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THE

SECOND COMING OF CHRIST;

OR,

A BRIEF EXPOSITION

— OF —

MATTHEW TWENTY-FOUR.

BY ELD. JAMES WHITE.

“What shall be the sign of Thy coming, and of the end of the world?”—
DISCIPLES.

“When ye shall see all these things, know that it is near, even at the
doors.”—JESUS.

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CAN anything be learned from the Bible relative to the period of the second advent? is a question unsettled in many minds. This is a grave inquiry; and, from the very nature of the subject, is worthy of close investigation, and a candid answer. It is a matter of painful regret that not a few, under the influence of popular prejudice, have decided that the period of the second advent is a secret, hidden with the Lord. While these may scarcely be reached with this subject, as long as they remain under the influence of those religious teachers who denounce all investigation of it as prying into the secrets of the Almighty, there is still a larger class who wait for evidence before deciding. It is with ardent hope of benefiting these, that we write.

We accept the Bible as a revelation from Heaven. What God has revealed in that book, let no man call a mystery, or a secret of the Almighty. “The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever.” Deut. 29:29. If the sacred Scriptures do not designate any period in particular for the second appearing of Christ, then men should at once abandon the vain search for proofs of his

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soon coming. But if prophecy, in a most clear and harmonious manner, does point to the period of that great event, and if there is evidence that "it is near, even at the doors," the subject at once assumes vast importance.

When the disciples inquire, "What shall be the sign of thy coming, and of the end of the world?" Jesus does not reprove them for inquiring into that which was purposely hidden from all men; but he answers that question in the most definite manner. He even states that there should be signs of that event in the sun, in the moon, and in the stars; and adds, "When ye shall see all these things, know that it is near, even at the doors." The simple fact that the Lord mentions signs of his second advent, is the best proof possible that his people were not to remain ignorant of the relative nearness of the event. Add to this evidence his declaration that when these signs should be seen, his people should *know* that it was near, even at the doors, and the case becomes an exceedingly strong one.

No truth of inspiration can be more clearly stated than that God reveals his designs to his prophets, that men and nations may be warned before their accomplishment. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Before visiting with judgments, God has uniformly sent forth warnings sufficient to enable the believing to escape his wrath, and to condemn those who have not heeded the warning. This was the case before the flood. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving

of his house, by the which he condemned the world." Heb. 11:7.

At a later period, when the nations had become sunken in idolatry and crime, and the destruction of wicked Sodom was determined, the Lord said, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 18:17, 18. And due notice was given to righteous Lot, who, with his daughters, was preserved; and none, even in that guilty city, perished without due warning. Lot evidently warned the people; and, in thus communing with them, was "vexed with the filthy conversation of the wicked." 2 Pet. 2:7, 8. When he warned his sons-in-law, "he seemed as one that mocked." Gen. 19:14. And when "the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter," Lot warned them, and entreated them to desist from their wickedness. And they at once did that which all sinners, since the days of righteous Lot, have been disposed to do to those who faithfully warn them of their sins; namely, they charged him with being a judge.

Before the destruction of Jerusalem by Titus, a forerunner was sent to prepare the way before the Lord. Those who did not receive Christ, were rejected, "because," as he said to Jerusalem, when warning the people of the destruction of their city and temple, "thou knewest not the time of thy visitation." Luke 19:44. We have on record the Lord's prediction of the destruction of Jerusalem during the time of the generation that rejected him, which was fulfilled in less than forty years from the time of his crucifixion. And,

that the Christians in Judea might escape its impending doom, they were told that when they should "see Jerusalem compassed with armies," or, as recorded by Matthew, "the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," they were to "flee to the mountains." Luke 21:20; Matt. 24:15. They heeded the admonition, and escaped in safety to Pella.

Such is the testimony of inspiration respecting the dealings of God with his people in past ages. And it cannot be supposed that God will change his course relative to the future, when that future is to realize the crowning consummation of all prophetic declarations. Probably no one chapter of the Bible speaks more fully, and more definitely, upon the subject of the second coming of Christ, than Matt. 24. We invite the attention of the candid reader to a brief explanation of the entire chapter.

Verse 1. "And Jesus went out, and departed from the temple; and his disciples came to him for to show him the buildings of the temple." Jesus had been addressing the multitude, in the presence of his disciples. He had reproved the scribes and Pharisees for their sins, and had declared the doom of the Jews, their city, and their temple. Chap. 23. The disciples supposed that the temple would stand forever. And they called the attention of Christ to its magnificence and strength, as if to convince him that he was mistaken.

Verse 2. "And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." This state-

ment from the Master could but deeply interest the disciples. And whether they supposed that the destruction of the temple, the coming of Christ and the end of the age, would all occur at the same time, or at different periods, it matters not; since Christ, in his answer in this chapter, has distinctly spoken of each separately, and has given each its place in the prophetic history of events.

Verse 3. "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" These questions relate, first, to the destruction of Jerusalem; and, second, to Christ's second coming at the end of the Christian age. They were distinctly answered by our Lord, not, however, before the promiscuous multitude; but on the occasion of a private interview with his disciples. Christ here speaks to his disciples; hence his words are addressed to the church ever after. Mark the caution given by our Lord as he commences to answer these questions.

Verses 4, 5. "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Jesus knew the heart of man, and that many impostors would arise, and deceive multitudes. He here warns his disciples, and guards them against the deceptions of corrupt and ambitious men. Such was the general expectation of the appearance of the Messiah among the Jews, that many would set up the claim that they were the Christ, to carry out selfish purposes. Buck, in his "Theological Dictionary," gives a list of false Christs as they have appeared during the Christian dispensation.

1. Caziba, who set himself up at the head of the Jewish nation, and proclaimed himself their long-expected Messiah. To facilitate the success of his bold enterprise, he changed his name to that of Barchocheba, alluding to the Star foretold by Balaam. Adrian raised an army, and sent it against him. He retired into a town called Bither, where he was besieged. Barchocheba was killed in the siege, the city was taken, and a dreadful havoc succeeded. The Jews themselves allow that, during this short war against the Romans in defense of this false Messiah, they lost five or six hundred thousand souls. This was in the former part of the second century.

2. In the reign of Theodosius the younger, in the year of our Lord 434, another impostor arose, called Moses Cretensis. He pretended to be a second Moses, sent to deliver the Jews who dwelt in Crete.

3. In the reign of Justin, about 520, another impostor appeared, who called himself the son of Moses. His name was Dunaan. He entered into a city of Arabia Felix, and there he greatly oppressed the Christians; but he was taken prisoner, and put to death by Elesban, an Ethiopian general.

4. In the year 529, the Jews and Samaritans rebelled against the Emperor Justinian, and set up one Justin for their king; and accounted him the Messiah. The emperor sent an army against them, killed great numbers of them, took their pretended Messiah prisoner, and immediately put him to death.

5. In the year 571, was born Mahomet, in Arabia. At first he professed himself the Messiah who was promised to the Jews. By this means, he drew many of that unhappy people after him. In

some sense, therefore, he may be considered in the number of false Messiahs.

6. About the year 721, in the time of Leo Isaurus, arose another false Messiah in Spain; his name was Serenus. He drew great numbers after him, to their no small loss and disappointment, but all his pretensions came to nothing.

7. The twelfth century was fruitful in false Messiahs; for about the year 1137, there appeared one in France, who was put to death, and many of those who followed him.

8. In the year 1138, the Persians were disturbed with a Jew who called himself the Messiah. He collected together a vast army. But he, too, was put to death, and his followers treated with great inhumanity.

9. In the year 1157, a false Messiah stirred up the Jews at Corduba, in Spain. The wiser and better sort looked upon him as a madman, but the great body of the Jews in that nation believed in him. On this occasion almost all the Jews in Spain were destroyed.

10. In the year 1167, another false Messiah arose in the kingdom of Fez, which brought great troubles and persecution upon the Jews that were scattered through that country.

11. In the same year an Arabian set up for the Messiah, and pretended to work miracles. When search was made for him, his followers fled.

12. Not long after this, a Jew, who dwelt beyond Euphrates, called himself the Messiah, and drew vast multitudes of people after him.

13. In the year 1174, a magician and false Christ arose in Persia, who was called David Almusser. He pretended that he could make himself invisible; but he was soon taken and put

to death, and a heavy fine laid upon his brethren the Jews.

14. In the year 1176, another of these impostors arose in Moravia. But the reign of delusion is short, and his fate appears to have been similar to that of his predecessor.

15. In the year 1199, a famous cheat and rebel appeared in Persia, called David el David. He was a man of learning, a great magician, and pretended to be the Messiah. He raised an army against the king, but was taken and imprisoned.

16. We are told of another false Christ in this same century, by Maimonides and Solomon; but they take no notice either of his name, country, or good or ill success. Here we may observe that no less than ten false Christs arose in the twelfth century, and brought prodigious calamities and destruction upon the Jews in various quarters of the world.

17. In the year 1497, we find another false Christ, whose name was Ismael Sophus, who deluded the Jews in Spain. He also perished, and as many as believed in him were dispersed.

18. In the year 1500, Rabbi Lemlem, a German Jew of Austria, declared himself a forerunner of the Messiah, and pulled down his own oven, promising his brethren that they should bake their bread in the Holy Land next year.

19. In the year 1509, one whose name was Pfefferkorn, a Jew of Cologne, pretended to be the Messiah. He afterward affected, however, to turn Christian.

20. In the year 1534, Rabbi Salomo Malcho, giving out that he was the Messiah, was burnt to death by Charles the fifth, of Spain.

21. In the year 1615, a false Christ arose in

the East Indies, and was greatly followed by the Portuguese Jews, who were scattered over that country.

22. In the year 1624, another in the Low Countries pretended to be the Messiah of the family of David, and of the line of Nathan. He promised to destroy Rome, and to overthrow the kingdom of Antichrist, and the Turkish Empire.

23. In the year 1666, appeared the false Messiah Sabatai Sevi, who made so great a noise, and gained such a number of proselytes. He was born at Aleppo, imposed on the Jews for a considerable time; but afterward, with a view of saving his life, turned Mahometan, and was at last beheaded.

24. The last false Christ that had made any considerable number of converts, was one Rabbi Mordecai, a Jew of Germany; he appeared in the year 1682. It was not long before he was found out to be an impostor, and was obliged to fly from Italy to Poland, to save his life.

Here, then, we have a record of twenty-four false Christs who arose at different periods during about thirteen hundred years of the Christian age, and deceived "many," as the Lord had said.

Verses 6-8. "And ye shall hear of wars and rumors of wars. See that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom. And there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

Wars, famines, pestilences, and earthquakes, have occurred at different periods since these words were spoken. Therefore, these, as they

have ever existed, cannot be regarded as the especial signs of the end. It may be urged, however, with a good degree of consistency, that the Scriptures teach that these calamities would exist in the last days to that extent as to constitute a sign of the approaching Judgment. We wish to keep the important fact distinctly before the mind, that the sacred Scriptures do teach when men may not, and when they may, look for the second appearing of Jesus Christ.

The sacred writers had so uniformly associated such judgments as war, famine, pestilence, and earthquake, with the last Judgment, that the disciples would be in danger of concluding that the end would immediately follow the first appearance of these calamities; hence the caution given: "These things must come to pass, but the end is not yet." Here the disciples were clearly taught that they should not expect the end in their day. This fact is worthy of the candid attention of those who object to the proclamation of the second advent of Christ in the form of an especial message. These sometimes assert that it was right for the disciples to look for Christ in their day, and that it has been scriptural and right for all Christians to look for the second appearing of Christ in their time, from the days of the chosen twelve to the present time. And they decide that no more can be learned and believed upon this subject in our time, than by the Christians of past generations, and that the public mind should not now be moved upon this great question, any more than in all past time since the first advent of Christ.

We have seen that this position is incorrect so far as the early disciples were concerned. They

are cited to the distant future as the time when their Lord should come. They are assured that they need not be troubled at hearing of wars and rumors of wars; "for all these things must come to pass, but the end is not yet." Our Lord then guides the minds of his disciples, as we shall see in the examination of this chapter, down over the time of the great apostasy, and the long period of the rule of papal Rome, before mentioning a sign of his second advent. He does not intimate that his people during these long periods may expect the end. No, not once. But when he comes near our time, the Lord gives signs in the sun, in the moon, and in the stars, and adds: "When ye shall see all these things, know that it is near, even at the doors."

Mark this: Our Lord does not mention wars, famines, pestilences, and earthquakes, as signs of his second advent; but, rather, as events of common occurrence all the way through the Christian age, which must exist before the end. And history attests the fact that these calamities have covered at least seventeen centuries. The following is from a work of Noah Webster, LL. D., published in 1799:—

"By famine and sword, 580,000 Jews were destroyed between A. D. 96 and A. D. 180.

"In Antioch, from A. D. 96 to A. D. 180, earthquakes destroyed 13 cities, and over 100,000 lives.

"In Rome, A. D. 169, pestilence destroyed 10,000 daily.

"In Rome, A. D. 187, pestilence appeared, and continued three years.

"In London, A. D. 310, by famine, 40,000 died.

"In A. D. 446, Sept. 17th, an earthquake

shook down the walls of Constantinople, and 57 towers fell.

"In Rome, A. D. 539, in one district 50,000 died.

"In Antioch, A. D. 588, an earthquake killed 60,000.

"In A. D. 590, the plague killed 10,000 daily in Turkey.

"In A. D. 679, a severe famine in England three years.

"In A. D. 717, in Constantinople, 300,000 died of plague.

"In A. D. 1005, earthquakes three months, followed by pestilence, by which it is said one-third of the human race died.

"In A. D. 1077, in Constantinople, so many died by plague and famine, the living could not bury them.

"In A. D. 1124, in Italy, there was such famine that the dead lay in the streets, not buried; and in England, one-third of the people died of plague.

"In A. D. 1294, in England, thousands died of famine.

"In A. D. 1345, in London, 50,000 died of plague and famine, and were buried in one graveyard; in Norwich, 50,000; in Venice, 100,000; in Florence, 100,000; in Eastern nations, 20,000,000. It was called the black death.

"In A. D. 1352, in China, 900,000 died of famine.

"In A. D. 1450, in Milan, 60,000 died of plague.

"In A. D. 1611, in Constantinople, 200,000 died of plague.

"In A. D. 1625, in London, 35,000 died of plague.

"In A. D. 1626, in Lyons, 600,000 died of plague.

"In A. D. 1665, in London, 68,000 died of plague.

"In A. D. 1755, in the East, an earthquake destroyed the city of Lisbon, killing 50,000. In Mitylene and the Archipelago it shook down 2,000 houses. It shook all the Spanish coast. The plague followed, which destroyed 150,000 lives in Constantinople.

Verses 9, 10. "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake.

And then shall many be offended, and shall betray one another, and shall hate one another." Here is a brief description of the afflictions and martyrdom of the church. Thousands of the faithful followers of Jesus were most cruelly put to death by pagan Rome; yet the prophecy doubtless applies more particularly to the long period of papal persecutions, in which not less than fifty millions of Christians were put to death in the most cruel manner wicked men and demons could invent. In these verses we are brought down over the long period of the martyrdom of the church of Jesus Christ, to near the present generation.

FALSE PROPHETS.

Verse 11. "And many false prophets shall rise, and shall deceive many." In the common use of the word, a prophet is one that foretells; but the word sometimes means simply a teacher. Prophets of God declare the future, being instructed by good angels and the Spirit of God. False proph-

ets make predictions by the agency of wicked spirits and the power of Satan. And while this is true of those who are under the direct inspiration of superior beings, good or evil, consecrated teachers of divine truth may be regarded as God's prophets; and teachers of error may be properly called false prophets. True and false prophets may be known.

The prophets of God are teachers of purity, reprovers of sin, and faithful in warning the people of coming dangers. The duties of those whom God calls to speak in his great name, are clearly expressed by the sacred writers. We here quote from three of them.

Isa. 58:1. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

Joel 2:1. "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."

2 Tim. 4:1, 2. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

False prophets do not reprove the people for their sins, they do not warn them of coming danger; but they proclaim peace to the sinner. Their teachings lead from God and his word, and are such as to please the unconverted mind. The inspired writers have also spoken definitely of the testimony and work of false prophets. We here give several for example.

Eze. 13:9, 10. "And mine hand shall be upon

the prophets that see vanity, and that divine lies. They shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar."

Jer. 6:13, 14. "For from the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely. They have healed, also, the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."

Jer. 14:13, 14. "Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies in my name. I sent them not, neither have I commanded them, neither spake unto them."

After stating the duty of the faithful servant of God to preach the word, to reprove, rebuke, and exhort, with all long-suffering and doctrine, the apostle says: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4. That time has now fully come. The people choose pleasing fables, which do not disturb them in their sins, rather than the reproving, searching declarations of the

word of God. They love to be deceived by the teachings of false prophets, and "say to the seers, See not, and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits." Isa. 30:10.

"Shall I not visit for these things? saith the Lord. Shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" Jer. 5:29-31. The ears of the people are filled with the pleasing fables of the world's conversion, a good time coming, and that we are just entering the golden age. The threatenings of God's word on the proud, the haughty, the vain, the rich, the sinners in Zion, and those out of Zion, are kept back by the false teachers of these times. Many of them even dare to teach that the moral code of the ten commandments is abrogated. And as the result of such a course, and of such teaching, we see, in the professed church of Jesus Christ, that

INIQUITY ABOUND.

Verse 12. "And because iniquity shall abound, the love of many shall wax cold." It is evident that both the abounding of iniquity, and the waxing cold of the love of many, are fulfilled in the professed church of Jesus Christ. Men must first experience the love of God, and of heavenly things, before that love can grow cold. Hence, common, unconverted sinners are not here referred to as apostatizing. And, again, the prevalence of iniquity in the unconverted world alone,

would stimulate the church to greater diligence, and more godliness, instead of being a cause of apostasy. Hence the iniquity here mentioned is in the very heart of the professed church, diffusing its chilly influence through the whole body. As the result, the love of many has grown cold. With this, agree the words of the apostle:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5. Here is a catalogue of sixteen sins, all resting upon those who have a form of godliness. These are not infidels and common worldly sinners, for they have not a form of godliness; but they are men and women professing to be followers of Jesus Christ. And although they make a profession of piety as high as Heaven, they are covered all over with popular sins. And by reason of their example, and their chilly influence, many are led from the humble path to Heaven, and their love becomes cold.

THE END.

VERSE 13. "But he that shall endure unto the end, the same shall be saved." The word *end*, wherever used in this chapter, refers to the end of the age, and to nothing else. It is the end associated in the New Testament with the second appearing of Jesus Christ. The disciples did not

ask their Lord (see verse 3) when they should die; but "what shall be the sign of thy coming, and of the end of the world?" Neither does the Lord speak of death, when he says (see verse 6), "But the end is not yet." And it would be strange indeed to suppose that the word end, in verse 14, meant death. If any think such a position admissible, let them read it into the text, as follows: And this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall death come. Absurdity!

Verse 14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." This is the first sign of the end given by our Lord in answer to the question, "What shall be the sign of thy coming, and of the end of the world?" But this verse, by many, is supposed to prove that all men will be converted, and that then there will be one thousand years in which all will "know the Lord, from the least to the greatest." Some hold that the one thousand years of Rev. 20, are prophetic, each day in the year representing a year, making three hundred and sixty-five thousand years. And many of these very men teach that nothing can be known of the period of the second advent. But would they not know when their supposed millennium, whether it be literal time, or prophetic, had commenced? Certainly they would. Then they would know when it would terminate, and bring the coming of the Son of Man, and the Judgment. If those enjoying the millennium could not tell when it commenced, then it would hardly be worth having. If they could tell when it commenced, most certainly they could tell when it would close. These men should

be the very last to oppose the view that the prophetic word points to the very generation that shall witness the second advent.

But the text does not say that every individual will even hear this gospel of the kingdom. It does not state that any one will be converted and made holy by it. And we find it far from intimating that a world would be converted, and remain so one thousand years, and that those who should enjoy that happy period would know nothing of when it would terminate by the coming of the Son of Man, and the unveiled glories of Jehovah, Jesus, and the mighty angels. The text simply states: First. "And this gospel of the kingdom shall be preached in all the world. Second. "For a witness unto all nations. Third. "And *then* [not one thousand years later, nor three hundred and sixty-five thousand; but *THEN*] shall the end come." If we understand the phrase, "this gospel of the kingdom," to be the gospel in the common acceptance of the word, is not the work very nearly accomplished?

J. Litch, in his "Prophetic Expositions," p. 147, under the heading, "Signs of the Times," says: "Rev. J. O. Choules, author of a voluminous work, a History of Missions, from the apostolic age down to the present day, being asked, last May (1842), if he knew of any nation which never had received the gospel, replied that he did not; but he thought the promise implied something more than its being barely preached in each nation. The same question was proposed to Rev. Mr. Janes, general financial agent of the American Bible Society, and nearly the same answer was elicited. Dr. Nathan Bangs, for many years at the head of the Methodist missionary operations,

was asked the question last July, and after reflecting some time, replied that he believed there was a tribe, somewhere upon the north-west coast of North America, to whom it had never been preached."

Wm. Miller, in his "Lectures," p. 288, says: "Is not this sign already accomplished? Bible translated into more than two hundred different languages; missionaries sent among all nations known to us on the globe. * * * The gospel has now spread over the four quarters of the globe. It began in Asia. In the apostles' days, that quarter was full of light. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the east, and will set in the west."

But if the term, "this gospel of the kingdom," be understood as applying to the proclamation of, or to that portion of the gospel which relates to, the coming and kingdom of Christ, the fulfillment is equally evident. And it seems necessary to so understand the passage, as it was given in answer to the question, "What shall be the sign of thy coming, and of the end of the world?"

Campbell's translation of this verse decidedly favors this view of the subject: "And this good tidings of the reign shall be published through all the world, for the information of all nations, and then shall come the end." Whiting's version also gives the same idea: "And this good news of the kingdom will be preached in all the

world, for a testimony to all nations, and then will the end come."

J. Litch, in his lecture on Matt. 24, *Advent Herald*, Nov. 23, 1850, says: "Many supposed the wars of Napoleon were the wars of the last days, to precede the millennium; and that the battle of Waterloo was the battle of Armageddon, as it is called. But the discussion of the subject of prophecy drew forth inquiry, and a few discovered the true light, the doctrine of Christ's personal reign on earth, and began to teach it. Among these was a Spanish Roman Catholic, who wrote an able and voluminous work under the anonymous signature of Ben Ezra. His work fell into the hands of Edward Irving, the celebrated and eloquent advocate of the doctrine of the pre-millennial advent of Christ. It opened his eyes to the glorious truth, and led him to devote himself most zealously to its advocacy. He first translated Ben Ezra, and subsequently wrote and published several valuable works on the subject. For a time, the excitement on the subject in England, under his labors, was as intense as it subsequently was in this country, under the labors of Mr. Miller. Thousands flocked to hear him wherever he went, and listened with wonder at the strange and glorious truths he brought forth from the word of God. The cause received an impulse under his efforts which it will never lose till time shall end. Many of the clergy of the Established Church, as well as dissenting ministers of all denominations, caught the theme, and joined to spread it abroad."

"Nor has the influence of Rev. Joseph Wolfe been unfelt. He has visited and proclaimed 'the gospel of the kingdom,' in the four quarters of

the globe, to Protestants, Catholics, Mohammedans, Jews, and pagans. The seed thus sown will not be lost. A work similar to that of Ben Ezra, in Spain, appeared in Germany, the productions of Bengle. This, by the evangelical portion of the German people, is esteemed as a standard work on prophecy. It has been widely circulated and read as far as the German language extends throughout continental Europe. It was from this source the Russian Milkeaters, of whom an account was given in the *Advent Herald* a few years since, obtained their information on the speedy second advent of Christ.

"The great American movement on this subject, and the diffusion of information with regard to it, within the last ten years, is too well known to need extended remarks in this place. Neither labor nor sacrifice was regarded in the wide and rapid extension of the good news of the kingdom, as far as the English language could make it known. It was sent to the four quarters of the globe, and to the islands of the sea, upon the wings of all the winds."

E. R. Pinney, in his exposition of Matthew 24, says: "As early as 1842, second-advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. We find this doctrine in Tartary, about twenty-five years ago, and the time for the coming of Christ to be in 1844. This fact is obtained from an Irish missionary in Tartary, to whom the question was put by a Tartar priest, when Christ would come the second time. And he made answer that he knew nothing at all about it. The Tartar priest expressed great surprise at such an answer from a missionary who had

had come to teach them the doctrines of the Bible, and remarked 'that he thought everybody might know that, who had a Bible.' The Tartar priest then gave his views, stating that Christ, he thought, would come about A. D. 1844. The missionary wrote home a statement of the facts, which were published in the *Irish Magazine*, in 1821. The commanders of our vessels, and the sailors, tell us they touch at no point where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them."

"I noticed, in a late number of the *Voice of Truth*, that a brother traveling on the lakes, met with a Russian gentleman, direct from his country, who informed him that the doctrine of 'Christ's coming, and the end of the world,' had been preached there, but was received only by the lower classes. Rev. Mr. Mansfield had an interview with a Moravian missionary, stationed in Antigua, who said that several years since, the doctrine of the immediate coming was extensively preached in Germany, and that the whole of the south of Germany was aroused upon the subject.

The Advent Shield, Vol. I, No. 1, pp. 86, 87, says: "We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, '*The hour of his judgment is come.*' Rev. 14: 6, 7. It is a sound which is to reach all nations; it is the proclamation of 'the everlasting gospel,' or 'this gospel of the kingdom.' In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact. Within the last six years, publications treating on the subject have been sent to nearly every English and American missionary station on the

globe; to all, at least, to which we have had access."

An English writer, Mourant Brock, thus remarks: "It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. I was lately told by one of our German missionaries, that in Wirtemberg there is a Christian colony of several hundreds, one of the chief features of which is, the looking for the second advent. And a Christian minister from near the shores of the Caspian Sea, has told me that there is the same daily expectation among his nation. They constantly speak of it as 'the day of consolation.' In a little publication, entitled, 'The Millennium,' the writer says that he understands that in America about three hundred ministers of the word are thus preaching 'the gospel of the kingdom;' whilst in this country, he adds, about seven hundred of the Church of England are raising the same cry."—*Advent Tracts*, Vol. II, p. 135.

The *Signs of the Times*, for Feb. 14, 1844, says: "A brother, the captain of a vessel now in England, writes his friends that his vessel lay at Newport, in Wales, forty days, on account of storms, during which time a continued concourse of individuals thronged him to inquire about the coming of the Lord, having heard that he was an Adventist. Among these were ministers and laymen that received the truth gladly, and embraced it with all their hearts."

Eld. R. Hutchinson, *Midnight Cry*, Oct. 5, 1843, says: "I send about 1,500 copies of the *Voice of Elijah* [an Advent paper], to Europe every

fortnight, besides what I scatter over the Provinces. This I have done regularly for the last four or five months. The result, eternity will unfold."

Speaking of Eld. Hutchinson, and of his *Voice of Elijah*, F. G. Brown says: "He has forwarded them to the Canadas, Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, &c., &c."

"But it will be asked, Is the news that such a truth is preached a sufficient proclamation to fulfill the prophecy? Rev. 14:6, 7; Matt. 24:14. The answer is, If it was sufficient in the days of the apostles, it is now. That it was then, is clear from Acts 19:8-10, where Paul preached or taught in Ephesus two years, so that all they in Asia, both Jews and Greeks, heard the word of the Lord Jesus. They could not all have heard a sermon, but they heard the sound of the gospel. In this sense, I have no doubt but the gospel of the kingdom is preached in all the world."

We still wait for the approaching end. But when the purpose of God in the proclamation of the coming reign of Christ shall be fully accomplished, *then* will the end come.

WHEN SHALL THESE THINGS BE?

OUR Lord having passed over the important events in the Christian age down to the end, in verses 5-14, goes back and introduces the destruction of Jerusalem, at verse 15, in answer to the inquiry, "When shall these things be?"

Verses 15-20: "When ye, therefore, shall see the abomination of desolation, spoken of by Dan-

iel the prophet, stand in the holy place (whoso readeth, let him understand); then let them which be in Judea flee into the mountains; let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath-day."

The "abomination of desolation" is called "armies" in Luke 21:20, and refers to the Roman army. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." This desolating power is spoken of by Daniel as follows: "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. . . . And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Margin, "desolator." Dan. 9:26, 27. Here is a clear prophecy of the destruction of Jerusalem by the Roman armies. Our Lord referred to the book of Daniel, and taught his disciples to read and understand it; and when they should see what was there predicted take place, they must make their escape.

The flight of the Christians of Judea to the mountains would be attended with difficulties. And their subsequent condition would be that of hardship and suffering. The Lord knew this, and gave them the instructions and warnings necessary. The statement of verse 19 was given to

save them from the sorrows of unnecessary woe. That was a time of trouble. But one, "such as never was," is just before the people of God.

Jesus recognizes the existence of the Sabbath in verse 20, as late as the destruction of Jerusalem, as verily as he does the seasons of the year. *The Sabbath*, is the uniform term of both Testaments to designate the very day on which Jehovah rested after the creation, the day upon which he put his blessing, and which he set apart for man. Jesus does not speak of the Sabbath as being only a seventh part of time, or one day in seven, and no day in particular. The Sabbath, is the term used, referring to the last day of the first week of time, and to the last day of each subsequent week. But if the term, the Sabbath, means only a seventh part of time, or one day in seven, and no day in particular, then we may read this definition into the text as follows: But pray ye that your flight be not in the winter, neither on a seventh part of time! or on one day in seven. If such a prayer could be answered, pray tell us when the disciples could take their flight.

Verse 21: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." The "great tribulation" here mentioned is that of the church of Jesus Christ, and not the tribulation of the Jews at the destruction of Jerusalem. We offer the following reasons:—

1. It is a fact that the tribulation of the Christian church, especially under the reign of the papacy, was greater than God's people had suffered before "since the beginning of the world." But it is not true that the tribulation of the Jews at the destruction of Jerusalem was the greatest

tribulation the world ever witnessed. The tribulation of the inhabitants of the cities of the plain when God rained on them fire and brimstone, or, the tribulation when God destroyed all men from the face of the earth, save eight souls, by the flood, was certainly greater than that at the destruction of Jerusalem.

2. The tribulation of the Christian church has been greater than it will ever be again. True, a time of trouble, "such as never was," spoken of in Dan. 12:1, is coming upon the world; but we find in the same verse this blessed promise, "And at that time thy people shall be delivered." The tribulation of the Jews at the destruction of Jerusalem was not greater than the world will ever witness. The vials of Jehovah's unmingled wrath are yet to be poured out, not upon the people of one nation only, but upon the guilty thousands of all nations. "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried." Jer. 25:33.

3. If this tribulation be applied to the Jews, or any other class of unbelieving men, it cannot be harmonized with Dan. 12:1, which speaks of the time of trouble such as never was, when Michael shall stand up. Certainly there cannot be two times of trouble, at different periods, greater than ever was, or ever would be. Therefore, we apply the "tribulation" spoken of in Matt. 24:21, 29, to the church of Christ, extending down through the 1260 years of papal persecution; and the "trouble" mentioned in Dan. 12:1, to the unbelieving world, to be experienced by them in the future.

4. The period of tribulation was shortened for

the elect's sake. Who are the elect here mentioned? The Jews? No; their house had been pronounced desolate. They were left of God in their hardness of heart and blindness of mind. Says Paul, "Lo, we turn to the Gentiles." The elect were the followers of our Lord Jesus Christ. And where were they when tribulation was upon the Jews? They had fled to the mountains. How absurd, then, to say that the days of the tribulation of the Jews, in the city of Jerusalem, were shortened for the sake of the elect, who had fled from the place of tribulation.

5. The connection between verses 20 and 21, shows that the tribulation was to commence with those Christians who were to flee out of the city.

"But pray ye that your flight be not in the winter, neither on the Sabbath-day; for then shall be great tribulation." Our Lord here speaks of the tribulation which his people would suffer from the time of their flight onward. We follow them in their flight to the mountains, and then pass along down through the noted persecutions of the church of God under pagan Rome, and we see, indeed, *tribulation*. And when we come to the period of papal persecution, we see them suffering the most cruel tortures, and dying the most dreadful deaths, that wicked men and demons could inflict. This last period is especially noted in prophecy. The prophet Daniel saw the papacy, its blasphemy, its arrogance, its work of death on the saints, and its duration as a persecuting power, under the symbol of the little horn. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and

times and the dividing of time." Chap. 7:25. It is generally admitted that "a time and times and the dividing of time" is 1260 years. Commencing the 1260 years A. D. 538, they reach to A. D. 1798, when Berthier, a French general, entered Rome, and took it. The pope was taken prisoner and shut up in the Vatican. The papacy was stripped of its civil power. Here ended the period of tribulation spoken of by our Lord, which was

SHORTENED FOR THE ELECT'S SAKE.

Verse 22: "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." The papacy was clothed with civil power to punish heretics for 1260 years; and had not the period of tribulation of the elect in the providence of God been shortened, the martyrdom of the church would have continued to 1798, in which event, in all human probability, no flesh of the elect would have been saved. But the reformation under Martin Luther, and those associated with this great reformer, modified this tribulation, and continued to restrain the rage and consume the power of the papacy until 1700, since which time, according to all church history, there has been no general persecution against the church. In this was fulfilled the words of the prophets: "The earth helped the woman." Rev. 12:16. "They shall be holpen with a little help." Dan. 11:34. We are brought in this prophetic discourse of our Lord, down into the eighteenth century, very near the present time. We should naturally expect, then, that the instructions and warnings of

the next verse would be applicable to this generation.

Verses 23, 24: "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Here is a description of the spiritual deception of the present age. False christs arose soon after the first advent of Christ, to deceive the Jews in regard to that event (see verse 5); likewise false christs and false prophets have arisen at this day to deceive the people on the subject of the second advent. The Shakers say, "Lo, here is Christ. His second coming is in the person of Ann Lee." "Lo, he is there," cry many of the popular ministers of these times. "His second coming is at the conversion of sinners, or at the death of saints." So they have as many second comings of Christ as there are sinners converted, and saints die. Senseless theology this! "Lo, here," exclaim a host of Spiritualists, and they "show great signs and wonders." If possible, they would deceive the very elect. And we regard it as a safe conclusion, that they will yet deceive all others but the elect.

Verses 25, 26: "Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not." Our Lord is here dwelling upon what he has just before told them. His subject is still the teachings of those who say, "Lo, here is Christ!" "Lo, he is there!" If the Mormons say, "Behold, he is in the desert," at Salt Lake City, "go not forth;"

yet many of their disciples have gone. Or, if you hear proclaimed from the lips of the professed ministers of Jesus, "Behold, he is in the secret chamber," Christ's second coming is spiritual, at death, or at conversion, believe it not. And why not believe such mystical teachings? The reason is given in the next verse.

Verses 27, 28: "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. For wheresoever the carcass is, there will the eagles be gathered together." We are very happy that our Lord has not only pointed out false christians and false prophets, and has warned us against their mystical teachings, but he has in contrast set before us the manner of his second coming in the plainest terms. The vivid lightning flashing out of the distant east, and shining even to the west, lights up the whole heavens. What, then, when the Lord comes in flaming glory, and all the holy angels with him? The presence of only one holy angel at the new sepulcher where Christ lay in death, caused the Roman guard to shake, and become as dead men. The light and glory of one angel completely over-powered those strong sentinels. The Son of Man is coming in his own kingly glory, and in the glory of his Father, attended by all the holy angels. Then the whole heavens will blaze with glory, and the whole earth will tremble before him.

Verses 29-31: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven;

and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other."

We have before seen that our Lord speaks in this chapter of the long period of tribulation upon his followers, and we have also seen how those days of tribulation were shortened for the elect's sake. "Immediately after the tribulation of those days, shall the sun be darkened," &c. We refer the reader to the noted dark day of May 19, 1780, as the fulfillment of this declaration. Mark this: It does not read, *after those days*, but "*after the tribulation of those days.*" The *days* (1260 years, Dan. 7:25) reached to 1798, eighteen years this side of the dark day in 1780. Mark 13:24, makes this point still plainer. "But *in those days, after that tribulation*, the sun shall be darkened." That is, before the 1260 years closed, but after the tribulation or martyrdom of the saints ceased, the sun was darkened. Those who would point to the future, or to the past, prior to the eighteenth century, for the darkening of the sun here mentioned, will do well to read again Mark 13:24: "But in those days, after that tribulation,

THE SUN SHALL BE DARKENED."

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—*Martin Luther.*

In May 19, 1780, there was a remarkable fulfillment of the predicted darkening of the sun;

and in reference to the facts and date, there can be no doubt; for, besides the historical accounts, which all agree, there were many aged persons, with whom men of the present generation have mingled and conversed, who witnessed it, and have testified to it.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness, and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the Judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society—Life of Edward Lee.*

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

"ANNIVERSARY OF THE DARK DAY.—The dark day, May 19, 1780, is thus described by Mr. Stone, in his history of Beverly: 'The sun rose clear, but soon assumed a brassy hue. About 10 o'clock, A. M., it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this

time, candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at daybreak, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was great."—*Portsmouth Journal, May 20, 1843.*

The supernatural darkening of the sun, May 19, 1780, has been so universally understood that Noah Webster's dictionary, in the edition for 1869, under the head of Explanatory and Pronouncing Vocabulary of Noted Names, says, "*The dark day, May 19, 1780* ;—so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the south-west and the north-east. The true cause of this remarkable phenomenon is not known."

"From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following: 'On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common

print, or tell the time of the day by their watches, or to dine, or transact their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses."

"THE MOON SHALL NOT GIVE HER LIGHT."

"The moon shines with a borrowed light, and therefore if the sun from whom she borrows her light is turned into darkness, she must fail, of course, and become bankrupt."—*Matthew Henry*.

"The night succeeding that day (May 19, 1780,) was of such pitchy darkness, that in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal*, May 20, 1843,—*Extract from Stone's History of Beverly*.

Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage, to the Historical Society, speaking of the dark day and dark night of May 19, 1780, says: "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of ex-

istence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet.

Dr. Adams, speaking of the dark night, says: "At nine, it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night as it was in the day, as the moon had fullled the day before."

THE STARS SHALL FALL FROM HEAVEN.

We here give an extract from an article written by Henry Dana Ward, in regard to the falling stars of Nov. 13, 1833, published in the *Journal of Commerce*, Nov. 15, 1833: "At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also, showed the falling stars, in the very image of one thing, and only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'See how the stars fall!' I replied, 'That is the wonder!' and we felt in our hearts that it was a sign of the last days. For, truly, 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. 6:13. This language of the prophet has always been received as metaphorical. Yesterday, it was literally fulfilled. The ancients understood by *aster*, in Greek, and *stella*, in Latin, the smaller lights of heaven. The refinement of

modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday.

“And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted.”

“The stars fell ‘even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.’ Here is the exactness of the prophet.

“The falling stars did not come as if from several trees shaken, but from *one*: those which appeared in the east, fell toward the east; those which appeared in the north, fell toward the north; those which appeared in the west, fell toward the west; and those which appeared in the south (for I went out of my residence into the park), fell toward the south. And they fell not as the *ripe* fruit falls. Far from it; but they flew, they were *cast*, like the unripe fruit, which at first refuses to leave the branch; and when, under a violent pressure, it does break its hold, it flies swiftly, *straight* off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force; but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house.”

Prof. Olmstead, of Yale College, says: “The extent of the shower of 1833 was such as to cover *no inconsiderable part of the earth's surface*, from the middle of the Atlantic on the east, to the Pa-

cific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle. This is no longer to be regarded as a terrestrial, but as a celestial, phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from *other worlds*, or from the *planetary voids*.”

The *People's Magazine*, Boston, January, 1834, on the falling stars of Nov. 13, 1833, says: “The Rockingham (Va.) *Register* calls it, A rain of fire, —thousands of stars being seen at once; some said it began with considerable noise.

“The *Journal of Commerce* informs us that ‘three hundred miles this side of Liverpool the phenomenon was as splendid there as here; and that in St. Lawrence County there was a snow-storm during the phenomenon, in which the falling stars appeared like lightning; . . . that in Germantown, Pa., they seemed like showers of great hail.’

“The Lancaster (Pa.) *Examiner* says: ‘The air was filled with innumerable meteors or stars; . . . hundreds of thousands of brilliant bodies might be seen falling at every moment, . . . sloping their descent toward the earth, at an angle of about forty-five degrees, resembling flashes of fire.

This is important testimony as to the vast extent of the falling stars, and also as to their em-

anating from a single point in the heavens. It was the *greatest display* of celestial fire-works recorded on the pages of history. It was no atmospheric or terrestrial phenomenon, common to the upper regions of the earth; but a display of the divine power, baffling the science of man.

POWERS OF THE HEAVENS SHAKEN.

This event we must regard as being future. It holds the same place in the events of this chapter, that the departing of the heavens as a scroll does in the events of the sixth seal of Rev. 6. Both follow the falling stars. Please compare Matt. 24:29, 30, with Rev. 6:12, 17. The Scriptures plainly teach that, prior to the resurrection of the just by the voice of the Son of God, the voice of God the Father will shake the heavens and the earth, when will be fulfilled the shaking of the powers of the heavens. This will probably take place at the pouring out of the seventh vial into the air. Rev. 16:17. Then it is said, "And there came a great voice out of the temple of Heaven, from the throne, saying, It is done." This is not the voice of the Son of God as he descends to raise the dead. It comes from the throne of God in the temple of Heaven. "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:26. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:16.

We would not speak too positively of future events; but venture the opinion that the voice of the Father will shake the heavens and the earth before the sign of the Son of Man appears. The people of God will be safe. Islands may disappear, and mountains be thrown down; but the saints will remain unharmed. Earthquakes may break up the earth's surface, so that kings and nobles, rich and poor, bond and free, may hide "themselves in dens and in the rocks of the mountains," still God will be the hope of his people.

SIGN OF THE SON OF MAN.

This is not one of the signs which show that the Son of Man is near; but "the sign of the Son of Man in heaven." It is that which signifies his position. When Christ ascended from the mount of Olivet, "a cloud received him" from the sight of the disciples. They still gazed at the cloud as it rolled upward, bearing the Saviour toward the Father's throne; but they could not see his person. When he comes "in like manner" as he was taken up to Heaven, the cloud will appear small in the distance; but as it draws near, it will apparently increase in size. It will signify to those who are looking for his return, that he is there, soon to burst forth from the cloud in matchless glory. This cloud will be the sign of the Son of Man in heaven.

THE TRIBES OF THE EARTH MOURN.

During the pouring out of the seven last plagues, and at the time of the shaking of the

powers of the heavens, 'a large portion of the wicked will doubtless be destroyed. A portion still remain, to view scenes still more terrific, and to endure anguish more dreadful. The sign is seen in heaven. The once slighted, insulted, and crucified Saviour, now King of kings, and Lord of lords, is coming near the earth! His glory blazes everywhere! The saints hope and rejoice with trembling; but what an hour for the wicked! The tribes of the earth mourn. Amid the ruins of shivered creation they hold one general prayer-meeting. Kings and great men, rich men, chief captains and mighty men, free and bond, all, yes, all unite in the general wail. As the Son of Man in the glory of his Father, attended by all the holy angels, draws still nearer, consternation fills every breast. They hide in dens, and in the rocks of the mountains. Their only hope is to be concealed from the glory of that scene. They know it is too late to pray for mercy; that probation for the human family has ended forever. Here is a copy of that dreadful prayer: "Mountains and rocks, fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. 6:16, 17.

But rocks cannot shelter them from the burning glory manifested by the King of kings, attended by the whole heavenly host. The presence of but one angel before Joseph's sepulcher, caused the keepers to fall like dead men. Then when "the Son of Man shall come in the glory of the Father," "and all the holy angels with him," no sinner can endure the scene, and live. The exceeding brightness of that vast multitude of angels, brighter than

a thousand suns at noonday, will pierce the sinner's lowest hiding-place, and will "make a speedy riddance of all them that dwell in the land." Zeph. 1:18. Or, as Paul says, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [bright shining, Macknight's translation] of his coming." O Christian brother, we warn you to watch and be ready to receive your Saviour with joy. Backslider, arouse, and return to the Lord while he may be found. And, poor sinner, though you have never tasted of the pardoning love of Christ; you, too, may come and find pardon, and a shelter from approaching wrath.

JESUS NEXT APPEARS.

The Son of Man will be seen "coming in the clouds of heaven with power and great glory." But before his coming, a great work will be done for his people. Should he suddenly burst upon them now, they could not endure "the power and great glory" of the scene. This subject is well illustrated by the following words of the prophet: "Then shall we know, if we follow on to know the Lord, his going forth is prepared as the morning; and he shall come unto us as the rain; as the latter and former rain unto the earth." Hosea 6:3. The morning is a beautiful figure of the opening glory of the day of God. The day-star first appears, then the dawn of day. And as the light of day increases, our eyes are enabled to endure it, and view the sun shining in his strength. But, should the light of the sun burst upon the world suddenly at midnight, no human eye could endure it.

So will the people of God be prepared to meet their coming King. They must first break away from the love and cares of this world, and consecrate all to the Lord. Then will they, in due time, share the outpouring of the Holy Spirit "as the rain, as the latter and the former rain upon the earth." The day-star will arise in their hearts. 2 Pet. 1:19. Those who have taken heed to the sure word of prophecy through the dark, watching night, will then raise their heads in triumph. They are filled with faith, and with the Holy Spirit. Glory is poured upon them till they can gaze on Christ and angels. The trumpet sounds. The angels are dispatched to the graves' mouths. The voice of the Son of God awakes the sleeping saints of all ages. They come forth in immortal perfection; and as they leave the earth, the living saints are changed. The "elect from one end of heaven to the other," each with an angel bright and strong to lead the way, are all caught up to meet the Lord, who waits in mid-heaven to receive the purchase of his blood. As language would fail to describe what follows, dear reader, we leave you here to contemplate it, praying that we may be prepared to participate in the meeting scene.

PARABLE OF THE FIG-TREE.

Verses 32, 33. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it [He, margin,] is near, even at the doors." The parable of the fig-tree is probably the most forcible figure that could be used by our Lord to illustrate this subject. When the trees

of the field begin to put forth their leaves, and the tender grass springs up, and the ground is being covered with its green, velvet carpet, we know that summer is nigh. It is a certainty with us that summer is coming when we see these signs in nature. We know that summer is nigh. "So likewise," or, with the same certainty, we may know that Christ's coming is at the doors when the signs in the sun, moon, and stars, are fulfilled.

Here, dear reader, our Lord has stated the object of these signs, which is, that we may know when his coming is at the doors. But we are told that the church is not to know anything of the period of Christ's second advent. Then, we inquire, why did our Lord give signs of the event? Are they given to deceive us? to lead the honest Christian to look for Christ's coming when, in fact, nothing is to be known of the time of the event? Certainly not. The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church may know when the event is near, even at the doors, is sufficient proof that it is the design of Heaven that the church should understand the period of the second advent.

ALL THESE THINGS.

Our Lord says (Luke 21:28), "And when these things BEGIN to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." The signs began to come to pass with the dark day of 1780. Then it could be said that redemption draweth nigh, and from that time the humble follower of Jesus might look up

in expectation of witnessing his glorious appearing. But (verse 31) "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

The signs in the sun, moon, and stars, are all that were given to base faith upon. All the other events mentioned in connection with these, have their fulfillment after the faith of God's people is perfected, and the doom of all sinners is fixed; therefore they cannot be embraced in the phrase "all these things." The three signs having come to pass, we may now learn the parable of the fig-tree, and know that Christ's coming is near, even at the doors. The phrase, "all these things," does not embrace the mourning of the tribes of the earth, and the sign of the Son of Man. Neither does it embrace the shaking of the powers of the heavens; for that does not take place until the seventh vial is poured out. But the faith of God's people is perfected, and the doom of all sinners is forever fixed, before the pouring out of the first vial. The parable of the fig-tree was given to inspire faith in the minds of those who hear the reasons of Christ's soon coming. But to suppose that this parable is to be learned after it is said, "He that is unjust, let him be unjust still, . . . and he that is holy, let him be holy still;" after the thunder, lightning, great earthquake, and great hail, "each stone about the weight of a talent," is most absurd. No! The phrase, "all these things," in verse 33, embraces the three great signs in the sun, moon, and stars, given to strengthen the faith of God's people, while merciful warnings are being given to the world. Here, then, since the falling stars of 1833, the parable of the fig-tree has force, and

we may *know* that Christ's coming is near, even at the doors, with all the certainty that we know that summer is nigh when the trees put forth their tender buds and leaves.

THIS GENERATION SHALL NOT PASS.

Verses 34, 35: "Verily I say unto you, This generation shall not pass away till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Many suppose that our Lord here speaks of the generation then living, who listened to his teachings. That such are in error on this point, the following facts clearly prove:

1. It is certainly true that what is embraced in the phrase, "all these things," was not fulfilled in that generation.

2. It could not be the generation living in the days of his flesh, for he said to them (Luke 11: 29), "There shall no sign be given it but the sign of Jonas, the prophet."

It is evident that our Lord refers to the generation who were to see the signs fulfilled, and who were to be instructed by the parable of the fig-tree. In this prophetic discourse, he leads the minds of his disciples down over the events of the Christian age, mentions the signs in the sun, moon, and stars, which were to appear in the last generation, and then declares that this generation shall not pass away till all these things be fulfilled.

In like manner, Paul carries his brethren forward to the resurrection, when he says, "We shall not all sleep, but we shall all be changed,

in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15: 51, 52. Or, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4: 17. The things here mentioned by the apostle did not take place in his day. They have not yet taken place. Notwithstanding, he speaks of them as though they would take place in his day, and he have a part in them.

Also, in like manner is the mind carried backward in Ps. 95: 10: "Forty years long was I grieved with *this* generation." The generation here spoken of provoked the Lord in the wilderness, long before David lived. He goes back and speaks of it as though it were present. In this manner our Lord goes forward, and speaks of the last generation as though it were present.

We do not believe that the phrase, "this generation," marks any definite number of years. Some suppose that our Lord designed to teach that some who were witnesses of the dark day in 1780 would live to witness the second coming of the Saviour. But it is our opinion that the Lord designed to teach that the people who should live at the time of the fulfillment of the last sign (the falling stars of 1833), and should hear the proclamation of the coming of Christ, based partly upon the fulfilled signs, should witness the scenes connected with his coming.

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to the next to the last generation before the flood, but to the last. The very generation which was destroyed by the waters of the flood saw Noah build the ark, and

heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from Heaven, will drink the cup of the unmingled wrath of God. For such, the seven last plagues are reserved. And those of this very generation who receive the message, suffer disappointments, and endure the trials of the waiting position, will witness the coming of Christ, and exclaim, "Lo, this is our God; we have *waited* for him, and he will save us." Isa. 25: 9.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe it: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." And as though this were not enough to lead us to unwavering faith, he adds these forcible words: "Heaven and earth shall pass away, but my words shall not pass away."

THE DAY AND HOUR.

Verses 36, 37: "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of Man be." The day and hour, and even the year, of the second advent, are purposely hidden. Some of the prophetic periods reach to the time of the end, while others extend still farther down, very near the end itself; yet none of them reach to the coming of the Son of Man. The prophecies clearly

point to the period of the second advent, but do not give the definite time of that event. But many suppose that the text proves that nothing may be known of the period of the second advent. In this, they greatly err, as may be seen from the following reasons:

1. Because our Lord, after stating that the sun should be darkened, and that the moon should not give her light, and that the stars should fall from heaven, gives the following forcible parable, and makes the most distinct application of it to this subject. He says: "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, *know* that it is near, even at the doors." Verses 32, 33. No figure should exceed the fact illustrated in a single particular. This being the case in the parable of the fig-tree, the point becomes an exceedingly strong one. No language can be more direct. No proof can be more complete. With all that certainty with which we know that summer is nigh when we see the buds and the leaves shoot forth from the trees in spring, may we know that Christ is at the doors. The most daring unbelief will hardly venture to deny these words of the Son of God, and assert that nothing can be known of the period of his second coming.

2. Because our Lord declares that as the days of Noah were, so should also the coming of the Son of Man be. Said God to Noah, "My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Gen. 6:3. The period of the flood was given to the patriarch. And under the

direct providence of God, he prepared the ark and warned the people. So the fulfilling prophecies and the signs distinctly declare that the second coming of Christ is at the doors, and the solemn message has gone forth.

3. Those who claim that the text proves that nothing may be known of the period of the second advent, make it prove too much for their own unbelief. As recorded by Mark, the declaration reads: "But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." If the text proves that men will know nothing of the period of the second advent, it also proves that angels will know nothing of it, and also that the Son will know nothing of it, till the event takes place! This position proves too much, therefore proves nothing to the point. Christ will know of the period of his second advent to this world. The holy angels who wait around the throne of Heaven to receive messages relative to the part they act in the salvation of men, will know of the time of this closing event of salvation. And so will the waiting, watching people of God understand. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in Heaven, neither the Son, but the Father." This is the correct reading, according to several of the ablest critics of the age. The word *know* is used in the same sense here that it is by Paul, in 1 Cor. 2:2: "For I determined not to know [make known] anything among you, save Jesus Christ, and him crucified." Men will not make known the day and hour, angels will not make it known, neither will the Son; but the Father will make it known.

Says Campbell: "Macknight argues that the term *know* is here used as a causative, in the Hebrew sense of the conjugation *hiphil*, that is, to *make known*. . . . His [Christ's] answer is just equivalent to saying, The Father will make it known when it pleases him; but he has not authorized man, angel, or the Son, to make it known. Just in this sense, Paul uses the term *know*: 1 Cor. 2:2: 'I came to you *making known* the testimony of God; for I determine to *make known* nothing among you but a crucified Christ.'"

Albert Barnes, in his Notes on the Gospels, says: "Others have said that the verb rendered *knoweth* means sometimes to *make known*, or to reveal, and that the passage means, 'that day and hour none maketh known, neither the angels, nor the Son, but the Father.' It is true the word has sometimes that meaning, as 1 Cor. 2:2."

The Father will make known the time. He gave the period of the flood to Noah, which well represents the proclamation of the second advent, given in connection with the evidence of the termination of the periods of Daniel, during the great Advent movement of 1840-44.

And when the patriarch's work of warning and building was finished, God said to him, "Come thou and all thy house into the ark." "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." So when the waiting, watching, weeping, toiling time shall be finished, and the saints shall all be sealed, and shut in with God, then will the voice of the Father from Heaven make known the definite time. See Rev. 16:17; Joel 3:16; Jer. 25:30.

The present is emphatically the waiting, watching time. It is the especial period of the patience

of the saints. In definite time we would find relief from the state of suspense to which our present position subjects us. The Lord appeals to us thus: "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." Mark 13:35-37.

One of the fatal consequences of not watching is distinctly stated in Rev. 3:3: "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." The consequence of not watching will be ignorance of the time. What will be the consequence of watching? The inference is unavoidable, that it will be a knowledge of the time. In answer to the agonizing prayer of the Son of God, "Father, glorify thy name," there came a voice from Heaven, saying, "I have both glorified it, and will glorify it again." The disciples understood these words from Heaven, while the people that stood by said it thundered. John 12:27-29. So will the waiting disciples of Christ understand the voice of God when he shall speak from on high. But the unbelieving world will not understand it. In comparing Noah's days and ours, the Lord continues:

NOAH'S TIME AND OURS.

Verses 38, 39: "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall

also the coming of the Son of Man be." A picture of the present condition of the mass of mankind is here drawn. How dark the features! The people of the last generation will be like those before the flood, while the ark was preparing. Noah preached, and warned them of the coming flood, and they mocked. He built the ark, and they scoffed and jeered. He was a preacher of righteousness. His works were calculated to give edge to, and set home to the heart, what he preached. Every righteous sermon, and every blow struck in building the ark, condemned a careless, scoffing world. As the time drew nearer, the people were more careless, more hardened, more bold and impudent, and their condemnation surer. Noah and his family were alone. And could one family know more than all the world? The ark is a matter of ridicule, and Noah is regarded as a willful bigot.

But the Lord calls Noah into the ark. And by the hand of Providence the beasts are led into the ark; and the Lord shuts Noah in. This is regarded at first by the scoffing multitude as something wonderful; but it is soon explained away by the wiser ones, so as to calm their fears, and they breathe easier.

The day of expectation finally arrives. The sun rises as usual, and the heavens are clear. "Now where is old Noah's flood?" is heard from a thousand impious lips. The farmer is caring for his herds and lands, and the mechanic is pursuing his work of building. On this very day, some are being joined in marriage. With many, it is a day of unusual feasting and sports. And while all are looking to long years of future prosperity and happiness, suddenly the heavens

gather blackness. Fear fills every heart. The windows of heaven open, and the rain in torrents descends. "The fountains of the great deep are broken up," and here and there come gushing up rivers of waters. The valleys are fast filling up, and thousands are swept away in death. Some flee to the highest points of land; but the water fast follows them up. Men bear their wives and children to the mountains, but are obliged to part with them there to drown, while they climb the highest trees. But soon they, too, are covered with water, so that there is not a resting-place for Noah's dove. All are still in death. Horrid death! made still more horrible by being in consequence of slighted mercy! But where is Noah? Ah! safe in the ark, borne upon the billows. Safe from the flood; for God "shut him in."

By most people, the evidences of the soon coming of Christ are considered insufficient to base faith upon. But mark: the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been condemned. But a hundred times more convincing evidences come pouring in upon us, that the day of the Lord is near, and hasteth greatly. We follow down the numerous prophetic chains of Daniel, and of the Revelation, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by prophets, by Christ, and in the epistles, fulfilling, or fulfilled. And at the right time, and in the right manner, to fulfill certain prophecies, a solemn message arises in different parts of the world: "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." Joel 2:1. Wherever we look, we see prophecy fulfilling. While the knowledge of God and the spirit of holiness are departing, spiritual wickedness, like a flood, covers the land.

But these evidences are considered insufficient to rest faith upon. Well, what kind of evidence would the unbelieving have? "When the signs of the end," says the skeptic, "are fulfilled, they will be so plain that no one can doubt." But if the signs are of such a nature, and are fulfilled in such a manner, as to compel all to believe in the coming of Christ, how can it be as it was in the days of Noah? Men were not then compelled to believe. But eight believing souls were saved, while all the world besides sank in their unbelief beneath the waters of the flood. God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word, have found a wide field in which to doubt, and a broad road to perdition; while those who have wished to believe, have ever found everlasting rock upon which to rest their faith.

Just before the end, the world will be hardened in sin, and indifferent to the claims of God. Men will be careless about hearing warnings of danger, and blinded by cares, pleasures, and riches. An unbelieving and infidel race will be eating, drinking, marrying, building, planting, and sowing. It is right to eat and drink to sustain nature; but the sin is in excess and gluttony. The marriage covenant is holy; but God's glory is seldom thought of. Building, planting, and sowing, necessary for convenient shelter, food,

and clothing, are right; but the world has gone wholly after these things, so that men have no time nor disposition to think of God, Heaven, Christ's coming, and the Judgment. This world is their god, and all their energies of body and mind bow down to serve it. And the evil day is put far away.

The faithful watchman who sounds the alarm as he sees destruction coming, is held up before the people from the pulpits of our land, and by the religious press, as a "fanatic," a "teacher of dangerous heresies;" while in contrast is set forth a long period of peace and prosperity to the church. So the churches are quieted to sleep. The scoffer continues to scoff, and the mocker mocks on. But their day is coming. Thus saith the prophet of God: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. And they shall be afraid; pangs and sorrows shall take hold of them. . . . Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13: 6-9.

Most dreadful day! And is it near? Yes; it hasteth! It hasteth greatly! What a description given by the prophet! Read it; and as you read, try to feel how dreadful will be that day: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm

against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18.

Now we hear the "peace-and-safety" cry from the pulpit, and all the way along down to the grog-shop. "Where is the promise of His coming?" is murmured from the impious lips of a thousand last-day scoffers. But the scene will speedily change. "For when they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." The scoffing of the haughty scoffer will soon be turned to wailing and howling. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2:11, 12. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:33.

The last plagues, in which is filled up the wrath of God, now bottled up in Heaven, waiting for mercy to finish her last pleadings, will be poured out. Unmingled wrath of Jehovah! And not

one drop of mercy? Not one! Jesus will lay off his priestly attire, leave the mercy-seat, and put on the garments of vengeance, never more to offer his blood to wash the sinner from his sins. The angels will wipe the last tear shed over sinners, while the mandate resounds through all Heaven, Let them alone. The groaning, weeping, praying church on earth, who in the last message employs every power to sound everywhere the last note of warning, lest the blood of souls be found in her garments, is now hushed in solemn silence. The Holy Spirit has written within them these prophetic words of their soon-expected Lord: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

THE FINAL SEPARATION.

Verses 40, 41: "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." This language was designed to illustrate the final separation of the righteous and the wicked. Many husbands and wives, parents and children, brothers and sisters, will then part, never to meet again.

THOSE WHO WATCH, WILL KNOW THE TIME.

Verses 42-44: "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he

would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

The day and hour of Christ's second coming are not revealed in the Scriptures. Neither is the year in which this glorious event is to take place pointed out. No one of the prophetic periods reaches to the second coming of Christ. The sanctuary is to be cleansed at the end of the 2300 days, and Daniel is to stand in his lot at the end of the 1335 days. But that these events occur before the second appearing of Christ, is susceptible of the clearest proof. Both these prophetic periods terminated in 1844. But we cannot give a defense of our position in regard to these periods in this work.

The time from the end of the prophetic periods to the coming of Christ is emphatically the waiting, watching time. Those who watch, as our Lord commands, will know the time. No man will make it known; for it is not revealed to man in the Scriptures. Angels will not make it known, though they may minister to, and communicate with, the children of men. Neither will the Son. But the Father will make it known when he speaks again from Heaven. He once spake the ten commandments in the hearing of the people. His voice then shook the earth. When he speaks again, the heavens and earth will both shake. Says Paul: "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:26. "The Lord also shall roar out of Zion, and utter his voice from

Jerusalem; and the heavens and the earth shall shake." Joel 3:16.

Probably there is no prophecy that better describes the present state of unbelief in the world in regard to the second advent, caused partly by fanatical time-movements, than the following: "Son of Man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them, therefore, Thus saith the Lord God: I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God." Eze. 12:22-25. The burden of this prophecy is time; therefore, the word here mentioned that the Lord will speak, will be the time.

Rev. 3:3, is also to the point: "Remember therefore how thou hast received and heard, and hold fast, and repent. 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." Those who do not watch, will not know the hour. Those who watch, will know the hour.

The present watching condition is clearly defined in 1 Thess. 5:1-4: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and

safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."

The present watching, waiting position requires much faith and patience. Says Paul, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God [in proclaiming the coming of Christ], ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:35-39.

Says James, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Chap. 5:7, 8.

The present position and present duty of God's people are defined in Rev. 14:12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

THE FAITHFUL AND WISE SERVANT.

Verses 45-47: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?"

Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."

In this figure, Christ is represented as the lord of the household of faith (see Mark 13:35; Heb. 3:6), leaving his house, and committing the work of caring for his church to his servants. A blessing is promised those servants who are faithfully discharging their duty when their Lord comes. They are to feed the flock of God, over whom the Holy Ghost hath made them overseers. Acts 20:28. They must preach the word. 2 Tim. 4:2. They should watch for souls as they that must give account. Heb. 13:17. They will not only give meat to the household, but they will give it in due season. They will preach the *present* truth. Their last work, before the return of their Master, will be to proclaim his coming, and to teach the necessary preparation. They will sacrifice the society and blessings of home, and go everywhere, preaching the word, suffering fatigue of body and burden of spirit. But such will have great reward in the kingdom of God. "Who is that faithful and wise servant?" Where shall we find him? Ans. He is faithfully and wisely attending to the interests of the household of faith.

1. He is faithful. As a faithful watchman, he will give timely warning when he sees the sword coming. His work just before the end is seen in the following scriptures: Joel 2:1: "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." Isa. 58:1: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." 2 Tim. 4:1-5: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

2. He is wise. "He that winneth souls is wise." He must be wise. He will expose error, then hold forth the truth in its harmony and beauty, and thus win men to the truth. When it becomes his duty to "reprove and rebuke," it will be at a proper time and place, and then with all "long-suffering and doctrine." He will study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

THE EVIL SERVANT.

Verses 48-51: "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not

aware of; and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." What the evil servant says and does, shows most clearly the position and work of the faithful and wise servant. Why the evil servant says, "My Lord delayeth his coming," is because the faithful servant is proclaiming the coming of his Lord. Why the evil servant smites the faithful servant, is because he teaches the speedy coming of his Lord. The faithful servant, true to his commission to preach the "gospel of the kingdom" to a fallen church and a scoffing world, toils on, and the evil servant smites on. One is laying up treasure in Heaven, and is preparing to go home to his eternal reward; while the other is calling down upon his head the displeasure of the high and holy One, and is getting ready to receive the unmingled cup of the fury of the Lord. The faithful servant is turning some, at least, to righteousness, to shine forever as stars in his crown of glory, while the evil servant pursues his downward course and work of death, making the bitter cup of woe which awaits him, still more bitter. But the separating day is coming. The Lord will come, and cut asunder the evil servant, and appoint him his portion with the lost. In the general wailing and gnashing of teeth, with hypocrites he will receive the portion due him for his works.

Read the doom of the false shepherds, the ministers of the last generation, who come up to the day of the Lord with their garments all stained over with the blood of souls. They now cry, Peace and safety, and their flocks confide in them. They stand between us and the people, and turn away the arrow of truth. But their day is coming,

dreadful beyond description. Thus saith the Lord: "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down, because of the fierce anger of the Lord." Jer. 25:34-37.

PARABLE OF TEN VIRGINS.

Chap. 25:1-4: "Then shall the kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps."

The twenty-fourth and twenty-fifth chapters of Matthew are one connected discourse. The parable of the ten virgins of chapter 25, is a further illustration of the great subject of the second advent, treated in the previous chapter, especially of the action of the wise and the evil servants, given in the closing part of it. "Then shall the kingdom of Heaven be likened [compared, Campbell's translation] unto ten virgins." At the very time when both these classes of servants are manifested, may the kingdom of Heaven be compared to an eastern marriage. The parable, then, does not have a general application; but illustrates

the kingdom of Heaven at a particular time. There can be no mistake on this point.

Some have desired to obtain a correct account of an eastern marriage, that they might better understand this parable. But let it be understood that our Saviour has here given the desired history, and testifies that the kingdom of Heaven shall be likened, or compared, unto it.

The kingdom of Heaven is not the future kingdom of glory. The parable can in no wise illustrate that kingdom. The term here, as in many other places in the New Testament, applies to the work of grace; or, more definitely expressed, it refers to the great second-advent movement, caused by the power of the word and Spirit of God upon the minds and hearts of men.

The ten virgins illustrate those who professed faith in the evidences of the soon coming of Christ, based upon fulfilled and fulfilling prophecy, and the signs of the times. Their lamps represent the word of God. Ps. 119:105; 2 Pet. 1:19. The oil may illustrate abiding faith, produced by a thorough work of the word and Spirit of God upon the hearts and lives of men. The difference, then, between those illustrated by the foolish, and the wise virgins, is that one class rest in that faith which alone is the result of theory, while the other class have that abiding faith which results not only from theory, but also from the work of grace wrought by the word and Spirit of God. And in the great advent movement, these two classes have been clearly manifested.

Verses 5-7: "While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those

virgins arose, and trimmed their lamps." The bridegroom in this parable represents Jesus Christ, and the tarrying of the bridegroom clearly shows a disappointment on the part of those looking for his second coming, and a consequent delay. The first point of expectation, as expressed in the title page of Wm. Miller's nineteen lectures, was "about the year 1843." This time passed, and believers, for a time, sank into a position which is well represented by the words, "They all slumbered and slept."

In the summer of 1844, it was seen that those evidences which had been relied upon as proof that the 2300 prophetic days of Dan. 8, would end in the year 1843, proved that they would terminate in 1844. The entire body of believers had been united, agreeing with Wm. Miller that the 2300 days dated from the going forth of the commandment to restore and to build Jerusalem, B. C. 457. This point settled, the figures 1843 were readily found:

From.....	2300
Take.....	457
And there remain.....	1843

But it was seen that it would require 457 *full* years *before* Christ, and 1843 *full* years *after* Christ, to make 2300 full years; so that if the 2300 years commenced with the first day of B. C. 457, they would reach to the first day of A. D. 1844. It was also seen that this prophetic period did not commence with the year 457, in the spring, but in the autumn of that year; consequently, 2300 full years would terminate in the autumn of 1844. In connection with this view of the subject, a most forcible application of the

parable of the ten virgins, and other scriptures, was made, and a most solemn, searching cry went forth to Adventists everywhere, "Behold, the Bridegroom cometh; go ye out to meet him." This appeal to professed believers went with astonishing rapidity and power, and all were aroused to search the Scriptures with greater care and deeper interest, fitly represented by the words, "Then all those virgins arose, and trimmed their lamps."

CHARACTER OF THE WORK.

As to the character of the work which resulted from giving what was called the midnight cry, it evidently was the special work of God. It was not, as many suppose, the result of fanaticism.

1. Because it bore the marks of the especial providence of God. It was not characterized by those extremes ever manifested where human excitement, and not the word and Spirit of God, has the controlling influence. It was in harmony with those seasons of humiliation, rending of heart, confession and complete consecration of all, which are matters of history in the Old Testament, and are made matters of duty in the New.

2. Because it was subversive of all those forms of fanaticism which had made their appearance somewhat in connection with the second-advent cause. These were at once swallowed up by the solemn power of the midnight cry, as the rods of the magicians were by the rod of Aaron.

3. Because the work was marked with sobriety, humility, solemnity, reverence, self-examination, repentance, confessions, and tears, instead of lightness, exaltation, trifling, irreverent expressions, self-justification, pride in spiritual things, volun-

tary humility and will-worship, which generally characterize the conduct of fanatics.

4. Because the work bore the fruit of the Spirit of God, as set forth in the New Testament. It was evidently guided by wisdom from above. The apostle James declares this wisdom to be "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Chap. 3:17. Paul says that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. 5:22, 23. These are the good fruits of the work and Spirit of God, and these did all appear in an eminent sense as the results of the midnight cry.

Of all the great religious movements since the days of the first apostles of our Lord, none stand out more pure and free from the imperfections of human nature and the wiles of Satan, than that of the autumn of 1844. In fact, after looking back upon it for more than twenty-six years as the greenest spot on all the way in which God has led his people, we do not see how it could have been better, at least so far as the direct providence and work of God is concerned. It was beyond the control of human hands, or human minds. Men and demons sought to hinder and to mar this work; but the power that attended it brushed away their influence as you would remove a spider's web, and there stood the work of God, free from the print of a man's hand.

The *Advent Shield* published in January, 1845, bears testimony to the character of that work, in words of truth and soberness. And let it be borne in mind that the *Shield* was a standard work, of 440 pages, for all Adventists at that time, and

that the following testimony from it was not published till about three months after the seventh-month movement, when Adventists had taken time to review the past, and settle, as was supposed, upon a firm, united position:

"It produced everywhere the most deep searching of heart and humiliation of soul before the God of high Heaven. It caused a weaning of affections from the things of this world, a healing of the controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed."

Verses 8, 9: "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." Those who had no part in the great advent movement can scarcely form any idea of that work. But those who took part in that work know that the burden of testimony to believers everywhere was that the preparation was an individual work. All were faithfully warned to look to God, and obtain an individual experience. The urgent requests for help from those in whom the work had been superficial, and the faithful responses of those who had the work at heart, are well illustrated by the above conversation between the foolish and wise virgins.

THE MARRIAGE OF THE LAMB.

Verse 10: "And while they went to buy, the bridegroom came; and they that were ready went

in with him to the marriage; and the door was shut." There are two things which the scriptures of the Old and New Testaments illustrate by marriage: First, the union of God's people in all past ages, as well as at the present time, with their Lord; second, Christ's reception of the throne of David, which is in the New Jerusalem. But union of believers with their Lord has existed since the days of Adam, and cannot be regarded as the marriage of the Lamb. It is supposed that Isaiah (54:5) speaks of the church when he says, "Thy Maker is thine husband;" but Paul, in Gal. 4, applies this prophecy to the New Jerusalem. Says John, speaking of Christ, "He that hath the bride is the bridegroom." John 3:29. That Christ is here represented in his relation to his followers by a bridegroom, and his followers by a bride, is true; but that he and they are here called the bridegroom and bride, is not true. No one believes that the event called the marriage of the Lamb took place eighteen hundred years since.

Paul, in writing to the church, 2 Cor. 11:2, says, "I have espoused you to one husband, that I may present you a chaste virgin to Christ." But does this prove that the marriage of the Lamb took place in Corinth? or, did Paul only wish to represent by marriage, the union which he had effected, through the gospel, between Christ and the church at Corinth? He also says, Eph. 5:23, "For the husband is the head of the wife, even as Christ is the head of the church." But please turn and read from verse 22, and it will be seen that Paul's subject is the relation and duty of man and wife to each other. This is illustrated and enforced by the relation of Christ and the church. Those who suppose that Paul

is here defining who the Lamb's wife is, are greatly mistaken. That is not his subject. He commences, "Wives, submit yourselves unto your own husbands." Verse 22. "Husbands, love your wives." Verse 25.

The marriage of the Lamb does not cover the entire period of probation, in which believers are united to their Lord, from Adam to the close of probation. It is one event, to take place at one point of time, and that is just prior to the resurrection of the just. Then what is the bride in the marriage of the Lamb? Said the angel to John, "Come hither, I will show thee the bride, the Lamb's wife." Rev. 21:9. Did the angel show John the church? "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God." Verse 10.

The New Jerusalem is also represented as the mother. "But Jerusalem which is above is free, which is the mother of us all." Gal. 4:26. Christ is represented (Isa. 9:6) as the "everlasting Father" of his people; the New Jerusalem, the mother, and the subjects of the first resurrection, the children. And, beyond all doubt, the resurrection of the just is represented by birth. How appropriate, then, is the view that the marriage of the Lamb takes place in Heaven before the Lord comes, and before the children of the great family of Heaven are brought forth at the resurrection of the just.

Let those who are disposed to cling to the old view that the church is the bride, and that the marriage is after Christ comes, and the saints are

caught up to Heaven, answer the following questions:

1. Who are illustrated by the man found at the marriage, Matt. 22, not having on the wedding garment? Will any be caught up by mistake, to be bound hand and foot, and cast down to the earth again?

2. If the church is the bride, who are they that are called to the marriage as guests?

3. Jerusalem above is the mother of the children of promise; but if the church is the Lamb's wife, who are the children?

The marriage of the Lamb is Christ's reception of the throne of David, or his own throne, which is the New Jerusalem above. That city is finally to come down upon the new earth, to be the capital of the everlasting kingdom. The event illustrated by the coming of the bridegroom in the parable, is thus described by the prophet: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." Dan. 7:13, 14. This language describes a grand transaction in Heaven between the Father and the Son. The Son, at his second advent to this world, does not approach the Father. So far from this, the apostle represents the Father as remaining in Heaven, and sending his Son. "And he [the Father] shall send Jesus Christ, which before was preached unto you." Acts. 3:20.

The words of the Psalmist are to the point: "Ask of me [says the Father to the Son], and

I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9. Before the Son makes his second advent to this world, he receives from the Father "dominion, and glory, and a kingdom."

After the coronation of the King of kings, or the marriage of the Lamb, the opening heavens will reveal him coming in grandeur and in glory, leading on the armies of Heaven to the last great conflict with the beast, the false prophet, and the kings of the earth. See Rev. 19. "His eyes were as a flame of fire, and on his head were many crowns." "And he hath on his vesture and on his thigh a name written, *King of kings, and Lord of lords.*" His mission then will be to "judge and make war." He will then destroy his enemies, and redeem his people. The marriage is over, and his people are still waiting his return. The true position of the waiting ones is thus described: "Let your loins be girded about, and your lights burning: and ye yourselves like unto men that wait for their lord, when he will return from the wedding." Luke 12:35, 36.

In the parable, while the foolish virgins were gone to buy oil, the bridegroom came; those that were ready went in with him to the marriage, and the door was shut. Our position is, that before the second advent, events take place on earth and in Heaven, connected with the experience and history of those who are called out to wait for the Lord, which may be, and will be, likened, or compared, to the several events of an eastern marriage named by our Lord. The bridegroom, in

the parable, represents Christ. The coming of the bridegroom, and the marriage, in the parable, represent events that take place in Heaven in connection with the reception of the throne of the immortal kingdom by the rightful heir, Jesus Christ. The marriage of the Lamb takes place before the second advent, so that at Christ's second appearing he *returns from the wedding*. These facts will appear evident from a close examination of Ps. 2: 8, 9; Dan. 7: 13, 14; Matt. 12: 36.

The shutting of the door, in this parable, does not represent the closing of human probation, sometimes called the shutting of the door of mercy. That last decisive event is at the close of Christ's ministration in the most holy place of the heavenly sanctuary, and is spoken of by our Lord thus: "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." Luke 13: 25. That is when Jesus rises from his mediatorial work, lays off his priestly garments, and puts on his royal robes. Then will the King of kings proclaim in Heaven, to be repeated by the church on earth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly, and my reward is with me." Rev. 22: 11, 12. "And 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." Dan. 12: 1.

But the shut door of the parable illustrates the closing of Christ's work in the holy place of the heavenly sanctuary, at the end of the 2300 prophetic days of Dan. 8: 14, when the heavenly Bridegroom entered upon that last work of atonement which is to terminate with his union with the throne of the immortal kingdom.*

At that time Christ closed one distinct ministration, or shut the door of the holy place, and opened another distinct ministration, or opened the door of the most holy place, as he, the great high priest, entered it to cleanse the sanctuary.

This open, and this shut, door, are thus spoken of in the address to the Philadelphia church: "These things saith He that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth; I know thy works. Behold, I have set before thee an open door, and no man can shut it." Rev. 3: 7, 8. The term, "key of David," in this text, has direct reference to Christ's reception of the throne of David, which is his rightful throne, the throne of the immortal kingdom. And the entire address to the Philadelphia (brotherly love) church applies to that glorious period in the history of Adventists, when, by the power of the midnight cry in the autumn of 1844, every heart beat in union, and every voice was raised in the joyful proclamation, "Behold, the Bridegroom cometh; go ye out to meet him." Was the door of mercy then shut? No! The truth is so far from this that the Coming One declares to his dear, waiting people, "Behold, I have set before thee an open door."

* See works on the cleansing of the sanctuary.

This door our great High Priest opened when he entered upon the work of cleansing the heavenly sanctuary from the sins of all his people. Before the ark of the ten commandments and the mercy-seat, he stands, ready to offer his blood in behalf of all who will, by faith, enter with him.

Verses 11-13: "Afterward came also the other virgins, saying, Lord, Lord, open to us." But he answered and said, Verily I say unto you, I know you not. Watch, therefore; for ye know neither the day nor the hour wherein the Son of Man cometh." The wise virgins represent those who occupied a correct position in 1844, and those who still receive it and adhere to it. These were in a state of acceptance with Christ, and could be represented as going in with him to the marriage. And do not the foolish virgins, who came afterward represent those who in 1854 occupied an erroneous position in regard to the prophetic periods?

The light upon the cleansing of the heavenly sanctuary had been given. The open door of the most holy place, revealing the ark of the ten commandments, had been set before all Adventists. But many closed their eyes, and rebelled against the law of God in that ark. The rejection of so clear light left them exposed to the terrible delusion of a false time movement in 1854. And the folly of these timeists is manifested in that they have departed from the true position on time, have rejected the open door, and are in rebellion against the law of God.

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