

is testimony that the fire has done its work.—See also Isa. 34:8-10.”—H64; Rev. 19:3.

And they have no rest day or night.—A literal fulfillment of this is expected. (Rev. 7:3.) A few days of it will be enough to satisfy the most ardent lover of the torment system of religion. And it will be a just recompense of reward.

Who worship the beast and his image.—“All will at once concede that if a literal worshipping of a beast and image were meant in verse 9, then few, if any, in civilized lands are liable to the penalty of verse 11; and if the beast and his image and worship and wine and cup are symbols, so also are the torments and smoke and fire and brimstone.”—H64; Rev. 14:9.

And whosoever receiveth the mark of his name.—Of fear, sympathy or worship.

14:12. Here is the patience of the saints.—Their crowning trial.

[Here are they] that keep the commandments of God.—The commandments of God during the Harvest time are to proclaim, “Gather My saints together unto Me;” “Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity.”—Psa. 50:5; Jer. 51:6.

And the faith of Jesus.—“He laid down His life for us; and we ought to lay down our lives for the brethren.” (1 John 3:16.) The Great Company class are our brethren and we ought to show as much interest in them as we do in the Little Flock. The gathering of the full number of the Very Elect would give us no reason to discontinue Harvest work.

14:13. And I heard a voice from Heaven.—The Heavenly Father's Word.

Saying [unto me], Write.—The message found in chapter 9 of Volume III.

Blessed are the dead which die in the Lord.—“Each member of the Body of Christ must finish his sacrifice in actual death. They are reckoned of God as being already dead, and they are exhorted so also to reckon themselves: ‘Reckon ye yourselves dead indeed unto sin.’ No other dead men can be said to die but this class of dead ones, who must finish their course of sacrifice in actual death.”—C241; 1 Thes. 4:16.

From henceforth.—From the spring of 1878.

[Yea,] saith the Spirit.—The Word of God, in Rev. 6:11. “Nowhere in the Scriptures is death represented as in any sense a blessing, except in this one instance; and here it is particularly limited and made applicable to a certain specific time.”—C240.

most wonderful period in all the history of the world. They have shown us that since 1873 we have been living in the seventh millennium; that the lease of Gentile dominion, "The Times of the Gentiles," will expire with the year 1914; and that the advent of him whose right it is to take the dominion was due in 1874. They have shown us that in the days of these Gentile kings, before their lease of power expires, the God of heaven will set up a Kingdom, and that the setting up of that Kingdom has actually been in progress since the year 1878; that there the resurrection of all the dead in Christ was due; and that therefore, since that date, not only is our Lord and Head invisibly present in the world, but all these holy messengers are also with him. And observe, further, that this date of the resurrection of the dead in Christ parallels the date of the resurrection of the Head of the body. Our Lord's resurrection occurred three and a half years after his advent as the Messiah, in A. D. 29; and the resurrection of his body, the Church, we have seen, was due in the year 1878, three and a half years after his second advent, in October 1874.

Prophecy has also indicated the manner of our Lord's return, so that, though he is present, we should not expect to see either him or the risen saints, who are now in his likeness, except by the eye of faith—faith in the "sure word of prophecy;" though we have learned that those who now constitute "the feet of Christ" shall also shortly be changed to the same glorious likeness. They shall then be spirit beings, like him, Christ, and like all the risen saints who are now with him, and will in due time see him *as he is*. (1 John 3:2.) We have also seen that the coming of the foretold Elias and of the predicted Man of Sin, which were to precede his advent, are accomplished facts.

We have marked, too, the fixed dates to which the Prophet Daniel calls attention. The 2,300 days point to 1846 as

the time when God's sanctuary would be cleansed of the defiling errors and principles of Papacy; and we have noted the cleansing there accomplished. We have noted the fulfilment of the 1,260 days, or the time, times and half a time, of Papacy's power to persecute, and the beginning there, in 1799, of the Time of the End. We have seen how the 1,290 days marked the beginning of an understanding of the mysteries of prophecy in the year 1829, culminating in the great movement of 1844 known as the Second-Advent movement, when, according to the Lord's prediction, the wise virgins went forth to meet the Bridegroom, thirty years prior to his actual coming. We have seen the fulfilment of the predicted tarrying; and for fifteen years the midnight cry, "Behold the Bridegroom!" has gone forth. We have marked with special delight the 1,335 days, pointing, as they do, to 1874 as the exact date of our Lord's return; and we have since that time experienced the very blessedness promised—through the clearer unfoldings of the wonderful mysteries of the divine plan.

Then we have seen the great harvest work, in its appointed time and order, beginning in the autumn of the year 1874, gradually and silently, but rapidly, progressing. We have marked the bundling and binding of the tares, and the gathering of the wheat. And what blessing and joy come to us in the assurance that since the summer of 1878, when the King took his great power and began his reign by the resurrection of those who slept in Jesus, it is no longer needful that his members should "sleep" and wait for glory, but that for each the moment of finishing his course in death is the moment of the joyful "change" to the full perfection of the divine nature and likeness. Indeed, "blessed are the dead who die in the Lord from henceforth" forever. They rest from their *labors*, but their works continue; for the work on the other side the veil is the same