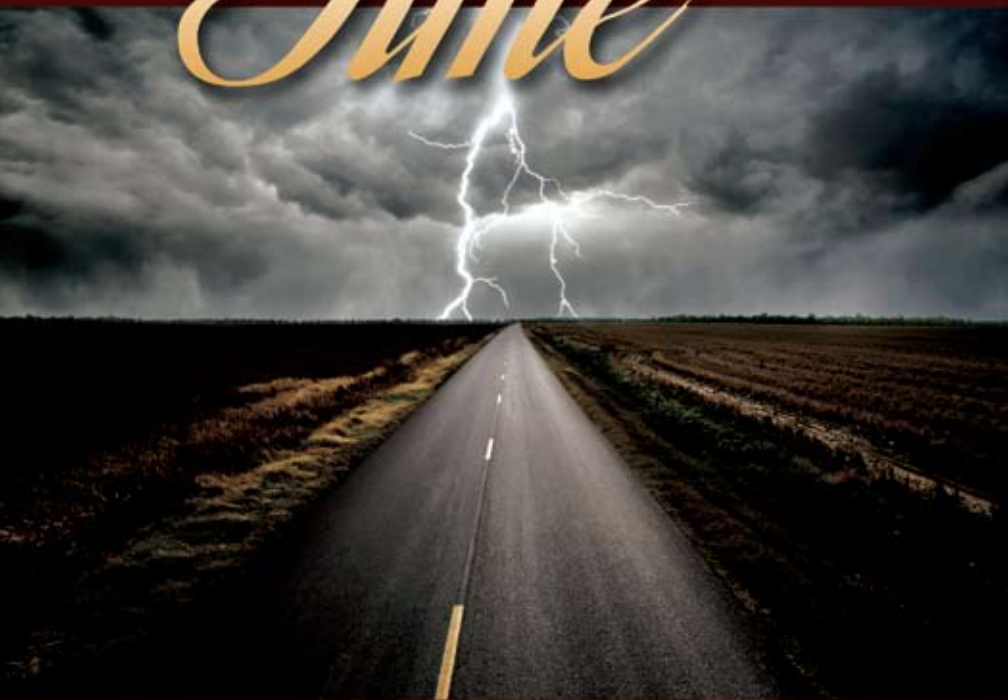


What shall be the sign of Thy coming,
and of the end of the world?

On the Edge of Time



Preparing for the Crisis Ahead

In 1977, one of the greatest motion-picture releases ever to hit the screen debuted in America: *Star Wars*. This science-fiction epic of the intergalactic struggle between good and evil captivated millions. The product of Hollywood's best imaginations and the special-effects technology of the era, this film took our senses for a phenomenal ride into an imaginary universe beyond.

Yet *Star Wars* and all the episodes that followed never came close to depicting the true characters and real issues at stake in the true cosmic conflict of which we are all a part. We needn't go to the theater to watch this unfolding drama, for it is happening before our very eyes, in the very world in which we live. In fact, we are living on the very stage of the theater of the universe.

This is not science fiction. This is reality. *On the Edge of Time* lifts the curtain on the drama of this long, outstanding controversy concerning the true nature and character of God. The Creator of the universe wants you to know the truth about Him, and He has placed this book in your hands to give you the spiritual guideposts you will need to chart your way through the troublesome times ahead.

We are now standing *On the Edge of Time*, and we must prepare ourselves for the last great conflict. May this book and the many FREE offers it contains help you to be ready. ~ The Publishers

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The Origin of Evil

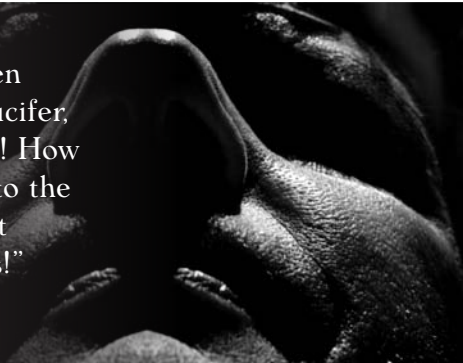
To many minds the origin of sin and the reason for its existence are a source of great perplexity. They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in love. Here is a mystery of which they find no explanation.

It is impossible to explain the origin of sin so as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin to make fully manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scripture than that God was in no wise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an

intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the Word of God; it is "the transgression of the law;" it is the outworking of a principle at war with the great law of love which is the foundation of the divine government.

Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the Only Begotten of God, was one with the eternal Father, one in nature, in character, and in purpose—the only being in all the universe that could enter into all the counsels and purposes of God. By Christ the Father wrought in the creation of all

"How art thou fallen
from Heaven, O Lucifer,
son of the morning! How
art thou cut down to the
ground, which didst
weaken the nations!"
Isaiah 14:12



heavenly beings. "By Him were all things created, that are in heaven,... whether they be thrones, or dominions, or principalities, or powers" (Colossians 1:16); and to Christ, equally with the Father, all heaven gave allegiance.

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness.

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love~homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service.

But there was one that chose to pervert this freedom. Sin originated with him who, next to Christ, had been most honored of God and who stood highest in power and glory among the inhabitants of heaven. Before his fall, Lucifer was first of

the covering cherubs, holy and undefiled. "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28:12-15.

Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But, says the prophet, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Verse 17. Little by little, Lucifer came to indulge a desire for self-exaltation. "Thou hast set thine heart as the heart of God." "Thou hast said, . . . I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation....I will ascend above the heights of the clouds; I will be like the Most High." Verse 6; Isaiah 14:13,14. Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer's endeavor to win their service and homage to himself. And coveting the honor which the infinite

Father had bestowed upon His Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield.

All heaven had rejoiced to reflect the Creator's glory and to show forth His praise. And while God was thus honored, all had been peace and gladness. But a note of discord now marred the celestial harmonies. The service and exaltation of self, contrary to the Creator's plan, awakened forebodings of evil in minds to whom God's glory was supreme. The heavenly councils pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed jealousy of Christ to prevail, and he became the more determined.

Pride in his own glory nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal with God. He was beloved and revered by the heavenly host.

Angels delighted to execute his commands, and he was clothed with

wisdom and glory above them all. Yet the Son of God was the acknowledged Sovereign of heaven, one in power and authority with the Father. In all the councils of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He thus honored above Lucifer?"

Leaving his place in the immediate presence of God, Lucifer went forth to diffuse the spirit of discontent among the angels. Working with mysterious secrecy, and for a time concealing his real purpose under an appearance of reverence for God, he endeavored to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint. Since their natures were holy, he urged that the angels should obey the dictates of their own will. He sought to create sympathy for himself by

He was a murderer
from the beginning, and
abode not in the truth,
because there is
no truth in him.
When he speaketh a lie,
he speaketh of his own:
for he is a liar,
and the father of it.
John 8:44

representing that God had dealt unjustly with him in bestowing supreme honor upon Christ. He claimed that in aspiring to greater power and honor he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of heaven, that by this means they might attain to a higher state of existence.

God in His wisdom permitted Satan to carry forward his work, until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of heaven, but of all the worlds that He had created; and Satan thought that if he could carry the angels of heaven with him in rebellion, he could carry also the other worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great, and by disguising himself in a cloak of falsehood he had gained an advantage. Even the loyal angels could not fully discern his character or see to what his work was leading.

Satan had been so highly honored, and all his acts were so clothed with

mystery, that it was difficult to disclose to the angels the true nature of his work. Until fully developed, sin would not appear the evil thing it was. Heretofore it had had no place in the universe of God, and holy beings had no conception of its nature and malignity. They could not discern the terrible consequences that would result from setting aside the divine law. Satan had, at first, concealed his work under a specious profession of loyalty to God. He claimed to be seeking to promote the honor of God, the stability of His government, and the good of all the inhabitants of heaven. While instilling discontent into the minds of the angels under him, he had artfully made it appear that he was seeking to remove dissatisfaction. When he urged that changes be made in the order and laws of God's government, it was under the pretense that these were necessary in order to preserve harmony in heaven.

In His dealing with sin, God could employ only righteousness and truth. Satan could use what God could not: flattery and deceit. He had sought to falsify the word of God and had misrepresented His plan of government before the angels, claiming that God was not just in laying laws and rules upon the inhabitants of heaven; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. Therefore it must be

demonstrated before the inhabitants of heaven, as well as of all the worlds, that God's government was just, His law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper, and his real object, must be understood by all. He must have time to manifest himself by his wicked works.

The discord which his own course had caused in heaven, Satan charged upon the law and government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore it was necessary that he should demonstrate the nature of his claims, and show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked.

Even when it was decided that he could no longer remain in heaven, Infinite Wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and

mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages, Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question.

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government and His law is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin and suffering its punishments.

To the very close of the contro-

versy in heaven the great usurper continued to justify himself. When it was announced that with all his sympathizers he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his contempt for the Creator's law. He reiterated his claim that angels needed no control, but should be left to follow their own will, which would ever guide them right. He denounced the divine statutes as a restriction of their liberty and declared that it was his purpose to secure the abolition of law; that, freed from this restraint, the hosts of heaven might enter upon a more exalted, more glorious state of existence.

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By the same misrepresentation of the character of God as he had practiced in heaven, causing Him to be regarded as severe and tyrannical, Satan induced man to sin. And having succeeded thus far, he declared that God's unjust restrictions had led to man's fall, as they had led to his own rebellion.

But the Eternal One Himself proclaims His character: "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Exodus 34:6, 7.

In the banishment of Satan from heaven, God declared His justice and maintained the honor of His throne. But when man had sinned through yielding to the deceptions of this apostate spirit, God gave an evidence of His love by yielding up His only-begotten Son to die for the fallen race. In the atonement the character of God is revealed. The mighty argument of the cross demonstrates to the whole universe that the course of sin which Lucifer had chosen was in no wise chargeable upon the government of God.

In the contest between Christ and Satan, during the Saviour's earthly ministry, the character of the great deceiver was unmasked. Nothing could so effectually have uprooted Satan from the affections of the heavenly angels and the whole loyal universe as did his cruel warfare upon the world's Redeemer. The daring blasphemy of his demand that Christ should pay him homage, his presumptuous boldness in bearing Him to the mountain summit and the pinnacle of the temple, the malicious intent betrayed in urging Him to cast

Himself down from the dizzy height, the unsleeping malice that hunted Him from place to place, inspiring the hearts of priests and people to reject His love, and at the last to cry, "Crucify Him! Crucify Him!": All this excited the amazement and indignation of the universe.

It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, His compassion and pitying tenderness, were representing to the world the character of God. Satan contested every claim put forth by the Son of God and employed men as his agents to fill the Saviour's life with suffering and sorrow. The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprang from deep-seated revenge. The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all heaven gazed upon the scene in silent horror.

When the great sacrifice had been consummated, Christ ascended on high, refusing the adoration of angels until He had presented the request: "I will that they also, whom Thou hast given Me, be with Me

where I am." John 17:24. Then with inexpressible love and power came forth the answer from the Father's throne: "Let all the angels of God worship Him." Hebrews 1:6. Not a stain rested upon Jesus. His humiliation ended, His sacrifice completed, there was given unto Him a name that is above every name.

The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, His compassion and pitying tenderness, were representing to the world the character of God.

Now the guilt of Satan stood forth without excuse. He had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he ruled the children of men, who were under his power, he would have manifested had he been permitted to control the inhabitants of heaven. He had claimed that the transgression of God's law would bring liberty and exaltation; but it was seen to result in bondage and degradation.

Satan's lying charges against the divine character and government appeared in their true light. He had accused God of seeking merely the

exaltation of Himself in requiring submission and obedience from His creatures, and had declared that, while the Creator exacted self-denial from all others, He Himself practiced no self-denial and made no sacrifice. Now it was seen that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which love could make; for "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. It was seen, also, that while Lucifer had opened the door for the entrance of sin by his desire for honor and supremacy, Christ had, in order to destroy sin, humbled Himself and become obedient unto death.

In the final execution of the judgment it will be seen that no cause for sin exists.

God had manifested His abhorrence of the principles of rebellion. All heaven saw His justice revealed, both in the condemnation of Satan and in the redemption of man. Lucifer had declared that if the law of God was changeless, and its penalty could not be remitted, every transgressor must be forever debarred from the Creator's favor. He had claimed that the sinful race were placed beyond redemption and were therefore his rightful prey. But the

death of Christ was an argument in man's behalf that could not be overthrown. The penalty of the law fell upon Him who was equal with God, and man was free to accept the righteousness of Christ and by a life of penitence and humiliation to triumph, as the Son of God had triumphed, over the power of Satan. Thus God is just and yet the justifier of all who believe in Jesus.

But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to "magnify the law" and to "make it honorable." Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe that God's law is unchangeable. Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. The death of Christ proves it immutable. And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to all the universe~what nothing less than this plan of atonement could have sufficed to do~that justice and mercy are the foundation of the law and government of God.

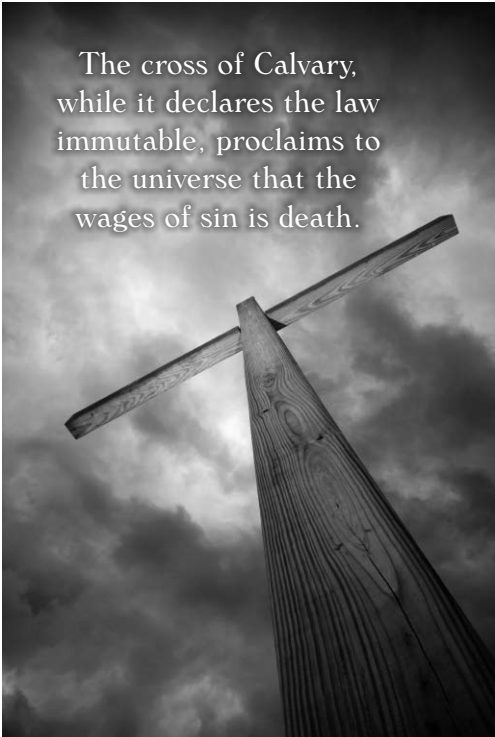
In the final execution of the judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan,

"Why hast thou rebelled against Me, and robbed Me of the subjects of My kingdom?" the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless.

The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, "It is finished," the death knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that "through death He might destroy him that had the power of death, that is, the devil." Hebrews 2:14. Lucifer's desire for self-exaltation had led him to say: "I will exalt my throne above the stars of God: . . . I will be like the Most High." God declares: "I will bring thee to ashes upon the earth, . . . and never shalt thou be any more." Isaiah 14:13, 14; Ezekiel 28:18,19. When "the day cometh, that shall burn as an oven; . . . all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1.

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would

have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the word of God: "Affliction shall not rise up the second time." Nahum 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom.



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We Are Not Alone

The connection of the visible with the invisible world, the ministration of angels of God, and the agency of evil spirits, are plainly revealed in the Scriptures, and inseparably interwoven with human history. There is a growing tendency to disbelief in the existence of evil spirits, while the holy angels that “minister for them who shall be heirs of salvation” (Hebrews 1:14) are regarded by many as spirits of the dead. But the Scriptures not only teach the existence of angels, both good and evil, but present unquestionable proof that these are not disembodied spirits of dead men.

Before the creation of man, angels were in existence; for when the foundations of the earth were laid, “the morning stars sang together, and all the sons of God shouted for joy.” Job 38:7. After the fall of man, angels were sent to guard the tree of life, and this before a human being had died. Angels are in nature superior to men, for the psalmist says that man was made “a little lower than the angels.” Psalm 8:5.

We are informed in Scripture as to the number, and the power and glory, of the heavenly beings, of their connection with the government of God, and also of their relation to the work of redemption. “The Lord hath

prepared His throne in the heavens; and His kingdom ruleth over all.” And, says the prophet, “I heard the voice of many angels round about the throne.” In the presence chamber of the King of Kings they wait—“angels, that excel in strength,” “ministers of His, that do His pleasure,” “hearkening unto the voice of His word.” Psalm 103:19-21; Revelation 5:11. Ten thousand times ten thousand and thousands of thousands were the heavenly messengers beheld by the prophet Daniel. The apostle Paul declared them “an innumerable company.” Daniel 7:10; Hebrews 12:22. As God’s messengers they go forth, like “the appearance of a flash of lightning,” (Ezekiel 1:14), so dazzling their glory, and so swift their flight. The angel that appeared at the Saviour’s tomb, his countenance “like lightning, and his raiment white as snow,” caused the keepers for fear of him to quake, and they “became as dead men.” Matthew 28:3,4.

Angels are sent on missions of mercy to the children of God. To Abraham, with promises of blessing; to the gates of Sodom, to rescue righteous Lot from its fiery doom; to Elijah, as he was about to perish from weariness and hunger in the

desert; to Elisha, with chariots and horses of fire surrounding the little town where he was shut in by his foes; to Daniel, while seeking divine wisdom in the court of a heathen king, or abandoned to become the lions' prey; to Peter, doomed to death in Herod's dungeon; to the prisoners at Philippi; to Paul and his companions in the night of tempest on the sea; to open the mind of Cornelius to receive the gospel; to dispatch Peter with the message of salvation to the Gentile stranger~thus holy angels have, in all ages, ministered to God's people.

A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. This Satan himself recognized when he said: "Doth Job fear God for nought? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side?" Job 1:9,10. The agency by which God protects His people is presented in the words of the psalmist: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7. Said the Saviour, speaking of those that believe in Him: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father." Matthew 18:10. The angels appointed to minister to the children

of God have at all times access to His presence.

Thus God's people, exposed to the deceptive power and unsleeping malice of the prince of darkness, and in conflict with all the forces of evil, are assured of the unceasing guardianship of heavenly angels. Nor is such assurance given without need. If God has granted to His children promise of grace and protection, it is because there are mighty agencies of evil to be met~agencies numerous, determined, and untiring, of whose malignity and power none can safely be ignorant or unheeding.

Evil spirits, in the beginning created sinless, were equal in nature, power, and glory with the holy beings that are now God's messengers. But fallen through sin, they are leagued together for the dishonor of God and the destruction of men. United with Satan in his rebellion, and with him cast out from heaven, they have, through all succeeding ages, co-operated with him in his warfare against the divine authority. We are told in Scripture of their confederacy and government, of their various orders, of their intelligence and subtlety, and of their malicious designs against the peace and happiness of men.

Old Testament history presents occasional mention of their existence and agency; but it was during the time when Christ was upon the earth that evil spirits manifested their

power in the most striking manner. Christ had come to enter upon the plan devised for man's redemption, and Satan determined to assert his right to control the world. He had succeeded in establishing idolatry in every part of the earth except the land of Palestine. To the only land

None are in greater danger from the influence of evil spirits than those who, notwithstanding the direct and ample testimony of the Scriptures, deny the existence and agency of the devil and his angels.

that had not fully yielded to the tempter's sway, Christ came to shed upon the people the light of heaven. Here two rival powers claimed supremacy. Jesus was stretching out His arms of love, inviting all who would to find pardon and peace in Him. The hosts of darkness saw that they did not possess unlimited control, and they understood that if Christ's mission should be successful their rule was soon to end. Satan raged like a chained lion and defiantly exhibited his power over the bodies as well as the souls of men.

The fact that men have been possessed with demons is clearly stated in the New Testament. The persons thus afflicted were not

merely suffering with disease from natural causes. Christ had perfect understanding of that with which He was dealing, and He recognized the direct presence and agency of evil spirits.

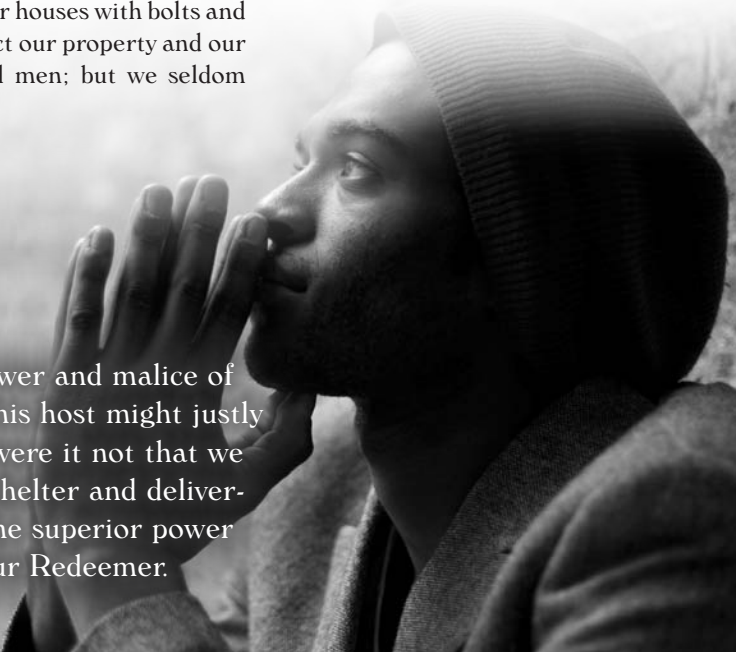
None are in greater danger from the influence of evil spirits than those who, notwithstanding the direct and ample testimony of the Scriptures, deny the existence and agency of the devil and his angels. So long as we are ignorant of their wiles, they have almost inconceivable advantage; many give heed to their suggestions while they suppose themselves to be following the dictates of their own wisdom. This is why, as we approach the close of time, when Satan is to work with greatest power to deceive and destroy, he spreads everywhere the belief that he does not exist. It is his policy to conceal himself and his manner of working.

There is nothing that the great deceiver fears so much as that we shall become acquainted with his devices. The better to disguise his real character and purposes, he has caused himself to be so represented as to excite no stronger emotion than ridicule or contempt. He is well pleased to be painted as a ludicrous or loathsome object, misshapen, half animal and half human. He is pleased to hear his name used in sport and mockery by those who think themselves intelligent and well informed. It is because he has masked himself

with consummate skill that the question is so widely asked: "Does such a being really exist?" It is an evidence of his success that theories giving the lie to the plainest testimony of the Scriptures are so generally received in the religious world. And it is because Satan can most readily control the minds of those who are unconscious of his influence, that the Word of God gives us so many examples of his malignant work, unveiling before us his secret forces, and thus placing us on our guard against his assaults.

The power and malice of Satan and his host might justly alarm us were it not that we may find shelter and deliverance in the superior power of our Redeemer. We carefully secure our houses with bolts and locks to protect our property and our lives from evil men; but we seldom

think of the evil angels who are constantly seeking access to us, and against whose attacks we have, in our own strength, no method of defense. If permitted, they can distract our minds, disorder and torment our bodies, destroy our possessions and our lives. Their only delight is in misery and destruction. Fearful is the condition of those who resist the divine claims and yield to Satan's temptations, until God gives them up to the control of evil spirits. But those who follow Christ are ever safe under His watch-care. Angels that excel in strength are sent from heaven to protect them. The wicked one cannot break through the guard which God has stationed about His people.



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Ye Shall Not Surely Die

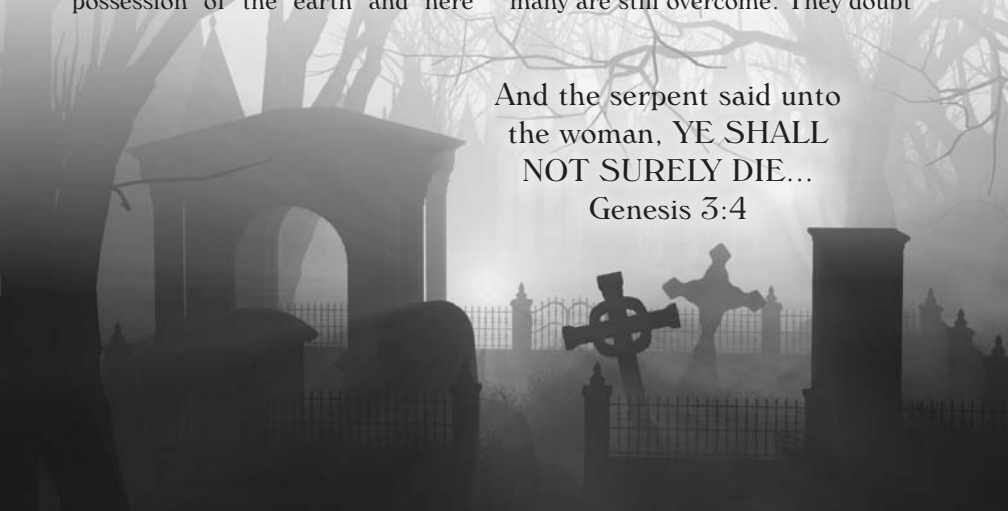
With the earliest history of man, Satan began his efforts to deceive our race. He who had incited rebellion in heaven desired to bring the inhabitants of the earth to unite with him in his warfare against the government of God. Adam and Eve had been perfectly happy in obedience to the law of God, and this fact was a constant testimony against the claim which Satan had urged in heaven, that God's law was oppressive and opposed to the good of His creatures. And furthermore, Satan's envy was excited as he looked upon the beautiful home prepared for the sinless pair. He determined to cause their fall, that, having separated them from God and brought them under his own power, he might gain possession of the earth and here

establish his kingdom in opposition to the Most High.

Had Satan revealed himself in his real character, he would have been repulsed at once, for Adam and Eve had been warned against this dangerous foe; but he worked in the dark, concealing his purpose, that he might more effectually accomplish his object. Employing as his medium the serpent, then a creature of fascinating appearance, he addressed himself to Eve: "Hath God said, Ye shall not eat of every tree of the garden?" Genesis 3:1. Had Eve refrained from entering into argument with the tempter, she would have been safe; but she ventured to parley with him and fell a victim to his wiles. It is thus that many are still overcome. They doubt

And the serpent said unto
the woman, YE SHALL
NOT SURELY DIE...

Genesis 3:4



and argue concerning the requirements of God; and instead of obeying the divine commands, they accept human theories, which but disguise the devices of Satan.

"The woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3:2-5. He declared that they would become like God, possessing greater wisdom than before and being capable of a higher state of existence. Eve yielded to temptation; and through her influence, Adam was led into sin. They accepted the words of the serpent, that God did not mean what He said; they distrusted their Creator and imagined that He was restricting their liberty and that they might obtain great wisdom and exaltation by transgressing His law.

But what did Adam, after his sin, find to be the meaning of the words, "In the day that thou eatest thereof thou shalt surely die?" Did he find them to mean, as Satan had led him to believe, that he was to be ushered into a more exalted state of existence? Then indeed there was great good to be gained by transgression,

and Satan was proved to be a benefactor of the race. But Adam did not find this to be the meaning of the divine sentence. God declared that as a penalty for his sin, man should return to the ground whence he was taken: "Dust thou art, and unto dust

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shalt thou return." Genesis 3:19. The words of Satan, "Your eyes shall be opened," proved to be true in this sense only: after Adam and Eve had disobeyed God, their eyes were opened to discern their folly; they did know evil, and they tasted the bitter fruit of transgression.

In the midst of Eden grew the tree of life, whose fruit had the power of perpetuating life. Had Adam remained obedient to God, he would have continued to enjoy free access to this tree and would have lived forever. But when he sinned he was cut off from partaking of the tree of life, and he became subject to death. The divine sentence, "Dust thou art, and unto dust shalt thou return," points to the utter extinction of life.

Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity

that which he did not possess; and there could have been no hope for the fallen race had not God, by the sacrifice of His Son, brought immortality within their reach. While "death passed upon all men, for that all have sinned," Christ "hath brought life and immortality to light through the gospel." Romans 5:12; 2 Timothy 1:10. And only through Christ can immortality be obtained. Said Jesus: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." John 3:36. Every man may come into possession of this priceless blessing if he will comply with the conditions. All "who by patient continuance in well-doing seek for glory and honor and immortality," will receive "eternal life." Romans 2:7.

The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden, "Ye shall not surely die," was the first sermon ever preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is

When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated?

echoed from the pulpits of Christendom and is received by the majority of mankind as readily as it was received by our first parents. The divine sentence, "The soul that sinneth, it shall die" (Ezekiel 18:20), is made to mean: The soul that sinneth, it shall not die, but live eternally. We cannot but wonder at the strange infatuation which renders men so credulous concerning the words of Satan and so unbelieving in regard to the words of God.

Had man after his fall been allowed free access to the tree of life, he would have lived forever, and thus sin would have been immortalized. But cherubim and a flaming sword kept "the way of the tree of life" (Genesis 3:24), and not one of the family of Adam has been permitted to pass that barrier and partake of the life-giving fruit. Therefore there is not an immortal sinner.

But after the Fall, Satan bade his angels make a special effort to inculcate the belief in man's natural immortality; and having induced the people to receive this error, they were to lead them on to conclude that the sinner would live in eternal misery. Now the prince of darkness, working through his agents, represents God as a revengeful tyrant, declaring that He plunges into hell all those who do not please Him, and causes them ever to feel His wrath; and that while they suffer unutterable anguish and writhe in

the eternal flames, their Creator looks down upon them with satisfaction.

Thus the archfiend clothes with his own attributes the Creator and Benefactor of mankind. Cruelty is satanic. God is love; and all that He created was pure, holy, and lovely, until sin was brought in by the first great rebel. Satan himself is the enemy who tempts man to sin, and then destroys him if he can; and when he has made sure of his victim, then he exults in the ruin he has wrought. If permitted, he would sweep the entire race into his net. Were it not for the interposition of divine power, not one son or daughter of Adam would escape.

Satan is seeking to overcome men today, as he overcame our first parents, by shaking their confidence in their Creator and leading them to doubt the wisdom of His government and the justice of His laws. Satan and his emissaries represent God as even worse than themselves, in order to justify their own malignity and rebellion. The great deceiver endeavors to shift his own horrible cruelty of character upon our heavenly Father, that he may cause himself to appear as one greatly wronged by his expulsion from heaven because he would not submit to so unjust a governor. He presents before the world the liberty which they may enjoy under his mild sway, in contrast with the bondage

imposed by the stern decrees of Jehovah. Thus he succeeds in luring souls away from their allegiance to God.

How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell.

How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell; that for the sins of a brief earthly life they are to suffer torture as long as God shall live. Yet this doctrine has been widely taught and is still embodied in many of the creeds of Christendom.

It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God

which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels.

A large class to whom the doctrine of eternal torment is revolting are driven to the opposite error. They see that the Scriptures represent God as a being of love and compassion, and they cannot believe that He will consign His creatures to the fires of an eternally burning hell. But holding that the soul is naturally immortal, they see no alternative but to conclude that all mankind will finally be saved. Many regard the threatenings of the Bible as designed merely to frighten men into obedience, and not to be literally fulfilled. Thus the sinner can live in selfish pleasure, disregarding the requirements of God, and yet expect to be finally received into His favor. Such a doctrine, presuming upon God's mercy, but ignoring His justice, pleases the carnal heart and emboldens the wicked in their iniquity.

If it were true that the souls of all men passed directly to heaven at the hour of dissolution, then we might well covet death rather than life. Many have been led by this belief to put an end to their existence. When overwhelmed with trouble, perplexity, and disappointment, it seems an easy thing to break the brittle thread of life and soar away into the bliss of the eternal world.

God has given in His Word decisive evidence that He will punish the transgressors of His law. Those who flatter themselves that He is too merciful to execute justice upon the sinner, have only to look to the cross of Calvary. The death of the spotless Son of God testifies that "the wages of sin is death," that every violation of God's law must receive its just retribution. Christ the sinless became sin for man. He bore the guilt of transgression, and the hiding of His Father's face, until His heart was broken and His life crushed out. All this sacrifice was made that sinners might be redeemed. In no other way could man be freed from the penalty of sin. And every soul that refuses to become a partaker of the atonement provided at such a cost must bear in his own person the guilt and punishment of transgression.

The Lord declares by the prophet Isaiah: "Say ye to the righteous, that it shall be well with him." "Woe unto the wicked! It shall be ill with him: for the reward of his hands shall be given him." Isaiah 3:10,11. "Though a sinner do evil an hundred times," says the wise man, "and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked." Ecclesiastes 8:12,13. And Paul testifies that the sinner is treasuring up unto himself "wrath against the day of wrath and revelation of the

righteous judgment of God; who will render to every man according to his deeds;" "tribulation and anguish upon every soul of man that doeth evil." Romans 2:5,6,9.

"No fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God." Ephesians 5:5, A.R.V. "Follow peace with all men, and holiness, without which no man shall see the Lord." Hebrews 12:14. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Revelation 22:14,15.

God has given to men a declaration of His character and of His method of dealing with sin. "The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Exodus 34:6,7. "All the wicked will He destroy." "The transgressors shall be destroyed together: the end of the wicked shall be cut off." Psalms 145:20; 37:38. The power and authority of the divine government will be employed to put down rebellion; yet all the manifestations of retributive justice will be perfectly

consistent with the character of God as a merciful, long-suffering, benevolent being.

God does not force the will or judgment of any. He takes no pleasure in a slavish obedience. He desires that the creatures of His hands shall love Him because He is worthy of love. He would have them obey Him because they have an intelligent appreciation of His wisdom, justice, and benevolence. And all who have a just conception of these qualities will love Him because they are drawn toward Him in admiration of His attributes.

The principles of kindness, mercy, and love, taught and exemplified by our Saviour, are a transcript of the will and character of God. Christ declared that He taught nothing except that which He had received from His Father. The principles of the divine government are in perfect harmony with the Saviour's precept, "Love your enemies." God executes justice upon the wicked, for the good of the universe, and even for the good of those upon whom His judgments are visited. He would make them happy if He could do so in accordance with the laws of His government and the justice of His character. He surrounds them with the tokens of His love, He grants them a knowledge of His law, and follows them with the offers of His mercy; but they despise His love, make void His law, and reject His mercy. While con-

stantly receiving His gifts, they dishonor the Giver; they hate God because they know that He abhors their sins. The Lord bears long with their perversity; but the decisive hour will come at last, when their destiny is to be decided. Will He then chain these rebels to His side? Will He force them to do His will?

The destiny of the wicked is fixed by their own choice. Their exclusion from heaven is voluntary.

Those who have chosen Satan as their leader and have been controlled by his power are not prepared to enter the presence of God. Pride, deception, licentiousness, cruelty, have become fixed in their characters. Can they enter heaven to dwell forever with those whom they despised and hated on earth? Truth will never be agreeable to a liar; meekness will not satisfy self-esteem and pride; purity is not acceptable to the corrupt; disinterested love does not appear attractive to the selfish. What source of enjoyment could heaven offer to those who are wholly absorbed in earthly and selfish interests?

Could those whose lives have been spent in rebellion against God be suddenly transported to heaven and witness the high, the holy state of perfection that ever exists there,~

every soul filled with love, every countenance beaming with joy, enrapturing music in melodious strains rising in honor of God and the Lamb, and ceaseless streams of light flowing upon the redeemed from the face of Him who sitteth upon the throne,~could those whose hearts are filled with hatred of God, of truth and holiness, mingle with the heavenly throng and join their songs of praise? Could they endure the glory of God and the Lamb? No, no! Years of probation were granted them that they might form characters for heaven; but they have never trained the mind to love purity; they have never learned the language of heaven, and now it is too late. A life of rebellion against God has unfitted them for heaven. Its purity, holiness, and peace would be torture to them; the glory of God would be a consuming fire. They would long to flee from that holy place. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. The destiny of the wicked is fixed by their own choice. Their exclusion from heaven is voluntary with themselves, and just and merciful on the part of God.

Like the waters of the Flood, the fires of the great day declare God's verdict that the wicked are incurable. They have no disposition to submit to divine authority. Their will has been exercised in revolt; and when life is ended, it is too late to turn the

current of their thoughts in the opposite direction, too late to turn from transgression to obedience, from hatred to love.

In sparing the life of Cain the murderer, God gave the world an example of what would be the result of permitting the sinner to live to continue a course of unbridled iniquity. Through the influence of Cain's teaching and example, multitudes of his descendants were led into sin, until "the wickedness of man was great in the earth" and "every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Genesis 6:5, 11.

In mercy to the world, God blotted out its wicked inhabitants in Noah's time. In mercy He destroyed the corrupt dwellers in Sodom. Through the deceptive power of Satan the workers of iniquity obtain sympathy and admiration, and are thus constantly leading others to rebellion. It was so in Cain's and in Noah's day, and in the time of Abraham and Lot; it is so in our time. It is in mercy to the universe that God will finally destroy the rejecters of His grace.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel: "I have set before thee this day life

and good, and death and evil." Deuteronomy 30:15. The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is "the second death" that is placed in contrast with everlasting life.

In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. "There shall be a resurrection of the dead, both of the just and unjust;" "for as in Adam all die, even so in Christ shall all be made alive." Acts 24:15; I Corinthians 15:22. But a distinction is made between the two classes that are brought forth. "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done

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A RESURRECTION
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evil, unto the resurrection of damnation." John 5:28,29. They who have been "accounted worthy" of the resurrection of life are "blessed and holy." "On such the second death hath no power." Revelation 20:6. But those who have

not, through repentance and faith, secured pardon, must receive the penalty of transgression, "the wages of sin." They suffer punishment varying in duration and intensity, "according to their works," but finally ending in the second death. Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited and of which he has proved himself unworthy. Says an inspired writer: "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." And another declares: "They shall be as though they had not been." Psalm 37:10; Obadiah 16. Covered with infamy, they sink into hopeless, eternal oblivion.

Thus will be made an end of sin, with all the woe and ruin which have resulted from it. Says the psalmist: "Thou hast destroyed the wicked, Thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end." Psalm 9:5,6. John, in the Revelation, looking forward to the eternal state, hears a universal anthem of praise undisturbed by one note of discord. Every creature in heaven and earth was heard ascribing glory to God. Revelation 5:13. There will then be no lost souls to blaspheme God as they writhe in never-ending torment; no wretched beings in hell will

mingle their shrieks with the songs of the saved.

Upon the fundamental error of natural immortality rests the doctrine of consciousness in death—a doctrine, like eternal torment, opposed to the teachings of the Scriptures, to the dictates of reason, and to our feelings of humanity. According to the popular belief, the redeemed in heaven are acquainted with all that takes place on the earth and especially with the lives of the friends whom they have left behind. But how could it be a source of happiness to the dead to know the troubles of the living, to witness the sins committed by their own loved ones, and to see them enduring all the sorrows, disappointments, and anguish of life? How much of heaven's bliss would be enjoyed by those who were hovering over their friends on earth? And how utterly revolting is the belief that as soon as the breath leaves the body the soul of the impenitent is consigned to the flames of hell! To what depths of anguish must those be plunged who see their friends passing to the grave unprepared, to enter upon an eternity of woe and sin! Many have been driven to insanity by this harrowing thought.

What say the Scriptures concerning these things? David declares that man is not conscious in death. "His breath goeth forth, he returneth to his earth; in that very day his

thoughts perish." Psalm 146:4. Solomon bears the same testimony: "The living know that they shall die: but the dead know not anything." "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." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:5,6,10.

When, in answer to his prayer, Hezekiah's life was prolonged fifteen years, the grateful king rendered to God a tribute of praise for His great mercy. In this song he tells the reason why he thus rejoices: "The grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." Isaiah 38:18,19. Popular theology represents the righteous dead as in heaven, entered into bliss and praising God with an immortal tongue; but Hezekiah could see no such glorious prospect in death. With his words agrees the testimony of the psalmist: "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" "The dead praise not the Lord, neither any that go down into silence." Psalms 6:5; 115:17.

Peter on the Day of Pentecost declared that the patriarch David "is both dead and buried, and his

sepulcher is with us unto this day." "For David is not ascended into the heavens." Acts 2:29,34. The fact that David remains in the grave until the resurrection proves that the righteous do not go to heaven at death. It is only through the resurrection, and by virtue of the fact that Christ has risen, that David can at last sit at the right hand of God.

And said Paul: "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." I Corinthians 15:16-18. If for four thousand years the righteous had gone directly to heaven at death, how could Paul have said that if there is no resurrection, "they also which are fallen asleep in Christ are perished"? No resurrection would be necessary.

It is an undeniable fact that the hope of immortal blessedness at death has led to a widespread neglect of the Bible doctrine of the resurrection. The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed;

so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!

But if the dead are already enjoying the bliss of heaven or writhing in the flames of hell, what need of a future judgment?

But when about to leave His disciples, Jesus did not tell them that they would soon come to Him. "I go to prepare a place for you," He said. "And if I go and prepare a place for you, I will come again, and receive you unto Myself." John 14:2,3. And Paul tells us, further, that "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." And he adds: "Comfort one another with these words." I Thessalonians 4:16-18. Paul points his brethren to the future coming of the Lord, when the fetters of the tomb shall be broken, and the "dead in Christ" shall be raised to eternal life.

Before any can enter the mansions of the blessed, their cases must be investigated, and their characters and their deeds must pass in review before God. All are to be judged according to the things written in the books and to be rewarded as their works have been. This judgment does not take place at death. Mark the words of Paul: "He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31. Here the apostle plainly stated that a specified time, then future, had been fixed upon for the judgment of the world.

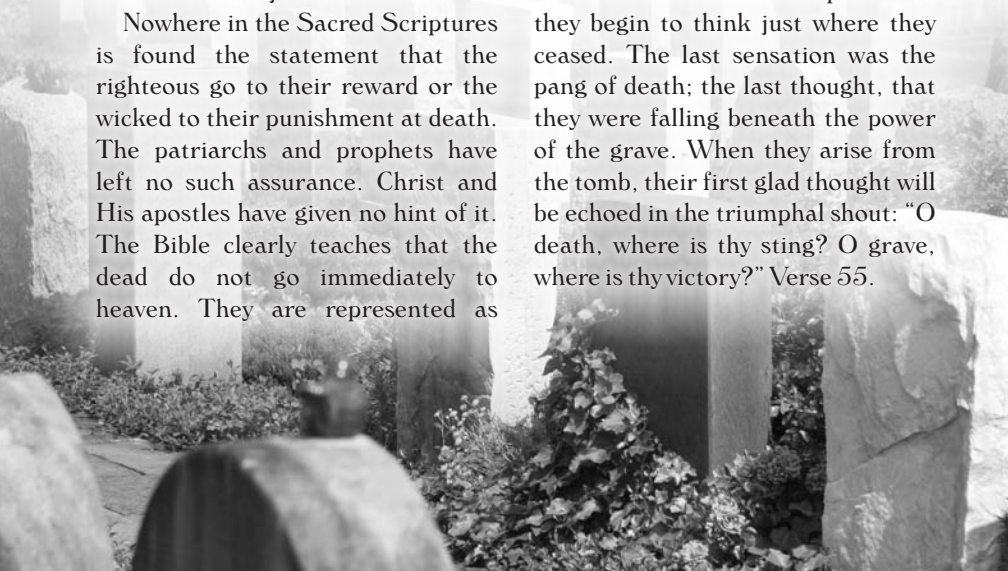
Jude refers to the same period: "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." And, again, he quotes the words of Enoch: "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 6, 14,15. John declares that he "saw the dead, small and great, stand before God; and the books were opened: . . . and the dead were judged out of those things which were written in the books." Revelation 20:12.

But if the dead are already enjoying the bliss of heaven or

writhing in the flames of hell, what need of a future judgment? The teachings of God's Word on these important points are neither obscure nor contradictory; they may be understood by common minds. But what candid mind can see either wisdom or justice in the current theory? Will the righteous, after the investigation of their cases at the judgment, receive the commendation, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord," when they have been dwelling in His presence, perhaps for long ages? Are the wicked summoned from the place of torment to receive sentence from the Judge of all the earth: "Depart from Me, ye cursed, into everlasting fire"? Matthew 25:21,41. Oh, solemn mockery! Shameful impeachment of the wisdom and justice of God!

Nowhere in the Sacred Scriptures is found the statement that the righteous go to their reward or the wicked to their punishment at death. The patriarchs and prophets have left no such assurance. Christ and His apostles have given no hint of it. The Bible clearly teaches that the dead do not go immediately to heaven. They are represented as

sleeping until the resurrection. I Thessalonians 4:14; Job 14:10-12. In the very day when the silver cord is loosed and the golden bowl broken (Ecclesiastes 12:6), man's thoughts perish. They that go down to the grave are in silence. They know no more of anything that is done under the sun. Job 14:21. Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep; they are awakened by the trump of God to a glorious immortality. "For the trumpet shall sound, and the dead shall be raised incorruptible. . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." I Corinthians 15:52-54. As they are called forth from their deep slumber they begin to think just where they ceased. The last sensation was the pang of death; the last thought, that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout: "O death, where is thy sting? O grave, where is thy victory?" Verse 55.






Signs and Lying Wonders

The doctrine of man's consciousness in death, especially the belief that spirits of the dead return to minister to the living, has prepared the way for modern spiritualism. If the dead are admitted to the presence of God and holy angels, and privileged with knowledge far exceeding what they before possessed, why should they not return to the earth to enlighten and instruct the living? If, as taught by popular theologians, spirits of the dead are hovering about their friends on earth, why should they not be permitted to communicate with them, to warn them against evil, or to comfort them in sorrow? How can

those who believe in man's consciousness in death reject what comes to them as divine light communicated by glorified spirits? Here is a channel regarded as sacred, through which Satan works for the accomplishment of his purposes. The fallen angels who do his bidding appear as messengers from the spirit world. While professing to bring the living into communication with the dead, the prince of evil exercises his bewitching influence upon their minds.

He has power to bring before men the appearance of their departed friends. The counterfeit is perfect; the familiar look, the words, the



He has power even to bring before men the appearance of their departed friends. The counterfeit is perfect; the familiar look, the words, the tone, are reproduced with marvelous distinctness.

tone, are reproduced with marvelous distinctness. Many are comforted with the assurance that their loved ones are enjoying the bliss of heaven, and without suspicion of danger, they give ear "to seducing spirits, and doctrines of devils."

When they have been led to believe that the dead actually return to communicate with them, Satan causes those to appear who went into the grave unprepared. They claim to be happy in heaven and even to occupy exalted positions there, and thus the error is widely taught that no difference is made between the righteous and the wicked. The pretended visitants from the world of spirits sometimes utter cautions and warnings which prove to be correct. Then, as confidence is gained, they present doctrines that directly undermine faith in the Scriptures. With an appearance of deep interest in the well-being of their friends on earth, they insinuate the most dangerous errors. The fact that they state some truths, and are able at times to foretell future events, gives to their statements an appearance of reliability; and their false teachings are accepted by the multitudes as readily, and believed as implicitly, as if they were the most sacred truths of the Bible. The law of God is set aside, the Spirit of grace despised, the blood of the covenant counted an unholy thing. The spirits deny the deity of Christ and place even the

Creator on a level with themselves. Thus under a new disguise, the great rebel still carries on his warfare against God, begun in heaven and for nearly six thousand years continued upon the earth.

The coming of the Lord
is to be preceded by
"the working of Satan
with all power and signs
and lying wonders."

Many endeavor to account for spiritual manifestations by attributing them wholly to fraud and sleight of hand on the part of the medium. But while it is true that the results of trickery have often been palmed off as genuine manifestations, there have been, also, marked exhibitions of supernatural power. The mysterious rapping with which modern spiritualism began was not the result of human trickery or cunning, but was the direct work of evil angels, who thus introduced one of the most successful of soul-destroying delusions. Many will be ensnared through the belief that spiritualism is a merely human imposture; when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived and will be led to accept them as the great power of God.

These persons overlook the testimony of the Scriptures concern-

ing the wonders wrought by Satan and his agents. It was by satanic aid that Pharaoh's magicians were enabled to counterfeit the work of God. Paul testifies that before the second advent of Christ there will be similar manifestations of satanic power. The coming of the Lord is to be preceded by "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness." 2 Thessalonians 2:9,10. And the apostle John, describing the miracle-working power that will be manifested in the last days, declares: "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." Revelation 13:13,14. No mere impostures are here foretold. Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do.

But none need be deceived by the lying claims of spiritualism. God has given the world sufficient light to enable them to discover the snare. As already shown, the theory which forms the very foundation of spiritualism is at war with the plainest statements of Scripture. The Bible declares that the dead know not anything, that their thoughts have perished; they have no part in anything that is done under

the sun; they know nothing of the joys or sorrows of those who were dearest to them on earth.

Furthermore, God has expressly forbidden all pretended communication with departed spirits. In the days of the Hebrews there was a class of people who claimed, as do the spiritualists of today, to hold communication with the dead. But the "familiar spirits," as these visitants from other worlds were called, are declared by the Bible to be "the spirits of devils." (Compare Numbers 25:1-3; Psalm 106:28; I Corinthians 10:20; Revelation 16:14.) The work of dealing with familiar spirits was pronounced an abomination to the Lord and was solemnly forbidden under penalty of death. Leviticus 19:31; 20:27. The very name of witchcraft is now held in contempt. The claim that men can hold communication with evil spirits is regarded as a fable of the Dark Ages. But spiritualism, which numbers its converts by hundreds of thousands, yea, by millions, which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bodies, and even in the courts of kings~this mammoth deception is but a revival, in a new disguise, of the witchcraft condemned and prohibited of old.

If there were no other evidence of the real character of spiritualism, it should be enough for the Christian

that the spirits make no difference between righteousness and sin, between the noblest and purest of the apostles of Christ and the most corrupt of the servants of Satan. By representing the basest of men as in heaven, and highly exalted there, Satan says to the world: "No matter how wicked you are; no matter whether you believe or disbelieve God and the Bible. Live as you please; heaven is your home." The spiritualist teachers virtually declare: "Everyone that doeth evil is good in the sight of the Lord, and He delighteth in them; or, Where is the God of judgment?" Malachi 2:17. Saith the Word of God: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." Isaiah 5:20.

The apostles, as personated by these lying spirits, are made to contradict what they wrote at the dictation of the Holy Spirit when on earth. They deny the divine origin of the Bible, and thus tear away the foundation of the Christian's hope and put out the light that reveals the way to heaven. Satan is making the world believe that the Bible is a mere fiction, or at least a book suited to the infancy of the race, but now to be lightly regarded, or cast aside as obsolete. And to take the place of the word of God, he holds out spiritual manifestations. Here is a channel wholly under his control; by this means he can make the world believe

what he will. The Book that is to judge him and his followers he puts in the shade, just where he wants it; the Saviour of the world he makes to be no more than a common man.

It is true that spiritualism is now changing its form and, veiling some of its more objectionable features, is assuming a Christian guise. But its utterances from the platform and the press have been before the public for many years, and in these its real character stands revealed. These teachings cannot be denied or hidden.

Even in its present form, so far from being more worthy of toleration than formerly, it is really more dangerous because it is a more subtle deception. While it formerly denounced Christ and the Bible, it now professes to accept both. The Bible is interpreted in a manner that is pleasing to the unrenewed heart, while its solemn and vital truths are made of no effect. Love is dwelt upon as the chief attribute of God, but it is degraded to a weak sentimentalism, making little distinction between good and evil. God's justice, His denunciations of sin, the requirements of His holy law, are all kept out of sight. The people are taught to regard the Decalogue as a dead letter. Pleasing, bewitching fables captivate the senses and lead men to reject the Bible as the foundation of their faith. Christ is as verily denied as before; but Satan has so blinded the eyes of the people that the

deception is not discerned.

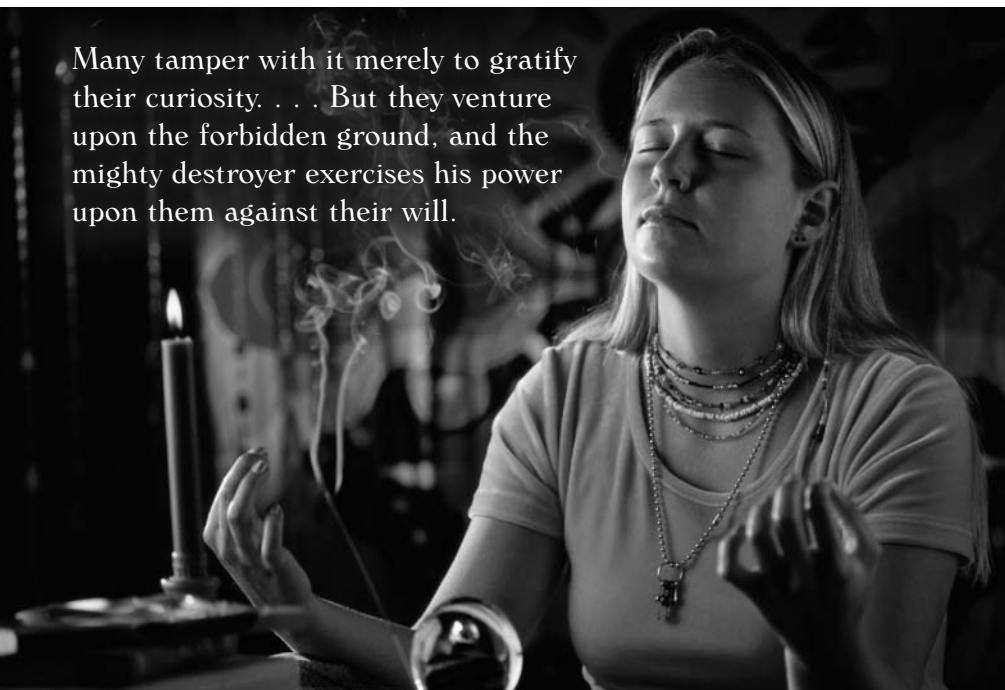
There are few who have any just conception of the deceptive power of spiritualism and the danger of coming under its influence. Many tamper with it merely to gratify their curiosity. They have no real faith in it and would be filled with horror at the thought of yielding themselves to the spirits' control. But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will. Let them once be induced to submit their minds to his direction, and he holds them captive. It is impossible, in their own strength, to break away from the bewitching, alluring spell. Nothing but the power of God,

granted in answer to the earnest prayer of faith, can deliver these ensnared souls.

All who indulge sinful traits of character, or willfully cherish a known sin, are inviting the temptations of Satan. They separate themselves from God and from the watchcare of His angels; as the evil one presents his deceptions, they are without defense and fall an easy prey. Those who thus place themselves in his power little realize where their course will end. Having achieved their overthrow, the tempter will employ them as his agents to lure others to ruin.

Says the prophet Isaiah: "When they shall say unto you, Seek unto

Many tamper with it merely to gratify their curiosity. . . . But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will.



them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:19,20. If men had been willing to receive the truth so plainly stated in the Scriptures concerning the nature of man and the state of the dead, they would see in the claims and manifestations of spiritualism the working of Satan with power and signs and lying wonders. But rather than yield the liberty so agreeable to the carnal heart, and renounce the sins which they love, multitudes close their eyes to the light and walk straight on, regardless of warnings, while Satan weaves his snares about them, and they become his prey. "Because they received not the love of the truth, that they might be saved," therefore "God shall send them strong delusion, that they should believe a lie." 2 Thessalonians 2:10,11.

Those who oppose the teachings of spiritualism are assailing, not men alone, but Satan and his angels. They have entered upon a contest against principalities and powers and wicked spirits in high places. Satan will not yield one inch of ground except as he is driven back by the power of heavenly messengers. The people of God should be able to meet him, as did our Saviour, with the

words: "It is written." Satan can quote Scripture now as in the days of Christ, and he will pervert its teachings to sustain his delusions. Those who would stand in this time of peril must understand for themselves the testimony of the Scriptures.

All whose faith
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WILL BE deceived.

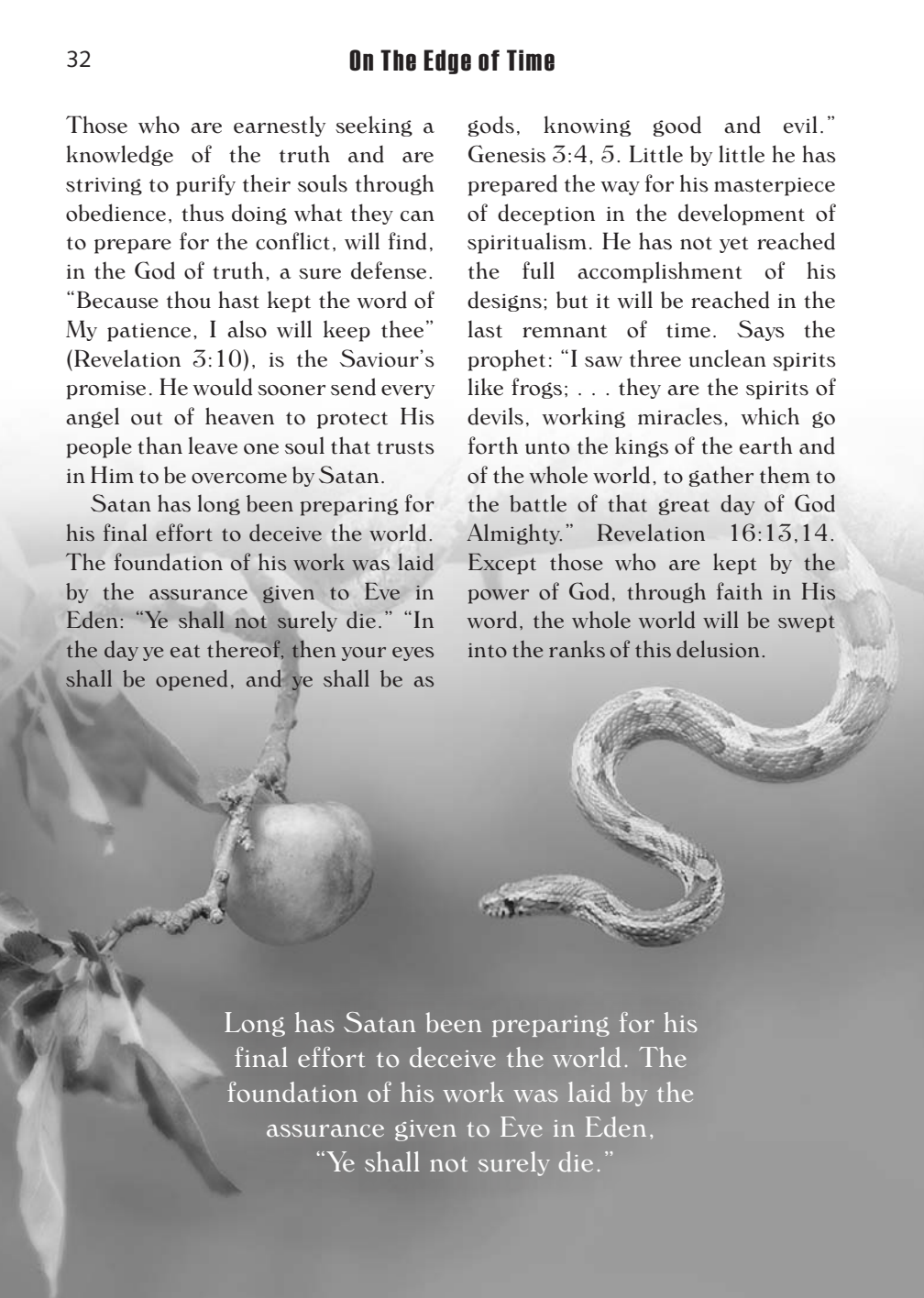
Many will be confronted by the spirits of devils personating beloved relatives or friends and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything and that they who thus appear are the spirits of devils.

Just before us is "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Revelation 3:10. All whose faith is not firmly established upon the word of God will be deceived and overcome. Satan "works with all deceivableness of unrighteousness" to gain control of the children of men, and his deceptions will continually increase. But he can gain his object only as men voluntarily yield to his temptations.

Those who are earnestly seeking a knowledge of the truth and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict, will find, in the God of truth, a sure defense. "Because thou hast kept the word of My patience, I also will keep thee" (Revelation 3:10), is the Saviour's promise. He would sooner send every angel out of heaven to protect His people than leave one soul that trusts in Him to be overcome by Satan.

Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden: "Ye shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as

gods, knowing good and evil." Genesis 3:4, 5. Little by little he has prepared the way for his masterpiece of deception in the development of spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: "I saw three unclean spirits like frogs; . . . they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:13,14. Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion.



Long has Satan been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden, "Ye shall not surely die."



Behold, I Come Quickly

One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming to complete the great work of redemption. The doctrine of the second advent is the very keynote of the Sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost Paradise. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their hope. Enoch, only the seventh in descent from them that dwelt in Eden, he who for three centuries on earth walked with his God, was permitted to behold from afar the coming of the Deliverer. "Behold," he declared, "the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14,15. The patriarch Job in the night of his affliction exclaimed with unshaken trust: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: . . . in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27.

Said the prophet Isaiah: "Awake and sing, ye that dwell in dust: for thy

dew is as the dew of herbs, and the earth shall cast out the dead." "Thy dead men shall live, together with my dead body shall they arise." "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 26:19; 25:8,9.

When the Saviour was about to be separated from His disciples, He comforted them in their sorrow with the assurance that He would come again: "Let not your heart be troubled. . . . In My Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself." John 14:1-5. "The Son of man shall come in His glory, and all the holy angels with Him." "Then shall He sit upon the throne of His glory: and before Him shall be gathered all nations." Matthew 25:31,32.

The angels who lingered upon Olivet after Christ's ascension repeated to the disciples the promise

of His return: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. And the apostle Paul, speaking by the Spirit of Inspiration, testified: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thessalonians 4:16. Says the prophet of Patmos: "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7.

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The coming of the Lord has been in all ages the hope of His true followers. The Saviour's parting promise upon Olivet, that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope that sorrow could not quench nor trials dim. Amid suffering and persecution, the "appearing of the great God and our Saviour Jesus Christ" was the "blessed hope." When the Thessalonian Christians were filled with grief as they buried their loved ones, who had hoped to live to witness the

coming of the Lord, Paul, their teacher, pointed them to the resurrection, to take place at the Saviour's advent. Then the dead in Christ should rise, and together with the living be caught up to meet the Lord in the air. "And so," he said, "shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:16-18. On rocky Patmos the beloved disciple hears the promise, "Surely I come quickly," and his longing response voices the prayer of the church in all her pilgrimage, "Even so, come, Lord Jesus." Revelation 22:20.

Prophecy not only foretells the manner and object of Christ's coming, but presents tokens by which men are to know when it is near. Said Jesus: "There shall be signs in the sun, and in the moon, and in the stars." Luke 21:25. "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13:24-26.

Christ had bidden His people watch for the signs of His advent and rejoice as they should behold the tokens of their coming King. "When these things begin to come to pass," He said, "then look up, and lift up your heads; for your redemption draweth nigh." He pointed His

followers to the budding trees of spring, and said: "When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:28,30,31.

When the Saviour pointed out to His followers the signs of His return, He foretold the state of backsliding that would exist just prior to His second advent. There would be, as in the days of Noah, the activity and stir of worldly business and pleasure seeking, buying, selling, planting, building, marrying, and giving in marriage with forgetfulness of God and the future life. For those living at this time, Christ's admonition is: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34,36.

The condition of the church at this time is pointed out in the Saviour's words in the Revelation: "Thou hast a name that thou livest, and art dead." And to those who refuse to arouse from their careless security, the solemn warning is addressed: "If therefore thou shalt not watch, I will come on thee as a thief, and thou

shalt not know what hour I will come upon thee." Revelation 3:1,3.

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It is needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation. The prophet of God declares: "The day of the Lord is great and very terrible; and who can abide it?" Who shall stand when He appeareth who is "of purer eyes than to behold evil," and cannot "look on iniquity"? Joel 2:11; Habakkuk 1:13.

The prophet Jeremiah, looking forward to this fearful time, exclaimed: "I am pained at my very heart. . . . I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried." Jeremiah 4:19,20.

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm." Zephaniah 1:15,16. "Behold, the day of the

Lord cometh, . . . to lay the land desolate: and He shall destroy the sinners thereof out of it." Isaiah 13:9.

In view of that great day the word of God, in the most solemn and impressive language, calls upon His people to arouse from their spiritual lethargy and to seek His face with repentance and humiliation: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." "Sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children: . . . let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar." "Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness." Joel 2:1,15-17,12,13.

To prepare a people to stand in the day of God, a great work of reform is to be accomplished. God sees that many of His professed people are not building for eternity, and in His mercy He sends a message of warning to arouse them from their stupor and lead them to make ready for the coming of the Lord.

This warning is brought to view in

Revelation 14. Here is a threefold message represented as proclaimed by heavenly beings and immediately followed by the coming of the Son of man to reap "the harvest of the earth." The first of these warnings announces the approaching judgment. The prophet beheld an angel flying "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." Revelation 14:6,7.

The first angel's message of Revelation 14, announcing the hour of God's judgment and calling upon men to fear and worship Him, was designed to separate the professed people of God from the corrupting influences of the world and to arouse them to see their true condition of worldliness and backsliding. In this message, God has sent to the church a warning, which, had it been accepted, would have corrected the evils that were shutting them away from Him. Had they received the message from heaven, humbling their hearts before the Lord and seeking in sincerity a preparation to stand in His presence, the Spirit and power of God would have been manifested among them. The church

would again have reached that blessed state of unity, faith, and love which existed in apostolic days, when the believers "were of one heart and of one soul," and "spake the word of God with boldness," when "the Lord added to the church daily such as should be saved." Acts 4:32,31;2:47.

If God's professed people would receive the light as it shines upon them from His word, they would reach that unity for which Christ prayed, that which the apostle describes, "the unity of the Spirit in the bond of peace." "There is," he says, "one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Ephesians 4:3-5.

In Revelation 14 the first angel is followed by a second proclaiming: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8. The term "Babylon" is derived from "Babel," and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion. In Revelation 17, Babylon is represented as a woman, a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.

In the Bible the sacred and enduring character of the relation that exists between Christ and His

church is represented by the union of marriage. The Lord has joined His people to Himself by a solemn covenant, He promising to be their God, and they pledging themselves to be His and His alone. He declares: "I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies." Hosea 2:19. And, again: "I am married unto you." Jeremiah 3:14. And Paul employs the same figure in the New Testament when he says: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Corinthians 11:2.

The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from Him, and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow. The sin of Israel in departing from the Lord is presented under this figure; and the wonderful love of God which they thus despised is touchingly portrayed: "I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest Mine." "And thou wast exceeding beautiful and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee. . . . But thou didst trust in thine own beauty, and playedst the harlot because of

thy renown." "As a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord;" "as a wife that committeth adultery, which taketh strangers instead of her husband!" Ezekiel 16:8,13-15,32; Jeremiah 3:20.

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In the New Testament, language very similar is addressed to professed Christians who seek the friendship of the world above the favor of God. Says the apostle James: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

The woman (Babylon) of Revelation 17 is described as

"arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness: . . . and upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots." Says the prophet: "I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus." Babylon is further declared to be "that great city, which reigneth over the kings of the earth." Revelation 17:4-6,18. The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome. The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared "drunken with the blood of the saints" as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with "the kings of the earth." It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation.



Babylon is said to be “the mother of harlots.” By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. The message of Revelation 14, announcing the fall of Babylon must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days; therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation the people of God are called upon to come out of Babylon. According to this scripture, many of God’s people must still be in Babylon.

Many of the Protestant churches are following Rome’s example of iniquitous connection with “the kings of the earth:” the state churches, by their relation to secular governments; and other denominations, by seeking the favor of the world. And the term “Babylon” (confusion) may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with

widely conflicting creeds and theories.

The great sin charged against Babylon is that she “made all nations drink of the wine of the wrath of her fornication.” This cup of intoxication

The term “Babylon” may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories.

which she presents to the world represents the false doctrines that she has accepted as the result of her unlawful connection with the great ones of the earth. Friendship with the world corrupts her faith, and in her turn she exerts a corrupting influence upon the world by teaching doctrines which are opposed to the plainest statements of Holy Writ.

Rome withheld the Bible from the people and required all men to accept her teachings in its place. It was the work of the Reformation to restore to men the Word of God; but is it not too true that in the churches of our time men are taught to rest their

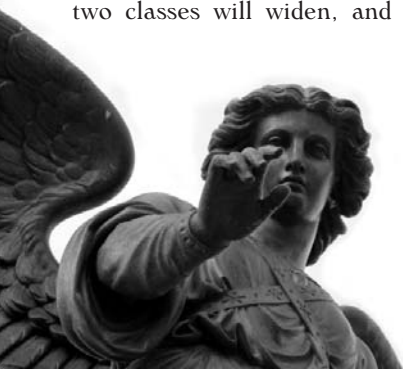


faith upon their creed and the teachings of their church rather than on the Scriptures? Were it not that the world is hopelessly intoxicated with the wine of Babylon, multitudes would be convicted and converted by the plain, cutting truths of the word of God. But religious faith appears so confused and discordant that the people know not what to believe as truth. The sin of the world's impenitence lies at the door of the church.

Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart further and further from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will

finally result in separation. The time will come when those who love God supremely can no longer remain in connection with such as are "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" 2 Timothy 3:5.

Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that "believed not the truth, but had pleasure in unrighteousness" (2 Thessalonians 2:12), shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: "Come out of her, My people" Revelation 18:4.



"And I heard another voice from
heaven, saying, COME OUT
OF HER, MY PEOPLE,
that ye be not partakers of her
sins, and that ye receive not of her
plagues." Revelation 18:4



Who Shall We Worship?

By the first angel, men are called upon to “fear God, and give glory to Him” (Revelation 14:7) and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law. Says the wise man: “Fear God, and keep His commandments: for this is the whole duty of man.” Ecclesiastes 12:13. Without obedience to His commandments no worship can be pleasing to God. “This is the love of God, that we keep His commandments.” “He that turneth away his ear from hearing the law, even his prayer shall be abomination.” 1 John 5:3; Proverbs 28:9.

The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever in the Bible His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. “All the gods of the nations are idols: but the Lord made the heavens.” Psalm 96:5. “To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on

high, and behold who hath created these things.” “Thus saith the Lord that created the heavens; God Himself that formed the earth and made it: . . . I am the Lord; and there is none else.” Isaiah 40:25,26; 45:18. Says the psalmist: “Know ye that the Lord He is God: it is He that hath made us, and not we ourselves.” “O come, let us worship and bow down: let us kneel before the Lord our Maker.” Psalms 100:3; 95:6. And the holy beings who worship God in heaven state, as the reason why their homage is due to Him: “Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things.” Revelation 4:11.

In Revelation 14, men are called upon to worship the Creator; and the prophecy brings . . . to view a class



that, as the result of the threefold message are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God: . . . for

So long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial.

in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:10, 11. Concerning the Sabbath, the Lord says, further, that it is "a sign, . . . that ye may know that I am the Lord your God." Ezekiel 20:20. And the reason given is: "For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:17.

"The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God" because He is the Creator, and we are His creatures. "The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner,

and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete and must never be forgotten." J. N. Andrews, *History of the Sabbath*, chapter 27. It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, "Him that made heaven, and earth, and the sea, and the fountains of waters." It follows that the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment.

In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: "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." Revelation 14:9, 10. A correct interpretation of the symbols employed is necessary to an understanding of this message. What is represented by the beast, the image, the mark?

The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon primarily represents Satan, it is, in a secondary sense, a symbol of pagan Rome.

In chapter 13 (verses 1-10) is described another beast, "like unto a

leopard," to which the dragon gave "his power, and his seat, and great authority." This symbol, as most Protestant reformers historically believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire. Of the leopard-like beast it is declared: "There was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy.

"Power was given unto him to continue forty and two months." And, says the prophet, "I saw one of

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." Exodus 20:8-11

his heads as it were wounded to death." And again: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." The forty and two months are the same as the "time and times and the dividing of time," three years and a half, or 1260 days, of Daniel 7, the time during which the papal power was to oppress God's people. This period began with the supremacy of the papacy in A.D. 538, and terminated in 1798. At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled: "He that leadeth into captivity shall go into captivity."

At this point another symbol is introduced. Says the prophet: "I beheld another beast coming up out of the earth; and he had two horns like a lamb." Verse 11. Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when "the four winds of the heaven strove upon the great sea." Daniel 7:2. In Revelation 17 an angel explained that waters represent "peoples, and multitudes, and nations, and tongues." Revelation 17:15. Winds are a symbol of strife. The four winds of heaven striving

upon the great sea represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.

But the beast with lamb-like horns was seen "coming up out of the earth." Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory largely unoccupied and grow up gradually and peacefully. It could not, then, arise among the crowded and struggling nationalities of the Old World, that turbulent sea of "peoples, and multitudes, and nations, and tongues." It must be sought in the Western Continent.

What nation of the New World was, in 1798, rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol is unquestionable. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. The beast was seen "coming up out of the earth;" and, according to the translators, the word here rendered "coming up" literally signifies "to grow or spring up as a plant." And, as we have seen, the nation must arise in territory largely unoccupied.


"And he had two horns like a lamb." The lamb-like horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to

the prophet as “coming up” in 1798. Among the Christian exiles, who first fled to America and sought an asylum from royal oppression and priestly intolerance, were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that “all men are created equal” and endowed with the inalienable right to “life, liberty, and the pursuit of happiness.” And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosper-

ity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.

But the beast with lamb-like horns “spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed; . . . saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.” Revelation 13:11-14.

The lamb-like horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The “speaking” of the nation is the action of its legislative and judicial authorities. By such action it will make a lie of



“And I beheld another beast coming up OUT OF THE EARTH; and he had two horns like a lamb, and he spake as a dragon.” Revelation 13:11

those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak "as a dragon" and

In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.

exercise "all the power of the first beast" plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopard-like beast. And the statement that the beast with two horns "causeth the earth and them which dwell therein to worship the first beast" indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.

Such action would be directly contrary to the principles of this government, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution. The founders of the

nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result: intolerance and persecution. The Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and that "no religious test shall ever be required as a qualification to any office of public trust under the United States." Only in flagrant violation of these safeguards to the nation's liberty can any religious observance be enforced by civil authority. But the inconsistency of such action is no greater than is represented in the symbol. It is the beast with lamb-like horns, in profession pure, gentle, and harmless, that speaks as a dragon.

"Saying to them that dwell on the earth, that they should make an image to the beast." But what is the "image to the beast"? and how is it to be formed? The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself: the papacy.

When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of

the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state and employed it to further her own ends, especially for the punishment of "heresy." In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.

Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience. An example of this is given in the long-continued persecution of dissenters by the Church of England. During the sixteenth and seventeenth centuries, thousands of nonconformist ministers were forced to flee from their churches, and many, both of pastors and people, were subjected to fine, imprisonment, torture, and martyrdom.

It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy, the beast. Said Paul: "There" shall "come a falling away, . . . and that man of sin be revealed." 2 Thessalonians 2:3. So apostasy in the church will prepare the way for

the image to the beast.

The Bible declares that before the coming of the Lord there will exist a state of religious declension similar to that in the first centuries. "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1. Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness." And all that "received not the love of the truth, that they might be saved," will be left to accept "strong delusion, that they should believe a lie." 2 Thessalonians 2:9-11. When this state of ungodliness shall be reached, the same results will follow as in the first centuries.

The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But there has been for years, in churches of the Protestant

faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed, however important they might be from a Bible standpoint, must necessarily be waived.

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.

The beast with two horns "causeth [commands] 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." Revelation 13:16,17. The third angel's warning is: "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." "The beast" mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopard-like beast of Revelation 13, the papacy. The "image to the beast" represents that form of apostate Protestantism which will be devel-

oped when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The "mark of the beast" still remains to be defined.

After the warning against the worship of the beast and his image the prophecy declares: "Here are they that keep the commandments of God, and the faith of Jesus." Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast.

The special characteristic of the

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beast, and, therefore, of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy: "He shall think to change times and the law." Daniel 7:25, R.V. And Paul styled the same power the "man of sin," who was to exalt himself above God. One prophecy is a complement of the other. Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.

The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first, instead of the seventh day, as the Sabbath. But papists urge, as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. An intentional, deliberate change is presented: "He shall think to change the times and the law." The change in the fourth commandment exactly fulfills the prophecy. For this the only

authority claimed is that of the church. Here the papal power openly sets itself above God.

While the worshipers of God will be especially distinguished by their regard for the fourth commandment, since this is the sign of His creative power and the witness to His claim upon man's reverence and homage, the worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. It was in behalf of Sunday that popery first asserted its arrogant claims, and its first resort to the power of the state was to compel the observance of Sunday as "the Lord's day." But the Bible points to the seventh day, and not to the first, as the Lord's day. Said Christ: "The Son of man is Lord also of the Sabbath." The fourth commandment declares: "The seventh day is the Sabbath of the Lord." And by the prophet Isaiah the Lord designates it: "My holy day." Mark 2:28; Isaiah 58:13.

The claim so often put forth that Christ changed the Sabbath is disproved by His own words. In His Sermon on the Mount He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least command-

ments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven," Matthew 5:17-19.

Roman Catholics acknowledge that the change of the Sabbath was made by their church, and declare that Protestants by observing Sunday are recognizing her power. In the Catholic Catechism of Christian Religion, in answer to a question as to the day to be observed in obedience to the fourth commandment, this statement is made: "During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord."

As the sign of the authority of the Catholic Church, papist writers cite "the very act of changing the Sabbath into Sunday, which Protestants allow of; . . . because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin." Henry Tuberville, *An Abridgment of the Christian Doctrine*, page 58. What then is the change of the Sabbath, but the sign, or mark, of the authority of the Roman Church: "the mark of the beast."

The Roman Church has not

relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of tradition and of the Fathers for the change; but in so doing they ignore the very principle which separates them from Rome: that "the Bible, and the Bible only, is the religion of Protestants."

The enforcement of Sunday-keeping on the part of Protestant churches is an enforcement of the worship of the papacy, of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sunday-keeping in the United States would be an enforcement of the worship of the beast and his image.

But Christians of past generations observed Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, including the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before

Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image.

As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome: "the mark of the beast." And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive "the mark of the beast."

The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted and have opportunity to

escape them. Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread. It is represented in the prophecy as being proclaimed with a loud voice by an angel flying in the midst of heaven; and it will command the attention of the world.

Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded.

In the issue of the contest, all Christendom will be divided into two great classes: those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel "all, both small and great, rich and poor, free and bond" (Revelation 13:16), to receive "the mark of the beast," yet the people of God will not receive it. The prophet of Patmos beholds "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" and singing the song of Moses and the Lamb. Revelation 15:2, 3.

Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, He proclaimed His law in awful grandeur to the assembled multitude, that they might know His will and fear and obey Him forever.

From that day to the present, the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Though the "man of sin" succeeded in trampling underfoot God's holy day, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who paid it honor. Since the Reformation, there have been some in every generation to maintain its observance. Though often in the midst of reproach

and persecution, a constant testimony has been borne to the perpetuity of the law of God and the sacred obligation of the creation Sabbath.

These truths, as presented in Revelation 14 in connection with "the everlasting gospel," will distinguish the church of Christ at the time of His appearing. For as the result of the threefold message it is announced: "Here are they that keep the commandments of God, and the faith of Jesus." And this message is the last to be given before the coming of the Lord. Immediately following its proclamation the Son of man is seen by the prophet, coming in glory to reap the harvest of the earth.

Many urge that Sunday keeping had been an established doctrine and a widespread custom of the church for many centuries. Against this argument it was shown that the Sabbath and its observance were more ancient and widespread, even as old as the world itself, and bearing the sanction both of angels and of God. Well may this institution demand our reverence; it was

ordained by no human authority and rests upon no human traditions; it was established by the Ancient of Days and commanded by His eternal word.

"For ever, O LORD,
thy word is settled
in heaven."

Psalm 119:89





True and False Religion

Wherever the Word of God has been faithfully preached, results have followed that attested its divine origin. The Spirit of God accompanied the message of His servants, and the word was with power. Sinners felt their consciences quickened. The "light which lighteth every man that cometh into the world" illumined the secret chambers of their souls, and the hidden things of darkness were made manifest. Deep conviction took hold upon their minds and hearts. They were convinced of sin and of righteousness and of judgment to come. They had a sense of the righteousness of Jehovah and felt the terror of appearing, in their guilt and uncleanness, before the Searcher of hearts. In anguish they cried out: "Who shall deliver me from the body of this death?" As the cross of Calvary was revealed, with its infinite sacrifice for the sins of men, they saw that nothing but the merits of Christ could suffice to atone for their transgressions; this alone could reconcile man to God. With faith and humility they accepted the Lamb of God that taketh away the sin of the world. Through the blood of Jesus, they had

"Ye shall know them
by their fruits."
Matthew 7:16

"remission of sins that are past."

These souls brought forth fruit meet for repentance. They believed and were baptized, and rose to walk in newness of life as new creatures in Christ Jesus; not to fashion themselves according to the former lusts, but by the faith of the Son of God to follow in His steps, to reflect His character, and to purify themselves even as He is pure. The things they once hated they now loved, and the things they once loved they hated.

The proud and self-assertive became meek and lowly of heart. The vain and supercilious became serious and unobtrusive. The profane became reverent, the drunken sober, and the profligate pure. The vain fashions of the world were laid aside. Christians sought not the "outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but . . . the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3,4.

Revivals brought deep heart-searching and humility. They were characterized by solemn, earnest appeals to the sinner, by yearning

compassion for the purchase of the blood of Christ. Men and women prayed and wrestled with God for the salvation of souls. The fruits of such revivals were seen in souls who shrank not at self-denial and sacrifice, but rejoiced that they were counted worthy to suffer reproach and trial for the sake of Christ. Men beheld a transformation in the lives of those who had professed the name of Jesus. The community was benefitted by their influence. They gathered with Christ, and sowed to the Spirit, to reap life everlasting.

It could be said of them: "Ye sorrowed to repentance." "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Corinthians 7:9-11.

This is the result of the work of the Spirit of God. There is no evidence of genuine repentance unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has found peace with God. Such were the effects that

in former years followed seasons of religious awakening. Judged by their fruits, they were known to be blessed of God in the salvation of men and the uplifting of humanity.

But many of the revivals of modern times have presented a marked contrast to those manifestations of divine grace which in earlier days followed the labors of God's servants. It is true that a widespread interest is kindled, many profess conversion, and there are large accessions to the churches; nevertheless, the results are not such as to warrant the belief that there has been a corresponding increase of real spiritual life. The light which flames up for a time soon dies out, leaving the darkness more dense than before.

Popular revivals are too often carried by appeals to the imagination, by exciting the emotions, by gratifying the love for what is new and startling. Converts thus gained have little desire to listen to Bible truth, little interest in the testimony of prophets and apostles. Unless a religious service has something of a sensational character, it has no attractions for them. A message which appeals to unimpassioned reason awakens no response. The plain warnings of God's word, relating directly to their eternal interests, are unheeded.

With every truly converted soul, the relation to God and to eternal

things will be the great topic of life. But where, in the popular churches of today, is the spirit of consecration to God? The converts do not renounce their pride and love of the world. They are no more willing to deny self, to take up the cross, and follow the meek and lowly Jesus, than before their conversion. Religion has become the sport of infidels and skeptics, because so many who bear its name are ignorant of its principles. The power of godliness has well-nigh departed from many of the churches. Picnics, church theatricals, church fairs, fine houses, personal display, have banished thoughts of God. Lands and goods and worldly occupations engross the mind, and things of eternal interest receive hardly a passing notice.

Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth, there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His Word. Many, both of ministers and people, will gladly accept those great truths which God

has caused to be proclaimed at this time to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out. There will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.

In many of today's revivals, there is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead. Yet none need be deceived. In the light of God's Word, it is not difficult to determine the nature of these movements. Wherever men neglect the testimony of the Bible, turning away from those plain, soul-testing truths which require self-denial and renunciation of the world, there we may be sure that God's blessing is not bestowed. And by the rule which Christ Himself has given, "Ye shall know them by their fruits" (Matthew 7:16), it is evident that these movements are not the work of the Spirit of God.

In the truths of His Word, God has

given to men a revelation of Himself; and to all who accept them they are a shield against the deceptions of Satan. It is a neglect of these truths that has opened the door to the evils which are now becoming so widespread in the religious world. The nature and the importance of the law of God have been, to a great extent, lost sight of. A wrong conception of the character, the perpetuity, and the obligation of the divine law has led to errors in relation to conversion and sanctification, and has resulted in lowering the standard of piety in the church. Here is to be found the secret of the lack of the Spirit and power of God in the revivals of our time.

Many religious teachers assert that Christ by His death abolished the law, and men are henceforth free from its requirements. There are some who represent it as a grievous yoke; and in contrast to the bondage of the law, they present the liberty to be enjoyed under the gospel.

But not so did prophets and apostles regard the holy law of God. Said David: "I will walk at liberty: for I seek Thy precepts." Psalm 119:45. The apostle James, who wrote after the death of Christ, refers to the Decalogue as "the royal law" and "the perfect law of liberty." James 2:8; 1:25. And the revelator, half a century after the crucifixion, pronounces a blessing upon them "that do His commandments, that

they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

The claim that Christ by His death abolished His Father's law is without foundation. Had it been possible for the law to be changed or set aside, then Christ need not have died to save man from the penalty of sin. The death of Christ, so far from abolishing the law, proves that it is immutable. The Son of God came to "magnify the law, and make it honorable." Isaiah 42:21. He said: "Think not that I am come to destroy the law;" "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matthew 5:17, 18. And concerning Himself He declares: "I delight to do Thy will, O my God: yea, Thy law is within My heart." Psalm 40:8.

The law of God, from its very nature, is unchangeable. It is a revelation of the will and the character of its Author. God is love, and His law is love. Its two great principles are love to God and love to man. "Love is the fulfilling of the law." Romans 13:10. The character of God is righteousness and truth; such is the nature of His law. Says the psalmist: "Thy law is the truth;" "all Thy commandments are righteousness." Psalm 119:142, 172. And the apostle Paul declares: "The law is holy, and the commandment holy, and just, and good." Romans 7:12. Such a law, being an

expression of the mind and will of God, must be as enduring as its Author.

It is the work of conversion and sanctification to reconcile men to God by bringing them into accord with the principles of His law. In the beginning, man was created in the image of God. He was in perfect harmony with the nature and the law of God; the principles of righteousness were written upon his heart. But sin alienated him from his Maker. He no longer reflected the divine image. His heart was at war with the principles of God's law. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7. But "God so loved the world, that He gave His only-begotten Son," that man might be reconciled to God. Through the merits of Christ, he can be restored to harmony with his Maker. His heart must be renewed by divine grace; he must have a new life from above. This change is the new birth, without which, says Jesus, "he cannot see the kingdom of God."

The first step in reconciliation to God is the conviction of sin. "Sin is the transgression of the law." By the law is the knowledge of sin." 1 John 3:4; Romans 3:20. In order to see his guilt, the sinner must test his character by God's great standard of righteousness. It is a mirror which shows the perfection of a righteous

character and enables him to discern the defects in his own.

The law reveals to man his sins, but it provides no remedy. While it promises life to the obedient, it declares that death is the portion of the transgressor. The gospel of Christ alone can free him from the condemnation or the defilement of sin. He must exercise repentance toward God, whose law has been transgressed, and faith in Christ, his atoning sacrifice. Thus he obtains "remission of sins that are past" and becomes a partaker of the divine nature. He is a child of God, having received the spirit of adoption, whereby he cries: "Abba, Father!"

In the new birth
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accord with His law.

Is he now free to transgress God's law? Says Paul: "Do we then make void the law through faith? God forbid: yea, we establish the law." "How shall we, that are dead to sin, live any longer therein?" And John declares: "This is the love of God, that we keep His commandments: and His commandments are not grievous." Romans 3:31; 6:2; 1 John 5:3. In the new birth, the heart is brought into harmony with God, as it is brought into accord with His law.

When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The old life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun. Then "the righteousness of the law" will "be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:4. And the language of the soul will be: "O how love I Thy law! It is my meditation all the day." Psalm 119:97.

The followers of Christ are to become like Him—
by the grace of God to form
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This is Bible sanctification.

"The law of the Lord is perfect, converting the soul." Psalm 19:7. Without the law, men have no just conception of the purity and holiness of God or of their own guilt and uncleanness. They have no true conviction of sin and feel no need of repentance. Not seeing their lost condition as violators of God's law, they do not realize their need of the atoning blood of Christ. The hope of salvation is accepted without a radical change of heart or reformation of life. Thus superficial conversions abound, and multitudes are

joined to the church who have never been united to Christ.

Erroneous theories of sanctification, also springing from neglect or rejection of the divine law, have a prominent place in the religious movements of the day. These theories are both false in doctrine and dangerous in practical results; and the fact that they are so generally finding favor, renders it doubly essential that all have a clear understanding of what the Scriptures teach upon this point.

True sanctification is a Bible doctrine. The apostle Paul, in his letter to the Thessalonian church, declares: "This is the will of God, even your sanctification." And he prays: "The very God of peace sanctify you wholly." 1 Thessalonians 4:3; 5:23. The Bible clearly teaches what sanctification is and how it is to be attained. The Saviour prayed for His disciples: "Sanctify them through Thy truth: Thy word is truth." John 17:17. And Paul teaches that believers are to be "sanctified by the Holy Ghost." Romans 15:16. What is the work of the Holy Spirit? Jesus told His disciples: "When He, the Spirit of truth, is come, He will guide you into all truth." John 16:13. And the psalmist says: "Thy law is the truth." By the word and the Spirit of God are opened to men the great principles of righteousness embodied in His law. And since the law of God is "holy, and

just, and good," a transcript of the divine perfection, it follows that a character formed by obedience to that law will be holy. Christ is a perfect example of such a character. He says: "I have kept My Father's commandments." "I do always those things that please Him." John 15:10; 8:29. The followers of Christ are to become like Him~by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification.

This work can be accomplished only through faith in Christ, by the power of the indwelling Spirit of God. Paul admonishes believers: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Philippians 2:12,13. The Christian will feel the promptings of sin, but he will maintain a constant warfare against it. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57.

The Scriptures plainly show that the work of sanctification is progressive. When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has but just begun. Now he is to "go on unto perfection;" to grow up "unto the measure of the

stature of the fullness of Christ." Says the apostle Paul: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:13,14. And Peter sets before us the steps by which Bible sanctification is to be attained: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. . . . If ye do these things, ye shall never fall." 2 Peter 1:5-10.

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Those who experience the sanctification of the Bible will manifest a spirit of humility. Like Moses, they have had a view of the awful majesty of holiness, and they see their own unworthiness in contrast with the purity and exalted perfection of the Infinite One.

The prophet Daniel was an example of true sanctification. His long life was filled up with noble

service for his Master. He was a man "greatly beloved" (Daniel 10:11) of Heaven. Yet instead of claiming to be pure and holy, this honored prophet identified himself with the really sinful of Israel as he pleaded before God in behalf of his people: "We do not present our supplications before Thee for our righteousness, but for Thy great mercies." "We have sinned, we have done wickedly." He declares: "I was speaking, and praying, and confessing my sin and the sin of my people." And when at a later time the Son of God appeared, to give him instruction, Daniel says: "My comeliness was turned in me into corruption, and I retained no strength." Daniel 9:18,15,20; 10:8.

When Job heard the voice of the Lord out of the whirlwind, he exclaimed: "I abhor myself, and repent in dust and ashes." Job 42:6. It was when Isaiah saw the glory of the Lord, and heard the cherubim crying, "Holy, holy, holy, is the Lord of hosts," that he cried out, "Woe is me! for I am undone." Isaiah 6:3,5. Paul, after he was caught up into the third heaven and heard things which it was not possible for a man to utter (2 Corinthians 12:2-4, margin), speaks of himself as "less than the least of all saints." Ephesians 3:8. It was the beloved John, who leaned on Jesus' breast and beheld His glory, that fell as one dead before the feet of the angel (Revelation 1:17).

There can be no self-exaltation, no

boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary's cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and this thought will lead them to self-abasement. Those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity, and their only hope is in the merit of a crucified and risen Saviour.

The sanctification now gaining prominence in the religious world carries with it a spirit of self-exaltation, and a disregard for the law of God, that mark it as foreign to the religion of the Bible. Its advocates teach that sanctification is an instantaneous work, by which, through faith alone, they attain to perfect holiness. "Only believe," say they, "and the blessing is yours." No further effort on the part of the receiver is supposed to be required. At the same time, they deny the authority of the law of God, urging that they are released from obligation to keep the commandments. But is it possible for men to be holy, in accord with the will and character of God, without coming into harmony with the principles which are an expression of His nature and will, and which show what is well pleasing to Him?

The desire for an easy religion that requires no striving, no self-denial, no divorce from the follies of the

world, has made the doctrine of faith, and faith only, a popular doctrine; but what saith the word of God? Says the apostle James: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? . . . Ye see then how that by works a man is justified, and not by faith only." James 2:14-24.

The testimony of the word of God is against this ensnaring doctrine of faith without works. It is not faith that claims the favor of Heaven without complying with the conditions upon which mercy is to be granted, it is presumption; for genuine faith has its foundation in the promises and provisions of the Scriptures.

Let none deceive themselves with the belief that they can become holy while willfully violating one of God's requirements. The commission of a known sin silences the witnessing voice of the Spirit and separates the soul from God. "Sin is the transgression of the law." And "whosoever sinneth [transgresseth the law] hath not seen Him, neither known Him." 1 John 3:6. Though John in his epistles dwells so fully upon love, yet

he does not hesitate to reveal the true character of that class who claim to be sanctified while living in transgression of the law of God. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected." 1 John 2:4,5. Here is the test of every man's profession. We cannot accord holiness to any man without bringing him to the measurement of God's only standard of holiness in heaven and in earth. If men feel no weight of the moral law, if they belittle and make light of God's precepts, if they break one of the least of these commandments, and teach men so, they shall be of no esteem in the sight of Heaven, and we may know that their claims are without foundation.

And the claim to be without sin is, in itself, evidence that he who makes this claim is far from holy. It is because he has no true conception of the infinite purity and holiness of God, or of what they must become who shall be in harmony with His character; because he has no true conception of the purity and exalted loveliness of Jesus, and the malignity and evil of sin, that man can regard himself as holy. The greater the distance between himself and Christ, and the more inadequate his conceptions of the divine character and requirements, the more righteous he appears in his own eyes.

The sanctification set forth in the Scriptures embraces the entire being: spirit, soul, and body. Paul prayed for the Thessalonians that their "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. Again he writes to believers: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." Romans 12:1. In the time of ancient Israel, every offering brought as a sacrifice to God was carefully examined. If any defect was discovered in the animal presented, it was refused; for God had commanded that the offering be "without blemish." So Christians are bidden to present their bodies, "a living sacrifice, holy, acceptable unto God." In order to do this, all their powers must be preserved in the best possible condition. Every practice that weakens physical or mental strength unfits man for the service of his Creator. And will God be pleased with anything less than the best we can offer? Said Christ: "Thou shalt love the Lord thy God with all thy heart." Those who do love God with all the heart will desire to give Him the best service of their life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will. They will not, by the indulgence of

appetite or passion, enfeeble or defile the offering which they present to their heavenly Father.

Peter says: "Abstain from fleshly lusts, which war against the soul." 1 Peter 2:11. Every sinful gratification tends to benumb the faculties and deaden the mental and spiritual perceptions; and the word or the Spirit of God can make but a feeble impression upon the heart. Paul writes to the Corinthians: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Corinthians 7:1. And with the fruits of the Spirit: "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness," he classes "temperance." Galatians 5:22,23.

The world is given up to self-indulgence. "The lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:16) control the masses of the people. But Christ's followers have a holier calling. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean." 2 Corinthians 6:17. In the light of God's word we are justified in declaring that sanctification cannot be genuine which does not work this utter renunciation of the sinful pursuits and gratifications of the world.

To those who comply with the conditions, "Come out from among them, and be ye separate, . . . and

touch not the unclean," God's promise is, "I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." Verses 17, 18. It is the privilege and the duty of every Christian to have a rich and abundant experience in the things of God. "I am the light of the world," said Jesus. "He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18. Every step of faith and obedience brings the soul into closer connection with the Light of the world, in whom there "is no darkness at all." The bright beams of the Sun of Righteousness shine upon the servants of God, and they are to reflect His rays. As the stars tell us that there is a great light in heaven, with whose glory they are made bright, so Christians are to make it manifest that there is a God on the throne of the universe, whose character is worthy of praise and imitation. The graces of His Spirit, the purity and holiness of His character, will be manifest in His witnesses.

Such are the fruits of Bible conversion and sanctification; and it is because the great principles of righteousness set forth in the law of God are so indifferently regarded by

the Christian world that these fruits are so rarely witnessed. This is why there is manifest so little of that deep, abiding work of the Spirit of God which marked revivals in former years.

It is by beholding that we become changed. And as those sacred precepts are neglected, and the minds of the people are attracted to human teachings and theories, what marvel that there has followed a decline of living piety in the church. Saith the Lord: "They have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jeremiah 2:13.

"Blessed is the man that walketh not in the counsel of the ungodly. . . . But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water; that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Psalm 1:1-3. It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6:16.





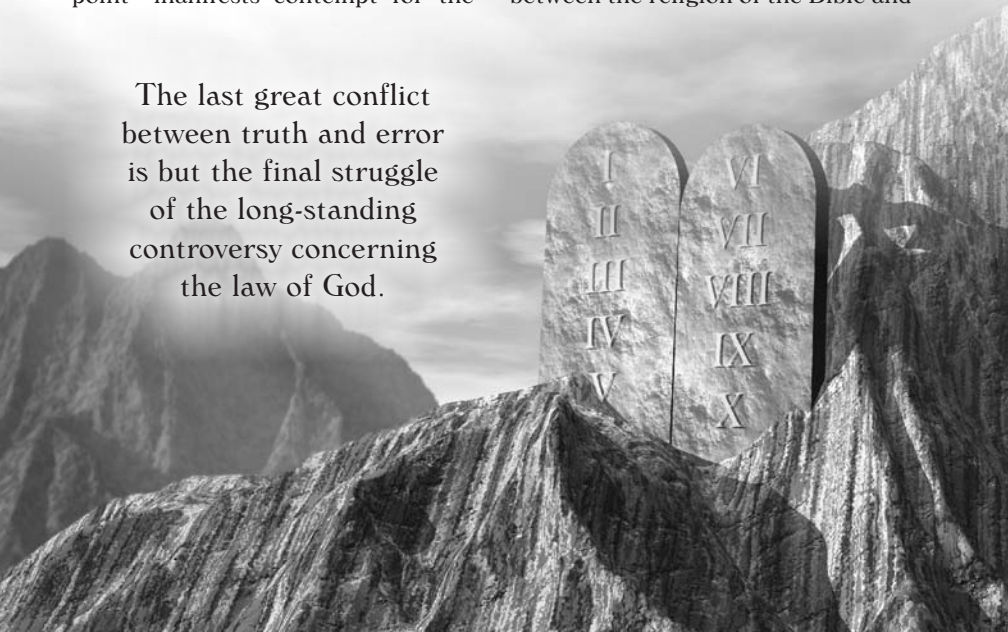
The Coming Crisis

From the very beginning of the great controversy in heaven, it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator; and though he was cast out of heaven, he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law altogether, or by rejecting one of its precepts, the result will be ultimately the same. He that offends "in one point" manifests contempt for the

whole law; his influence and example are on the side of transgression; he becomes "guilty of all." James 2:10.

In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of millions who profess to believe the Scriptures. The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering, a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and

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the religion of fable and tradition.

No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer binding upon men. Every nation has its laws, which command respect and obedience; no government could exist without them; and can it be conceived that the Creator of the heavens and the earth has no law to govern the beings He has made? Suppose that prominent ministers were publicly to teach that the statutes which govern their land and protect the rights of its citizens were not obligatory, that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of states and nations than to trample upon those divine precepts which are the foundation of all government?

It would be far more consistent for nations to abolish their statutes, and permit the people to do as they please, than for the Ruler of the universe to annul His law, and leave the world without a standard to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? The experiment has been tried. It has been demonstrated throughout

history that to throw off the restraints which God has imposed is to accept the rule of the cruelest of tyrants. When the standard of righteousness is set aside, the way is open for the prince of evil to establish his power in the earth.

Wherever the divine precepts are rejected, sin ceases to appear sinful or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings, the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. They give the rein to lust and practice the sins which have called down judgments upon the heathen.

Those who teach the people to regard lightly the commandments of God sow disobedience to reap disobedience. Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded. Because God forbids dishonest practices, coveting, lying, and defrauding, men are ready to trample upon His statutes as a hindrance to their worldly prosperity; but the results of banishing these precepts would be such as they do not anticipate. If the law were not

binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbor's possessions by violence, and the strongest would become richest. Life itself would not be respected. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power, would, if he desired, take his neighbor's wife by violence. The fifth commandment would be set aside with the fourth. Children would not shrink from taking the life of their parents, if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth.

Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation and opened the floodgates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family, Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass,

ready to fall to ruin. The vilest of criminals, when thrown into prison for their offenses, are often made the recipients of gifts and attentions as if they had attained an enviable distinction. Great publicity is given to their character and crimes. The press publishes the revolting details of vice, thus initiating others into the practice of fraud, robbery, and murder; and Satan exults in the success of his hellish schemes. The infatuation of vice, the wanton taking of life, the terrible increase of intemperance and iniquity of every order and degree, should arouse all who fear God to inquire what can be done to stay the tide of evil.

Courts of justice are corrupt. Rulers are actuated by desire for gain and love of sensual pleasure. Intemperance has beclouded the faculties of many so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. "Justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Isaiah 59:14.

The iniquity and spiritual darkness that prevailed under the supremacy of Rome were the inevitable result of her suppression of the Scriptures; but where is to be found the cause of the widespread infidelity, the rejection of the law of

God, and the consequent corruption, under the full blaze of gospel light in an age of religious freedom? Now that Satan can no longer keep the world under his control by withholding the Scriptures, he resorts to other means to accomplish the same object. To destroy faith in the Bible serves his purpose as well as to destroy the Bible itself. By introducing the belief that God's law is not binding, he as effectually leads men to transgress as if they were wholly ignorant of its precepts. And now, as in former ages, he has worked through the church to further his designs. The religious organizations of the day have refused to listen to unpopular truths plainly brought to view in the Scriptures; and in combating them, they have adopted interpretations and taken positions which have sown broadcast the seeds of skepticism. Clinging to the papal error of natural immortality and man's consciousness in death, they have rejected the only defense against the delusions of spiritualism. The doctrine of eternal torment has led many to disbelieve the Bible. And as the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and as the only way to free themselves from a duty which they are unwilling to perform, many popular teachers declare that the law of God is no longer binding. Thus they cast away

the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. The teachings of religious leaders have opened the door to infidelity, to spiritualism, and to contempt for God's holy law; and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world.

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Yet this very class put forth the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called "Christian sabbath," and that the enforcement of Sunday observance would greatly improve the morals of society. This claim is especially urged in America, where the doctrine of the true Sabbath has been most widely preached. Here the temperance work, one of the most prominent and important of moral reforms, is often combined with the Sunday movement, and the advocates of the latter

represent themselves as laboring to promote the highest interest of society; and those who refuse to unite with them are denounced as the enemies of temperance and reform. But the fact that a movement to establish error is connected with a work, which is in itself good, is not an argument in favor of the error. We may disguise poison by mingling it with wholesome food, but we do not change its nature. On the contrary, it is rendered more dangerous, as it is more likely to be taken unawares. It is one of Satan's devices to combine with falsehood just enough truth to give it plausibility. The leaders of the Sunday movement may advocate reforms which the people need, principles which are in harmony with the Bible; yet while there is with these a requirement which is contrary to God's law, His servants cannot unite with them. Nothing can justify them in setting aside the commandments of God for the precepts of men.

Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the whole world under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman

power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.

As spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted after the modern order of things. He will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church members love what the world loves and are ready to join with them; and Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of spiritualism. Catholics, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Catholics, Protestants, and worldlings will alike accept the form of godliness without the power; and they will see in this union a grand

movement for the conversion of the world and the ushering in of the long-expected millennium.

Through spiritualism Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin. Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow. Satan delights in war, for it excites the worst passions of the soul and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another, for he can thus divert the minds of the people from the work of preparation to stand in the day of God.

Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was allowed to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields His creatures and hedges them in from the power of the destroyer. But the Christian world have shown contempt for the law of Jehovah; and the Lord will do just what He has declared that He would:

He will withdraw His blessings from the earth and remove His protecting care from those who are rebelling against His law and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some in order to further his own designs, and he will bring trouble upon others and lead men to believe that it is God who is afflicting them.

While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation.

While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and

distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. "The earth mourneth and fadeth away," "the haughty people . . . do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isaiah 24:4,5.

"Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord...."

And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall

be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublemakers of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated and upon grounds equally well established: "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18:17,18. As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah.

The miracle-working power manifested through spiritualism will exert its influence against those who choose to obey God rather than men. Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world and second the testimony of religious teachers that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited

against all who refuse to accept their testimony.

Satan's policy in this final conflict with God's people is the same that he employed in the opening of the great controversy in heaven. He professed to be seeking to promote the stability of the divine government, while secretly bending every effort to secure its overthrow. And the very work which he was thus endeavoring to accomplish he charged upon the loyal angels. The same policy of deception has marked the history of the Roman Church. It has professed to act as the magistrate of Heaven, while seeking to exalt itself above God and to change His law. Under the rule of Rome, those who suffered death for their fidelity to the gospel were denounced as evildoers; they were declared to be in league with Satan; and every possible means was employed to cover them with reproach, to cause them to appear in the eyes of the people, and even to themselves, as the vilest of criminals. So it will be now. While Satan seeks to destroy those who honor God's law, he will cause them to be accused as lawbreakers, as men who are dishonoring God and bringing judgments upon the world.

God never forces the will or the conscience; but Satan's constant resort, to gain control of those whom he cannot otherwise seduce, is compulsion by cruelty. Through fear or force he endeavors to rule the

conscience and to secure homage to himself. To accomplish this, he works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God.

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the Bible Sabbath will
be denounced as
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order, as breaking down
the moral restraints of
society, causing anarchy
and corruption, and
calling down the
judgments of God
upon the earth.

Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice,

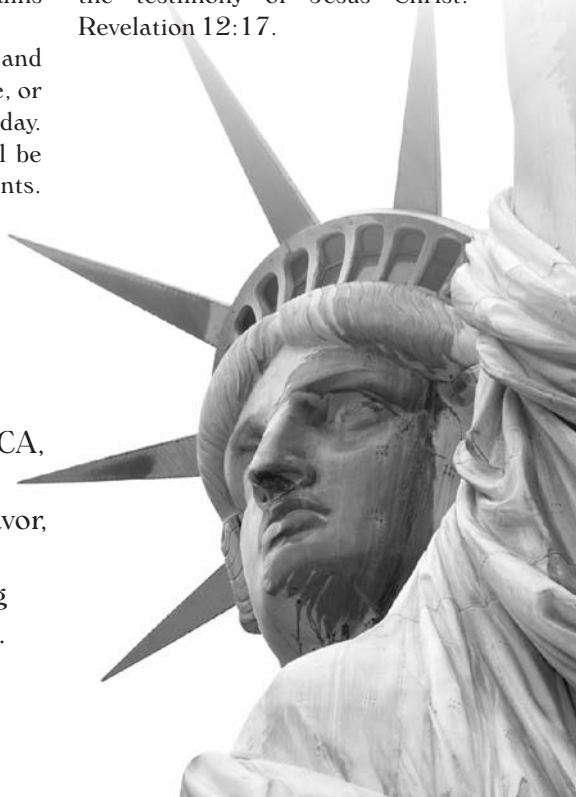
commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives.

As the Protestant churches reject the clear, Scriptural arguments in defense of God's law, they will long to silence those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing and refuse to acknowledge the claims of the papal sabbath.

The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor Sunday. The lack of divine authority will be supplied by oppressive enactments.

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SUNDAY OBSERVANCE.

Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict, we shall see exemplified the prophet's words: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.





A Light in the Darkness

T“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20. The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God’s work the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and His

followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony, every statement and every miracle must be tested.

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His word; they can honor Him only as they have a right conception of His

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character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test: Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?

But God will have a people upon the earth to maintain the Bible, and **THE BIBLE ONLY**, as the standard of all doctrines and the basis of all reforms.

When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9-11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul

declared, looking down to the last days: "The time will come when they will not endure sound doctrine." 2 Timothy 4:3. That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority: not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support.

Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.

Notwithstanding the Bible is full of warnings against false teachers, many are ready thus to commit the keeping of their souls to the clergy.

There are today millions who profess religion who can give no other reason for the points of their faith than that they were so instructed by their religious leaders. They pass by the Saviour's teachings almost unnoticed and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's word that they are light bearers? A lack of moral courage to step aside from the beaten track of the world leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming hopelessly fastened in the chains of error. They see that the truth for this time is plainly brought to view in the Bible; they feel the power of the Holy Spirit attending its proclamation, yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment and their eternal interests are sacrificed to the unbelief, the pride and prejudice of another.

God has given us His word that we may become acquainted with its teachings and know for ourselves what He requires of us. When the lawyer came to Jesus with the inquiry, "What shall I do to inherit eternal life?" the Saviour referred him to the Scriptures, saying: "What

is written in the law? How readest thou?" Ignorance will not excuse young or old, nor release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation of that law and of its principles and claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything.

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example.

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought and comparing scripture with

scripture. With divine help we are to form our opinions for ourselves, as we are to answer for ourselves before God.

We should exert all the powers of the mind in the study of the Scriptures and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God and a sincere desire to learn His will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.

Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. As an understanding of Bible truth depends, not so much on the power of intellect brought to the search, as on the singleness of purpose, the earnest longing after righteousness.

The Bible should never be studied

without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart so to comprehend God's Word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own: "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Psalm 119:18. Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59:19.

Jesus promised His disciples: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. But the teachings of Christ must previously have been stored in the mind in order

for the Spirit of God to bring them to our remembrance in the time of peril. "Thy word have I hid in mine heart," said David, "that I might not sin against Thee." Psalm 119:11.

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being and also the salvation of other souls depend upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire: "Lord, what wilt Thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy,

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to spring upon you and make you his prey.

When the testing time shall come, those who have made God's Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted Christians may not now be distinguished from the real, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the halfhearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity.





The Time of Trouble

At that time shall Michael stand up, the great prince which standeth for the children of Thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time Thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1.

The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger, a faith that will not faint though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not

obtain it. Wrestling with God! how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair, which no language can express, sweep over the suppliant, how few cling with unyielding faith to the promises of God.

Those who exercise but little faith now are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience. And even if they endure the test, they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected they will be forced to learn under a terrible pressure of discouragement.

We should now acquaint ourselves with God by proving His promises. Angels record every prayer that is earnest and sincere. We should rather dispense with selfish gratifications than neglect communion with God. The deepest poverty, the greatest self-denial, with His approval, is better than riches, honors, ease, and friendship without it. We must take time to pray. If we allow our minds to be absorbed by worldly interests, the Lord may give

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us time by removing from us our idols of gold, of houses, or of fertile lands.

The "time of trouble, such as never was," is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality, but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God. "Though Noah, Daniel, and Job" were in the land, "as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Ezekiel 14:20.

Now, while our great High Priest is making the final atonement for us,

we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself: "The prince of this world cometh, and hath nothing in Me." John 14:30. Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.

It is in this life that we are to separate sin from us, through faith in

We should now acquaint ourselves with God by proving His promises.

We should rather dispense with selfish gratifications than neglect communion with God.

We must take time to pray.



the atoning blood of Christ. Our precious Saviour invites us to join ourselves to Him, to unite our weakness to His strength, our ignorance to His wisdom, our unworthiness to His merits. God's providence is the school in which we

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are to learn the meekness and lowliness of Jesus. The Lord is ever setting before us, not the way we would choose, which seems easier and pleasanter to us, but the true aims of life. It rests with us to co-operate with the agencies which Heaven employs in the work of conforming our characters to the divine model. None can neglect or defer this work but at the most fearful peril to their souls.

The apostle John in vision heard a loud voice in heaven exclaiming: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12. Fearful are the scenes which call forth this exclamation from the heavenly voice. The wrath of Satan increases as his time grows short, and his work of deceit and destruction will reach its culmination in the

time of trouble.

Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ Himself and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing and will profess to have revelations from heaven, contradicting the testimony of the Scriptures.

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation (See Revelation 1:13-15). The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: "Christ has come! Christ has come!"

The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones, he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people; and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion.

But the people of God will not be misled. The teachings of this false christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God's unmingled wrath shall be poured out.

And, furthermore, Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned His people against deception upon this point, and has clearly foretold the manner of His second coming. "There shall arise false christs, and false prophets, and shall

show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. . . . Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:24-27,31; 25:31. (See also 1 Thessalonians 4:16,17; Revelation 1:7). This coming there is no possibility of counterfeiting. It will be universally known and witnessed by the whole world.

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Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. By the Bible testimony, these will detect the deceiver in his disguise. To all the testing time will come. By the sifting of temptation, the genuine Christian will be revealed. Are the

people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to



stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, and cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life, that the day of trial may come upon them as a thief.

As the decree, issued by the various rulers of Christendom, against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. But many of all

nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help.

Will the Lord forget His people in this trying hour? Did He forget faithful Noah when judgments were visited upon the antediluvian world? Did He forget Lot when the fire came down from heaven to consume the cities of the plain? Did He forget Joseph surrounded by idolaters in Egypt? Did He forget Elijah when the oath of Jezebel threatened him with the fate of the prophets of Baal? Did He forget Jeremiah in the dark and dismal pit of his prison house? Did He forget the three worthies in the fiery furnace? or Daniel in the den of lions?

"Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands." Isaiah 49:14-16. The Lord

of hosts has said: "He that toucheth you toucheth the apple of His eye." Zechariah 2:8.

Though enemies may thrust them into prison, yet dungeon walls cannot cut off the communication between their souls and Christ. One who sees their every weakness, who is acquainted with every trial, is above all earthly powers; and angels will come to them in lonely cells, bringing light and peace from heaven. The prison will be as a palace, for the rich in faith dwell there; and the gloomy walls will be lighted up with heavenly light as when Paul and Silas prayed and sang praises at midnight in the Philippian dungeon.

God's judgments will be visited upon those who are seeking to oppress and destroy His people. His long forbearance with the wicked emboldens men in transgression, but their punishment is nonetheless certain and terrible because it is long delayed. "The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act." Isaiah 28:21. To our merciful God, the act of punishment is a strange act. "As I live, saith the Lord God, I have no pleasure in the death of the wicked." Ezekiel 33:11. The Lord is "merciful and gracious, long-suffering, and abundant in goodness and truth, . . . forgiving iniquity and transgression and sin." Yet He will

"by no means clear the guilty." "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." Exodus 34:6,7; Nahum 1:5. By terrible things in righteousness, He will vindicate the authority of His downtrodden law. The severity of the retribution awaiting the transgressor may be judged by the Lord's reluctance to execute justice. The nation with which He bears long, and which He will not smite until it has filled up the measure of its iniquity in God's account, will finally drink the cup of wrath unmixed with mercy.

When Christ ceases His intercession in the heavenly sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark (Revelation 14:9,10), will be poured out. The plagues upon Egypt, when God was about to deliver Israel, were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people. Says the revelator, in describing those terrific scourges: "There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." The sea "became as the blood of a dead man: and every living soul died in the sea." And "the rivers and fountains of waters . . . became blood." Terrible as these inflictions are, God's justice

stands fully vindicated. The angel of God declares: "Thou art righteous, O Lord, . . . because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy." Revelation 16:2-6. By condemning the people of God to death, they have as truly incurred the guilt of their blood as if it had been shed by their hands. In like manner, Christ declared the Jews of His time guilty of all the blood of holy men which had been shed since the days of Abel; for they possessed the same spirit and were seeking to do the same work with these murderers of the prophets.

In the plague that follows, power is given to the sun "to scorch men with fire. And men were scorched with great heat." Verses 8,9. The prophets thus describe the condition of the earth at this fearful time: "The land mourneth; . . . because the harvest of the field is perished. . . . All the trees of the field are withered: because joy is withered away from the sons of men." "The seed is rotten under their clods, the garners are laid desolate. . . . How do the beasts groan! The herds of cattle are perplexed, because they have no pasture. . . . The rivers of water are dried up, and the fire hath devoured the pastures of the wilderness." "The songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every

place; they shall cast them forth with silence." Joel 1:10-12, 17-20; Amos 8:3.

These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out unmixed with mercy.

In that day, multitudes will desire the shelter of God's mercy which they have so long despised. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11,12.

The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation and suffer for want of food, they will not be left to perish. That God who cared for Elijah will not pass by one of His self-sacrificing children. He who numbers the hairs of their head will care for them, and in time of famine they shall be satisfied. While the wicked are dying

from hunger and pestilence, angels will shield the righteous and supply their wants. To him that "walketh righteously" is the promise: "Bread shall be given him; his waters shall be sure." Isaiah 33:15.

"The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: He shall preserve thy soul." "He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psalms 121:5-7; 91:3-10.

Yet to human sight it will appear that the people of God must soon seal their testimony with their blood as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand

of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance. The wicked exult, and the jeering cry is heard: "Where now is your faith? Why does not God deliver you out of our hands if you are indeed His people?" But the waiting ones remember Jesus dying upon Calvary's cross and the chief priests and rulers shouting in mockery: "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him." Matthew 27:42. Like Jacob, all are wrestling with God. Their countenances express their internal struggle. Paleness sits upon every face. Yet they cease not their earnest intercession.

Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who have kept the word of Christ's patience. With sympathizing tenderness, angels have witnessed their distress and have heard their prayers. They are waiting the word of their Commander to snatch them from their peril. But they must wait yet a little longer. The people of God must drink of the cup and be baptized with the baptism. The very delay, so painful to them, is the best answer to their petitions. As they endeavor to wait trustingly for the Lord to work, they are led to exercise faith, hope,

and patience, which have been too little exercised during their religious experience. Yet for the elect's sake the time of trouble will be shortened. "Shall not God avenge His own elect, which cry day and night unto Him? . . . I tell you that He will avenge them speedily." Luke 18:7,8. The end will come more quickly than men expect. The wheat will be gathered and bound in sheaves for the garner of God; the tares will be bound as fagots for the fires of destruction.

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The Lord permits
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The heavenly sentinels, faithful to their trust, continue their watch. Though a general decree has fixed the time when commandment keepers may be put to death, their enemies will in some cases anticipate the decree, and before the time specified, will endeavor to take their lives. But none can pass the mighty guardians stationed about every faithful soul. Some are assailed in their flight from the cities and villages; but the swords raised

against them break and fall powerless as a straw. Others are defended by angels in the form of men of war.

The precious Saviour will send help just when we need it. The way to heaven is consecrated by His footprints. Every thorn that wounds our feet has wounded His. Every cross that we are called to bear He has borne before us. The Lord permits conflicts, to prepare the soul for peace. The time of trouble is a fearful ordeal for God's people, but it is the time for every true believer to look up and by faith see the bow of promise encircling him.

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am He that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker; . . . and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is His name. And I have put My words in thy mouth, and I have

covered thee in the shadow of Mine hand." Isaiah 51:11-16.

The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death, by starvation or by violence. But the Holy One, who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Malachi 3:17. If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth; for the stubborn heart

has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness. Says the psalmist: "In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me." Psalm 27:5. Christ has spoken: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Isaiah 26:20,21. Glorious will be the deliverance of those who have patiently waited for His coming and whose names are written in the book of life.

"In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me." Psalm 27:5





Divine Deliverance

It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: "It is done." Revelation 16:17.

That voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." Verses 17,18. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea.

Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, "to give unto her the cup of the wine of the fierceness of His wrath." Great hailstones, every one "about the weight of a talent," are doing their work of destruction. Verses 19, 21. The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free.

Graves are opened, and "many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him" (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent

opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient.

Thick clouds still cover the sky; yet the sun now and then breaks through, appearing like the avenging eye of Jehovah. Fierce lightnings leap from the heavens, enveloping the earth in a sheet of flame. Above the terrific roar of thunder, voices, mysterious and awful, declare the doom of the wicked. The words spoken are not comprehended by all; but they are distinctly understood by the false teachers. Those who a little before were so reckless, so boastful and defiant, so exultant in their cruelty to God's commandment-keeping people, are now overwhelmed with consternation and shuddering in fear. Their wails are heard above the sound of the elements. Demons acknowledge the deity of Christ and tremble before His power, while men are supplicating for mercy and groveling in abject terror.

Said the prophets of old, as they beheld in holy vision the day of God: "Howl ye; for the day of the Lord is at

hand; it shall come as a destruction from the Almighty." Isaiah 13:6. "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon everyone that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low." "In that day a man shall cast the idols of his silver, and the idols of his gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2:10-12,20,21, margin.

Through a rift in the clouds there beams a star whose brilliancy is increased fourfold in contrast with the darkness. It speaks hope and joy to the faithful, but severity and wrath to the transgressors of God's law. Those who have sacrificed all for Christ are now secure, hidden as in



the secret of the Lord's pavilion. They have been tested, and before the world and the despisers of truth, they have evinced their fidelity to Him who died for them. A marvelous change has come over those who have held fast their integrity in the very face of death. They have been suddenly delivered from the dark and terrible tyranny of men transformed to demons. Their faces, so lately pale, anxious, and haggard, are now aglow with wonder, faith, and love. Their voices rise in triumphant song: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Psalm 46:1-3.

Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. He comes now not a "Man of Sorrows," to drink the bitter cup of shame and

woe, but as victor in heaven and earth, to judge the living and the dead. "Faithful and True," "in righteousness He doth judge and make war." And "the armies which were in heaven" (Revelation 19:11,14) follow Him. With anthems of celestial melody, the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms—"ten thousand times ten thousand, and thousands of thousands." No human pen can portray the scene; no mortal mind is adequate to conceive its splendor. "His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light." Habakkuk 3:3,4. As the living cloud comes still nearer, every eye beholds the Prince of Life. No crown of thorns now mars that sacred head; but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday sun. "And He hath on His vesture and on His thigh a name written, King of Kings, and Lord of Lords." Revelation 19:16.

Before His presence "all faces are turned into paleness;" upon the rejecters of God's mercy falls the terror of eternal despair. "The heart melteth, and the knees smite together, . . . and the faces of them all gather blackness." Jeremiah 30:6; Nahum 2:10. The righteous cry with trembling: "Who shall be able to stand?" The angels' song is hushed,

and there is a period of awful silence. Then the voice of Jesus is heard, saying: "My grace is sufficient for you." The faces of the righteous are lighted up, and joy fills every heart. And the angels strike a note higher and sing again as they draw still nearer to the earth.

The King of Kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island is moved out of its place. "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people." Psalm 50:3,4.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:15-17.

The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, "with confused noise, and garments rolled in blood" (Isaiah

9:5), is stilled. Nought now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing: "The great day of His wrath is come; and who shall be able to stand?" The wicked pray to be buried beneath the rocks of the mountains rather than meet the face of Him whom they have despised and rejected.

The King of Kings descends upon the cloud, wrapped in flaming fire.

The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island is moved out of its place.

That voice, which penetrates the ear of the dead, they know. How often have its plaintive, tender tones called them to repentance. How often has it been heard in the touching entreaties of a friend, a brother, a Redeemer. To the rejecters of His grace, no other could be so full of condemnation, so burdened with denunciation, as that voice which has so long pleaded: "Turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11. Oh, that it were to them the voice of a stranger! Says Jesus: "I have called, and ye refused;

I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof." Proverbs 1:24, 25. That voice awakens memories which they would fain blot out: warnings despised, invitations refused, privileges slighted.

"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." Revelation 1:7

There are those who mocked Christ in His humiliation. With thrilling power come to their minds the Sufferer's words, when, adjured by the high priest, He solemnly declared: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matthew 26:64. Now they behold Him in His glory, and they are yet to see Him sitting on the right hand of power.

Those who derided His claim to be the Son of God are speechless now. There is the haughty Herod who jeered at His royal title and bade the mocking soldiers crown Him king. There are the very men who with impious hands placed upon His form the purple robe, upon His sacred

brow the thorny crown, and in His unresisting hand the mimic scepter, and bowed before Him in blasphemous mockery. The men who smote and spit upon the Prince of life now turn from His piercing gaze and seek to flee from the overpowering glory of His presence. Those who drove the nails through His hands and feet, the soldier who pierced His side, behold these marks with terror and remorse.

With awful distinctness do priests and rulers recall the events of Calvary. With shuddering horror they remember how, wagging their heads in satanic exultation, they exclaimed: "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him." Matthew 27:42,43.

Vividly they recall the Saviour's parable of the husbandmen who refused to render to their lord the fruit of the vineyard, who abused his servants and slew his son. They remember, too, the sentence which they themselves pronounced: The lord of the vineyard "will miserably destroy those wicked men." In the sin and punishment of those unfaithful men, the priests and elders see their own course and their own just doom. And now there rises a cry of mortal agony. Louder than the shout, "Crucify Him, crucify Him," which

rang through the streets of Jerusalem, swells the awful, despairing wail, "He is the Son of God! He is the true Messiah!" They seek to flee from the presence of the King of Kings. In the deep caverns of the earth, rent asunder by the warring of the elements, they vainly attempt to hide.

In the lives of all who reject truth, there are moments when conscience awakens, when memory presents the torturing recollection of a life of hypocrisy, and the soul is harassed with vain regrets. But what are these compared with the remorse of that day when "fear cometh as desolation," when "destruction cometh as a whirlwind"! Proverbs 1:27. Those who would have destroyed Christ and His faithful people now witness the glory which rests upon them. In the midst of their terror they hear the voices of the saints in joyful strains exclaiming: "Lo, this is our God; we have waited for Him, and He will save us." Isaiah 25:9.

Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then, raising His hands to heaven, He cries: "Awake, awake, awake, ye that sleep in the dust, and arise!" Throughout the length and breadth of the earth the dead shall hear that voice, and they that hear shall live. And the whole earth shall

ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison house of death they come, clothed with immortal glory, crying: "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:55. And the living righteous and the risen saints unite their voices in a long, glad shout of victory.

"For the Lord Himself
shall descend from heaven
with a shout, with the
voice of the archangel, and
with the trump of God:
and the dead in Christ
shall rise first."
1 Thessalonians 4:16

In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies and fashion them like unto His glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will grow up to the full stature of the race in its original glory. The last linger-

ing traces of the curse of sin will be removed, and Christ's faithful ones will appear in "the beauty of the Lord our God," in mind and soul and body, reflecting the perfect image of their Lord. Oh, wonderful redemption! Long talked of, long hoped for, contemplated with eager anticipation, but never fully understood.

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

1 Corinthians 15:51,52

The living righteous are changed "in a moment, in the twinkling of an eye." At the voice of God they were glorified; now they are made immortal and with the risen saints are caught up to meet their Lord in the air. Angels "gather together His elect from the four winds, from one end of heaven to the other." Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the City of God.

On each side of the cloudy chariot are wings, and beneath it are living wheels; and as the chariot rolls upward, the wheels cry, "Holy," and the wings, as they move, cry, "Holy," and the retinue of angels cry, "Holy, holy, holy, Lord God Almighty." And the redeemed shout, "Alleluia!" as the chariot moves onward toward the New Jerusalem.

Before entering the City of God, the Saviour bestows upon His followers the emblems of victory and invests them with the insignia of their royal state. The glittering ranks are drawn up in the form of a hollow square about their King, whose form rises in majesty high above saint and angel, whose countenance beams upon them full of benignant love. Throughout the unnumbered host of the redeemed every glance is fixed upon Him, every eye beholds His glory whose "visage was so marred more than any man, and His form more than the sons of men." Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory. For each there is a crown, bearing his own "new name" (Revelation 2:17), and the inscription, "Holiness to the Lord." In every hand are placed the victor's palm and the shining harp. Then, as the commanding angels strike the note, every hand sweeps the harp strings with skillful touch, awaking sweet music in rich, melodious strains. Rapture unutter-

able thrills every heart, and each voice is raised in grateful praise: "Unto Him 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 for ever and ever." Revelation 1:5,6.

Before the ransomed throng is the Holy City. Jesus opens wide the pearly gates, and the nations that have kept the truth enter in. There they behold the Paradise of God, the home of Adam in his innocency. Then that voice, richer than any music that ever fell on mortal ear, is heard, saying: "Your conflict is ended." "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Now is fulfilled the Saviour's prayer for His disciples: "I will that they also, whom Thou hast given Me, be with Me where I am." "Faultless before the presence of His glory with exceeding joy" (Jude 24), Christ presents to the Father the purchase of His blood, declaring: "Here am I, and the children whom Thou hast given Me." "Those that Thou gavest Me I have kept." Oh, the wonders of redeeming love! The rapture of that hour when the infinite Father, looking upon the ransomed, shall behold His image~sin's discord banished, its blight removed, and the human once more in harmony with the divine!

With unutterable love, Jesus

welcomes His faithful ones to the joy of their Lord. The Saviour's joy is in seeing, in the kingdom of glory, the souls that have been saved by His agony and humiliation. And the redeemed will be sharers in His joy as they behold, among the blessed, those who have been won to Christ through their prayers, their labors, and their loving sacrifice. As they gather about the great white throne, gladness unspeakable will fill their hearts when they behold those whom they have won for Christ, and see that one has gained others, and these still others~all brought into the haven of rest, there to lay their crowns at Jesus' feet and praise Him through the endless cycles of eternity.

Upon the crystal sea before the throne, that sea of glass, as it were mingled with fire, so resplendent with the glory of God, are gathered the company that have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." With the Lamb upon Mount Zion, "having the harps of God," they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, "the voice of harpers harping with their harps." And they sing "a new song" before the throne, a song which no man can learn save the hundred and forty and four

thousand. It is the song of Moses and the Lamb—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience, an experience such as no other company have ever had. “These are they which follow the Lamb whithersoever He goeth.” These, having been translated from the earth from among the living, are counted as “the first fruits unto God and to the Lamb.” Revelation 15:2, 3; 14:1-5. “These are they which came out of great tribulation;” they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob’s trouble; they have stood without an intercessor through the final outpouring of God’s judgments. But they have been delivered, for they have “washed their robes, and made them white in the blood of the Lamb.” “In their mouth was found no guile: for they are without fault” before God. “Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.” They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But “they shall hunger no more, neither thirst any more; neither shall the sun light on

them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” Revelation 7:14-17.

In all ages the Saviour’s chosen have been educated and disciplined in the school of trial. They walked in narrow paths on earth; they were purified in the furnace of affliction. For Jesus’ sake they endured opposition, hatred, calumny. They followed Him through conflicts sore; they endured self-denial and experienced bitter disappointments. By their own painful experience they learned the evil of sin, its power, its guilt, its woe; and they look upon it with abhorrence. A sense of the infinite sacrifice made for its cure humbles them in their own sight and fills their hearts with gratitude and praise, which those who have never fallen cannot appreciate. They love much because they have been forgiven much. Having been partakers of Christ’s sufferings, they are fitted to be partakers with Him of His glory.

The heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. On earth they were “destitute, afflicted, tormented.” Millions went down to the grave loaded with infamy, because they steadfastly

refused to yield to the deceptive claims of Satan. By human tribunals they were judged the vilest of criminals. But now "God is judge Himself." Psalm 50:6. Now the decisions of earth are reversed. "The rebuke of His people shall He take away." Isaiah 25:8. "They shall call them, The holy people, The redeemed of the Lord." He hath appointed "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isaiah 62:12; 61:3. They are no longer feeble, afflicted, scattered, and oppressed. Henceforth they are to be ever with the Lord. They stand before the throne clad in richer robes than the most honored of the earth have ever worn. They are crowned with

diadems more glorious than were ever placed upon the brow of earthly monarchs. The days of pain and weeping are forever ended. The King of Glory has wiped the tears from all faces; every cause of grief has been removed. Amid the waving of palm branches, they pour forth a song of praise, clear, sweet, and harmonious; every voice takes up the strain, until the anthem swells through the vaults of heaven: "Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the inhabitants of heaven respond in the ascription: "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever." Revelation 7:10,12.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."
Revelation 21:3,4





The Day Evil Dies

At the coming of Christ the wicked are blotted from the face of the whole earth, consumed with the spirit of His mouth and destroyed by the brightness of His glory. Christ takes His people to the City of God, and the earth is emptied of its inhabitants. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned." Isaiah 24:1,3,5,6.

The whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks, thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spot where the mountains have been rent from their foundations.

The revelator foretells the banishment of Satan and the condition of chaos and desolation to

which the earth is to be reduced, and he declares that this condition will exist for a thousand years. After presenting the scenes of the Lord's second coming and the destruction of the wicked, the prophecy continues: "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Revelation 20:1-3.

Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds to tempt and annoy those who have never fallen. It is in this sense that he is bound: there are none remaining, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight.

The prophet Isaiah, looking forward to the time of Satan's overthrow, exclaims: "How art thou fallen from heaven, O Lucifer, son of

the morning! how art thou cut down to the ground, which didst weaken the nations! . . . Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" Isaiah 14:12-17.

For six thousand years, Satan's work of rebellion has "made the earth to tremble." He had "made the world as a wilderness, and destroyed the cities thereof." And he "opened not the house of his prisoners." For six thousand years his prison house has received God's people, and he would have held them captive forever; but Christ had broken his bonds and set the prisoners free.

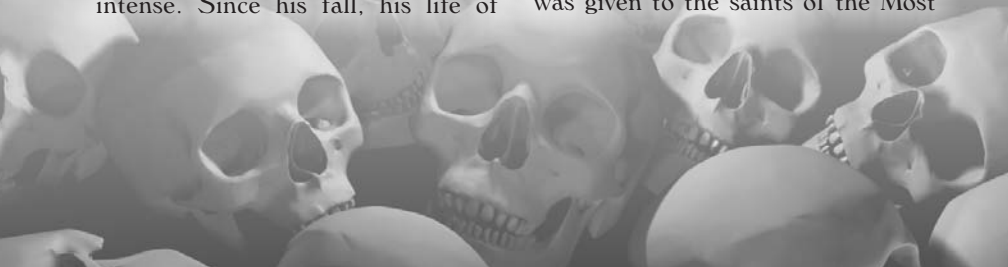
For a thousand years, Satan will wander to and fro in the desolate earth to behold the results of his rebellion against the law of God. During this time his sufferings are intense. Since his fall, his life of

unceasing activity has banished reflection; but he is now deprived of his power and left to contemplate the part which he has acted since first he rebelled against the government of

For a thousand years, Satan will wander to and fro in the desolate earth to behold the results of his rebellion against the law of God.

heaven, and to look forward with trembling and terror to the dreadful future when he must suffer for all the evil that he has done and be punished for the sins that he has caused to be committed.

During the thousand years, between the first and the second resurrection, the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the second advent. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Corinthians 4:5. Daniel declares that when the Ancient of Days came, "judgment was given to the saints of the Most



High." Daniel 7:22. At this time the righteous reign as kings and priests unto God. John in the Revelation says: "I saw thrones, and they sat upon them, and judgment was given unto them." "They shall be priests of God and of Christ, and shall reign with Him a thousand years." Revelation 20:4,6. It is at this time that, as foretold by Paul, "the saints shall judge the world." 1 Corinthians 6:2. In union with Christ, they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.

Satan also and evil angels are judged by Christ and His people. Says Paul: "Know ye not that we shall judge angels?" Verse 3. And Jude declares that "the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

At the close of the thousand years, the second resurrection will take place. Then the wicked will be raised from the dead and appear before God for the execution of "the judgment written." Thus the revelator, after describing the resurrection of the righteous, says: "The rest of the dead lived not again until the thousand

years were finished." Revelation 20:5. And Isaiah declares, concerning the wicked: "They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Isaiah 24:22.

At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed and attended by a retinue of angels. As He descends in terrific majesty, He bids the wicked dead arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea. What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death.

Every eye in that vast multitude is turned to behold the glory of the Son of God. With one voice the wicked hosts exclaim: "Blessed is He that cometh in the name of the Lord!" It is not love to Jesus that inspires this utterance. The force of truth urges the words from unwilling lips. As the wicked went into their graves, so they come forth, with the same enmity to Christ and the same spirit of rebellion. They are to have no new probation in which to remedy the defects of their past lives. Nothing would be gained by this. A lifetime of transgression has not softened their hearts. A second probation, were it given them, would be occupied as was

the first in evading the requirements of God and exciting rebellion against Him.

Christ descends upon the Mount of Olives, whence, after His resurrection, He ascended, and where angels repeated the promise of His return. Says the prophet: "The Lord my God shall come, and all the saints with Thee." "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, . . . and there shall be a very great valley." "And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." Zechariah 14:5,4,9. As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it; and Christ, with His people and the angels, enters the Holy City.

Now Satan prepares for a last mighty struggle for the supremacy. While deprived of his power and cut off from his work of deception, the prince of evil was miserable and dejected; but as the wicked dead are raised and he sees the vast multitudes upon his side, his hopes revive, and he determines not to yield the great controversy. He will marshal all the armies of the lost under his banner and through them endeavor to execute his plans. The wicked are Satan's captives. In rejecting Christ

they have accepted the rule of the rebel leader. They are ready to receive his suggestions and to do his bidding. Yet, true to his early cunning, he does not acknowledge himself to be Satan. He claims to be the prince who is the rightful owner of the world and whose inheritance has been unlawfully wrested from him. He represents himself to his deluded subjects as a redeemer, assuring them that his power has brought them forth from their graves and that he is about to rescue them from the most cruel tyranny. The presence of Christ, having been removed, Satan works wonders to support his claims. He makes the weak strong and inspires all with his own spirit and energy. He proposes to lead them against the camp of the saints and to take possession of the City of God. With fiendish exultation, he points to the unnumbered millions who have been raised from the dead and declares that, as their leader, he is well able to overthrow the city and regain his throne and his kingdom.

In that vast throng are multitudes of the long-lived race that existed before the Flood; men of lofty stature and giant intellect, who, yielding to the control of fallen angels, devoted all their skill and knowledge to the exaltation of themselves; men whose wonderful works of art led the world to idolize their genius, but whose cruelty and evil inventions, defiling

the earth and defacing the image of God, caused Him to blot them from the face of His creation. There are kings and generals who conquered nations, valiant men who never lost a battle, proud, ambitious warriors whose approach made kingdoms tremble. In death these experienced no change. As they come up from the grave, they resume the current of their thoughts just where it ceased. They are actuated by the same desire to conquer that ruled them when they fell.

At last the order to advance is given, and the countless host moves on: an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal.

Satan consults with his angels, and then with these kings and conquerors and mighty men. They look upon the strength and numbers on their side and declare that the army within the city is small in comparison with theirs, and that it can be overcome. They lay their plans to take possession of the riches and glory of the New Jerusalem. All immediately begin to prepare for

battle. Skillful artisans construct implements of war. Military leaders, famed for their success, marshal the throngs of warlike men into companies and divisions.

At last the order to advance is given, and the countless host moves on: an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. With military precision the serried ranks advance over the earth's broken and uneven surface to the City of God. By command of Jesus, the gates of the New Jerusalem are closed, and the armies of Satan surround the city and make ready for the onset.

Now Christ again appears to the view of His enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God and around Him are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the City of God and flows out beyond the gates, flooding the whole earth with its radiance.

The redeemed raise a song of praise that echoes and re-echoes through the vaults of heaven: "Salvation to our God which sitteth upon the throne, and unto the Lamb." Revelation 7:10. And angel and seraph unite their voices in adoration. As the redeemed have beheld the power and malignity of Satan, they have seen, as never before, that no power but that of Christ could have made them conquerors. In all that shining throng there are none to ascribe salvation to themselves, as if they had prevailed by their own power and goodness. Nothing is said of what they have done or suffered; but the burden of every song, the keynote of every anthem is: Salvation to our God and unto the Lamb.

In the presence of the assembled inhabitants of earth and heaven, the final coronation of the Son of God takes place. And now, invested with supreme majesty and power, the King of Kings pronounces sentence upon the rebels against His government and executes justice upon those who have transgressed His law and

oppressed His people. Says the prophet of God: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:11,12.

As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed. They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart: all appear as if written in

"I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened."

letters of fire.

Above the throne is revealed the cross and, like a panoramic view, the scenes of Adam's temptation and fall, and the successive steps in the great plan of redemption. The Saviour's lowly birth; His early life of

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simplicity and obedience; His baptism in Jordan; the fast and temptation in the wilderness; His public ministry, unfolding to men heaven's most precious blessings; the days crowded with deeds of love and mercy; the nights of prayer and watching in the solitude of the mountains; the plottings of envy, hate, and malice which repaid His benefits; the awful, mysterious agony in Gethsemane beneath the crushing weight of the sins of the whole world; His betrayal into the hands of the murderous mob; the fearful events of that night of horror: the unresisting prisoner, forsaken by His best-loved disciples, rudely hurried through the streets of Jerusalem; the Son of God exultingly displayed before Annas, arraigned in the high priest's palace, in the judgment hall of Pilate, before

the cowardly and cruel Herod, mocked, insulted, tortured, and condemned to die~all are vividly portrayed.

And now before the swaying multitude are revealed the final scenes: the patient Sufferer treading the path to Calvary; the Prince of Heaven hanging upon the cross; the haughty priests and the jeering rabble deriding His expiring agony; the supernatural darkness; the heaving earth, the rent rocks, the open graves, marking the moment when the world's Redeemer yielded up His life.

The awful spectacle appears just as it was. Satan, his angels, and his subjects have no power to turn from the picture of their own work. Each actor recalls the part which he performed. Herod, who slew the innocent children of Bethlehem that he might destroy the King of Israel; the base Herodias, upon whose guilty soul rests the blood of John the Baptist; the weak, timeserving Pilate; the mocking soldiers; the priests and rulers and the maddened throng who cried, "His blood be on us, and on our children!"~all behold the enormity of their guilt. They vainly seek to hide from the divine majesty of His countenance, outshining the glory of the sun, while the redeemed cast their crowns at the Saviour's feet, exclaiming: "He died for me!"

The whole wicked world stand

arraigned at the bar of God on the charge of high treason against the government of heaven. They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them.

It is now evident to all that the wages of sin is not noble independence and eternal life, but slavery, ruin, and death. The wicked see what they have forfeited by their life of rebellion. The far more exceeding and eternal weight of glory was despised when offered them; but how desirable it now appears. "All this," cries the lost soul, "I might have had; but I chose to put these things far from me. Oh, strange infatuation! I have exchanged peace, happiness, and honor for wretchedness, infamy, and despair." All see that their exclusion from heaven is just. By their lives they have declared: "We will not have this Man [Jesus] to reign over us."

Satan seems paralyzed as he beholds the glory and majesty of Christ. He who was once a covering cherub remembers whence he has fallen. A shining seraph, "son of the morning"~how changed, how degraded! From the council where once he was honored, he is forever excluded. He sees another now standing near to the Father, veiling His glory. He has seen the crown placed upon the head of Christ by an angel of lofty stature and majestic

presence, and he knows that the exalted position of this angel might have been his.

Memory recalls the home of his innocence and purity, the peace and content that were his until he indulged in murmuring against God, and envy of Christ. His accusations, his rebellion, his deceptions to gain the sympathy and support of the angels, his stubborn persistence in making no effort for self-recovery when God would have granted him forgiveness~all come vividly before him. He reviews his work among men and its results: the enmity of man toward his fellow man, the terrible destruction of life, the rise and fall of kingdoms, the overturning of thrones, the long succession of tumults, conflicts, and revolutions. He recalls his constant efforts to oppose the work of Christ and to sink man lower and lower. He sees that his hellish plots have been powerless to destroy those who have put their trust in Jesus. As Satan looks upon his kingdom, the fruit of his toil, he sees only failure and ruin. He has led the multitudes to believe that the City of God would be an easy prey, but he knows that this is false. Again and again, in the progress of the great controversy, he has been defeated and compelled to yield. He knows too well the power and majesty of the Eternal.

Satan sees that his voluntary rebellion has unfitted him for

heaven. He has trained his powers to war against God; the purity, peace, and harmony of heaven would be to him supreme torture. His accusations against the mercy and justice of God are now silenced. The reproach which he has endeavored to cast upon Jehovah rests wholly upon himself. And now Satan bows down and confesses the justice of his sentence.

The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created.

"Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." Revelation 15:4. Every question of truth and error in the long-standing controversy has now been made plain. The results of rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences. The working out of Satan's rule in contrast with the government of God has been presented to the whole universe. Satan's own works have condemned him. God's wisdom, His justice, and His goodness stand fully vindicated. It is seen that all His

dealings in the great controversy have been conducted with respect to the eternal good of His people and the good of all the worlds that He has created. "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." Psalm 145:10. The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare: "Just and true are Thy ways, Thou King of Saints."

Before the universe has been clearly presented the great sacrifice made by the Father and the Son in man's behalf. The hour has come when Christ occupies His rightful position and is glorified above principalities and powers and every name that is named. It was for the joy that was set before Him~that He might bring many sons unto glory~that He endured the cross and despised the shame. And inconceivably great as was the sorrow and the shame, yet greater is the joy and the glory. He looks upon the redeemed, renewed in His own image, every heart bearing the perfect impress of the divine, every face reflecting the likeness of their King. He beholds in them the result of the travail of His soul, and He is satisfied.

Notwithstanding that Satan has

been constrained to acknowledge God's justice and to bow to the supremacy of Christ, his character remains unchanged. The spirit of rebellion, like a mighty torrent, again bursts forth. Filled with frenzy, he determines not to yield the great controversy. The time has come for a last desperate struggle against the King of Heaven. He rushes into the midst of his subjects and endeavors to inspire them with his own fury and arouse them to instant battle. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end. The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. Their rage is kindled against Satan and those who have been his agents in deception; and with the fury of demons, they turn upon them.

Saith the Lord: "Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit." "I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . I will cast thee to the ground, I will lay thee before kings, that they may behold thee. . . .

I will bring thee to ashes upon the earth in the sight of all them that behold thee. . . . Thou shalt be a terror, and never shalt thou be any more." Ezekiel 28:6-8,16-19.

"Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire." "The indignation of the Lord is upon all nations, and His fury upon all their

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armies: He hath utterly destroyed them, He hath delivered them to the slaughter." "Upon the wicked He shall rain quick burning coals, fire and brimstone and an horrible tempest: this shall be the portion of their cup." Isaiah 9:5; 34:2; Psalm 11:6, margin. Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt

with fervent heat, the earth also, and the works that are therein are burned up. Malachi 4:1; 2 Peter 3:10. The earth's surface seems one molten mass, a vast, seething lake of fire. It is the time of the judgment and perdition of ungodly men, "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isaiah 34:8.

Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe and causing grief throughout the universe. Now God's creatures are forever delivered from his presence and temptations.

The wicked receive their recompense in the earth. Proverbs 11:31. They "shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts." Malachi 4:1.

Some are destroyed as in a moment, while others suffer many days. All are punished "according to their deeds." The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those

whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flames the wicked are at last destroyed, root and branch: Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah.

Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations. "The whole earth is at rest, and is quiet: they break forth into singing." Isaiah 14:7. And a shout of praise and triumph ascends from the whole loyal universe. "The voice of a great multitude," "as the voice of many waters, and as the voice of mighty thunderings," is heard, saying: "Alleluia: for the Lord God omnipotent reigneth." Revelation 19:6.

While the earth was wrapped in the fire of destruction, the righteous abode safely in the Holy City. Upon those that had part in the first resurrection, the second death has no power. While God is to the wicked a consuming fire, He is to His people both a sun and a shield. Revelation 20:6; Psalm 84:11.



A New Beginning

I "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Revelation 21:1. The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.

One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory: "He had bright beams coming out of His side: and there was the hiding of His power." Habakkuk 3:4, margin. That pierced side whence flowed the crimson stream that reconciled man to God: there is the Saviour's glory, there "the hiding of His power." "Mighty to save," through the sacrifice of redemption, He was therefore strong to execute justice upon them that despised God's mercy. And the tokens of His humiliation are His highest honor; through the eternal ages, the wounds of Calvary will show forth His praise and declare His power.

The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ

glorified they will behold Christ crucified. Never will it be forgotten that He, whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of heaven, He, whom cherub and shining seraph delighted to adore,

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humbled Himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke His heart and crushed out His life on Calvary's cross.

"O Tower of the flock, the stronghold of the daughter of Zion,

unto Thee shall it come, even the first dominion." Micah 4:8. The time has come to which holy men have looked with longing since the flaming sword barred the first pair from Eden, the time for "the redemption of the purchased possession." Ephesians 1:14. The earth, originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been bought back by the great plan of redemption. All that

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1 Corinthians 2:9.

was lost by sin has been restored. "Thus saith the Lord . . . that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isaiah 45:18. God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed. "The righteous shall inherit the land, and dwell therein forever." Psalm 37:29.

Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the

Paradise of God. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

In the Bible the inheritance of the saved is called "a country." Hebrews 11:14-16. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: . . . Mine elect shall long enjoy the work of their hands." Isaiah 32:18; 60:18;

65:21,22.

Pain cannot exist in the atmosphere of heaven. There will be no more tears, no funeral trains, no badges of mourning. "There shall be no more death, neither sorrow, nor crying: . . . for the former things are passed away." "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Revelation 21:4; Isaiah 33:24.

There is the New Jerusalem, the metropolis of the glorified new earth, "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." Saith the Lord: "I will rejoice in Jerusalem, and joy in My people." "The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Isaiah 62:3; Revelation 21:11,24; Isaiah 65:19; Revelation 21:3.

In the City of God "there shall be no night." None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the morning and shall ever be far from its close.

"And they need no candle, neither light of the sun; for the Lord God giveth them light." Revelation 22:5. The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our sun.

There the redeemed shall know, even as also they are known. The loves and sympathies, which God Himself has planted in the soul, shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together "the whole family in heaven and earth" (Ephesians 3:15); these help to constitute the happiness of the redeemed.

There immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise

new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar~worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness

increase. The more men learn of God, the greater will be their admiration of His character.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelation 5:13.

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of unbounded space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that **GOD IS LOVE.**





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