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The City of the Great King,

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THE CITY OF THE GREAT KING.

JERUSALEM is the city of the Great King. Matt. 5: 35. Our Savior says that we should hold Jerusalem in reverence, as the city of the great King. We have found where the city of the great King is located. Now let us see who is the great King. Mal. 1: 14 says that "the Lord of hosts is the great King." David also says that "the Lord most high is terrible; he is a great king over all the earth." Ps. 47: 2. "Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge." Ps. 48: 1-3. "Glorious things are spoken of thee, O city of God." Ps. 87: 3. Let us read Rev. 3: 12, and see what the Lord has promised to those who overcome. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God." Dear reader, if you wanted to send me a letter would it not be just as necessary to write the name of the place where I live on the envelope as it would my name? For without both the name of the place and the

name of the person you would not know where to send the letter. Would you not draw the same conclusion from the reading of the verse just quoted?

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God.” Heb. 11:8-10. In order to have faith Abraham must have had a promise of a city. Now the Lord had said unto Abraham, “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.” Gen. 12: 1, 2. Thus Abraham believed that the promise included the city.

The Lord renewed the same promise to Moses in saying that he would choose a city. Deut. 12: 5. He fulfilled the promise that he had made to Moses in choosing Jerusalem. 1 Kings 11: 36. “And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein, then shall there enter into the gates of

this city kings and princes, sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem; and this city shall remain forever." If they had obeyed this would have been the eternal city; but they obeyed not. Jer. 17: 23-25. And as a result of their disobedience the Lord permitted Nebuchadnezzar to destroy the city. Jer. 52: 12-15. "Jerusalem hath grievously sinned; therefore she is removed." Lam. 1: 8. "All that pass by clap their hands at thee; they hiss and wag their heads at the daughter of Jerusalem, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth?" Lam. 2: 15. By thus saying they fulfilled the prophecy of David.

Did the Lord forget the city, or his promise to Abraham? I think not, for we see that years before this David prophesied of this destruction: "By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For they that carried us away captive required of us a song, and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

Ps. 137: 1-6. Isaiah foretold that Jerusalem should be destroyed, also that it should be rebuilt, and Cyrus should issue the command to rebuild it. Isa. 44: 28. Jeremiah also predicted its destruction, also that it should lay desolate seventy years. Jer. 25: 11. Near the end of the period spoken of by Jeremiah Daniel understood that the seventy years of desolation were about fulfilled. Dan. 9: 2. One year later the Lord sent his angel to the prophet Zechariah, and told him that the seventy years were accomplished, and that he would yet choose Jerusalem. This was the second time he chose this city. Zech, 1: 12-17.

We see by reading Ezra 1:1-3, that the prophecy of Isaiah was fulfilled by Cyrus issuing the command to build Jerusalem. Nehemiah tells us that the city was rebuilt. Neh. 11:1, 2. The angel of the Lord told Daniel how long the children of Israel should possess the city, and that during this time the Savior should come. He also said that the city should be destroyed again. Dan. 9: 24-26. When the Savior came he said the city would be destroyed, and Jerusalem would be trodden down until the times of the Gentiles be fulfilled. Luke 21: 24. Will the Lord now forget Jerusalem? "But Zion said, 'The Lord hath forsaken me, and the Lord hath forgotten me.' Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet I will not forget thee. Be-

hold, I have graven thee on the palms of my hands; thy walls are continually before me. Isa. 49:14-16. "Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye. . . . Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." Zech. 2: 7-12. At this building it is not left for earthly kings to issue the command as before, but the Lord tells Zion to deliver thyself. This passage does not apply in the past, because the Lord said that he would come and dwell with them, and at this time the Lord will choose Jerusalem again; this being the third time that Jerusalem will be chosen for the city of the great King. There is a time when the times of the Gentiles will be fulfilled and the city rebuilt again. David's prophecy speaks of this time. "The Lord shall arise and have mercy on Zion; for the time to favor her, yea, the set time, is come. For thy servants, take pleasure in her stones, and favor the dust thereof. So the

heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory." Ps. 102: 13-17. It is evident that this city will begin to build before Christ comes. For the Lord commands, "Gather yourselves together, yea, gather together, O nation not desired. Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 1-3.

This nation not desired, that Zephaniah speaks of, is the children of Israel, we will find by reading Isa. 60: 4. "Lift up thine eyes round about, and see all they gather themselves together, they come to thee, thy sons shall come from far, and thy daughters shall be nursed at thy side." The Lord tells us by the prophet Joel where they will gather themselves together. "Sanctify ye a fest, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord. Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1: 14, 15. And in the second chapter and first verse he tells us the place of his house. "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." In the 15th to the 18th verses he tells us how to prepare for the coming of the Lord. He says again, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land and pity his people." In the 32nd verse of the same chapter the Lord tells us where deliverance shall come. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." And this promise, also includes both the Jews and the Gentiles. We will find by reading the fifty-sixth chapter of Isaiah, and the 6th and 7th verses. "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I

bring to my holy mountain, and make them joyful in my house of prayer; . . . for mine house shall be called a house of prayer for all people." Lest we should forget the place of deliverance in the time of trouble Jeremiah has told us, "Ye that have escaped the sword, go away, stand not still; remember the Lord afar off, and let Jerusalem come into your mind." Jer. 51:50. Isaiah, speaking of the gospel, says, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Isa. 61:1-4. And in the 66th chapter and 10th verse he tells us to "rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her. And the Lord says for Zion's sake will I not hold my peace, and for Jerusalem's

sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isa. 62: 1. In the sixth and seventh verses of the same chapter he says, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence. And give him no rest till he establish, and till he make Jerusalem a praise in the earth."

Dear reader, will you not have a part in this work after the people of God are gathered together at Jerusalem? Ezekiel tells of Gog, that great northern king. "He shall ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands and many people with thee. Thus saith the Lord God: It shall come to pass that at the same time shall things come into thy mind, and thou shall think an evil thought; and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates to take a spoil and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations which have gotten cattle and goods, that dwell in the midst of the land. Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof shall say unto thee, Art thou come to take a spoil? hast thou gathered thy

company as to a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? Therefore, son of man, prophesy and say unto Gog, thus saith the Lord God; in that day when my people of Israel dwelleth safely shalt thou not know it? And thou shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army; and thou shalt come up against the people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God, Art thou he of whom I have spoken in old time by my servants the prophets of Israel which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face." Ezekiel 38: 9-18. Joel speaking of the same time, says, "Behold, in those days, and in that time when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." Joel 3: 1, 2. Zechariah, says, Behold the day of the

Lord cometh, and thy spoil shall be divided in the midst of thee; For I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Zech.14:1,2. And he,—or the king of the north—shall plant the tabernacles of his palace between the seas of the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11:45. "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

Dear reader, when you see the king of the north, or the Pope of Rome, coming to Jerusalem, or the temple of God, and setting himself up as God, showing himself that he is God, then we may know that the time for our Savior to come is nearly fulfilled. And the next thing we look for is the coming of Christ. And this we see is already beginning to work, for last summer when the king of Germany was at Palestine the Sultan of Turkey gave him a parcel of land on Mount Zion. And the king of Germany gave this parcel of land to the Pope. Let us see what the Savior says on the

subject, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet standing 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 house-top not come down to take anything out of his house; neither let him which is in the field turn back to take his clothes. For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor never shall be. And except those days be shortened there should be no flesh saved; but for the elect sake those days shall be shortened." Matt. 24: 15-22. And Daniel says, "At that time Michael shall stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1. Zechariah also tells of the coming of Christ; "And his feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley; and half the mountain shall remove toward the north and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like

as ye fled from before the earthquake in the days of Uzziab, king of Judah; and the Lord my God shall come and all the saints with thee." Zech. 14: 4, 5.

Paul, speaking of his coming, says: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall arise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; so shall we ever be with the Lord." 1 Thess. 4: 13-17. "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52. "And the Lord whom ye seek shall suddenly come to his temple." Mal. 3: 1.

That wicked person sitting in the temple of God Paul says is destroyed by the brightness of the

Lord's coming. 1 Thess. 2: 8. Daniel says that this same person shall come to his end and none shall help him. Dan. 11: 45. Zephaniah, speaking of this same person, says: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy; the king of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more." Zeph. 3: 13, 14. Joel tells us about this wicked king and his army: "Proclaim ye this among the Gentiles: Prepare war; wake up the mighty men; let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be weakened and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe. Come, get you down, for the press is full; the fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. 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. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no stranger pass through her any more. And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." Joel 3: 9-18.

In Rev. 14: 1 John says, "I looked, and a Lamb stood on Mount Zion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads." In the 19th and 20th verses of the same chapter John describes the same battle that I called your attention to in Joel. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs." In Zech. 12:2, 3 you will find another description of this great battle. "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burden-

some stone for all people; and all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Although this great battle is fought at Jerusalem where the people of God are gathered, yet the Lord has promised that he will defend them. "In that day the Lord shall defend the inhabitants of Jerusalem; and he that is feeble among them at that time shall be as David, and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem." Zech. 12: 8, 9.

Let us see how the Lord says this battle will be fought: "And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Haggai 2: 22. Rev. 16: 13, 14 describes the power by which they are brought up to this battle: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Zech. 13: 1, 2 tells of the

cleansing: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass that in that day, saith the Lord of hosts, I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirits to pass out of the land." Rev. 20: 1-3 tells where the power of the unclean spirits is confined: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled, and after that he must be loosed a little season." Isaiah 27: 1 also speaks of the binding of the Devil: "In that day the Lord with his sore and great and strong sword shall punish leviathan, the piercing serpent, even leviathan, that crooked serpent, and he shall slay the dragon that is in the sea."

Let us now read Zech. 14:8-11, and see what the conditions of the earth are after that great battle and the binding of Satan: "And it shall be in that day that living waters shall go out from Jerusalem, half of them toward the former sea and half of them toward the hinder sea; in summer

and in winter shall it be. And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it shall be lifted up and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses; and men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited. There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved, God shall help her, and that right early." Ps. 46: 4,5.

"Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams wherein shall go no galley with oars, neither shall gallant ships pass thereby. For the Lord is our judge, the Lord is our law-giver, the Lord is our king, he will save us. Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail; then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiv-

en their iniquities." Isa. 33: 20-24. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Isa. 40, 2. "For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it." Psalm 132: 13, 14.

The reign of Christ a thousand years begins immediately after the resurrection of the righteous. Rev. 20: 6. Where does Christ reign during the thousand years between the two resurrections? In heaven or on the earth? Let us read the scriptures and see if they do not tell us where this reign will take place? Isa. 24: 23 says, "The Lord of hosts shall reign in Mount Zion and in Jerusalem. And the Lord shall reign over them in Mt. Zion from henceforth, even for ever. And thou, O Tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4: 7, 8. "And hast made us unto our God kings and priests, and we shall reign on the earth." Rev. 5: 10. Daniel compares this kingdom to a stone that is to become

a great mountain and fill the whole earth. The kingdom, though small at first, begins at Jerusalem and extends over all the earth. In the 11th chapter of Revelation and the last part of the 15th verse, we read, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." Jer. 23: 5. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27. Although the kingdoms and governments of this earth are destroyed, all of their subjects are not destroyed at the beginning of this little stone kingdom. "And it shall come to pass that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain." Zech. 14: 16, 17. "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 be-

fore me, saith the Lord; and they shall go forth and look upon the carcasses of the men that have transgressed against me." Isa. 66: 23, 24.

"And it shall come to pass in that day that I shall give unto Gog [or the King of the North] a place there of graves, in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers, and there shall they bury Gog [or king of the north], and all his multitude; and they shall call it the valley of Hamon-gog. And seven months shall the house of Israel be burying them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it after the end of the seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog; and also the name of the city shall be Hamonah. Thus shall they cleanse the land," Ezek. 39: 11-16. In that day the righteous branch shall sing this song in the land of Judah: "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou will keep him in per-

fect peace whose mind is stayed on thee; because he trusteth in thee." Isa. 26: 1-3. The passage that I have just quoted says that the righteous shall enter into the city. Isa. 52: 1 says, "The wicked shall no more come into thee: Awake, awake; put on thy strength, O Zion; put on thy beautiful garment, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60: 1. "The Lamb of God is the light which Isaiah speaks of. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no more night there. And they shall bring the glory and honor of the nations into it. And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. 21: 23-27.

At the end of the one thousand years that transpire between the two resurrections, the Lord says, "Come, my people, enter thou into thy chambers,

and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26: 20, 21. "And when the thousand years are expired, Satan shall be loosed out of his prison," (Rev. 20: 7), or resurrected, for Isaiah says, "He is cast out of his grave like an abominable branch," — "And shall go out to deceive the nations that dwell in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of which are as the sands of the sea. And they went upon the breadth of the earth, and compassed the camp of the saints about and the beloved city; and fire came down from God out of heaven and devoured them." Rev. 20: 8, 9. This same fire which destroys the wicked that come up to take the city at the end of the thousand years is the lake of fire that destroys the whole earth. "For the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10. "I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light." Jer 4: 23. "And I saw a great white throne, and him that sat on it, from whose face the

earth and the heavens fled away; and there was found no place for them." Rev. 20: 11. "And I saw as it were a sea of glass mingled with fire; and them that had gotten victory over the beast, over his image, over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15: 2. "And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone clear as crystal." Rev. 21: 10, 11. "And the Lord said unto Satan, the Lord rebuke thee. O Satan, even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?" Zech. 3: 2. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munition of rocks; bread shall be given him, his waters shall be sure" Isa. 33: 14-16. "Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which

is my refuge, even the Most High, thy habitation." Ps. 91:8, 9. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city come down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:1, 2. "For behold, I create new heavens and new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:17-19.

A great many will say the Bible says that the new Jerusalem will come down from God out of heaven. Very true, and the Lord says in the passage that I have just quoted; that he would create Jerusalem a joy, and he also says he will create new heavens and a new earth. Those that are resurrected and changed from mortal to immortal are the same persons that they were before the change took place. Just so with Jerusalem; it is the same city, only in a changed condition. We have endeavored to follow very closely the history of Jerusalem from the time that God promised it to Abraham, through its various changes; to its glorified condition on the new earth.

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