

A WITNESS TO ALL NATIONS

Ellet J. Waggoner



Chapter 1

The Everlasting Gospel

And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. (Rev. 14:6, 7)

In these words a special, world-wide proclamation of the Gospel is brought to view. It is the same work of which Christ spoke when He said, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) This appears from the fact that the next event in the prophecy is the coming of Christ. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp

sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." (Rev. 14:14-16)

Personal Testimony

The Gospel as a witness is preached to all the earth, and accomplishes its work. It is appropriate that a "witness" should be borne when the hour of judgment is come. The character of this last proclamation of the everlasting Gospel is essentially in the nature of personal testimony. It is no professional preaching, but the telling of a living experience. It arouses the wrath of the dragon, but it does its work. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12:17)

When Jesus Christ preached the Gospel, He did not speak as the scribes, quoting precedents and handing down echoes of the doctrines of the fathers. He drew His wisdom and understanding from God, the Fountain-Head, and lived by every word that proceedeth out of the mouth of God. Matt. 4:4. Thus the Word of God was His life, and He was the Word made flesh. John 1:14. The Gospel was Himself, and whether He was speaking or not, in every action of His life He was revealing the character of God, and thus declaring the glad tidings. It is "this Gospel," the Gospel as it was made known by Christ, which is to be preached in all the world for a witness before the end comes.

Angel Workers

John saw an angel flying in the midst of heaven, having this everlasting Gospel to proclaim to every nation, and kindred, and tongue, and people. This shows that angelic power will be connected with the work, and that the preaching occupies a central place among the angels, receiving the attention and co-operation of every

one of them; but it does not mean that men are excluded from the work. There are evil angels spoken of in the twelfth chapter of Revelation, and these are called the dragon. So far as human history knows, the powers there spoken of are composed entirely of men. The Scripture shows, however, that Satanic agencies were directing and controlling in all that was done. So in the preaching of the everlasting Gospel, men seem to be doing the work, but John saw the part acted by the angels. It is encouraging to remember that those who work for God are not left to toil alone. Sometimes it seems so, and hearts grow faint at the opposition of the enemy; but angels of God are with His servants, and superhuman power is at their call. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." (Ps. 34:7) "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14)

A Pure Gospel

Although this call is the final one, the going out

into the highways and hedges to compel men to come in, it is no more than the "everlasting Gospel." It has no new features; rather it goes back and revives the forgotten truths of the Gospel. It is the message that Christ and His apostles preached. It is not found somewhere outside of the Scriptures, but it does include every truth that is given in the Bible. Hence it will be a work of reform, a call to walk in the old paths, a restoration of the practice and teaching of the apostolic church.

The message is given with a loud voice, which shows that it will command attention everywhere, and its burden is, Fear God; give glory to Him; the hour of His judgment is come; worship the Creator. At first sight we might not see what justification there was for describing such a message as the everlasting Gospel, because Gospel means "glad tidings"; but the more we study it, and live it, the more gladness we shall find in it.

God or Man?

Fear God, and give glory to Him. At the outset

we are called upon to abandon the tendency of the age, which is to give glory to men, and forget God. Give glory where it belongs. How much glory is due to men? "All flesh is grass, and all the goodness thereof is as the flower of the field; . . . the grass withereth, the flower fadeth; but the Word of our God shall stand for ever." Isa. 40:6, 7. But what of the great nations of the earth? "All nations before Him are as nothing; and they are counted to Him less than nothing and vanity." (Isa. 40:17)

Suppose we agree to what the Lord says about our being less than nothing, and give Him all the glory, how much better off are we? "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." Isa. 40:31. So that it makes all the difference to us, whether we fear God and give glory to Him or not. If we take glory to ourselves when we are as frail and as helpless as the grass, we are deluding ourselves, and in the hour of need will find that we have trusted in a broken staff. If we put our trust in God, and give Him all the glory, we shall find that

"the mercy of the Lord is from everlasting to everlasting upon them that fear Him." (Ps. 103:17)

What God Claims

Let us see what God claims for Himself, that we may give Him the glory that is due unto His name. He claims to be the Creator. "But now thus saith the Lord that created thee, O Jacob." Good. We will give Him the credit. He created us.

"And He that formed thee, O Israel." Is that so? God formed me? What for? "Know ye not that ye are the temple of God?" (1 Cor. 3:16) How wonderful! But since I am going to give glory to God, I must allow that He speaks the truth, and give Him the credit for all He says He has done. So I know, then, that my body is the temple of the Holy Ghost. That means that the Spirit of God dwells in me. That means a good deal for me, and I am glad of it.

What next? "Fear not; for I have redeemed thee." I wish I could be personally sure, that that

was true. But stop, that is doubting God,--not giving Him credit for speaking truth. God says He has redeemed me. So I am really redeemed. Praise the Lord!

Called by Name

"I have called thee by thy name." I am so glad to know that God calls me individually, not merely as one in the mass, but He calls me personally by my name. He has established a close relation between Himself and me, and we call each other by name. I am on the roll-call of heaven, the Lamb's book of life. My name is written there, and it will stay there as long as I go on giving glory to Him, for He says of the stars: "He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking." (Isa. 40:26, R.V.)

"Thou art Mine." God says it, and I believe it, for I am honoring Him now and believe His statements. I am not seeking glory for myself, for His is "the kingdom and the power and the glory,"

and I am His, and in Him I have it all. So that when I keep the glory from Him, I wither like the grass, but when I give all glory to Him, He crowns me with glory and honor.

A Means of Blessing

Surely, it is a blessed Gospel, glad tidings indeed, that calls me to fear God, and give glory to Him. What riches I find then in His Word! for all the statements I have taken for true are contained in one verse. (Isa. 43:1) "But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine." Whatever else I find in the Bible I will take by faith, for I am going to honor God by believing Him and obeying Him.

From this we can see that those who obey the Word, "Fear God, and give glory to Him," will be believers in every word that God has spoken; they will not follow Him with a divided heart, but will have the fulness of His power, by faith, in their

lives. They will be a Gospel church, full of the fruits of righteousness, and instead of being a reproach upon the name of the Lord, and an occasion for the enemies of the Lord to blaspheme, they will be an honor to Him, because they will let His power alone be seen in their lives. He will be proud of them, and will send them to every nation and kindred and tongue and people as His ambassadors and witnesses.

"The hour of His judgment is come." This is a large subject, and will be taken up by itself next week.

Creation in the Gospel

"Worship Him that made heaven, and earth, and the sea, and the fountains of waters." These words take our minds back to the creation. They call us away from the theories of self-glorifying scientists to the Bible record of creation, and bid us worship the Creator. If we are going to have a part in the everlasting Gospel, we must give the honor and the glory to God, and so we inquire how God

would have us worship Him as the Creator. We turn back to the record, and we read that as soon as the work of the Creator was finished, "He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." (Gen. 2:2, 3)

The Standard Uplifted

Adam and Eve were the only human beings alive. They were unfallen and they rested with God from all His works, worshipping and adoring Him who had made them and delighting in communion with Him. The seventh day was blessed and sanctified, or set apart, to be observed by all God's children for ever, in the worship of Him who made heaven and earth. The Sabbath was not for any particular portion of Adam's descendants. It was for all. "The Sabbath was made for man." (Mark 2:27) Those who did not desire to retain the knowledge of God might refuse to honor Him, by keeping holy the day He had set apart for worship,

but the household of faith was to keep it for ever. "Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." It was to be "a perpetual covenant." "It is a sign between Me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." (Ex. 31:13-17)

We find that in the new earth, where the righteous will dwell in the ages to come, the perpetual covenant of the Sabbath will be regarded. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." (Isa. 66:23)

The Gospel Sabbath

God is now gathering out a people, to be prepared for the Lord's coming, to carry His Gospel throughout the earth, and be a glory to His name. His Word will be the standard for each one,

and He is now revealing defects and errors wherever they exist in order that those who love and honor Him may forsake their own ways, and come "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 5:13)

Many have seen that the seventh day, and not the first, is the Sabbath of the Lord, and that in keeping the Sunday they are not worshipping their Creator and Redeemer, but showing honor to men. Yet they hesitate to obey God because of the fear that they will lose situations or business or friends. They put these before the Lord. But the call is to "Fear God, and give glory to Him." How can we say we are giving glory to God, as the Creator of the universe and the One who supplies the wants of every living thing, when we are afraid to obey His voice for fear we may lose our living? Whom are we giving glory to, then? Plainly to some man, either ourselves or our employers. If we will really give to God the glory due to Him, we shall know that He keeps us now and supplies our needs, and

we will not be so faithless as to think that the man who does not fear God is more sure of a living than the man who obeys Him.

It is only when such a test comes to us that we realise how little we know of the true God, and how much He has been to us but an empty name. But now God calls to a higher experience, that His servants may be sealed with the seal of the living God. (Rev. 7:1-3)

The Present Truth, Vol. 19, No. 36, Sept. 3, 1903, pp. 563-565.

Chapter 2

The Hour of Judgment

In the final proclamation of the everlasting Gospel to all the earth, there is one new feature. It is not a new truth, which is then revealed for the first time, but it is the restatement of an old truth, with the added emphasis that the time has come when it is to be fulfilled. "Fear God, and give glory to Him: for the hour of His judgment is come." (Rev. 14:6) The whole earth is concerned in this solemn event, and it is to be made known to every nation, and kindred, and tongue, and people. This is to be a leading thought in the last message. A work of judgment begins in heaven at the same time that a special preaching of the Gospel begins on earth, and the work on earth derives a special significance from the work of judgment that is carried on in heaven.

No Secret From Men

"Surely the Lord God will do nothing, but He

revealeth His secret unto His servants the prophets." (Amos 3:7) God does not hide His work from men. He dwells in the light, and it is not His fault if men are found in darkness, so that God's dealings take them by surprise. When the time is at hand for the hour of His judgment, God takes care that everyone shall know about it. He sends a special message to everybody concerned, and in the message He gives full and clear information as to the judgment, the standard, the witnesses, the Judge, and every other point in which the subjects of the judgment are interested. He states clearly what is expected of men, and how they may be prepared for the test.

The standard of holiness is the law of God. If a man fails to meet this standard in his life, he is a sinner, but "the doers of the law shall be justified." Every transgression is condemned by the law of God. "I had not known sin but by the law." (Rom. 7:7) "Whomever committeth sin transgresseth also the law." (1 John 3:4) This law is the test in the judgment. If a man's life record reveals obedience to God's law, and a love of its principles, he will

not be condemned. "For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ." (Rom. 2:12, 16)

The Judge a Man

Jesus Christ is the Judge. It is a Man who judges men. God does not sit in judgment on men, but leaves it to One who has Himself met the temptations that beset men, and knows what it is to be human. "The Father judgeth no man, but hath committed all judgment unto the Son." "And hath given Him authority to execute judgment also, because He is the Son of man." (John 5:22, 27) It is the law as revealed in the life of the Man Christ Jesus that is the standard of the judgment.

The Divine Standard

It is for this reason that God is now calling attention to the fact that, although His law is unchangeable, a human ordinance has been

substituted for the fourth commandment, teaching men to honor a day which God has not set apart, and leading them to dishonor the rest day divinely appointed. Sabbath, keeping was a prominent feature in the life of Christ, and now that men are to be judged by that life, the true standard is to be lifted up that none may be deceived by human alterations. Some are receiving God's correction; others are fighting against it. They hate the human instruments through whom God has brought before them the reform for which He is calling. If they could only realise that the hour of God's judgment is come, and that their lives are being tested by the law of God, they would value the light that comes, and turn from every commandment of men to be fashioned after the Divine Pattern.

The Judgment Is Glad Tidings

Notice that the declaration of the judgment is a part of the everlasting glad tidings. Men tremble at the thought of judgment to come, but it is a necessary part of the Gospel. Paul says that "God shall judge the secrets of men by Jesus Christ

according to my Gospel." (Rom. 2:16) Peter, when preaching the Gospel to Cornelius, said: "He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead." (Acts 10:42), "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." (Ps. 96:11-13)

That the judgment is a necessary part of the Gospel is seen when we consider that, without the judgment, there would be no second coming of the Lord, or resurrection from the dead. The judgment is the separating of the wheat from the tares, the sheep from the goats, it is the making up of God's treasure, and the conclusion of Christ's work in behalf of His people. It is the time when the kingdoms of this world become the kingdoms of our Lord and of His Christ. The time when the dead are judged is the time "that Thou shouldest

give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great, and shouldest destroy them which destroy the earth." (Rev. 11:15-18) If it were not for the judgment, the present state of things would go on for ever. Wrong would always trample down the right, the rich would oppress the poor, Satan would continue to be the god of this world, and God's people would never enter into their inheritance. For it is only those that are "accounted worthy" who obtain the world to come, and the resurrection from the dead. (Luke 20:35) It is in the judgment that men are "accounted worthy." When the hour of God's judgment has come, the solemn moment has arrived when the books are opened (Dan. 7:9-14), and the dead are judged according to the things that are written in the books.

Judgment begins at the house of God. (1 Peter 4:17) The closed up records of lives that have long been forgotten among men are brought forth. They have not been forgotten in heaven. "Precious in the sight of the Lord is the death of His saints," and He does not forget any that have committed the

keeping of their souls to Him. Loving memories stir afresh in angel hearts as familiar names are called from the book of life. The record of their lives is read: it is seen that on earth they endured the cross, despising the shame, and they are accounted worthy of a part in the glory. Name after name is called, and for every one that Christ acknowledges, called and chosen and faithful, there is joy among the angels over a soul snatched from Satan's power, and saved for the Redeemer's kingdom.

Denied by Christ

But what of those who heard the call, and girded on the armour, who fought the good fight a while, and then made peace with the enemy, and returned to his yoke? "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." (Matt. 10:33) "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angel." (Rev. 3:5)

The list of names of the overcomers is a long one, glory to God, "a great multitude that no man could number," but there comes a time when the last of the sleeping saints is passed, and none are left but those who are alive on the earth. These will not know it, but as they go about their daily work, an hour will come when their name is called above, their record is read, and their destiny sealed for ever. This is the moment of which we read in (Rev. 22:11). "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." The following verse (v. 12), shows that these words, so fraught with life or death to every soul, are spoken before the coming of the Lord. Death arrests the development of character, and fixes man's destiny. As the tree falls so it lies. The same stop comes then to living men, but they do not know that the fateful word has been spoken, the division has been made, the choice has gone for ever. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and

cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." (Luke 21:34, 85)

The Power of the Gospel

Great as will be the need of those who serve God in such a time, the grace will be even greater. As Christ calls men to such an experience as Enoch and Elijah had, His Gospel furnishes the power and salvation that will fulfil the same work in every believer. The everlasting Gospel is no empty form. It is the living power of God. It consumes sin as fire consumes stubble. It fills the believer with spiritual power, "according to the measure of the gift of Christ." Its first fruit is an all-absorbing love that forgets self in service for others, and knows no fear in the hour of judgment. (1 John 4:17, 18) As the message of the everlasting Gospel is received, it does its work. Once more the days of the apostles will be seen, the church of Christ, revived by the latter rain, will take up its long neglected work, and carry a pure Gospel to earth's remotest bound,

while the sentence that comes from heaven, where the judgment sits, is, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." (Rev. 14:12)

Christ Judged by Men

As God's people take up this work, they reveal what spirit they are of. It is seen that the effect of the Gospel is to put into men the spirit that was in Christ, "who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Christ will be admired in all them that believe. Men can find nothing then to say against Him, for His life is only good. The Lord has been judged by His people. Their unfaithfulness has brought dishonor upon Him. Now He is vindicated. The hour of His judgment is come, and His faithful witnesses bear true testimony to His wonderful love and great salvation. Henceforth none but His enemies, who hate Him simply because He is good, can speak a word against Him. As the church of Christ comes into harmony with His own life, He is free to work with power. In the past, he has been

bound because His people have been unlike Him, and He could not work mightily through them without seeming to countenance their evil ways. Now there is nothing to hinder His full cooperation with His church, and the full tide of divine life flows with mighty power through His people. They go forth upon their work conquering and to conquer.

Vindicating the Saviour

It is in this clearing of Christ from the misjudgment of men, and setting Him before the world in His true light, that Christians will meet the issues of the hour of judgment. They cannot be present in the courts above, except as they commit themselves to Christ, the Advocate. He cannot be present on the earth, where He is being judged, except as He can find ambassadors here who will represent Him. If we will confess His name here, and bring honor to His name among men, He undertakes to speak for us in heaven, and procure glory for us there. (Matt. 10:32) So that it is here, and not in heaven, that we have to meet the test of

the judgment. The decision is in our own hands. We are not to be in fear and trembling, waiting for the moment when the judgment may pass from the dead to the living. If we do not know yet that our interests are secure in heaven, we can make them so at once, and put the matter beyond question, by becoming whole-hearted, blood-bought witnesses for Jesus Christ, who follow Him fully. Whatever others may say or do, we can take our stand boldly in the place where the angelic verdict of the judgment approvingly descends: "Here are they that keep the commandments of God, and the faith of Jesus."

The Present Truth, Vol. 19, No. 37, Sept. 10, 1903, pp. 582, 583.

Chapter 3

The Judgment of the Wicked

The hour of God's judgment begins, as we saw last week, before the second coming of Christ, but it does not close then. All who are "accounted worthy" of a part in the first resurrection have passed the test, and the Saviour comes for them, His reward with Him, "to give every man according as his work shall be." (Rev. 22:12) The duties of each one have been appointed in the investigative judgment, and Christ brings them the fitness for their future work. Those who have been faithful on earth over a few things are now made rulers over many things, and enter into the joy of their Lord in doing the Father's will.

Judging Angels

The cases of those whose names have been blotted out of the Lamb's book of life yet remain to be dealt with, and among these come the fallen angels. "The angels which kept not their first

estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6) These have sought in every way to overthrow the people of God. Their power and influence have been unsparingly used to make the pathway to heaven a bitter and dangerous one, but through the grace of God their efforts have been defeated, and now the saints who have so often felt their wrath are to sit in judgment upon them, and upon all those who have joined with them in rebellion. "Do ye not know that the saints shall judge the world?" "Know ye not that we shall judge angels?" (1 Cor. 6:2, 3)

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. ... This is the first resurrection." (Rev. 20:4, 5) Before that tribunal of glorified martyrs and overcomers are laid the life records of

every sinner. Among them come the cases of their own persecutors, the very men who caused them to be beheaded for the witness of Jesus. Will they take full advantage of the change in the situation, and mete out a rich retribution to their tormentors, and everyone connected with their past sufferings?

There will be no vindictive feeling in that judgment. Those who sit there are men who gave their lives for others. When persecuted on earth, the Spirit of Christ enabled them to pray for those who despitefully used them and to love their enemies. Now, when the whole life history of the agents of Satan is unfolded before them, the saints can realise, as they could not before, that the man who wrongs another wrongs himself more deeply, that sin is death, and that the pleasures of sin mean but the torments of despair. They see that those who sell themselves to Satan thereby procure to themselves a harder fate than their worst enemies could wish them. From their own bright heavenly home, rejoicing in the love of the Saviour, and the perfect bliss of the re-united family of God, the saints have no thought for the wicked but one of

unutterable pity that the lost children should have forfeited so much, and have been so woefully deceived by the common enemy, Satan.

Merciful Judges

None sit in that judgment but those who have sacrificed everything to save the sinner from his fate. "Saviours shall come up on Mount Zion to judge the mount of Esau." (Obad. 21) None will rule except those who have been faithful. The professing followers of Christ, who have not shared His Spirit, and sought like Him to seek and to save that which was lost, will not be saved by their profession. They may have said, "Lord, Lord," they may have eaten and drunk in His presence, and have listened to His Word, and yet be unknown to Him who reads the heart. (Luke 13:24-27) While every possible plea for mercy will be urged at that merciful court, what plea can be made for those who knew their Lord's will and did it not? Their punishment will be the heaviest of all. They will be beaten with many stripes. (Luke 12:47, 48) It is more tolerable in that day for

Sodom and Gomorrah than for them.

No Judging Now

The servants of Christ are not to judge now, but to leave all judgment till the time that God has appointed for it. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." (1 Cor. 4:5) "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccles. 12:14) The judgment is not conducted according to human powers of forming decisions. It is written of Christ, that the Spirit of God "should be His understanding and knowledge," and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears. But with righteousness shall He judge the poor." (Isa. 11:3, 4) This word shows that judging after the sight of the eyes and the hearing of the ears is not righteousness. If it is unrighteous, and not put away by confession and repentance, such judging will bring him who does it before the

tribunal which awards punishment to unrighteousness. It is evident, therefore, that if we would sit with the saints in judgment, we must not judge any now. Christ states, this truth. "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged." (Matt. 7:1, 2) "For he shall have judgment without mercy, that hath showed no mercy." (James 2:13)

At the end of the thousand years the wicked are raised from the graves. "The rest of the dead lived not again till the thousand years were finished." (Rev. 20:5) They that have done evil come forth "unto the resurrection of damnation." (John 5:29) They have no bright future before them, only "a certain fearful looking for of judgment and fiery indignation." "And I saw a great white throne and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their

works. And the sea gave up the dead which were in it; and death and the grave delivered up the dead which were in them; and they were judged every man according to their works." (Rev. 20:11-13)
"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10)

The day is coming when every one will have to stand face to face with Jesus Christ to answer for himself. He will not be able to take comfort in being one among many. He will see no other. There will be no place to hide. Earth and heaven flee before the face of Him that sitteth on the throne. Seeing nothing but Him, the sinner has to stand in the light, naked and alone, to talk with his Redeemer. He may urge his excuses then, and plead his cause if he will, but he will be speechless. He has slighted divine love, and he is without excuse. He hears his sentence, and he feels that God is just.

A Personal Interview

Men turn from Christ to-day and seek to forget Him. But every day that passes brings them nearer to that terrible interview with the King they will not serve. Then, if they could do it, how gladly would they recall the past. But their choice has been made, they have judged themselves unworthy of everlasting life, and they see, in that bright light where falsehood cannot come, that the blame is all their own. They confess that God has done all that an infinite God could do for them, but their stubborn hearts have thwarted His purposes of love.

Then will be seen the fulfilment of the words spoken by Paul of the Saviour: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11)

Satan with all his angels, the nations of the lost, and the nations of them that are saved, unite then in acknowledging Christ. If only the wicked would do it now, instead of waiting till it is too late; if they would let the love of God save them instead of resisting Him until the kindest thing He can do is to take from them the life which has become a curse to themselves and to others, how bright and glorious would be that day which, through their own stubbornness, must now end in the lake of fire.

For whosoever was not found written in the book of life was cast into the lake of fire." "This is the second death."

The judgment is finished. "And there shall be no more curse." "The former things are passed away." "And He that sat upon the throne said, Behold, I make all things new."

The Present Truth, Vol. 19, No. 38, Sept. 17, 1903, pp. 597, 598.

Chapter 4

Babylon is Fallen

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

This message follows the message of the first angel, so that this will also go to every nation, and kindred, and tongue, and people. It is a part of the everlasting Gospel, but it has a special significance in view of the fact that the time has come for the closing work of the Gospel.

What is Babylon? It is spoken of several times in the Book of Revelation as a great city. "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." (Rev. 16:19) The original Babylon was a great city, so that it would be fitting to represent a city by that

name.

Again in the seventeenth chapter, we read of a woman arrayed in purple and scarlet, on whose forehead was a name written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." This woman is said by the angel to be "that great city, which reigneth over the kings of the earth." (Verse 18)

No one earthly city can be said to be the mother of the abominations of the earth. Some have been eminent in iniquity, but it would not be possible to trace all abominations back to any one of them. When Babylon the Great is destroyed, in her is found every evil, and every deed of blood. "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." (Rev. 18:24) All the cities of the nations are more or less the offspring of Babylon the Great, and when she comes in remembrance before God, the cities of the nations fall with her, but they are only subjects.

We read in the Book of Isaiah of the king of Babylon, and find that he is Satan. Once he was Lucifer, son of the morning, now he is king of Babylon, prince of darkness. (Isa. 14) From what we know of the king, we may judge of the kingdom. Babylon the Great is the kingdom of Satan.

The spirit of Satan is the spirit of the kingdom. Self-exaltation was his ruin. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation on the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." (Isa 14:12-15)

The very attempt to raise self cast Lucifer down from where God had placed him. In seeking to rise, he fell. If he had sought to humble himself he

would have risen. Christ, whom Lucifer envied, thought it not a thing to be tenaciously grasped, that He should be equal with God. He gave up all and humbled Himself to the death of the cross; wherefore He is highly exalted. (Phil. 2:5-11)

This spirit of Satan has always been the characteristic, and the destruction, of Babylon. In the very beginning of the kingdom it was seen. The builders of Babel said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest ye be scattered abroad." (Gen. 11:4) It was while their ambitious hearts were planning thus for their own greatness that the Lord came down and frustrated their purpose by confounding their language. "So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel." (Verses 8, 9)

On that very site Babylon was built. The same spirit was strong in her, but again it brought a fall. It was while Nebuchadnezzar was glorifying himself, and boasting, "Is not this great Babylon

that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty," even while the words were in his mouth, that a voice fell, from heaven, "O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee." (Dan. 4:30, 31)

Nebuchadnezzar humbled himself and his kingdom was restored; but Belshazzar forgot the lesson, and while he feasted and glorified himself, his kingdom was divided and given to the Medes and Persians.

Once more, when Babylon the Great is drunk with power and earthly glory, when her sinful ambitions are all realised, when "all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her," then in her hour of triumph falls once again a voice from heaven, "Come out of her, My people, that ye be not partaken of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she

rewarded you, and double unto her according to her works: in the cup which she hath filled, fill to her double." (Rev. 18:2-8)

In the message of the second angel we learn that, to all outward appearance, Babylon is prospering greatly. All nations are serving her. Her triumph seems assured. Opposition seems hopeless. Yet God's servants are to declare aloud, "Babylon is fallen, is fallen." It is when Babylon triumphs that she falls.

We should never be discouraged when evil seems to be victorious. "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever." (Ps. 92:7) So God's servants are to declare boldly, notwithstanding all, "Babylon is fallen, is fallen."

It was when Babylon fell that Israel went free. Babylon is fallen: therefore it has no power to hold its captives. The message, "Babylon is fallen," is a strong, emphatic call to the prisoners of Satan, to go forth and stand in the liberty wherewith Christ

hath made them free. It means to proclaim deliverance to the captives, the opening of the prison to them that are bound, and to those who join in the message, it means the experience that belongs to such a cry,--"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek." (Isa. 61:1)

That there are prisoners still in Babylon is clear from Rev. 18:4, where the Lord calls upon His people to come out of her and escape her fate. Satan has no power over them. It is Christ who holds the keys of death and the grave. The power of Satan is his power to deceive, the power of blinding the eyes, the power of darkness, but the man who walks in the light will not be in darkness, and Satan will not have power over him. "Resist the devil, and he will flee from you." (James 4:7)

The message of the second angel goes with the everlasting Gospel, to set men perfectly free from Satan's power. It means entire deliverance from every yoke of bondage. It means having power over all the power of the enemy. Satan has bound

many, as he bound the woman who was bowed down by a spirit of infirmity for eighteen years (Luke 13:16), but this message will give deliverance from all such bondage to all who will take it by faith.

While Satan appears to be triumphing in the earth, while the churches unite with the world in rejecting the law of God and denying the faith of Christ, believers will with gladness and confidence declare the glad tidings that Babylon is fallen. Many a captive will hear the message and go free.

The Present Truth, Vol. 19, No. 39, Sept. 24, 1903, pp. 611, 612.

Chapter 5

The Beast and his Mark

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." (Rev. 14:9, 10)

The message of the third angel follows that of the first and of the second, to all parts of the earth, and closes up the preaching of the everlasting Gospel. The next event in the prophecy is the coming of the Lord. (Verse 14)

The message of the second angel shows that Babylon has reached a high pinnacle of power, and the message following shows that there is a direct conflict at this time between Babylon and God.

Every man will be called on to decide whom he will serve. If he elects to obey God, he must be

prepared to face the wrath of the dragon: if he decides to worship the beast, he must drink of the unmixed wrath of God.

Who is the beast, and what is his mark? Without going into the prophecy in detail, we can ascertain sufficient to answer these questions.

In the twelfth chapter of Revelation, we read of the great dragon, and learn that he is Satan. (Verse 9) In the thirteenth chapter we find a beast with great power and authority, which he receives from the dragon. In the eleventh verse we read of another power, lamb-like in appearance, but betraying his connection with the dragon as soon as he opens his mouth. This power so deceives the people of the earth that they are beguiled into doing again, themselves, what Satan had before done in making the first beast. They make an image to the beast.

Thus we have three powers closely connected. The dragon is the origin and father of the beast, and the image of the beast is, of course, exactly like the

beast. As soon as the image receives life it reveals the characteristics of the beast. All work together in perfect unison.

Notice that while the dragon is the father of the beast, both work together during a long period of time. A certain number of years is mentioned as a time when they especially oppress the church of God. In (Rev. 12:6), it is 1260 days; in (verse 14), "a time and times and half a time"; in (Rev. 13:5), "forty and two months." In the Jewish reckoning a time is a year. See (Dan. 11:13, margin); "at the end of times, even years." A time and times and half a time would be three and a half times, or years. This period is equal to forty-two months, or one thousand two hundred and sixty days, by the Jewish reckoning of thirty days to the month.

Now look at the seventh chapter of Daniel, and you will find the same power spoken of, doing the same work, and for the same length of time. This prophecy has been fulfilled most strikingly in the history of the Papacy.

But the prophecy shows that while the Papacy should at some time receive a deadly wound, this would be healed. The deadly wound has been inflicted, but to-day it is healing fast. Nor is this all. Not only will the beast recover from its wound, another beast of like nature will be formed, the very image of the first, and this will demand worship for itself upon pain of death.

We are living in solemn times. This last generation is to witness the final conflict, and those who would serve God and obey Him, must be prepared to look death in the face as our fathers have done many time in the ages past.

What is the mark of the beast? At the very time that this mark is to be enforced, God is marking His own. The winds of strife are held until the servants of God are sealed in their foreheads with the seal of the living God. (Rev. 7:2, 3)

The conflict between the beast and the servants of God is no metaphysical hairsplitting. The issue is clear and definite. It is over the commandments

of God. Commandment-keeping is the characteristic of God's servants. "The dragon was wroth, ... and went to make war with the remnant ... which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12:17) Again, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (Rev. 14:12) On the other hand, the characteristic of the beast is an attack on the commandments of God. "He opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle." (Rev. 13:6) "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." (Dan. 7:25)

But where is there any chance of a conflict over the law of God? Remember that the beast is professedly Christian. The conflict comes over the fourth commandment. God commands us to keep the seventh day holy. The beast has thought to change the law of God, and to make the first day

sacred. The world has obeyed the beast, but the time has come to return to God, and obey Him only.

What does God say about His seal?--"Verily My Sabbath ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." (Ex. 31:13)

What does the beast claim as its mark?--"The observance of Sunday by the Protestants is an homage which they pay, in spite of themselves, to the authority of the [Roman Catholic] Church."

Sunday stands for the beast. It is a commandment of men, by which they think to make the commandment of God of none effect.

The Sabbath stands for the memorial of God's creative work, as manifested in making new creatures. More than that it stands for God's rest, into which only the believer can enter, when he ceases from his own works as God did from His.

(Heb. 4:3, 4, 9, 10)

The Sunday is the mark of the Papacy, which puts man's work for God's. The Papacy gives us a woman as our chief intercessor in the place of Christ, traditions of the fathers instead of the Word of God, salvation from sin and purgatory by works and money and penance, a priest in the place of the Holy Spirit, and a rest-day appointed by men instead of the one appointed by God.

The Sabbath is the seal of God. True Sabbath-keeping means that man gives up his own way, and allows God to work in him; it means confidence in the power of God and not trusting in the flesh, obeying God's voice at any sacrifice, and following Him even if no one else does so.

When we see that Sunday stands so fitly and completely for the principles of the Papacy, we can understand the effort made by the image of the Papacy to compel everyone to receive the mark. He decrees "that no man might buy or sell, save he that had the mark."

Sunday-keeping does not become sinful until it is known to be the mark of the beast. Then it is treason to God to allow it longer to supersede His own commandment.

Even now, men who have no faith in God fear starvation if they should obey Him and keep His Sabbath. But the conditions will soon be harder still. Nevertheless there are many promises for the obedient, and God can care for His children, even in a desert.

While the conflict may centre around the Sabbath and the Sunday, it will embrace every principle represented by these. The Sabbath is the essence of a pure Gospel, justification by faith, and the righteousness of Christ revealed in human flesh: the Sunday is the essence of human perversion of the Word of God, the exaltation of the human above the Divine, and the labelling of hypocrisy and guilt with the titles of holiness and truth.

The strife will soon be here; the beast will seek to enforce its conditions upon us. Happy those who have made their choice, whose feet are treading the pathway of obedience to God, and who have learned that through trials and tests God's Word holds true. They will not quail before the threats of men. They will gain the victory over the beast and his image, and stand at length on the sea of glass, singing the song of Moses and the Lamb. (Rev. 15:2, 3)

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14)

The Present Truth, Vol. 19, No. 40, Oct. 1, 1903, pp. 628, 629.

Chapter 6

Worshipping the Beast

"If any man worship the beast and his image and receive his mark ... he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14:9-11)

This is another part of the message of the Third Angel, which we studied last week. It brings to view a terrible fate for those who receive the mark of the beast, and full warning is given that none may blindly follow the path that has such an ending. The second coming of the Lord is unto salvation. (Heb. 9:28) It is the "blessed hope of believers." It brings the resurrection from the dead, and the reward of the righteous. But to the disobedient, the presence of the Lamb and of the holy angels brings destroying fire.

"Our God is a consuming fire." When Daniel beheld Him on His throne, "a fiery stream issued and came forth from before Him." (Dan. 7:10) The beast of Daniel's vision was destroyed in this burning flame. (Verse 11.) So we read in the Revelation that, at the coming of Christ in His glory, the beast and the false prophet, that wrought deceiving miracles before him, were cast alive into a lake of fire burning with brimstone. (Rev. 19:20)

There is a fire prepared for the devil and his angels. (Matt. 25:41) "For Tophet is ordained of old; yea, for the king it is prepared; He hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." (Isa. 30:33) It was this stream of brimstone that kindled the cities of the plain when God rained fire and brimstone from heaven upon them, and again, when Christ comes, He will "be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel." (2 Thess. 1:7, 8)

A Desolate Earth

When the Son of God comes to bring home His redeemed, and the angels are sent to gather together His elect from the four winds, the worshippers of the beast are destroyed. That which is glory to the saints is torment to them. They have cast in their lot with the rebel powers and they share their fate.

While the saints are taken to heaven and reign with Christ a thousand years, sitting on thrones of judgment, and entering into the joy of their Lord, a very different scene is to be witnessed on the earth.

The beast and the false prophet have been destroyed in the lake of fire, and the remnant are slain with the sword of Him that sat on the horse. (Rev. 19:20, 21) Evil men have not been content until they have exalted themselves to supreme control of the earth. They have refused to buy from or sell to those who would not yield to them a sinful obedience, and finally, they decree that no

one shall live unless he will receive their mark.
(Rev. 13:15-17)

But in their momentary triumph, they have destroyed themselves and the earth. "Thou hast destroyed thy land, and slain thy people." (Isa. 14:20) "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth." (Isa. 24:5, 6)

As the prophet looks upon the earth, smitten with fire and brimstone from heaven, he sees thick volumes of smoke rising from its surface, blotting out the light of the sun, and enveloping the scene in dense darkness. He sees that God's enemies were tormented with fire and brimstone at His presence, "and the smoke of their torment ascendeth up for ever and ever." Throughout the thousand years the smoke continues to ascend, although the wicked quickly perished in the flame.

Isaiah saw the same sight. "For the indignation

of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter." "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." (Isa. 34:2, 9, 10) Yet, although the land will lie waste for ages, it will not be eternally waste, for we read: "The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose." (Isa. 35:1)

The message of the Third Angel warns men against the course which will consign them to so dismal a fate, when they might, by choosing God's side, enjoy the inheritance of the saints in light. But there is one more warning yet: "they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Lying Spirits

In (Rev. 19:20), we read of a false prophet who wrought miracles with which he deceived them that had received the mark of the beast. In (Rev. 13:13, 14), we read of the same power that "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Paul says that the coming of Christ will follow "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness." (2 Thess. 2:9, 10) We read also of the spirits of devils, working miracles, which go forth unto the kings of the earth to gather them to the battle of that great day of God Almighty. (Rev. 16:13, 14) This reference to the spirits of devils connects the Satanic wonders with the work of modern Spiritualism. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (1 Tim. 4:1)

From the Scriptures we have read, it is evident that the doctrines of devils, communicated to mankind under the guise of messages from departed friends, will yet lead the whole world captive, and will be the main instrument in creating an image to the beset. The spirits will deceive mankind into thinking that such a course is right. This delusion will culminate in false prophets and false Christs, who will profess to be Jesus come the second time, and will receive the worship of the world. All but the elect will be deceived. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." (Matt. 24:23-25)

When Satan has such complete control of the minds of men that they receive him as Christ, the mystery of iniquity will be fully revealed. All who are deceived will yield themselves entirely to his control.

On the other hand, Christ's people will yield themselves fully to Him, and there will be a complete manifestation on both sides of the two spirits. Both harvests will be fully ripe. Christ dwells in His people, and Satan dwells in his subjects. One produces only the works of the flesh; the other bears only the fruits of the Spirit.

The people of God will rest in Him. They will have learned the truth which is taught by God's holy Sabbath. They cease from their own works, and God has a free field in their lives. They are wholly His workmanship and He stamps His name upon them. (Rev. 7:2-4; 14:1) "And in their mouth was found no guile: for they are without fault before the throne of God." (Rev. 14:5) It is written of them: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (Rev. 14:12)

Strong Delusion

On the other hand those who, through fear of men or indifference, in their foreheads or in their

hands, receive the mark of the beast, by observing the day which he commands and trampling on the Sabbath of Jehovah, thereby take their place among the enemies of God, and withdraw themselves from the provisions of the Gospel. Instead of receiving Christ in their hearts by faith, they receive strong delusion that they should believe a lie, because they received not the love of the truth that they might be saved. (2 Thess. 2:10-12)

They become the dwelling place of evil spirits, and are fully yielded to Satanic control. They have rejected the rest which God offered them: now, "they have no rest day nor night."

To understand the terrible significance of these words, it is only necessary to glance at the experience of those who have been subject to the control of evil spirits. One of the multitude that came to Christ said: "Master, I have brought unto Thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him and he foameth and gnasheth with his teeth, and pineth away, ... and they brought him unto Him: and when

he saw Him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming. And He asked his father, How long is it ago since this came unto him? And he said, Of a child, And oftimes it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do anything, have compassion on us, and help us." (Mark 9:17-22)

What a terrible existence it must have been for the child! Again we read, "When He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit. ... And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones." (Mark 5:1-9)

Such scenes as this will be witnessed on every hand among those who receive the mark of the beast: "they have no rest day nor night." God has forewarned us of this terrible evil, that none may experience it. Even now in its present mild form, spiritualism shows what manner of fruit it will bear when it is fully developed.

The Rev. E. W. Moore, MA., says:--

Spiritualism is to be avoided because of the disastrous consequences it often entails even in this life on these who indulge in it. The danger both to health and to morality is of the most alarming character. There is much that might be said on this point, but I will only say that I know, on the very best authority, of a recent victim of this system. A young person, only twenty-four years of age, surrendered herself to the teachings of Spiritualism, and coming completely under the control of a demoniacal influence became convinced that it was the will of God that she should commit suicide, which she accordingly did, dying a short time ago in Kimberly, South Africa. I know that experts in medical science will tell you that many--I will not say half, though in one case it was so said--of the cases in lunatic asylums could be traced to this source. Immorality, insanity, lose of health, and premature death, follow in the wake of the Spiritualist.

No doubt it suits the policy of Spiritualists to

deny such statements, but they are too capable of proof. "Mediumship," writes the Edinburgh Review, July, 1868, "has supplied American asylums with thousands of lunatics."

Mr. G. H. Pember, M. A., says: "In the course of an interesting conversation which the writer had with the late Dr. Forbes Winslow, the latter expressed his conviction that a large proportion of the patients in our lunatic asylums are cases of possession, and not of madness."

"Five of my friends," writes a medium of eight years' standing, "destroyed themselves and I attempted it, by direct spiritual influence." [1]

"For a long time," writes Dr. B. F. Hatch [2], "I was swallowed up in its whirlpool of excitement and comparatively paid but little attention to its evils, believing that much good might result from the opening up of the avenues of spiritual intercourse. But during the past eight months I have devoted my attention to a critical investigation of its moral, social and religious

hearings, and I stand appalled before the revelations of its awful and damning realities, and would flee from its influence as I would from the miasma which would destroy both soul and body."

"For seven years," writes a spiritualist, "I held daily intercourse with what purported to be my mother's spirit. I am now firmly persuaded that it was nothing but an evil spirit, an infernal demon, who in that guise gained my soul's confidence, and led me to the very brink of ruin."

The Apostle Paul writes that the second coming of Christ will be preceded by a great apostasy, "and that man of sin will be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." (2 These. 2:3, 4)

This prophecy has already met a partial fulfilment in the history of the Papacy, but it will be yet more terribly fulfilled when Satan takes complete possession of the bodies of men, which

are the temples of the Holy Ghost, and sets himself forth as God and is worshipped. The kingdom of darkness and of sin will have a short career, for sin when it is finished bringeth forth death, but while it lasts it will be a veritable hell on earth, even though its king appear as an angel of light.

From such a fate, God would save His creatures, and He sends forth His everlasting Gospel into all the earth with great power, to save unto the uttermost all that will look unto Him and be saved.

The Present Truth, Vol. 19, No. 41, Oct. 8, 1903, pp. 646, 647, 652.

Notes:

1. Grant's Spiritualism Unveiled, p. 40.
2. Quoted by Miles Grant, Spiritualism Unveiled, p. 38.