

SEVEN SEALS AND FOUR MYSTERIOUS HORSES

This important study of the prophecy of the seven seals is based on the sixth chapter of The Revelation. As mentioned before, the number 7 in the Bible denotes completeness or perfection. So, just as the seven trumpets of The Revelation give us the complete political history of the world with its warfare and strife, the seven seals give us a complete religious history from the time of Christ down to the end of the world, including the final events.

Here we have a brief sketch of the seven seals, the white horse of the first seal, the red horse of the second seal, the black horse of the third seal, the pale horse of the fourth seal, the souls under the altar of the fifth seal, the great earthquake of the sixth seal, the darkening of the sun and the moon, the stars falling from heaven, and the second coming of Christ. Under the seventh seal there will be silence in heaven.

Let us read about the first seal in Rev. 6:1, 2: "And I saw when the Lamb opened one of the seals, . . . and behold A WHITE HORSE: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." What is the significance of the white horse with its rider, going forth "conquering and to conquer?" Briefly the white horse represents the first period of the history of the Christian Church, beginning about A.D. 31, when the apostles received the Holy Ghost at Pentecost.

Whiteness in the Bible always represents purity. As in Ps. 51:7 we read: ". . . Wash me and I shall be whiter than snow." For three years the disciples had been taught by Jesus Christ himself, and now they went forth preaching the gospel, the pure gospel, as it had never been taught before. The whiteness of the horse denotes the purity of the faith of the Apostolic Church.

The white horse went forth "CONQUERING AND TO CONQUER." This fitly represents the early Christian Church in its purity, going into all the world with the gospel message of salvation. Paul tells us of this in Col. 1:23: ". . . Be not moved away from the hope of the gospel, which ye have heard, and WHICH WAS PREACHED TO EVERY CREATURE WHICH IS UNDER HEAVEN, . ." During the first century after Christ the apostles carried the gospel to the very outskirts of civilization.

On the day of Pentecost, the apostle Peter preached the gospel with mighty power. In Acts 2:41 we read: "Then they that gladly received his word were baptized: and the same day there were added to them about three thousand souls." So in this first period of church history there was power, and the message went forth "CONQUERING, AND TO CONQUER." The white horse and its rider fitly represent the early church in its purity, going into the then known world with the gospel of salvation.

The gospel message went to all the world with great rapidity. The rider carried a bow, and a crown was given him, signifying the zeal and suc-

cess with which the truth was promulgated by its earliest ministers. The rider went forth — WHERE? His commission was unlimited. The gospel was for all the world. This is the first seal, beginning about 31 A.D. and, while nobody knows the exact date of the end of this period, we approximate it about A.D. 100; for by that time the apostles were dead and gone.

In Rev. 6:3, 4 we read: "And when he had opened the second seal, . . . there went out ANOTHER HORSE THAT WAS RED: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Under this symbol something is represented that is not as pure as the first. This horse went forth to take peace from the earth and to kill.

Let me read from **Bible Readings, p. 248**: "As whiteness in the first horse denoted the purity of the gospel which its rider propagated, so the color of the second horse would show that corruption had begun to creep in which this symbol applies. It is true that such a state of things did succeed the apostolic church." Worldliness came in. The church sought alliance with secular power, and trouble and commotion were the result.

James Wharey, the historian says: "At the end of the second century, . . . Christianity began already to wear the garb of heathenism. The seeds of most of those errors that afterward so entirely overran the church, marred its beauty, and tarnished its glory, were already taking root." **Church History, Cent. 2, Chap. 2, Sec. 7.** During the second century, in the church established by the apostles, the leaders also began to strive among themselves for power.

The apostle Paul prophesied that after his departure false teachers would come into the church. In Acts 20: 29, 30 we read: "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Soon after the death of the apostles, the original purity of the gospel began to be corrupted.

In 2 Thess. 2:7, Paul says: "For the mystery of iniquity doth already work . . ." Even in Paul's day the errors were creeping in, and by the second century the Church of Christ was so far corrupted that the color of the horse representing this period of the church is no longer white. Paul says that after his departure, the MAN OF SIN would arise and sit upon a throne and claim to be God. The system represented by this MAN OF SIN Paul calls the "MYSTERY OF INIQUITY."

Paul very definitely prophesied that there would be apostasy in the church after the apostles died, and thus it came to pass. Dr. W. D. Killen says: "Between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. . . . Rites and ceremonies, of which neither Paul nor Peter ever

heard, crept silently into use, and then claimed the rank of divine institutions." **The Ancient Church, Preface, pp. 15, 16.**

This second period in the history of the Church of God, beginning about 100 A.D., extends to the time of Constantine, in A.D. 323, when a complete union of Church and State was effected. This is represented in the symbol by the great sword that was given the rider of the red horse. When the principles held by the church are enforced by the sword of the state, then the church has truly received power to take peace from the earth.

Again we read in Rev. 6:5, 6: "When he had opened the third seal, . . . I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice . . . say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." By the time the third seal opens the church has become very corrupt. How rapidly the work of corruption progresses!

Black is the opposite of white. This seal opens about the time that Constantine, the pagan emperor of Rome, accepted Christianity. When Constantine became a Christian, that religion became very popular, and the heathen flocked to the churches. Under the third seal, the black horse, the church became black with apostacy and sin. It took up practices contrary to the law of God—practices which Jesus and the apostles never taught.

The balances in the hand of the rider of the black horse denote the union of the powers of the church and state under one authority. The selling of the wheat and barley indicates that the love of money and of this world with its pleasures would be prevalent in the church during this period. The oil and the wine represent the graces of the Spirit—faith and love, and God did not want the spirit of wordliness to destroy entirely the graces of genuine piety from the earth.

James Wharey, historian, says of this period: "Christianity had now become popular, and a large proportion . . . of those who embraced it, only assumed the name . . . while at heart, . . . they were as much heathens as they were before. Error and corruption now came in upon the church like a flood." Church History, p. 54. Some of the pagan superstitions that they brought into the church at that time have been handed down to the present, and are still practiced in many churches.

The historian A. C. Flick says: "The mighty Catholic Church was little more than the Roman Empire baptized. . . . It is not a matter of great surprise, therefore, to find that from the first to the fourth century the Church had undergone many changes." It is this period of the infiltration of paganism into the church that is represented by the black horse.

Again we quote from historian Flick: "Christianity could not grow up through Roman Civilization and paganism . . . without in turn BEING COLOURED and influenced by the rites, festivities, and ceremonies of old polytheism. Christianity not only conquered Rome, but Rome conquered Christianity." **The Rise of the Mediaeval**

Church, p. 148. This "BEING COLOURED" by the customs and practices of the heathen is represented in the prophecy by the changes in color from the white horse to the red horse to the black horse.

Philip Schaff says: "The christianizing of the state amounted . . . to a paganizing and secularizing of the church. . . . The mass of the Roman empire was baptized only with water, . . . and it smuggled heathen manners and practices into the sanctuary under a new name." **History of the Christian Church, Vol. 3, p. 93.** It was during this time that holy days, holy images, indulgences, and scarlet and purple garments were introduced from heathenism into the church.

Let me read again from **Bible Readings, p. 248:** "The 'black' horse fitly represents the spiritual darkness and degeneracy that characterized the church from the time of Constantine till the establishment of papal supremacy in A.D. 538." So we have this period of the third seal covering that part of the history of the church from the time of Constantine beginning in A.D. 323 to the Papal Supremacy in A.D. 538.

Now we read again in Rev. 6:7, 8: "And when he had opened the fourth seal, . . . behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." This fourth horse, the pale horse, represents the period in church history beginning in A.D. 538, when the Bishop of Rome became the supreme ruler of both the church and the state.

The fourth horse is a pale horse. This must indicate the sickly condition of the church during this time. The rider is Death, and Hell, (from the Greek word, "hades," meaning "grave") followed after. This indicates the great mortality during this period, beginning in A. D. 538 when the severe persecutions of the Dark Ages took place, and millions of God's people gave their lives for their faith. By this time the Bishop of Rome had become so powerful that even kings and emperors dared not disobey.

The church was united with the state, the Roman Emperor supporting the Pope while the heathen continued to come into the church, bringing their holy water, their holy garments, their temples, and all the traditions of paganism. In A.D. 538 the Bishop of Rome became the recognized head of the churches in all the world, and those who refused to recognize his authority were persecuted. Thus the period known as the Dark Ages was ushered in, and the Bishop of Rome ruled with a hand of iron. The world was subject to him, and he ruled over kings and majesties. Anyone who opposed him was condemned to death or tortured into submission.

The true saints of God who believed in His Word and were unwilling to worship the images or accept other practices of paganism, were most severely persecuted. O, what persecution there was when the church and the state were united! It was worse than when the pagans were persecuting the Christians during the first century. When the

church and state were united and the pagans accepted Christianity in such numbers, everybody was compelled to accept the doctrines of the church as set forth by the Bishop of Rome. In that terrible time there was persecution unprecedented in history.

Historians tell us that as many as fifty million people were killed. Persecuted as heretics, they were cast to the wild beasts, burned at the stake, crucified upside down, and tortured and slain in every conceivable inhuman manner. All this in the name of God! This persecution continued for centuries, in France, Spain, Italy, Germany, England—in fact in all the countries of Europe. Millions who still believed in Christ and in the Bible only, who would not accept the traditions and false teachings of the church, were treated as dogs.

H. Grattan Guinness says: "What a long roll of bloody persecutions! Long and cruel persecutions . . . perpetuated by papal Rome! In Spain . . . 31,912 burnt alive . . . 1,000,000 perished . . . in Albigenses . . . 36,000 in the Netherlands . . . 50,000 Flemings and Germans were hanged, burnt, or buried alive. . . . The fulfillment of the prophecy . . . is plainly evident." **Key to the Apocalypse**, pp. 91-94. Death on the pale horse and Hell following after surely is an appropriate symbol.

A Roman Catholic historian, Alfred Baudrillart, tells us: "The Catholic Church . . . when confronted by heresy . . . has recourse to force, to corporal punishment, to torture. . . . Not content to reform morally. SHE LIT . . . THE FUNERAL PILES OF THE INQUISITION." **The Catholic Church**, pp. 182-183. Think of the hundreds of years that the true followers suffered torture and death, willing to go to the stake rather than give up their faith!

This period of the pale horse with its rider Death, followed by Hell, or the grave vividly symbolizes those dark days of the Inquisition when millions of people gave their lives because they held fast to the purity of the apostolic gospel as taught by Jesus. This period extended from A.D. 538 when the Bishop of Rome became supreme ruler of the world to A.D. 1517 when God caused men to begin to oppose the great CHURCH-AND-STATE power which was persecuting the saints of God.

Next is the fifth seal. In Rev. 6:9 we read: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." It was a horrible persecution that had been carried on during the time of the fourth seal. Millions had died. The fifth seal gives a view of the martyrs from the 16th century to the time the papacy was finally restrained.

The description continues in Rev. 6:10: "And they cried with a loud voice saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" Notice here under the fifth seal, the very blood of the martyrs cried out to God for revenge. This is not an uncommon illustration. You recall that in Genesis it tells us that Abel's blood cried out against his brother Cain. These martyrs were not in heaven, but under the altar where they had

been slain. Their persecutors were not being punished in hell fire either, or there would not have been a cry for revenge.

Again we read in Rev. 6:11: "And white robes were given unto every one of them; and it was said unto them, that they should rest yet a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled." These martyrs had gone down as heretics, but in the light of the Reformation, they are seen to be righteous, and this is indicated by the "WHITE ROBES" that were given them.

The death of these millions of martyrs became the means of bringing many who were in paganism to Christ. When they saw the children, youth, and the aged who were slaughtered for their faith showing such fortitude and patience, many hearts were touched. But so terrible was that persecution that Jesus says in Matt. 24:22: "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." The persecution was cut short, for God instituted the Protestant Reformation.

The very blood of the saints who had died during this terrible time cried out to the Lord to put a stop to the persecution. I thank God that Martin Luther came upon the scene of action at this time and began to preach against this iniquitous system. In 1517 he went to the large Catholic Church in Wittenberg and nailed his thesis on the door of the church—a thesis which protested against the Catholic Church and its corrupt practices. And that was the beginning of the Protestant Reformation.

In the mercy of God those terrible cruelties were stopped. Other men besides Luther were responsible for the progress of the Reformation—men who were courageous and faithful. Among them were Huss, Wycliffe, Jerome, Tyndale, Ridley, Rogers, Hooper and many others. Some of these paid with their lives for their faith. Huss and Jerome were burned at the stake. It was not even safe to travel during this time lest they be taken and slain. We thank God that these men were courageous enough to preach the plain word of God. We are thankful for the Protestant Reformation.

The pale horse of the fourth seal continued during the Dark Ages from A.D. 538 when the church united with the state to enforce its beliefs on all, until A.D. 1517 when the Protestant Reformation began. The fifth seal with the blood of the martyrs crying out began in A.D. 1517 with the advent of the Reformation and extended to the opening of the sixth seal in A.D. 1755.

The opening of the sixth seal is described in Rev. 6:12: "And I beheld when he had opened the sixth seal, and lo there was a great earthquake . . ." This great event took place on November 1, 1755. Then occurred the greatest catastrophe that had ever been known since the time of the Flood. On that day occurred the great earthquake in Lisbon, Portugal, which not only shook Lisbon but also much of the earth's surface.

Nelson's New Looseleaf Encyclopedia describes it thus, under the article: "Earthquakes": "This

Lisbon earthquake, which occurred on November 1, 1755, is the most notable earthquake in history." There have been many severe earthquakes in the history of the world but all agree that this earthquake in 1755 takes first rank.

Sir Charles Lyell describes the Lisbon earthquake thus: "A violent shock threw down the greater part of the city. In the course of about six minutes, 60,000 persons perished. The sea first retired and laid the bar dry; it then rolled in, rising 50 feet or more above its ordinary level." "Principles of Geology," Vol. 2, pp. 147, 148. This earthquake occurred on a holy day when the people were gathered in the cathedrals, and many thousands were killed in these churches. Then those who rushed to the waterfront to save themselves, perished with the tidal wave that swept in.

An eye witness, a ship captain, describes the earthquake thus: "The fear, the sorrow, the cries and lamentations of the poor inhabitants are inexpressible; everyone . . . crying, . . . 'Oh! what will become of us? neither water nor land will protect us, and . . . fire seems now to threaten our total destruction!' . . . The conflagration lasted a whole week." The people were filled with fear, falling on their faces in prayer, for they thought that the end of the world had come.

Of the extent of the quake, J. Nourse says: "The effects of the earthquake of . . . 1755, were distributed over very nearly four millions of square English miles of the earth's surface; . . . greatly surpassing anything of this kind ever recorded in history." **The History and Philosophy of Earthquakes**, p. 334. Most of Europe was shaken severely, from Scotland to Asia Minor; and even the inland lakes and streams, far beyond the disturbed area were greatly agitated. In Africa and even in the West Indies the quake was felt.

The sixth seal was opened with the great earthquake; but let us read more in Rev. 6:12: ". . . And the sun became black as sackcloth of hair, . . ." Here is another event that was to take place during the sixth seal. We find from history that this event took place just twenty-five years after the great Lisbon earthquake.

Noah Webster tells us: "The Dark Day, May 19, 1780—so called on account of a remarkable darkness on that day extending over all New England. . . The true cause of this remarkable phenomenon is not known." **Dictionary**, ed. 1869. This darkness began about 10 o'clock in the morning and continued throughout the day, finally becoming so dark that people could not see their hands before their faces.

The world-famous astronomer Herschel has said: "The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain." **Gage's History of Rowley, Mass.** The darkness became so great that the farmers left their work in the fields, lights became necessary, the cattle went to the barns, chickens went to roost, and people could not carry on their ordinary labors.

Scientists are still trying to explain this Dark Day. They cannot say it was an eclipse, for the moon was full and not in the proper position in re-

lation to the sun for an eclipse. The sun, moon, and earth have to be in a direct line in order to produce an eclipse. More than that, an eclipse lasts only a short time, but this darkness lasted from ten o'clock in the morning throughout the rest of the day.

The Connecticut Legislature which was in session thought the end of the world was coming. They made a motion to close the legislative session, but Abraham Davenport stood up and said: "Mr. Speaker, it is either the day of judgment or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business." So they brought in the candles and continued their work through the day, even though it was pitch dark.

There are still more events to occur during the sixth seal. In Rev. 6:12 we read again: ". . . And the moon became as blood." After the sun was darkened and when night came, it would be supposed that the moon would appear. But it didn't. Finally, when it did appear about midnight, it was blood-red, a fitting symbol of the great amount of blood of the saints shed during the Dark Ages, which just preceded this time.

Of this event Milo Bostwick says: "The moon, which was at its full, had the appearance of blood. The alarm that it caused and the frequent talk about it impressed it deeply on my mind." **Stone's History of Beverly, Mass.** The moon continued blood-red the rest of the night. Scientists cannot explain this, but the Bible tells us that under the sixth seal it would happen, and so it did.

Still another event is foretold under the sixth seal. We read in Rev. 6:13: "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." You see stars falling occasionally, but no doubt the greatest exhibit of falling stars occurred November, 1833. Have any of you ever heard your grandparents telling about the falling stars?

Of this event Charles A. Young, a Professor of Astronomy at Princeton University says: "Probably the MOST REMARKABLE of all the meteoric showers . . . was that of the Leonids, on November 12, 1833. The number . . . was estimated as high as 200,000 an hour for five or six hours." **Manual of Astronomy**, p. 469. The heavens were ablaze with falling stars. People thought surely it was the Judgment Day.

Of the extent of visibility of this meteoric display we read in the **Encyclopedia Americana**, under Article "Meteors" as follows: "This spectacle . . . WITNESSED THROUGHOUT NORTH AMERICA . . . excited the greatest interest. . . Hundreds of thousands of shooting stars fell. . . Some observers compared their number to the flakes of a snowstorm, or to the raindrops in a shower." The spectacle was of the sublimest order. It began about nine o'clock in the evening and continued until well after daylight.

Elijah Burritt says: "The most sublime phenomenon of shooting stars (Nov. 13, 1833) . . . COVERED NO INCONSIDERABLE PORTION OF THE EARTH'S SURFACE . . . covering the en-

tire vault of heaven with myriads of fire balls." **Geography of the Heavens, p. 157.** Within little over a half century after the darkening of the sun and moon, this most remarkable of all meteoric showers took place.

After quoting the prophecy from Rev. 6:13 concerning the falling of the stars, the N.Y. "Journal of Commerce," Nov. 14, 1833, says: "Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but FROM ONE. . . They flew, they were cast, like the unripe fig, . . . swiftly, straight off, descending . . . as they are thrown with more or less force." Some crossed the tracks of others, and left long streaks of light in the sky for many minutes after they fell. The heavens were ablaze with falling stars.

Now, we have had the great earthquake, the darkening of the sun, the moon turning to blood, and the falling stars. There is still one more event mentioned in the sixth seal. In Rev. 6:14 we read: "And THE HEAVENS DEPARTED AS A SCROLL when it is rolled together; and every mountain and island moved out of their places." This event is still in the future, and will take place in connection with Christ's second coming. We are living now just before that event takes place.

Jesus tells us in Matt. 24:29 that: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the powers of heaven shall be shaken." This agrees with what the prophet John has told us. Just after the great tribulation of the Dark Ages, these things would come to pass.

Jesus continues, telling us what will happen next, in Matt. 24:30: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." So these signs have been completed and we are now waiting for the final event, the second coming of Christ.

We have seen all these great signs in the heavens. But Jesus tells us to expect more. In Luke 21:11 we read: ". . . And fearful sights and great signs shall there be from heaven." Great balls of fire have been seen coming down from heaven and rolling along on the ground, and crosses have appeared in the sky. God is hanging out signs to wake up this world; but I sometimes wonder if it will not take a hydrogen bomb to awaken us.

The world is greatly concerned over the flying saucers and other peculiar phenomena appearing in the heavens. There is no doubt that these are some of the great signs that God is hanging in the sky to warn the world in as startling manner as possible that the end is near! Saucer-shaped and cigar-shaped objects are seen streaking across the sky. Some are blazing red, others are blue, and still others are orange. **The Associated Press** recently reported that the world has never seen so many startling sights in the heavens as have been seen in recent times.

We are living between the falling stars of verse 13 and the heavens rolling back as a scroll in verse 14 of Rev. 6. Now in verse 11 we read:

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains." This surely describes the wicked at the time of Christ's coming. They will run in terror and try to escape from His presence.

So we have completed the sixth seal—beginning in 1721 and extending to the second coming of Jesus. It began with the Lisbon Earthquake in 1755. Then we have the darkening of the sun and the moon turned to blood in 1780. The falling stars in 1833 are the next of the signs. We are now waiting for the fulfillment of the last sign, the heavens departing as a scroll at the second coming of Jesus to this earth.

What about the seventh seal? Nothing is said about it until the 8th chapter of Revelation, so we will skip the seventh chapter. That speaks about the sealing of God's people. The entire chapter describes God's last work in this world, and the preaching of the gospel of the kingdom. All this transpires between the 6th and 7th seals.

Now we come to the eighth chapter of The Revelation and the first verse: "And when he had opened the seventh seal, there was SILENCE IN HEAVEN about the space of half an hour." In prophetic time, counting a day for a year, as prophetic time is figured according to Eze. 4:6, a half hour would be approximately a week.

What causes that silence? Let us read Matt. 25:31: "When the Son of man shall come in his glory, and ALL THE HOLY ANGELS with him, then shall he sit on the throne of his glory." All heaven will be empty for about a week, and that is what causes the total silence there. At the end of the sixth seal, Jesus and all the angels come to this earth, and during the seventh seal all heaven is empty. There is silence in heaven!

Glancing over the seven seals briefly, the white horse represents the purity of the apostolic age; the red horse represents the time when Constantine and his pagan subjects brought apostasy into the church; the black horse represents the complete apostasy of the church and the acceptance of the heathen practices introduced by the baptized pagans; then in 538 A.D. the supremacy of the Bishop of Rome introduces the pale horse, reaching forward from that terrible time of persecution of the Dark Ages until the year 1517 A.D. That year began the Protestant Reformation. The opening of the sixth seal is marked by the great Lisbon Earthquake; then the sun was darkened and the moon was turned to blood; the stars of heaven fell in a mighty shower—the last of the signs under the sixth seal. Under the seventh seal there will be silence in heaven while Jesus and all the angels come to this earth to take the saints on that beautiful journey up through all the dazzling orbs to heaven. There will be silence in heaven until the saints come marching in. Then there will be shouts of praise.

Time is running out. I wonder if we are ready? I think of the words of Jeremiah: "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. The signs have nearly all been fulfilled, with the exception of the coming of Jesus.

There are no more events of importance under the sixth seal, except the coming of our Saviour Jesus Christ. I hope it will not be true of us that "The harvest is past, the summer is ended, and WE ARE NOT SAVED."

It cannot be long until Jesus will come. Do we realize that? Are we ready to meet Jesus when He comes? Do we really sense the seriousness of this hour? Do we know that the Lord is doing every-

thing He can to awaken us, to help us realize that His coming is very near? He has been hanging out signs in the heavens above us. I wonder how many of us are ready, watching and waiting. Let us sing to close: "We Are Nearing Home." Jesus' coming is near, and I would not miss seeing Jesus and going home with Him for all the world. Do you feel that way?