same articles—but about the same proportion of nitrogenous and other foods, every day at regular hours, and never at other times. They should go to bed and get up at the same hours daily. The ventilation of their sleeping apartments, the regulation of their bathing, clothing, and all the physical operations which maintain health, should be arranged with as accurate method as is practicable, always avoiding the cast-iron system. There is no need of much nor hard illness in an ordinary family, and, unjust as the assertion may sound, there is bad management in the household where it is otherwise. To tell the truth, the carelessness, the ignorance, or the weak indulgence of mothers, is at the bottom of three-fourths of the ill health and mortality that are so shockingly prevalent among children. These mothers become used to sickness in their families, hardened to its enormity, and they really do come to think that it is a small thing. "He will get over it." The chances are ten to one that he does not get over it, but that he feels it more or less to the day of his death, which is hastened because of it.—*Educator and Companion.*

O, do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—*Phillips Brooks.*

The Sanctuary

(Continued from page 4.)

place, having obtained eternal redemption." Heb. 7:23; 9:11, 12.

9. These holy places where Christ ministers "once for all," are in heaven, where John saw the altar of incense (Rev. 8:3), the golden candlestick (Rev. 4:5), and the ark of the covenant (Rev. 11:12), seen only in further opening of the temple.

10. At the end of the 2,300 year-days of Dan. 8:14 (See article, "The Closing Work of Our High Priest"), the cleansing of the heavenly sanctuary from its record of sin begins (Heb. 9:23-28); the great antitypical Day of Atonement is upon the world; the solemn hour of God's judgment has begun (Rev. 14:6, 7; 1 Peter 4:17); and it will soon be determined whose names are blotted out of the book of life (Rev. 3:5); whose sins are blotted out (Acts 3:19); who are "accounted worthy to attain to that world, and the resurrection out from among the dead" (Luke 20:35), and then Christ will come. The subject is all-important.

THE CONVERSION OF THE WORLD

1. *What two great things does God set before the children of men?*

"I have set before you life and death, blessing and cursing." Deut. 30:19.

2. *What does Jesus say of the way of each?*

"Wide is the gate, and broad is the way, that leadeth to destruction," and "strait is the gate, and narrow is the way, which leadeth unto life."

3. *What does He say of the comparative knowledge of each?*

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

4. *What was the condition of man in the beginning?*

"Very good." Gen. 1:31. "God made man upright." Eccl. 7:29.

5. *What came into this field of God's planting?*

The "enemy came and sowed tares among the wheat, and went his way." Matt. 13:25. "The tares are the children of the wicked one." Verse 38.

6. *How long will God suffer these tares to remain?*

"Let both grow together until the harvest." Verse 30. "The harvest is the end of the world." Verse 39.

7. *What power antagonistic to God's work will be prominent in the world, and to a certain extent dominant, until Christ comes?*

The Papacy, represented in Daniel 7 by a little horn which made war against the saints until the Ancient of Days came; represented in 2 Thessalonians 2 as the man of sin which stood in the temple of God, assuming to give laws for the church, and prospering until his destruction in the burning glory of Christ's second coming.

8. *What, according to the Word of God, will be the character of the last days?*

"And because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. See also 2 Tim. 3:1-5, where the great perils of the last days are measured by the abounding sins among the people of God; Revelation 18, in which great apostate Babylon controls the whole world; the words of our Lord in Luke 17 and Matthew 24, which declare that the last days shall be as were the days of Noah and of Lot; and many other scriptures.

9. *What is to become of the wicked?*

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His saints." 2 Thess. 1:9, 10. See also 2:8, and many others.

10. *What admonition does God give us in view of these facts?*

"Strive [agonize] to enter in at the strait [narrow] gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

NOTE. It will be seen by the above Scriptures

that there is nothing whatever in them to indicate the conversion of the world, but that there is positive evidence to the contrary. The conversion of the world and a temporal millennium are dreams of the devil by which he would lull to sleep a world lying in wickedness. Let each of our readers make sure that the Gospel of Christ shall do the work upon his heart.

THE BLESSED HOPE

Come, King of Glory, come!
Earth's woes Thy healing crave;
Its weary, wasted sum
Of hopes but finds a grave
In moaning hollows of distress,
Or blank, abysmal nothingness.

O Christ, when shall again
Thy presence Israel bless?
We look for Thee to reign
Thy reign of righteousness;
We hold that promise sacred yet
That angels gave at Olivet.

Did not Thy shining ones
A light of life impart,
Brighter than noonday suns,
To cheer the church's heart?
This Jesus ye have seen ascend
Again to earth His steps shall bend.

Fulfil, O Christ, fulfil
That hope of advent given!
We hold that promise still
A beam of light from heaven
Thy church to cheer along its way
To sunshine of a perfect day,

When, crowned with sevenfold crown,
And garments dipped in blood,
To smite oppression down
And curb the restless flood
Of human wrong, Thou'lt come again,
The King of Kings on earth to reign.
—*Christian Index, Glasgow.*

HIS COMING, NOT DEATH

WOULD it not rejoice your hearts if you were sure to live to see the coming of the Lord, and to see His glorious appearing and retinue? If you were not to die, but to be caught up thus to meet the Lord, would you be averse to this? Would it not be the greatest joy that you could desire? For my own part, I must confess to you that death, as death appeareth to me, is an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should rise, and the Lord appear, before the period of my age, it would be the joyfulest tidings to me in the world. O, that I might see His kingdom come! It is the character of His saints to love His appearing, and to look for that blessed hope. "The Spirit and the bride say, Come." "Even so, come, Lord Jesus." Come quickly, is the voice of faith, and hope, and love.

But I find not that His servants are thus characterized by their desire to die. It is, therefore, the presence of their Lord that they desire; but it is death that they abhor, and, therefore, tho they can submit to death, it is the coming of Christ that they love, and long for. If death be the last enemy to be destroyed at the resurrection, we may learn how earnestly believers should long and pray for the second coming of Christ, when this full and final conquest shall be made. There is something in death that is penal, even to believers; but in the coming of Christ and their resurrection, there is nothing but glorifying grace.—*Richard Baxter.*

"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.

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THE GREAT HISTORIC DARK DAY

THE 19th day of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the Day of Judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned.—*President Dwight, in (Connecticut) "Historical Collections."*

THE Dark Day, May 19, 1780 is thus described by Mr. Stone in his "History of Beverly:" "The sun rose clear, but soon assumed a brassy hue. About ten o'clock A.M. it became unusually dark. The darkness continued to increase until about one o'clock, when it began to decrease. During this time candles became necessary. The birds disappeared, and were silent; the fowls went to their roosts; the cocks crew as at daylight; and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was great."—*Portsmouth Journal, May 20, 1843.*

"FROM Robert Sears' 'Guide to Knowledge,' published in New York, 1844, we extract the following: 'On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning until midnight. The darkness was so great that people were unable to read common print, or tell the time of day by their watches, or to dine, or transact their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, tho inferior in the degree and extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses.'"



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The Home.—Education in the Home, No. 23, MRS. L. D. AVERY-STUTTLE—The Skipping Rope Evil—"He Will Get Over It" 14

The reader will get a better idea of the sanctuary subject if he will begin at the first article and read the first five articles, together with the Bible-reading.

The great field of prophecy is represented in this issue by articles on pages 8 to 11 inclusive, and this subject will be continued in our next. Man's utter need is met by the climax of Heaven's sacrifice. See page 12.

To Our Readers.—The exigencies of our Special issues have crowded out a good bit of our Home department, our Outlook department, our Question Corner, and Editorial department. These are all interesting features to be found in our regular issues. Be sure to read our Home department in this number.

Our cover-page drawing is another from our New York artist, symbolical of the great subject of our paper. In the center we have a photograph of Kelelmer's Model Sanctuary, the original of which cost thousands of dollars. The side is taken down that we may see the two apartments, the holy and the most holy places, with the symbolical furniture. This furniture is shown in the margin, priests ministering at the altars of burnt-offering and of incense, the table of presence-bread, the golden candlestick, and the holy ark of the covenant. Above the center is the spotless victim in whom all the typical sacrifices centered. From the cleft rock of ages flows free the water of life; while at the top of the page is a suggestion of the City of God, where our Lord pleads as priest, and to which He will gather His people. The whole thing, worthy of a life-time's study, is summed up admirably in the text of Scripture quoted.

OUR NEXT SPECIAL

We really feel that our second Special is better than the one that preceded it. We believe that our third is better still. Let us name to you the articles which it will contain:

1. The Eternal Law and the Everlasting Gospel, by W. A. Spicer, Secretary of the General Conference. The article in a beautiful way shows the purity of the law, and the right relation of our Lord Jesus Christ to that law. It also reveals how the heart in which Christ dwells will regard that law.

2. The Bible Sabbath, by A. T. Robinson, President of the Nebraska Conference. This article is a consideration of the Sabbath in the light of all the ages from creation to creation restored. It is a very clear presentation of the great subject.

3. First Day of the Week, by Abdiel, is a consideration of every text which mentions the first day of the week. It is both brief and clear.

4. The Broken Hedge, or the Sabbath Changed in the Church, by J. O. Corliss. This article tells how God designed that His law and His truth should be used as a hedge to His people, what the purpose of a hedge is, how it has been broken down by apostasy, how there will be a call in the last days for its restoration.

5. The Character of Babylon, by C. M. Snow, of the SIGNS editorial staff, showing the very beginning of those principles of evil that brought confusion into the work of God for the earth.

6. The Principles of Babylon in Succeeding Ages, by R. C. Porter, President of the Missouri Conference. A striking article showing how the principles which actuated Babylon in the beginning have been continued down through all the ages, finding their last apotheosis in the greatest apostasy of Christendom.

7. The Reformation and America, by Prof. J. A. L. Derby, of the Washington Training College. A striking article on two of the great movements of the Christian ages, one in religious, one in civil government,—the Reformation which brought new light into the world dead in superstition, the American principle of free government which brought revolution into the civil life of the nations. An article both interesting and instructive.

8. Encroachments on Freedom, by K. C. Russell, Secretary of the religious liberty work in Washington, D. C. Surely every American ought to be interested in whatever power or influence there may be in the Republic which encroaches on that freedom given to the world through America. Mr. Russell points out just how these encroachments are coming in. This article should be read by every American.

9. The Great Field of Prophecy, accompanied by a diagram pointing out in the briefest possible way some of the tremendous events telling all that we are nearing the end.

10. "Signs in the Earth," by A. J. S. Bourdeau. Giving in the briefest form, because necessary, some of the striking omens showing that the Lord's coming is near.

11. The Investigative Judgment, by Mrs. E. G. White. A striking article on the very times through which we are passing, and the relation of the court of heaven to this time.

We have several striking poems and Bible-readings besides the illustrations which the papers will contain. Our cover page is designed especially for this number. Presenting as it does the law of God and Christ's relation thereto, it is of itself a sermon. Mrs. Stuttle's article, "Education in the Home," will be continued from the last Special, and there will be other things in the Home department of interest.

Surely this paper ought to receive a large circu-

lation, and we believe that our readers will unite with us in giving it the very widest possible. It really is not too much to ask that each one of these Specials shall have a circulation of two hundred and fifty thousand. The prices of these sets will be found in the first column of the second page.

A Message of Preparation.—We appeal to our readers to read the cogent appeal in "A Message of Preparation," on another page. Do not its statements of conditions tally with the great facts before us? Is there not need of a God-ordained, God-inspired message of preparation? The Lord sent one through Noah before the Deluge. He sent one by Moses to Egypt before the plagues upon that people. Nineveh was warned. Christ's first advent was heralded. John the Baptist, a voice crying for God in the wilderness, heralded our Lord's first advent, and warned the Jewish people. Just as truly, reader, is God sending to His professed people and the world a message of preparation for the last days. "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of Jehovah cometh, for it is nigh at hand." Joel 2:1. "The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?" See Amos 3:7 8. "Fear God, and give Him glory; for the hour of His judgment is come; and worship Him that made the heaven and the earth and sea and fountains of waters." Rev. 14:6, 7.

Reader, is your peace made with God? If not, do not put off that all-important work. Yield to Him before your heart hardens forever. His mercy will still endure, but your hard heart will have none of it. You mean to be His some day? Why not to-day?

"We mean to do it, some day, some day,
We mean to slacken the fevered rush
That is wearing our very souls away,
And grant to our goaded hearts a hush
That is holy enough to let them hear
The footsteps of angels drawing near.

"But the day that we dreamed of comes at length,
When, tired of every mocking quest,
And broken in spirit and shorn of strength,
We drop at last to our door of rest,
And wait and watch while the day wanes on,
But the angels we meant to call are gone."

Is your peace made with God?—If not, yield to Him and accept the peace of Jesus Christ before too late.

The Priesthood of Christ.—Jesus Christ our Lord is never said to be a priest after the order of Levi, but "after the order of Melchizedek." That is, He is not a Levitical priest, but a Melchizedek priest. The Melchizedek who met Abraham was not a type of Christ, in the sense of a shadow or figure, but he was a priest in that order as Christ is a priest in that order, preeminent, of course. The Levitical priest typified the priesthood of Christ in service for a sinful world, existing wholly because of man's necessities, having to do with the putting away of sin only, while the Melchizedek priesthood is adaptable to all conditions, times, and exigencies. It has respect, not only to the conditions that now are, but to all that are to come. Christ hath an everlasting, royal priesthood. His saved sons and daughters are kings and priests unto Him forever.

No more solemn hour than this the world ever saw. The world may not so regard it, in their blissful ignorance of the times in which we live. The great world is rushing on in its path of destruction to certain doom, while human beings, involved in that doom, are, like children, amusing themselves with bubbles, oblivious of what awaits them. Angels of God must weep at the sight. It is sad to see a man starve with food before him. It is sad to see a man walk off a precipice with words of warning ringing upon the air. Yet that is what the great world is doing now. "Fear God, and give glory to Him; for the hour of His judgment is come."