

PLANET IN REBELLION

E.G. WHITE

*A journey from Christ's time
to our own - and beyond*

*A careful abridgment of 30 of the 42 chapters
in the book, Great Controversy
with an emphasis on basic concepts*



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Planet in Rebellion

by E.G. White

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There was war in heaven, . . . he [Satan] was cast out into the earth . . . And the dragon . . . went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

— *Revelation 12:7, 9, 17*

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

— *Revelation 12:11*

This book: *This book is an abridgment, totally in the author's own words, of portions of 30 of the 42 chapters in the 88 edition of Great Controversy. Chapters 1-9, 14-20, 23-29, and 33-38. Additional information about this book is given on pp. 4 and 160.*

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About this Book

The book, *Great Controversy*, of which this present volume is an abridged edition, is actually an expanded commentary on Revelation 12, 13, and 14. That book carefully explains the prophecies of those three chapters and their fulfillments down through the centuries,—and on to the end of time.

Step by step, the prophecies in those three chapters find their fulfillments in the historical overview given in this book:

- The fall of Satan in heaven, and his determination to destroy the faithful on earth.
- How, after the ascension of Christ and the end of the Bible, compromises in the early Christian church deepened into full-scale apostasy.
- The centuries of persecution of God's faithful ones by the ruling church, which came afterward.
- The protection which the "wilderness" of hidden places and distant lands gave to the fleeing Christians.
- The threat of the mark of the beast in these last days, and the meaning of the symbols in Revelation 13.
- The immense crisis, encompassing the entire world, which the fixing of that mark will produce.
- The faithful near the end of time who will meet the specifications of those who will avoid the mark.
- The special final warning messages given to all the world in these last days.

A powerful overview of many basic facts and principles is in the book you now have in hand.

Chapter 1
How Sin Entered
the Universe

It is impossible to explain the origin of sin so as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin, to fully make manifest the justice and benevolence of God in all His dealings with evil. **Nothing is more plainly taught in Scripture than that God was in nowise responsible for the entrance of sin;** that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. **Sin is an intruder, for whose presence no reason can be given.** It is mysterious, unaccountable; to excuse it, is to defend it. **Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the Word of God; it is “the transgression of the law.”** It is the outworking of a principle at war with the great law of love which is the foundation of the divine government.

Before the entrance of evil, there was peace and joy throughout the universe. All was in perfect harmony with the Creator’s will. Love for God was supreme, love for one another impartial. Christ the Word, the only begotten of God, was one with the eternal Father, one in nature, in character, and in purpose, the only being in all the universe that could enter into all the counsels and purposes of God. By Christ, the Father wrought in the creation of all heavenly beings. “By Him were all things created, that are in Heaven, . . . whether they be thrones, or

dominions, or principalities, or powers.” *Colossians 1:16*. And to Christ, equally with the Father, all Heaven gave allegiance. **The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness.** God desires from all His creatures the service of love, homage that springs from an intelligent appreciation of His character. **He takes no pleasure in a forced allegiance. And to all He grants freedom of will, that they may render Him voluntary service.**

But there was one that chose to pervert this freedom. Sin originated with him, who, next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of Heaven.

Before his fall, Lucifer was first of the covering cherubs, holy and undefiled. “Thus saith the Lord God; Thou sealest up the sum full of wisdom and perfect in beauty. Thou has been in Eden the garden of God; every precious stone was thy covering . . . Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou was created, till iniquity was found in thee.” *Ezekiel 28:12-15*.

Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But, says the prophet, “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” *Ezekiel 28:17*. Little by little, Lucifer came to indulge a desire for self-exaltation. “Thou hast set thine heart as the heart of God.” *Verse 6*. “Thou hast said: . . . I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, . . . I will ascend above the heights of the clouds; I will be like the Most High.” *Isa. 14:13-14*. **Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer’s endeavor to win their ser-**

vice and homage to himself. And, coveting the honor which the infinite Father had bestowed upon His Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield.

All Heaven had rejoiced to reflect the Creator's glory and to show forth His praise. And while God was thus honored, all had been peace and gladness; **but a note of discord now marred the celestial harmonies.** The service and exaltation of self, contrary to the Creator's plan, awakened forebodings of evil in minds to whom God's glory was supreme. **The heavenly councils pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law.** God Himself had established the order of Heaven; and, in departing from it, Lucifer would dishonor his Maker and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed jealousy of Christ to prevail, and he became the more determined.

Pride in his own glory nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God, and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal with God. He was beloved and revered by the heavenly host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was the acknowledged sovereign of Heaven, one in power and authority with the Father. In all the counsels of God, Christ was a participant while Lucifer was not permitted thus to enter into the divine purposes. **"Why," questioned this mighty angel, "should Christ have the supremacy? Why is He thus honored above Lucifer?"**

Leaving his place in the immediate presence of God, Lucifer went forth to diffuse the spirit of discontent among the angels. Working with mysterious secrecy, and for a time concealing his real purpose under an appearance of reverence for God, **he endeavored to**

excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint. Since their natures were holy, he urged that the angels should obey the dictates of their own will. He sought to create sympathy for himself, by representing that God had dealt unjustly with him in bestowing supreme honor upon Christ. **He claimed that in aspiring to greater power and honor he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of Heaven,** that by this means they might attain to a higher state of existence.

God, in His great mercy, bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in Heaven. **Again and again he was offered pardon, on condition of repentance and submission.** Such efforts as only infinite love and wisdom could devise, were made to convince him of his error. The spirit of discontent had never before been known in Heaven. Lucifer himself did not at first see whither he was drifting; he did not understand the real nature of his feelings. **But as his dissatisfaction was proved to be without cause, Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought to acknowledge them as such before all Heaven.** Had he done this, he might have saved himself and many angels. He had not at this time fully cast off his allegiance to God. Though he had forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office. **But pride forbade him to submit.** He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker.

All the powers of his mastermind were now bent to the work of deception, to secure the sympathy of

the angels that had been under his command. Even the fact that Christ had warned and counseled him, was perverted to serve his traitorous designs. To those whose loving trust bound them most closely to him, Satan had represented that he was wrongly judged, that his position was not respected, and that his liberty was to be abridged. From misrepresentation of the words of Christ, he passed to prevarication and direct falsehood, accusing the Son of God of a design to humiliate him before the inhabitants of Heaven. He sought also to make a false issue between himself and the loyal angels. **All whom he could not subvert and bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon those who remained true to God.** And to sustain his charge of God's injustice toward him, he resorted to misrepresentation of the words and acts of the Creator. **It was his policy to perplex the angels with subtle arguments concerning the purposes of God.** Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. His high position, in such close connection with the divine administration, gave greater force to his representations, and many were induced to unite with him in rebellion against Heaven's authority.

God in His wisdom permitted Satan to carry forward his work, until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of Heaven, but of all the worlds that He had created; and Satan thought that if he could carry the angels of Heaven with him in rebellion, he could carry also the other worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. **His power to deceive was very great, and by disguising himself**

in a cloak of falsehood he had gained an advantage. Even the loyal angels could not fully discern his character, or see to what his work was leading.

Satan had been so highly honored, and all his acts were so clothed with mystery, that it was difficult to disclose to the angels the true nature of his work. Until fully developed, sin would not appear the evil thing it was. Heretofore it had no place in the universe of God, and holy beings had no conception of its nature and malignity. **They could not discern the terrible consequences that would result from setting aside the divine law.** Satan had, at first, concealed his work under a specious profession of loyalty to God. **He claimed to be seeking to promote the honor of God, the stability of his government, and the good of all the inhabitants of Heaven.** While instilling discontent into the minds of the angels under him, he had artfully made it appear that he was seeking to remove dissatisfaction. When he urged that changes be made in the order and laws of God's government, it was under the pretense that these were necessary in order to preserve harmony in Heaven.

In His dealing with sin, God could employ only righteousness and truth. Satan could use what God could not—flattery and deceit. He had sought to falsify the word of God, and had misrepresented His plan of government before the angels, claiming that God was not just in laying laws and rules upon the inhabitants of Heaven; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. **Therefore it must be demonstrated before the inhabitants of Heaven as well as of all the worlds, that God's government was just, His law perfect.** Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper, and his real object, must be understood by all. **He must have time to manifest himself by his wicked works.**

The discord which his own course had caused in Heaven, Satan charged upon the law and government

of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore it was necessary that he should demonstrate the nature of his claims, and show the working out of his proposed changes in the divine law. **His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked.**

Even when it was decided that he could no longer remain in Heaven, infinite wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of Heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan. **Had he been immediately blotted from existence, they would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity.** For the good of the entire universe through ceaseless ages, Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question.

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. **The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government and His law is bound up the well-being of all the creatures He has made.** Thus the history of his terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being

deceived as to the nature of transgression, to save them from committing sin, and suffering its punishment.

To the very close of the controversy in Heaven, the great usurper continued to justify himself. **When it was announced that with all his sympathizers he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his contempt for the Creator's law.** He reiterated his claim that angels needed no control, but should be left to follow their own will, which would ever guide them right. **He denounced the divine statutes as a restriction of their liberty, and declared that it was his purpose to secure the abolition of law;** that, freed from this restraint, the hosts of Heaven might enter upon a more exalted, more glorious state of existence.

With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that if they had not been reprov'd they would never have rebelled. Thus stubborn and defiant in their disloyalty, seeking vainly to overthrow the government of God, yet blasphemously claiming to be themselves the innocent victims of oppressive power, **the archrebel and all his sympathizers were at last banished from Heaven.**

The same spirit, that prompted rebellion in Heaven, still inspires rebellion on earth. Satan has continued with men the same policy which he pursued with the angels. His spirit now reigns in the children of disobedience. **Like him they seek to break down the restraints of the law of God, and promise men liberty through transgression of its precepts.** Reproof of sin still arouses the spirit of hatred and resistance. When God's messages of warning are brought home to the conscience, Satan leads men to justify themselves and to seek the sympathy of others in their course of sin. **Instead of correcting their errors, they excite indignation against the reprov'er, as if he were the sole cause of difficulty.** From the days of righteous Abel to our own time, such is the spirit which has been displayed toward those who dare to condemn sin.

By the same misrepresentation of the character

of God as he had practiced in Heaven, causing Him to be regarded as severe and tyrannical, Satan induced man to sin. And having succeeded thus far, he declared that God's unjust restrictions had led to man's fall, as they had led to his own rebellion.

But the Eternal One Himself proclaims His character: "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." *Exodus 34:6-7*. **In the banishment of Satan from Heaven, God declared His justice and maintained the honor of His throne. But when man had sinned through yielding to the deceptions of this apostate spirit, God gave an evidence of His love by yielding up His only begotten Son to die for the fallen race.** In the atonement the character of God is revealed. The mighty argument of the cross demonstrates to the whole universe that the course of sin which Lucifer had chosen was in nowise chargeable upon the government of God.

In the contest between Christ and Satan, during the Saviour's earthly ministry, the character of the great deceiver was unmasked. Nothing could so effectually have uprooted Satan from the affections of the heavenly angels and the whole loyal universe as did his cruel warfare upon the world's Redeemer. The daring blasphemy of his demand that Christ should pay him homage, his presumptuous boldness in bearing Him to the mountain summit and the pinnacle of the temple, the malicious intent betrayed in urging Him to cast Himself down from the dizzy height, the unsleeping malice that hunted Him from place to place, inspiring the hearts of priests and people to reject His love, and at the last to cry, "Crucify Him! Crucify Him!" All this excited the amazement and indignation of the universe.

It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, His compassion and pitying tenderness,

were representing to the world the character of God. Satan contested every claim put forth by the Son of God, and employed men as his agents to fill the Saviour's life with suffering and sorrow. The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprang from deep-seated revenge. **The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God while all Heaven gazed upon the scene in silent horror.**

When the great sacrifice had been consummated, Christ ascended on high, refusing the adoration of angels until He had presented the request, "I will that they also, whom Thou hast given Me, be with Me where I am." *John 17:24*. Then with inexpressible love and power came forth the answer from the Father's throne, "Let all the angels of God worship Him." *Hebrews 1:6*. **Not a stain rested upon Jesus. His humiliation ended, His sacrifice completed; there was given unto Him a name that is above every name.**

Now the guilt of Satan stood forth without excuse. He had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he ruled the children of men, who were under his power, he would have manifested had he been permitted to control the inhabitants of Heaven. **He had claimed that the transgression of God's law would bring liberty and exaltation; but it was seen to result in bondage and degradation.**

Satan's lying charges against the divine character and government appeared in their true light. He had accused God of seeking merely the exaltation of Himself in requiring submission and obedience from His creatures, and had declared that while the Creator exacted self-denial from all others, He Himself practiced no self-denial and made no sacrifice. **Now it was seen that for the**

salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which love could make; for “God was in Christ, reconciling the world unto Himself.” *2 Corinthians 5:19*. It was seen, also, that while Lucifer had opened the door for the entrance of sin, by his desire for honor and supremacy, **Christ had, in order to destroy sin, humbled Himself and become obedient unto death.**

God had manifested His abhorrence of the principles of rebellion. **All Heaven saw His justice revealed, both in the condemnation of Satan and in the redemption of man.** Lucifer had declared that if the law of God was changeless, and its penalty could not be remitted, every transgressor must be forever debarred from the Creator’s favor. He had claimed that the sinful race were placed beyond redemption, and were therefore his rightful prey. But the death of Christ was an argument in man’s behalf that could not be overthrown. **The penalty of the law fell upon Him who was equal with God. And man was free to accept the righteousness of Christ, and by a life of penitence and humiliation to triumph as the Son of God had triumphed over the power of Satan.** Thus God is just, and yet the justifier of all who believe in Jesus.

But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and die. He came to “magnify the law” and to “make it honorable.” **Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe that God’s law is unchangeable. Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression.** The death of Christ proves it immutable. And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to all the universe—what nothing less than this plan of atonement could have sufficed to do—that **justice and mercy are the foundation of the**

law and government of God.

In the final execution of the Judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, “Why hast thou rebelled against Me, and robbed Me of the subjects of My kingdom?” the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless. **The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour’s expiring cry, “It is finished,” the death-knell of Satan was rung.** The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that “through death He might destroy him that had the power of death, that is, the devil.” *Hebrews 2:14*. Lucifer’s desire for self-exaltation had led him to say, “I will exalt my throne above the stars of God . . . I will be like the Most High.” God declares, “I will bring thee to ashes upon the earth, . . . and never shalt thou be anymore.” *Isaiah 14:13-14; Ezekiel 28:18-19*. When “the day cometh that shall burn as an oven” . . . “all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” *Malachi 4:1*.

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the Word of God, “Affliction shall not rise up the second time.” *Nahum 1:9*. **The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty.** A tested and proved creation will never again be turned from allegiance to Him whose

character has been fully manifested before them as fathomless love and infinite wisdom.

Chapter 2

Christ Predicted the Future

“If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. **For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another;** because thou knewest not the time of thy visitation.” *Luke 19:42-44.*

The disciples had been filled with awe and wonder at Christ’s prediction of the overthrow of the temple, and they desired to understand more fully the meaning of His words. The Lord had told them that He would come the second time. Hence, at the mention of judgments upon Jerusalem, their minds reverted to that coming. And, as they were gathered about the Saviour upon the Mount of Olives, they asked, “**When shall these things be? and what shall be the sign of thy coming, and of the end of the world?**” *Matthew 24:3.*

The future was mercifully veiled from the disciples. Had they at that time fully comprehended the two awful facts,—the Redeemer’s sufferings and death and the destruction of their city and temple—they would have been overwhelmed with horror. **Christ presented before them [Spring A.D. 31] an outline of the prominent events to**

take place before the close of time. His words were not then fully understood; but their meaning was to be unfolded as His people should need the instruction therein given. **The prophecy which He uttered was twofold in its meaning: while foreshadowing the destruction of Jerusalem [A.D. 70], it prefigured also the terrors of the last great day.** Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax.

Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God. The woes of a fallen race, pressing upon His soul, forced from His lips that exceeding bitter cry. He saw the record of sin traced in human misery, tears, and blood; His heart was moved with infinite pity for the afflicted and suffering ones of earth; He yearned to relieve them all. But even His hand might not turn back the tide of human woe; few would seek their only source of help. He was willing to pour out His soul unto death, to bring salvation within their reach; but few would come to Him that they might have life.

Jesus, looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in Heaven and earth. The precepts of Jehovah would be despised and set at naught. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! Strange infatuation!

The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. **In the fate of the chosen city we may behold the doom**

of a world that has rejected God's mercy and trampled upon His law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens and the mind grows faint in contemplation. **Terrible have been the results of rejecting the authority of Heaven.** But a scene yet darker is presented in the revelation of the future. The records of the past,—the long procession of tumults, conflicts, and revolutions, the “battle of the warrior is with confused noise, and garments rolled in blood.” *Isaiah 9:5*. What are these, in contrast with the terrors of that day when the restraining Spirit of God shall be wholly withdrawn from the wicked, no longer to hold in check the outbursts of human passion and satanic wrath! The world will then behold, as never before, the results of Satan's rule.

The world is no more ready to credit the message for this time than were the Jews to receive the Saviour's warning concerning Jerusalem. **Come when it may, the day of God will come unawares to the ungodly.** When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when the religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in false security,—then, as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly, “and they shall not escape.” *1 Thessalonians 5:2-5*.

When Jesus revealed to His disciples the fate of Jerusalem and the scenes of the second advent, He foretold also the experience of His people from the time when He should be taken from them, to His return in power and glory for their deliverance. **From Olivet the Saviour beheld the storms about to fall upon the apostolic church; and, penetrating deeper into the future, His eye discerned the fierce, wasting tempests that were to beat upon His followers in the coming ages of darkness and persecution.** In a few brief utterances of awful significance, He foretold the portion which the rulers of

this world would mete out to the church of God. *Matthew 24:9, 21-22*. The followers of Christ must tread the same path of humiliation, reproach, and suffering, which their Master trod. The enmity that burst forth against the world's Redeemer would be manifested against all who should believe on His name.

The history of the early church testified to the fulfillment of the Saviour's words. **The powers of earth and hell arrayed themselves against Christ in the person of His followers.** Paganism foresaw that, should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. **The fires of persecution were kindled.** Christians were stripped of their possessions and driven from their homes. They "endured a great fight of afflictions." *Hebrews 10:32*. They "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment." *Hebrews 11:36*. Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy.

Under the fiercest persecution, these witnesses for Jesus kept their faith unsullied. A voice came down to them from the throne of God, "Be thou faithful unto death, and I will give thee a crown of life." *Revelation 2:10*. **In vain were Satan's efforts to destroy the church of Christ by violence.** The great controversy in which the disciples of Jesus yielded up their lives did not cease when these faithful standard-bearers fell at their post. By defeat they conquered. God's workmen were slain, but His work went steadily forward. The gospel continued to spread, and the number of its adherents to increase. It penetrated into regions that were inaccessible, even to the eagles of Rome. Said a Christian, expostulating with the heathen rulers who were urging forward the persecution: "You may torment, afflict, and vex us. Your wickedness puts our weakness to the test, but your cruelty is of no avail. It is but a stronger invitation to bring others to our

persuasion. The more we are mowed down, the more we spring up again. The blood of the Christians is seed.”

Thousands were imprisoned and slain; but others sprung up to fill their places. And those who were martyred for their faith were secured to Christ, and accounted of Him as conquerors. They had fought the good fight, and they were to receive the crown of glory when Christ should come. The sufferings which they endured brought Christians nearer to one another and to their Redeemer. **Their living example and dying testimony were a constant witness for the truth;** and, where least expected, the subjects of Satan were leaving his service and enlisting under the banner of Christ.

Satan therefore laid his plans to war more successfully against the government of God, by planting his banner in the Christian church. If the followers of Christ could be deceived and led to displease God, then their strength, fortitude, and firmness would fail; and they would fall an easy prey.

The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of God, and to believe in His death and resurrection; but they had no conviction of sin, and felt no need of repentance or of a change of heart. **With some concessions on their part, they proposed that Christians should make concessions,** that all might unite on the platform of belief in Christ.

Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. **Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying some features of their faith,** and uniting with those who had accepted a part of

Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith and turn their minds from the Word of truth.

Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. Although the worshipers of idols professed to be converted, and united with the church, **they still clung to their idolatry, only changing the objects of their worship to images** of Jesus, and even of Mary and the saints. The foul leaven of idolatry, thus brought into the church, continued its baleful work. **Unsound doctrines, superstitious rites, and idolatrous ceremonies were incorporated into her faith and worship.** As the followers of Christ united with idolaters, the Christian religion became corrupted, and the church lost her purity and power. There were some, however, who were not misled by these delusions. They still maintained their fidelity to the Author of truth, and worshiped God alone.

It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. **The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy,** and its upholders were hated and proscribed.

After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. **They saw that separation was an absolute necessity if they would obey the Word of God. They dared not tolerate errors fatal to their own souls,** and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly

purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.

The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should 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 Thessalonians 2:3-4*. And furthermore, the apostle warns his brethren that “the mystery of iniquity doth already work.” *2 Thessalonians 2:7*. Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.

Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. **But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and, in place of the requirements of God, she substituted human theories and traditions.** The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. **Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror.** Her spirit controlled the church. Her doctrines, ceremonies, and su-

perstitutions were incorporated into the faith and worship of the professed followers of Christ.

This compromise between paganism and Christianity resulted in the development of the “man of sin” foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan’s power,—a monument of his efforts to seat himself upon the throne to rule the earth according to his will.

The detector of error having been removed, Satan worked according to his will. **Prophecy had declared that the papacy was to “think to change times and laws.”** *Daniel 7:25*. This work was not slow to attempt. To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, **the adoration of images and relics was gradually introduced into the Christian worship.** The decree of a general council (Second Council of Nicea, A.D. 787) finally established this system of idolatry. To complete the sacrilegious work, **Rome presumed to expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number.**

The spirit of concession to paganism opened the way for a still further disregard of Heaven’s authority. **Satan tampered with the fourth Commandment also, and essayed to set aside the ancient Sabbath,** the day which God had blessed and sanctified (*Genesis 2:2-3*), **and in its stead to exalt the festival observed by the heathen as “the venerable day of the sun.”** This change was not at first attempted openly. In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God. And, believing that His law is immutable, they zealously guarded the sacredness of its precepts. But, with great subtlety, Satan worked through his agents to bring about his object. **That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ.** Reli-

gious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed.

To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, **he cast contempt upon it as a Jewish institution.** While Christians continued to observe the Sunday as a joyous festival, he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom.

In the early part of the fourth century [A.D. 321], the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. The day of the sun was revered by his pagan subjects, and was honored by Christians; **it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church,** who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and the heathen, it would promote the nominal acceptance of Christianity by pagans, and thus advance the power and glory of the church. **But while Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord, and observed it in obedience to the fourth commandment.**

The archdeceiver had not completed his work. He was resolved to gather the Christian world under his banner, and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen, he accomplished his purpose. **Vast councils were held from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God**

had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.

The great apostate had succeeded in exalting himself “above all that is called God, or that is worshiped.” 2 *Thessalonians* 2:4. **He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. In the fourth commandment [Ex 20:8-11], God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator.**

Protestants now urge that the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking. **No such honor was given to the day by Christ or his apostles.** The observance of Sunday as a Christian institution had its origin in that “mystery of lawlessness.” 2 *Thessalonians* 2:7, *R. V.*, which even in Paul’s day, had begun its work. Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change which the Scriptures do not sanction?

In the sixth century [A.D. 538] the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. **Paganism had given place to the papacy.** The dragon had given to the beast “his power, and his seat, and great authority.” *Revelation* 13:2. And now began the 1260 years of papal oppression

foretold in the prophecies of Daniel and the Revelation. *Daniel 7:25; Revelation 13:5-7*. Christians were forced to choose, either to yield their integrity and accept the papal ceremonies and worship or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus, "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake." *Luke 21:16-17*. **Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity.** Thus says the prophet: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." *Revelation 12:6*.

The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. **Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope and to the priests and prelates to whom he delegated authority.** They were taught that the pope was their earthly mediator, and that none could approach God except through him; and, further, that he stood in the place of God to them, and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men; nay more, to the prince of darkness himself, **who exercised his power through them. Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and**

debasement of iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God.

Among the leading causes that had led to the separation of the true church from Rome was the hatred of the latter toward the Bible Sabbath. As foretold by prophecy, the papal power cast down the truth to the ground. **The law of God was trampled in the dust, while the traditions and customs of men were exalted.** The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. **It was only by fleeing from the power of Rome that any could obey God's law in peace.**

Chapter 3

The Waldenses, Wycliffe, and Huss

Amid the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God,—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world

owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come.

In lands beyond the jurisdiction of Rome, there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. They were surrounded by heathenism, and in the lapse of ages were affected by its errors; but they continued to regard the Bible as the only rule of faith, and adhered to many of its truths. These Christians believed in the perpetuity of the law of God and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice existed in Central Africa and among the Armenians of Asia.

But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat [northern Italy, and the Italian Alps], there its falsehood and corruption were most steadfastly resisted. The persecutions visited for many centuries upon this God-fearing people were endured by them with a patience and constancy that honored their Redeemer. **Notwithstanding the crusades against them, and the inhuman butchery to which they were subjected, they continued to send out their missionaries to scatter the precious truth.** They were hunted to the death; yet their blood watered the seed sown, and it failed not of yielding fruit. Thus the Waldenses witnessed for God, centuries before the birth of Luther. Scattered over many lands, **they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time** by those who also are willing to suffer all things for “the Word of God, and for the testimony of Jesus Christ.” *Revelation 1:9.*

Before the Reformation there were at times but

very few copies of the Bible in existence; but God had not suffered His Word to be wholly destroyed. Its truths were not to be forever hidden. He could as easily unchain the words of life as he could open prison doors and unbolt iron gates to set His servants free. **In the different countries of Europe, men were moved by the Spirit of God to search for the truth as for hid treasures. Providentially guided to the Holy Scriptures, they studied the sacred pages with intense interest.** They were willing to accept the light, at any cost to themselves. Though they did not see all things clearly, they were enabled to perceive many long-buried truths. As Heaven-sent messengers they went forth, rending asunder the chains of error and superstition, and calling upon those who had been so long enslaved to arise and assert their liberty.

Except among the Waldenses, the Word of God had, for ages, been locked up in languages known only to the learned; but the time had come for the Scriptures to be translated and given to the people of different lands in their native tongue. The world had passed its midnight. The hours of darkness were wearing away, and in many lands appeared tokens of the coming dawn.

In the fourteenth century, there arose in England the "morning-star of the Reformation." John Wycliffe was the herald of reform, not for England alone, but for all Christendom. The great protest against Rome, which it was permitted him to utter, was never to be silenced. That protest opened the struggle which was to result in the emancipation of individuals, of churches, and of nations.

While Wycliffe was still at college, he entered upon the study of the Scriptures. In those early times, when the Bible existed only in the ancient languages, scholars were enabled to find their way to the fountain of truth, which was closed to the uneducated classes. Thus already the way had been prepared for Wycliffe's future work as a Reformer. Men of learning had studied the Word of God,

and had found the great truth of His free grace there revealed. In their teachings they had spread a knowledge of this truth, and had led others to turn to the Living Oracles.

When Wycliffe's attention was directed to the Scriptures, he entered upon their investigation with the same thoroughness which had enabled him to master the learning of the schools. Heretofore he had felt a great want, which neither his scholastic studies nor the teaching of the church could satisfy. In the Word of God he found that which he had before sought in vain. Here he saw the plan of salvation revealed, and Christ set forth as the only advocate for man. He gave himself to the service of Christ and determined to proclaim the truths he had discovered.

Like after reformers, Wycliffe did not, at the opening of his work, foresee whither it would lead him. He did not set himself deliberately in opposition to Rome. But devotion to truth could not but bring him in conflict with falsehood. The more clearly he discerned the errors of the papacy, the more earnestly he presented the teaching of the Bible. He saw that Rome had forsaken the Word of God for human tradition; he fearlessly accused the priesthood of having banished the Scriptures, and demanded that the Bible be restored to the people, and that its authority be again established in the church. He was an able and earnest teacher, and an eloquent preacher; and his daily life was a demonstration of the truths he preached. His knowledge of the Scriptures, the force of his reasoning, the purity of his life, and his unbending courage and integrity, won for him general esteem and confidence.

He lived to place in the hands of his countrymen the most powerful of all weapons against Rome; to give them the Bible [1382-1384], the Heaven-appointed agent to liberate, enlighten, and evangelize the people. There were many, and great, obstacles to surmount in the accomplishment of this work. While all Christendom was filled with tumult, the Reformer, in his rectory at Lutterworth, unheeding the storm that raged without, applied himself to his chosen

task.

At last the work was completed,—the first English translation of the Bible ever made. The Word of God was opened to England. The Reformer feared not now the prison or the stake. He had placed in the hands of the English people a light which should never be extinguished. In giving the Bible to his countrymen, he had done more to break the fetters of ignorance and vice, more to liberate and elevate his country, than was ever achieved by the most brilliant victories on fields of battle.

The art of printing being still unknown, it was only by slow and wearisome labor that copies of the Bible could be multiplied. So great was the interest to obtain the book, that many willingly engaged in the work of transcribing it; but it was with difficulty that the copyists could supply the demand. Some of the more wealthy purchasers desired the whole Bible. Others bought only a portion. In many cases, several families united to purchase a copy. Thus Wycliffe's Bible soon found its way to the homes of the people.

The appeal to men's reason aroused them from their passive submission to papal dogmas. **Wycliffe now taught the distinctive doctrines of Protestantism,—salvation through faith in Christ, and the sole infallibility of the Scriptures.**

God had appointed to Wycliffe his work. He had put the word of truth in his mouth, and he set a guard about him that this word might come to the people. His life was protected, and his labors prolonged, until a foundation was laid for the great work of the Reformation.

Wycliffe accepted the Holy Scriptures with implicit faith as the inspired revelation of God's will, a sufficient rule of faith and practice. He had been educated to regard the Church of Rome as the divine, infallible authority, and to accept with unquestioning reverence the established teachings and customs of a thousand years; but he turned away from all these to listen to God's holy Word. This was the authority which he urged the people to acknowledge. Instead of the church speaking through the

pope, he declared the only true authority to be the voice of God speaking through his Word. And he taught not only that the Bible is a perfect revelation of God's will, but that the Holy Spirit is its only interpreter and that every man is, by the study of its teachings, to learn his duty for himself. Thus he turned the minds of men from the pope and the Church of Rome to the Word of God.

It was through the writings of Wycliffe that John Huss, of Bohemia, was led to renounce many of the errors of Romanism and to enter upon the work of reform [1405-1415]. Thus in these two countries, so widely separated, the seed of truth was sown. From Bohemia the work extended to other lands. The minds of men were directed to the long-forgotten Word of God. A divine hand was preparing the way for the Great Reformation.

The gospel had been planted in Bohemia as early as the ninth century. The Bible was translated, and public worship was conducted in the language of the people. But as the power of the pope increased, so the Word of God was obscured.

After completing his college course, he [John Huss] entered the priesthood. And, rapidly attaining to eminence, he soon became attached to the court of the king. He was also made professor and afterward rector of the university, where he had received his education. In a few years the humble charity scholar had become the pride of his country, and his name was renowned throughout Europe.

The mind of Huss, at this stage of his career, would seem to have been the scene of a painful conflict. Although the church was seeking to overwhelm him by her thunderbolts, he had not renounced her authority. The Roman Church was still to him the spouse of Christ, and the pope was the representative and vicar of God. What Huss was warring against was the abuse of authority, not the principle itself. This brought on a terrible conflict between the convictions of his under-

standing and the claims of his conscience. If the authority was just and infallible, as he believed it to be, how came it that he felt compelled to disobey it? To obey, he saw, was to sin; but why should obedience to an infallible church lead to such an issue? This was the problem he could not solve; this was the doubt that tortured him from hour to hour. The nearest approximation to a solution, which he was able to make, was that it had happened again, as once before in the days of the Saviour, that the priests of the church had become wicked persons and were using their lawful authority for unlawful ends. **This led him to adopt for his own guidance, and to preach to others for theirs, the maxim that the precepts of Scripture, conveyed through the understanding, are to rule the conscience; in other words, that God speaking in the Bible, and not the church speaking through the priesthood, is the one infallible guide.**

Chapter 4

Luther and the German Reformation

Foremost among those who were called to lead the church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through him, God accomplished a great work for the reformation of the church and the enlightenment of the world.

While one day examining the books in the library of the university, Luther discovered a Latin Bible. Such a book he had never before seen. He was ignorant

even of its existence. He had heard portions of the Gospels and Epistles, which were read to the people at public worship, and he supposed that these were the entire Bible. Now, for the first time, he looked upon the whole of God's Word. With mingled awe and wonder he turned the sacred pages; with quickened pulse and throbbing heart he read for himself the words of life, pausing now and then to exclaim, "Oh, if God would give me such a book for my own!" Angels of Heaven were by his side, and rays of light from the throne of God revealed the treasures of truth to his understanding.

Every moment that could be spared from his daily duties he employed in study, robbing himself of sleep, and grudging even the time spent at his scanty meals. **Above everything else he delighted in the study of God's Word.** He had found a Bible chained to the convent wall, and to this he often repaired.

Under the plea of raising funds for the erection of St. Peter's church at Rome, indulgences for sin were publicly offered for sale by the authority of the pope. The official appointed to conduct the sale of indulgences in Germany—Tetzel by name—had been convicted of the basest offenses against society and against the law of God; but having escaped the punishment due to his crimes, he was employed to further the mercenary and unscrupulous projects of the pope.

As Tetzel entered a town, a messenger went before him, announcing, "The grace of God and of the holy father is at your gates." And the people welcomed the blasphemous pretender as if he were God Himself come down from Heaven to them. **The infamous traffic was set up in the church; and Tetzel, ascending the pulpit, extolled indulgences as the most precious gift of God. He declared that, by virtue of his certificates of pardon, all the sins which the purchaser should afterward desire to commit would be forgiven him, and that "even repentance was not necessary."** More than this, he assured his hearers that the indulgences had power to save not only

the living but the dead; that the very moment the money should clink against the bottom of his chest, the soul in whose behalf it had been paid would escape from purgatory and make its way to Heaven.

The doctrine of indulgences had been opposed by men of learning and piety in the Roman Church, and there were many who had no faith in pretensions so contrary to both reason and revelation. **No prelate dared lift his voice against this iniquitous traffic. But the minds of men were becoming disturbed and uneasy, and many eagerly inquired if God would not work through some instrumentality for the purification of his church.**

Luther, though still a papist of the strictest sort, was filled with horror at the blasphemous assumptions of the indulgence-mongers.

Luther now entered boldly upon his work as a champion of the truth. His voice was heard from the pulpit in earnest, solemn warning. He set before the people the offensive character of sin, and taught them that it is impossible for man, by his own works, to lessen its guilt or evade its punishment. **Nothing but repentance toward God and faith in Christ can save the sinner. The grace of Christ cannot be purchased; it is a free gift.** He counseled the people not to buy the indulgences, but to look in faith to a crucified Redeemer. He related his own painful experience on vainly seeking by humiliation and penance to secure salvation, and assured his hearers that it was by looking away from himself and believing in Christ that he found peace and joy.

As Tetzel continued his traffic and his impious pretensions, Luther determined upon a more effectual protest against these crying abuses. An occasion soon offered. The castle church of Wittenberg possessed many relics, which on certain holy days were exhibited to the people; and full remission of sins was granted to all who then visited the church and made confession. Accordingly on these days the people in great numbers resorted thither. One of the most important of these occasions, the festival of

“All Saints,” was approaching. **On the preceding day [October 31, 1517], Luther, joining the crowds that were already making their way to the church, posted on its door a paper containing ninety-five propositions against the doctrine of indulgences.** He declared his willingness to defend these theses next day at the university, against all who should see fit to attack them.

His propositions attracted universal attention. They were read and re-read and repeated in every direction. Great excitement was created in the university and in the whole city. **By these theses it was shown that the power to grant the pardon of sin, and to remit its penalty, had never been committed to the pope or to any other man.**

Luther’s teachings attracted the attention of thoughtful minds throughout all Germany. From his sermons and writings issued beams of light which awakened and illuminated thousands. **A living faith was taking the place of the dead formalism in which the church had so long been held. The people were daily losing confidence in the superstitions of Romanism.** The barriers of prejudice were giving way. The Word of God, by which Luther tested every doctrine and every claim, was like a two-edged sword, cutting its way to the hearts of the people. Everywhere there was awakening a desire for spiritual progress. Everywhere was such a hungering and thirsting after righteousness as had not been known for ages. The eyes of the people, so long directed to human rites and earthly mediators, were now turning, in penitence and faith, to Christ and Him crucified.

Luther trembled as he looked upon himself,—one man opposed to the mightiest powers of earth. He sometimes doubted whether he had indeed been led of God to set himself against the authority of the church. “Who was I,” he writes, “to oppose the majesty of the pope, before whom the kings of the earth and the whole world trembled?” **When human support failed, he looked to God alone, and learned that he could lean in perfect safety upon that all-powerful arm.**

To a friend of the Reformation Luther wrote: "We cannot attain to the understanding of Scripture either by study or by strength of the intellect. Your first duty must be to begin prayer. Entreat the Lord to grant you, of His rich mercy, the true understanding of His Word. There is no other interpreter of the Word of God but the Author of this Word.

Opposition is the lot of all whom God employs to present truths specially applicable to their time. **There was a present truth in the days of Luther,—a truth at that time of special importance; there is a present truth for the church today. He who does all things according to the counsel of His will has been pleased to place men under various circumstances, and to enjoin upon them duties peculiar to the times in which they live and the conditions under which they are placed.** If they would prize the light given them, broader views of truth would be opened before them. But truth is no more desired by the majority today than it was by the papists who opposed Luther. **There is the same disposition to accept the theories and traditions of men instead of the Word of God as in former ages.** Those who present the truth for this time should not expect to be received with greater favor than were earlier reformers. The great controversy between truth and error, between Christ and Satan, is to increase in intensity to the close of this world's history.

The reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history. Luther had a great work to do in reflecting to others the light which God had permitted to shine upon him; yet he did not receive all the light which was to be given to the world. **From that time to this, new light has been continually shining upon the Scriptures and new truths have been constantly unfolding.**

Chapter 5

The Swiss Reformer

In the choice of instrumentalities for the reforming of the church, the same divine plan is seen as in that for the planting of the church. The heavenly Teacher passed by the great men of earth, the titled and wealthy, who were accustomed to receive praise and homage as leaders of the people. They were so proud and self-confident in their boasted superiority that they could not be moulded to sympathize with their fellow-men, and to become co-laborers with the humble Man of Nazareth.

A few weeks after the birth of Luther in a miner's cabin in Saxony, Ulric Zwingle was born in a herdsman's cottage among the Alps. Zwingle's surroundings in childhood, and his early training, were such as to prepare him for his future mission. Reared amid scenes of natural grandeur, beauty, and awful sublimity, his mind was early impressed with a sense of the greatness, the power, and the majesty of God.

The youth could not be long content in his native valley. And he soon resumed his studies, repairing, after a time, to Basel [1502-1506]. It was here that Zwingle first heard the gospel of God's free grace. Wittembach, a teacher of the ancient languages, had, while studying Greek and Hebrew, been led to the Holy Scriptures; and thus rays of divine light were shed into the minds of the students under his instruction. He declared that there was a truth more ancient, and of infinitely greater worth, than the theories taught by schoolmen and philosophers. This ancient truth was that the death of Christ is the sinner's only ransom. To Zwingle these words were as the first ray of light that precedes the dawn.

Zwingle was soon called from Basel, to enter upon

his lifework. His first field of labor was in an Alpine parish, not far distant from his native valley. Having received ordination as a priest, "he devoted himself with his whole soul to the search after divine truth; for he was well aware," says a fellow Reformer, "how much he must know to whom the flock of Christ is intrusted." **The more he searched the Scriptures, the clearer appeared the contrast between their truths and the heresies of Rome. He submitted himself to the Bible as the word of God, the only sufficient, infallible rule. He saw that it must be its own interpreter. He dared not attempt to explain Scripture to sustain a preconceived theory or doctrine, but held it his duty to learn what is its direct and obvious teaching.** He sought to avail himself of every help to obtain a full and correct understanding of its meaning, and he invoked the aid of the Holy Spirit, which would, he declared, reveal it to all who sought it in sincerity and with prayer.

"The Scriptures," said Zwingle, "come from God, not from man. Even that God who enlightens will give thee to understand that the speech comes from God. The Word of God . . . cannot fail." The truth of these words Zwingle himself had proved. Speaking of his experience at this time, he afterward wrote: **"When I began to give myself wholly up to the Holy Scriptures, philosophy and theology (scholastic) would always keep suggesting quarrels to me. At last I came to this, that I thought, 'Thou must let all that lie, and learn the meaning of God purely out of His own simple Word.'** Then I began to ask God for His light, and the Scriptures began to be much easier to me."

The doctrine preached by Zwingle was not received from Luther. It was the doctrine of Christ. "If Luther preaches Christ," said the Swiss Reformer, "he does what I do.

Already an interest had been awakened in the truths he taught; and the people flocked in great numbers to listen to his preaching. Many who had long

since ceased to attend service were among his hearers. He began his ministry by opening the Gospels, and reading and explaining to his hearers the inspired narrative of the life, teachings, and death of Christ. **Here, as at Einsiedeln, he presented the Word of God as the only infallible authority, and the death of Christ as the only complete sacrifice.** "It is to Christ," he said, "that I wish to guide you,—to Christ, the true spring of salvation." Around the preacher crowded the people of all classes, from statesmen and scholars to the artisan and the peasant. With deep interest they listened to his words. **He not only proclaimed the offer of a free salvation, but fearlessly rebuked the evils and corruptions of the times.** Many returned from the cathedral praising God. "This man," they said, "is a preacher of the truth. He will be our Moses, to lead us forth from this Egyptian darkness."

But though at first his labors were received with great enthusiasm, after a time opposition arose.

He clearly taught that men are not, because of the grace of Christ, free to continue in sin. "Wheresoever there is faith in God, there God Himself abides; and wheresoever God is, there is awakened a zeal which urges and constrains men to good works."

The Protest of Spires [April 19, 1525] and the Confession at Augsburg [June 25, 1530], which marked the triumph of the Reformation in Germany, were followed by years of conflict and darkness. Weakened by divisions among its supporters, and assailed by powerful foes, Protestantism seemed destined to be utterly destroyed. Thousands sealed their testimony with their blood. Civil war broke out; the Protestant cause was betrayed by one of its leading adherents; the noblest of the reformed princes fell into the hands of the emperor and were dragged as captives from town to town. **But in the moment of his apparent triumph, the emperor was smitten with defeat. He saw the prey wrested from his grasp, and he was forced at last to grant toleration to the doctrines which it had been the ambition**

of his life to destroy. He had staked his kingdom, his treasures, and life itself, upon the crushing out of the heresy. Now he saw his armies wasted by battle, his treasures drained, his many kingdoms threatened by revolt, while everywhere the faith which he had vainly endeavored to suppress, was extending. **Charles V had been battling against omnipotent power.** God had said, "Let there be light," but the emperor had sought to keep the darkness unbroken. His purposes had failed. And, in premature old age, worn-out with the long struggle, he abdicated the throne [1554] and buried himself in a cloister.

In Switzerland, as in Germany, there came dark days for the Reformation. While many cantons accepted the reformed faith, others clung with blind persistence to the creed of Rome. Their persecution of those who desired to receive the truth, finally gave rise to civil war. Zwingli and many who had united with him in reform, fell on the bloody field of Cappel [Oct 11, 1531]. Oecolampadius, overcome by these terrible disasters, soon after died. **Rome was triumphant, and in many places seemed about to recover all that she had lost. But He whose counsels are from everlasting had not forsaken His cause or His people.** His hand would bring deliverance for them. In other lands He had raised up laborers to carry forward the reform.

Chapter 6

The English Reformers

While Luther was opening a closed Bible to the people of Germany, [William] Tyndale was impelled by the Spirit of God to do the same for England. Wycliffe's Bible had been translated from the Latin text, which contained many errors. It had never been printed, and the cost of manuscript copies was so great that few

but wealthy men or nobles could procure it; and, furthermore, being strictly proscribed by the church, it had had a comparatively narrow circulation.

To the papist claim that the church had given the Bible, and the church alone could explain it, Tyndale responded, “Do you know who taught the eagles to find their prey? That same God teaches His hungry children to find their Father in His Word. Far from having given us the Scriptures, it is you who have hidden them from us; it is you who burn those who teach them; and if you could, you would burn the Scriptures themselves.”

Tyndale’s preaching excited great interest; many accepted the truth. But the priests were on the alert, and no sooner had he left the field than they by their threats and misrepresentations endeavored to destroy his work. Too often they succeeded. “Alas!” he exclaimed, “what is to be done? While I am sowing in one place, the enemy ravages the field I have just left. I cannot be everywhere. **Oh! if Christians possessed the Holy Scriptures in their own tongue, they could of themselves withstand these sophists. Without the Bible it is impossible to establish the laity in the truth.**”

A new purpose now took possession of his mind. “It was in the language of Israel,” said he, “that the psalms were sung in the temple of Jehovah; and shall not the gospel speak the language of England among us? . . . Ought the church to have less light at noonday than at the dawn? . . . Christians must read the New Testament in their mother-tongue.” The doctors and teachers of the church disagreed among themselves. Only by the Bible could men arrive at the truth.

It was not long after, that a learned Catholic doctor, engaging in controversy with him, exclaimed, “It were better for us to be without God’s law than without the pope’s.” Tyndale replied, “I defy the pope and all his laws; and if God spare my life, ere many years I will cause a boy who driveth the plow to know more of the Scriptures than you do.”

The purpose which he had begun to cherish, of giving to the people the New Testament Scriptures in their own language, was now confirmed; and he immediately applied himself to the work. Driven from his home by persecution, he went to London, and there for a time pursued his labors undisturbed. But again the violence of the papists forced him to flee. **All England seemed closed against him, and he resolved to seek shelter in Germany. Here he began the printing of the English New Testament** [1526]. Twice the work was stopped; but, when forbidden to print in one city, he went to another.

Tyndale was betrayed into the hands of his enemies, and at one time suffered imprisonment for many months. He finally witnessed for his faith by a martyr's death [1536; the year his complete Bible was printed]; but the weapons which he prepared have enabled other soldiers to do battle through all the centuries even to our time.

[Hugh] Latimer maintained from the pulpit that the Bible ought to be read in the language of the people.

“Do you know,” said Latimer, “who is the most diligent bishop in England? I see you listening and hearkening that I should name him. I will tell you. It is the devil He is never out of his diocese; you shall never find him idle. Call for him when you will, he is ever at home, he is ever at the plow. You shall never find him remiss, I warrant you. Where the devil is resident, away with books and up with candles; away with Bibles and up with beads; away with the light of the gospel and up with the light of wax tapers, yea, at noonday; down with Christ's cross, up with the purgatory pick-purse; away with clothing the naked, the poor, the impotent; up with the decking of images and the gay garnishing of stones and stocks; down with God and His most holy Word; up with traditions, human councils, and a blinded pope. Oh that our prelates would be as diligent to sow the corn of good doctrine as Satan is to sow cockle and darnel!”

The grand principle maintained by these reformers—the same that had been held by the Waldenses, by Wycliffe, by John Huss, by Luther, Zwingle, and those who united with them—was the infallible authority of the Holy Scriptures as a rule of faith and practice. They denied the right of popes, councils, Fathers, and kings, to control the conscience in matters of religion. The Bible was their authority. And, by its teaching, they tested all doctrines and all claims.

Faith in God and His Word sustained these holy men as they yielded up their lives at the stake. “Be of good comfort,” exclaimed Latimer to his fellow martyr as the flames were about to silence their voices, “we shall this day light such a candle in England as, I trust by God’s grace, shall never be put out [1555].”

In England the establishment of Protestantism as the national religion diminished, but did not wholly stop persecution. While many of the doctrines of Rome had been renounced, not a few of its forms were retained. The supremacy of the pope was rejected, but in his place the monarch was enthroned as the head of the church. In the service of the church there was still a wide departure from the purity and simplicity of the gospel. The great principle of religious toleration was not as yet understood. Though the horrible cruelties which Rome employed against heresy were resorted to but rarely by Protestant rulers, yet the right of every man to worship God according to the dictates of his own conscience was not acknowledged. All were required to accept the doctrines and observe the forms of worship prescribed by the established church. Dissenters suffered persecution, to a greater or less extent, for hundreds of years.

In the seventeenth century thousands of pastors were expelled from their positions. The people were forbidden, on pain of heavy fines, imprisonment, and banishment, to attend any religious meetings except such as were sanctioned by the church. Those faithful

souls who could not refrain from gathering to worship God, were compelled to meet in dark alleys, in obscure garrets, and, at some seasons, in the woods at midnight. In the sheltering depths of the forest, a temple of God's own building, those scattered and persecuted children of the Lord assembled to pour out their souls in prayer and praise. But despite all their precautions, many suffered for their faith. The jails were crowded. Families were broken up. Many were banished to foreign lands. **Yet God was with His people, and persecution could not prevail to silence their testimony. Many were driven across the ocean to America, and here laid the foundations of civil and religious liberty which have been the bulwark and glory of this country.**

A hundred years later, in a day of great spiritual darkness, Whitefield and the Wesleys appeared as light-bearers for God. Under the rule of the established church, the people of England had lapsed into a state of religious declension hardly to be distinguished from heathenism. The higher classes sneered at piety, and prided themselves on being above what they called its fanaticism. The lower classes were grossly ignorant, and abandoned to vice, while the church had no courage or faith to any longer support the downfallen cause of truth.

Wesley had steadfastly adhered to his one purpose of seeking God. Now he had found Him [1738]; and he found that the grace which he had toiled to win by prayers and fasts, by almsdeeds and self-abnegation, was a gift, "without money and without price."

Once established in the faith of Christ, his whole soul burned with the desire to spread everywhere a knowledge of the glorious gospel of God's free grace. "I look upon all the world as my parish," he said, "in whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all that are willing to hear, the glad tidings of salvation."

He continued his strict and self-denying life, not

now as the *ground*, but the *result* of faith; not the *root*, but the *fruit* of holiness. The grace of God in Christ is the foundation of the Christian's hope, and that grace will be manifested in obedience. Wesley's life was devoted to the preaching of the great truths which he had received,—justification through faith in the atoning blood of Christ, and the renewing power of the Holy Spirit upon the heart, bringing forth fruit in a life conformed to the example of Christ.

In answer to the claim that at the death of Christ the precepts of the decalogue had been abolished with the ceremonial law, [John] Wesley said: "The moral law, contained in the ten commandments, and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which 'stands fast as the faithful witness in Heaven.' . . . This was from the beginning of the world, being 'written not on tables of stone,' but on the hearts of all the children of men, when they came out of the hands of the Creator. Every part of this law must remain in force upon all mankind and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other.

Wesley declared the perfect harmony of the law and the gospel. "There is, therefore, the closest connection that can be conceived between the law and the gospel. On the one hand, the law continually makes way for, and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God; to love our neighbor; to be meek, humble, or holy. We feel that we are not sufficient for these things; yea, that 'with man this is impossible;' but we see a promise of God to give us that love and to make us humble, meek, and holy; we lay hold of this gospel, of these glad tidings; it is done to us according to our faith; and the righteousness of the law is fulfilled

in us, 'through faith which is in Christ Jesus.'

To those who urged that "the preaching of the gospel answers all the ends of the law," Wesley replied: "This we utterly deny. It does not answer the very first end of the law, namely, the convincing men of sin, the awakening those who are still asleep on the brink of hell." The apostle Paul declares that "by the law is the knowledge of sin;" "and not until man is convicted of sin, will he truly feel his need of the atoning blood of Christ. . . They that be whole,' as our Lord Himself observes, 'need not a physician, but they that are sick.' It is absurd, therefore, to offer a physician to them that are whole, or that at least imagine themselves so to be. You are first to convince them that they are sick; otherwise they will not thank you for your labor. It is equally absurd to offer Christ to them whose heart is whole, having never yet been broken."

Thus while preaching the gospel of the grace of God, Wesley, like his Master, sought to "magnify the law, and make it honorable." Faithfully did he accomplish the work given him of God, and glorious were the results which he was permitted to behold.

His life presents a lesson of priceless worth to every Christian. Would that the faith and humility, the untiring zeal, self-sacrifice and devotion of this servant of Christ, might be reflected in the churches of today!

Chapter 7

The Bible and The French Revolution

In the sixteenth century the Reformation, presenting an open Bible to the people, had sought ad-

mission to all the countries of Europe. Some nations welcomed it with gladness, as a messenger of Heaven. In other lands, popery succeeded, to a great extent, in preventing its entrance; and the light of Bible knowledge, with its elevating influences, was almost wholly excluded. **In one country, though the light found entrance, it was not comprehended by the darkness. For centuries, truth and error struggled for the mastery. At last the evil triumphed, and the truth of Heaven was thrust out.** “This is the condemnation, that light is come into the world, and men loved darkness rather than light.” John 3:19. The nation was left to reap the results of the course which she had chosen. **The restraint of God’s Spirit was removed from a people that had despised the gift of His grace. Evil was permitted to come to maturity. And all the world saw the fruit of willful rejection of the light.**

The war against the Bible, carried forward for so many centuries in France, culminated in the scenes of the Revolution. That terrible outbreaking was but the legitimate result of Rome’s suppression of the Scriptures. It presented the most striking illustration which the world has ever witnessed, of the working out of the papal policy,—an illustration of the results to which for more than a thousand years the teaching of the Roman Church had been tending.

In no land had the spirit of enmity against Christ been more strikingly displayed. In no country had the truth encountered more bitter and cruel opposition. In the persecution which France had visited upon the confessors of the gospel, she had crucified Christ in the person of His disciples.

Century after century the blood of the saints had been shed. While the Waldenses laid down their lives upon the mountains of Piedmont [in the Italian Alps] “for the Word of God, and for the testimony of Jesus Christ,” **similar witness to the truth had been borne by their brethren, the Albigenses [French Protestants] of France.** In the days of the Reformation, its disciples had been put to

death with horrible tortures. King and nobles, high-born women and delicate maidens, the pride and chivalry of the nation, had feasted their eyes upon the agonies of the martyrs of Jesus. **The brave Huguenots** [other French Protestants], **battling for those rights which the human heart holds most sacred, had poured out their blood on many a hard-fought field.** The Protestants were counted as outlaws, a price was set upon their heads, and they were hunted down like wild beasts.

But blackest in the black catalog of crime, most horrible among the fiendish deeds of all the dreadful centuries, was the St. Bartholomew Massacre [August 24, 1572]. The world still recalls with shuddering horror the scenes of that most cowardly and cruel onslaught. The king of France, urged on by Roman priests and prelates, lent his sanction to the dreadful work. The great bell of the palace, tolling at dead of night, was a signal for the slaughter. Protestants by thousands, sleeping quietly in their homes, trusting to the plighted honor of their king, were dragged forth without a warning, and murdered in cold blood.

The same master-spirit that urged on the St. Bartholomew Massacre led also in the scenes of the Revolution. Jesus Christ was declared to be an impostor. And the rallying cry of the French infidels was, "Crush the Wretch," meaning Christ. Heaven-daring blasphemy and abominable wickedness went hand in hand. And the basest of men, the most abandoned monsters of cruelty and vice, were most highly exalted. In all this, supreme homage was paid to Satan; while Christ, in His characteristics of truth, purity, and unselfish love, was crucified.

The atheistical power that ruled in France, during the Revolution and the reign of terror, did wage such a war upon the Bible as the world had never witnessed. The Word of God was prohibited by the national assembly. Bibles were collected and publicly burned with every possible manifestation of scorn. **The law of God was trampled underfoot.** The institutions of the Bible were abolished. **All religious worship was pro-**

hibited, except that of liberty and the country.

After France had renounced the worship of the living God, "the high and lofty One that inhabiteth eternity," it was only a little time till she descended to degrading idolatry, by the worship of the Goddess of Reason, in the person of a profligate woman. And this in the representative assembly of the nation, and by its highest civil and legislative authorities! This was followed, not long afterward, by the public burning of the Bible.

It was popery that had begun the work which atheism was completing. The policy of Rome had wrought out those conditions, social, political, and religious, that were hurrying France on to ruin. A writer, speaking of the horrors of the Revolution, says: "Those excesses are in truth to be charged upon the throne and the church." In strict justice they are to be charged upon the church. Popery had poisoned the minds of kings against the Reformation, as an enemy to the crown, an element of discord that would be fatal to the peace and harmony of the nation. It was the genius of Rome that by this means inspired the direst cruelty and the most galling oppression which proceeded from the throne.

The spirit of liberty went with the Bible. Wherever the gospel was received, the minds of the people were awakened. They began to cast off the shackles that had held them bondslaves of ignorance, vice, and superstition. **They began to think and act as men. Monarchs saw it and trembled for their despotism. Rome was not slow to inflame their jealous fears.**

Thus Rome succeeded in arraying France against the Reformation. "It was to uphold the throne, preserve the nobles, and maintain the laws, that the sword of persecution was first unsheathed in France."

Little did the rulers of the land foresee the results of that fateful policy. The teaching of the Bible would have implanted in the minds and hearts of the people those principles of justice, temperance, truth, equity, and benevolence which are the very corner-

stone of a nation's prosperity. "Righteousness exalteth a nation." Thereby "the throne is established." Proverbs 14:34; 16:12. "The work of righteousness shall be peace;" and the effect, "quietness and assurance forever." Isaiah 32:17. He who obeys the divine law will most truly respect and obey the laws of his country. **He who fears God will honor the king in the exercise of all just and legitimate authority. But unhappy France prohibited the Bible and banned its disciples.** Century after century, men of principle and integrity, men of intellectual acuteness and moral strength, who had the courage to avow their convictions and the faith to suffer for the truth,—for centuries these men toiled as slaves in the galleys, perished at the stake, or rotted in dungeon cells. **Thousands upon thousands found safety in flight; and this continued for two hundred and fifty years after the opening of the Reformation.**

Scarcely was there a generation of Frenchmen, during that long period, that did not witness the disciples of the gospel fleeing before the insane fury of the persecutor and carrying with them the intelligence, the arts, the industry, the order, in which, as a rule, they pre-eminently excelled, to enrich the land in which they found an asylum. **And in proportion as they replenished other countries with these good gifts, did they empty their own of them.**

With the flight of the Huguenots a general decline settled upon France. Flourishing manufacturing cities fell into decay; fertile districts returned to their native wildness; intellectual dullness and moral declension succeeded a period of unwonted progress. Paris became one vast almshouse; and it is estimated that, at the breaking out of the Revolution, two hundred thousand paupers claimed charity from the hands of the king.

The gospel would have brought to France the solution of those political and social problems that baffled the skill of her clergy, her king, and her legislators, and finally plunged the nation into anarchy and

ruin. But under the domination of Rome, the people had lost the Saviour's blessed lessons of self-sacrifice and unselfish love. They had been led away from the practice of self-denial for the good of others. The rich had found no rebuke for their oppression of the poor, the poor no help for their servitude and degradation. The selfishness of the wealthy and powerful grew more and more apparent and oppressive. For centuries the greed and profligacy of the noble resulted in grinding extortion toward the peasant. The rich wronged the poor, and the poor hated the rich.

A thousandfold more terrible than the physical suffering, which resulted from her policy, was the moral degradation. **Deprived of the Bible, and abandoned to the teachings of bigotry and selfishness, the people were shrouded in ignorance and superstition,** and sunken in vice; so that they were wholly unfitted for self-government.

But the outworking of all this was widely different from what Rome had purposed. Instead of holding the masses in a blind submission to her dogmas, her work resulted in making them infidels and revolutionists. Romanism they despised as priestcraft. They beheld the clergy as a party to their oppression. The only god they knew was the god of Rome; her teaching was their only religion. They regarded her greed and cruelty as the legitimate fruit of the Bible; and they would have none of it.

Rome had misrepresented the character of God, and perverted His requirements, and now men rejected both the Bible and its Author.

At the opening of the Revolution, by a concession of the king, the people were granted a representation exceeding that of the nobles and the clergy combined. Thus the balance of power was in their hands; but they were not prepared to use it with wisdom and moderation. Eager to redress the wrongs they had suffered, they determined to undertake the reconstruction of society. An outraged populace, whose minds were filled with bitter and long-treasured memories of wrong,

resolved to revolutionize the state of misery that had grown unbearable, and to revenge themselves upon those whom they regarded as the authors of their sufferings. **The oppressed wrought out the lesson they had learned under tyranny, and became the oppressors of those who had oppressed them.**

Unhappy France reaped in blood the harvest she had sown. Terrible were the results of her submission to the controlling power of Rome. Where France, under the influence of Romanism, had set up the first stake at the opening of the Reformation, there the Revolution set up its first guillotine. On the very spot where the first martyrs to the Protestant faith were burned in the sixteenth century, the first victims were guillotined in the eighteenth. In repelling the gospel, which would have brought her healing, France had opened the door to infidelity and ruin. When the restraints of God's law were cast aside, it was found that the laws of man were inadequate to hold in check the powerful tides of human passion; and the nation swept on to revolt and anarchy. **The war against the Bible inaugurated an era which stands in the world's history as "The Reign of Terror."** Peace and happiness were banished from the homes and hearts of men. No one was secure. He who triumphed today was suspected and condemned tomorrow. Violence and lust held undisputed sway.

King, clergy, and nobles were compelled to submit to the atrocities of an excited and maddened people. Their thirst for vengeance was only stimulated by the execution of the king; and those who had decreed his death, soon followed him to the scaffold. A general slaughter of all suspected of hostility to the Revolution was determined. The prisons were crowded, at one time containing more than two hundred thousand captives. **The cities of the kingdom were filled with scenes of horror. One party of revolutionists was against another party, and France became a vast field for contending masses, swayed by the fury of their passions.** "In Paris one tumult succeeded another, and the citizens

were divided into a medley of factions, that seemed intent on nothing but mutual extermination.” **And to add to the general misery, the nation became involved in a prolonged and devastating war with the great powers of Europe.** “The country was nearly bankrupt, the armies were clamoring for arrears of pay, the Parisians were starving, the provinces were laid waste by brigands, and civilization was almost extinguished in anarchy and license.”

The fatal error which wrought such woe for the inhabitants of France was the ignoring of this one great truth: that true freedom lies within the proscriptions of the law of God. “O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” “There is no peace, saith the Lord, unto the wicked.” “But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil.” Isaiah 48:18, 22; Proverbs 1:33.

Atheists, infidels, and apostates oppose and denounce God’s law; but the results of their influence prove that the well-being of man is bound up with His obedience of the divine statutes. Those who will not read the lesson from the book of God are bidden to read it in the history of nations.

When Satan wrought through the Roman Church to lead men away from obedience, his agency was concealed, and his work was so disguised that the degradation and misery which resulted were not seen to be the fruit of transgression. And his power was so far counteracted by the working of the Spirit of God, that his purposes were prevented from reaching their full fruition. The people did not trace the effect to its cause, and discover the source of their miseries. **But in the Revolution, the law of God was openly set aside by the national council. And in the reign of terror which followed, the working of cause and effect could be seen by all.**

When France publicly prohibited the Bible, wicked men and spirits of darkness exulted in their attainment of the object so long desired,—**a kingdom free from the re-**

straints of the law of God. Because sentence against an evil work was not speedily executed, therefore the heart of the sons of men was “fully set in them to do evil.” Ecclesiastes 8:11-13. **But the transgression of a just and righteous law must inevitably result in misery and ruin. France was shaken as if by an earthquake.** Religion, law, social order, the family, the State, and the Church,—all were smitten down by the impious hand that had been lifted against the law of God.

“The Bible is an anvil that has worn out many hammers.” Saith the Lord, “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.” Isaiah 54:17.

“The Word of our God shall stand forever.” “All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness.” Isaiah 40:8; Psalm 111:7, 8. Whatever is built upon the authority of man will be overthrown; but that which is founded upon the rock of God’s immutable Word shall stand forever.

Chapter 8

The Pilgrim Fathers and Religious Liberty

The English reformers, while renouncing the doctrines of Romanism, had retained many of its forms. Thus though the authority and the creed of Rome were rejected, not a few of her customs and ceremonies were incorporated into the worship of the Church of England. It was claimed that these things were not matters of conscience, that though they were not commanded in Scripture and hence were nonessential, yet

not being forbidden, they were not intrinsically evil. Their observance tended to narrow the gulf which separated the reformed churches from Rome, and it was urged that they would promote the acceptance of the Protestant faith by Romanists. To the conservative and compromising, these arguments seemed conclusive. But there was another class that did not so judge. **The fact, that these customs tended to bridge the chasm between Rome and the Reformation, was in their view a conclusive argument against retaining them.** They looked upon them as badges of the slavery from which they had been delivered, and to which they had no disposition to return. They reasoned that God has, in His Word, established the regulations governing His worship, and that men are not at liberty to add to these or to detract from them. **The very beginning of the great apostasy was in seeking to supplement the authority of God by that of the church.** Rome began by enjoining what God had not forbidden, and she ended by forbidding what He had explicitly enjoined.

Many earnestly desired to return to the purity and simplicity which characterized the primitive church. They regarded many of the established customs of the English church as monuments of idolatry, and they could not in conscience unite in her worship. But **the church, being supported by the civil authority, would permit no dissent from her forms. Attendance upon her service was required by law. And unauthorized assemblies for religious worship were prohibited, under penalty of imprisonment, exile, and death.**

At the opening of the seventeenth century the monarch [James I] who had just ascended the throne of England declared his determination to make the Puritans “conform or harry them out of the land, or else worse.” [1603] Hunted, persecuted, and imprisoned, they could discern in the future no promise of better days; and many yielded to the conviction that for such as would serve God according to the dictates of their conscience, “England had ceased forever to be a habitable spot.” **Some at last de-**

terminated to seek refuge in Holland. Difficulties, losses, and imprisonment were encountered. Their purposes were thwarted, and they were betrayed into the hands of their enemies. But steadfast perseverance finally conquered, and they found shelter on the friendly shores of the Dutch Republic [1611].

In their flight they had left their houses, their goods, and their means of livelihood. They were strangers in a strange land, among a people of different language and customs. They were forced to resort to new and untried occupations to earn their bread. Middle-aged men, who had spent their lives in tilling the soil, had now to learn mechanical trades. But they cheerfully accepted the situation, and lost no time in idleness or repining. **Though often pinched with poverty, they thanked God for the blessings which were still granted them, and found their joy in unmolested spiritual communion.** “They knew they were pilgrims, and looked not much on those things, but lifted up their eyes to Heaven, their dearest country, and quieted their spirits.”

In the midst of exile and hardship, their love and faith waxed strong. They trusted the Lord’s promises, and He did not fail them in time of need. His angels were by their side, to encourage and support them. **And when God’s hand seemed pointing them across the sea, to a land where they might find for themselves a State and leave to their children the precious heritage of religious liberty, they went forward, without shrinking, in the path of Providence [1620].**

When first constrained to separate from the English church, the Puritans had joined themselves together by a solemn covenant, as the Lord’s free people, “to walk in all His ways, made known or to be made known to them.” Here was the true spirit of reform, the vital principle of Protestantism. It was with this purpose that **the Pilgrims departed from Holland to find a home in the New World. John Robinson, their pastor, who was providentially prevented from accompanying them, in his farewell address to the exiles said:**

“Brethren, we are now erelong to part asunder, and the Lord knoweth whether I shall live ever to see your faces more; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as you ever were to receive any truth by my ministry; **for I am very confident that the Lord hath more truth and light yet to break forth out of His Holy Word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go no farther than the instruments of their reformation.** The Lutherans cannot be drawn to go any farther than what Luther saw, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.

“Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made known or to be made known unto you. **Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written Word.** But, withal, take heed, I beseech you, what you receive as truth. Examine it, consider it, compare it with other scriptures of truth before you receive it; for it is not possible that the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once.”

It was the desire for liberty of conscience that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God’s blessing to lay, on the shores of America, the foundation of a mighty nation. Yet honest and God-fearing as they were, the Pilgrims did not yet comprehend the great principle of religious

toleration. The freedom which they sacrificed so much to secure for themselves, they were not equally ready to grant to others. “Very few, even of the foremost thinkers and moralists of the seventeenth century, had any just conception of that grand principle, the outgrowth of the New Testament, which acknowledges God as the sole judge of human faith.” The doctrine that God has committed to the church the right to control the conscience, and to define and punish heresy, is one of the most deeply rooted of papal errors. While the reformers rejected the creed of Rome, they were not entirely free from her spirit of intolerance. The dense darkness in which, through the long ages of her rule, popery had enveloped all Christendom, had not even yet been wholly dissipated. **Said one of the leading ministers in the colony of Massachusetts Bay: “It was toleration that made the world antichristian; and the church never took harm by the punishment of heretics.”** The regulation was adopted by the colonists, that only churchmembers should have a voice in the civil government. A kind of State church was formed, all the people being required to contribute to the support of the clergy, and the magistrates being authorized to suppress heresy. **Thus the secular power was in the hands of the church. It was not long before these measures led to the inevitable result—persecution.**

Eleven years after the planting of the first colony, Roger Williams came to the New World [1631]. Like the early Pilgrims, he came to enjoy religious freedom; but unlike them, he saw—what so few in his time had yet seen—that this freedom was the inalienable right of all, whatever might be their creed. He was an earnest seeker for truth, with Robinson holding it impossible that all the light from God’s Word had yet been received. Williams “was the first person in modern Christendom to assert, in its plenitude, the doctrine of the liberty of conscience, the equality of opinions before the law.” **He declared it to be the duty of the magistrate to restrain crime, but never to control the conscience.** “The pub-

***The Pilgrim Fathers and Religious Liberty* 61**

lic or the magistrates may decide,” he said, “what is due from men to men, but when they attempt to prescribe a man’s duty to God, they are out of place, and there can be no safety; for it is clear that if the magistrate has the power, he may decree one set of opinions or beliefs today and another tomorrow; as has been done in England by different kings and queens, and by the different popes and councils in the Roman Church; so that belief would become a heap of confusion.” **Attendance at the services of the established church was required under a penalty of fine or imprisonment.**

Roger Williams was respected and beloved as a faithful minister, a man of rare gifts, of unbending integrity and true benevolence; yet **his steadfast denial of the right of civil magistrates to authority over the church, and his demand for religious liberty, could not be tolerated. He was sentenced to banishment from the colonies; and finally, to avoid arrest, he was forced to flee, amid the cold and storms of winter, into the unbroken forest.**

He continued his painful flight through the snow and the trackless forest, until he found refuge with an Indian tribe whose confidence and affection he had won while endeavoring to teach them the truths of the gospel.

Making his way at last, after months of change and wandering, to the shores of Narragansett Bay, he there laid the foundation of the first State of modern times that in the fullest sense recognized the right of religious freedom. The fundamental principle of Roger Williams’ colony, was “that every man should have the right to worship God according to the light of his conscience.” **His little State, Rhode Island, became the asylum of the oppressed; and it increased and prospered until its foundation principles—civil and religious liberty—became the cornerstones of the American Republic.**

In that grand old document which our forefathers set forth as their bill of rights—the Declaration of Independence—they declared: “We hold these truths to be self-evident, that all men are created equal; that they are en-

dowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.” And **the Constitution guarantees, in the most explicit terms, the inviolability of conscience: “No religious test shall ever be required as a qualification to any office of public trust under the United States.” “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”**

As the tidings spread through the countries of Europe, of a land where every man might enjoy the fruit of his own labor and obey the convictions of his conscience, thousands flocked to the shores of the New World. Colonies rapidly multiplied.

The Bible was held as the foundation of faith, the source of wisdom, and the charter of liberty. Its principles were diligently taught in the home, in the school, and in the church; and its fruits were manifest in thrift, intelligence, purity, and temperance. One might be for years a dweller in the Puritan settlements, and not “see a drunkard, nor hear an oath, nor meet a beggar.” **It was demonstrated that the principles of the Bible are the surest safeguards of national greatness.** The feeble and isolated colonies grew to a confederation of powerful States; and **the world marked with wonder the peace and prosperity of “a church without a pope and a State without a king.”**

But continually increasing numbers were attracted to the shores of America, actuated by motives widely different from those of the first Pilgrims. Though the primitive faith and purity exerted a widespread and molding power, yet its influence became less and less as the numbers increased of those who sought only worldly advantage.

The regulation adopted by the early colonists, of permitting only members of the church to vote or to hold office in the civil government, led to most pernicious results. This measure had been accepted as a means of preserving the purity of the State, but it resulted in the cor-

ruption of the church. **A profession of religion being the condition of suffrage and officeholding, many, actuated solely by motives of worldly policy, united with the church, without a change of heart. Thus the churches came to consist, to a considerable extent, of unconverted persons;** and even in the ministry were those who, not only held errors of doctrine but, were ignorant of the renewing power of the Holy Spirit.

The union of the church with the State, be the degree ever so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world.

The great principle so nobly advocated by Robinson and Roger Williams, that truth is progressive, that Christians should stand ready to accept all the light which may shine from God's Holy Word, was lost sight by their descendants. **The Protestant churches of America—and those of Europe as well—so highly favored in receiving the blessings of the Reformation, failed to press forward in the path of reform.** Though a few faithful men arose, from time to time, to proclaim new truth, and expose long-cherished error, the majority, like the Jews in Christ's day, or the papists in the time of Luther, were content to believe as their fathers had believed, and to live as they had lived. **Therefore religion again degenerated into formalism; and errors and superstitions which would have been cast aside had the church continued to walk in the light of God's Word, were retained and cherished. Thus the spirit inspired by the Reformation gradually died out,** until there was almost as great need of reform in the Protestant churches as in the Roman Church in the time of Luther. There was the same worldliness and spiritual stupor, a similar reverence for the opinions of men, and substitution of human theories for the teachings of God's Word.

Satan could not, as in former ages, keep God's Word from the people. It had been placed within the reach of all; but in order still to accomplish his object, **he led many to value it but**

lightly. Men neglected to search the Scriptures; and thus they continued to accept false interpretations and to cherish doctrines which had no foundation in the Bible.

Seeing the failure of his efforts to crush out the truth by persecution, Satan had again resorted to the plan of compromise which led to the great apostasy and the formation of the Church of Rome. He had induced Christians to ally themselves, not now with pagans, but with those who by their devotion to the things of this world had proved themselves to be as truly idolaters as were the worshipers of graven images. And the results of this union were no less pernicious now than in former ages; pride and extravagance were fostered under the guise of religion, and the churches became corrupted. Satan continued to pervert the doctrines of the Bible; and traditions that were to ruin millions were taking deep root. **The church was upholding and defending these traditions, instead of contending for “the faith which was once delivered to the saints.”** Thus were degraded the principles for which the reformers had done and suffered so much.

Chapter 9

The Truth of Christ's Second Advent

One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming, to complete the great work of redemption. To God's pilgrim people, so long left to sojourn in the “region and shadow of death,” a precious, joy-inspiring hope is given in the promise of His appearing, who is “the resurrection and the life,” to “bring home again His banished.” **The doctrine**

of the second advent is the very keynote of the sacred Scriptures.

The coming of the Lord has been in all ages the hope of His true followers. The Saviour's parting promise upon Olivet, that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope, that sorrow could not quench, nor trials dim. Amid suffering and persecution, "the appearing of the great God and our Saviour Jesus Christ" was the "blessed hope." When the Thessalonian Christians were filled with grief as they buried their loved ones, who had hoped to live to witness the coming of the Lord, Paul, their teacher, pointed them to the resurrection, to take place at the Saviour's advent. **Then the dead in Christ should rise, and together with the living be caught up to meet the Lord in the air. "And so," he said, "shall we ever be with the Lord.** Wherefore comfort one another with these words." *1 Thess. 4:16-18.*

On rocky Patmos the beloved disciple hears the promise, "Surely, I come quickly," and his longing response voices the prayer of the church in all her pilgrimage, "Even so, come, Lord Jesus." *Rev. 22:20.*

From the dungeon, the stake, the scaffold, where saints and martyrs witnessed for the truth, comes down the centuries the utterance of their faith and hope. "Being assured of Christ's personal resurrection, and consequently of their own at His coming, for this cause," says one of these Christians, "they despised death, and were found to be above it." They were willing to go down to the grave, that they "might rise free." **They looked for the "Lord to come from Heaven in the clouds with the glory of His Father,"** "bringing to the just the times of the kingdom." The Waldenses cherished the same faith. Wycliffe looked forward to the Redeemer's appearing as the hope of the church.

Luther declared: "I persuade myself verily, that the day of Judgment will not be absent full three hundred years. God will not, cannot, suffer this wicked world much longer." "The great day is drawing near in which the kingdom of abominations shall be overthrown."

“This aged world is not far from its end,” said **Melancthon**. Calvin bids Christians “not to hesitate, ardently desiring the day of Christ’s coming as of all events most auspicious;” and declares that “the whole family of the faithful will keep in view that day.” “We must hunger after Christ, we must seek, contemplate,” he says, “till the dawning of that great day, when our Lord will fully manifest the glory of His kingdom.”

“Has not our Lord Jesus carried up our flesh into Heaven?” said Knox, the Scotch Reformer, “and shall He not return? We know that He shall return, and that with expedition.” Ridley and Latimer, who laid down their lives for the truth, looked in faith for the Lord’s coming. **Ridley wrote: “The world without doubt—this I do believe, and therefore I say it—draws to an end.** Let us with John, the servant of God, cry in our hearts unto our Saviour Christ, Come, Lord Jesus, come.”

But as the spirit of humility and devotion in the church had given place to pride and formalism, love for Christ and faith in His coming had grown cold. Absorbed in worldliness and pleasure seeking, the professed people of God were blinded to the Saviour’s instructions concerning the signs of His appearing. The doctrine of the second advent had been neglected; the scriptures relating to it were obscured by misinterpretation, until it was, to a great extent, ignored and forgotten.

When the Saviour pointed out to His followers the signs of His return, He foretold the state of backsliding that would exist just prior to His second advent. There would be, as in the days of Noah, the activity and stir of worldly business and pleasure seeking—buying, selling, planting, building, marrying, and giving in marriage—with forgetfulness of God and the future life. For those living at this time, Christ’s admonition is: “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.” **“Watch ye therefore, and pray always, that ye may be accounted worthy to escape all**

these things that shall come to pass, and to stand before the Son of man." *Luke 21:34, 36.*

It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation.

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm." *Zeph. 1:15, 16.* **"Behold, the day of the Lord cometh, . . . to lay the land desolate, and he shall destroy the sinners thereof out of it."** *Isa. 13:9.*

In view of that great day the Word of God, in the most solemn and impressive language, calls upon His people to arouse from their spiritual lethargy, and to seek His face with repentance and humiliation: **"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."** "Sanctify a fast, call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children. . . . 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." **"Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments,** and turn unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness." *Joel 2:1, 15-17, 12-13.*

To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of His professed people were not building for eternity, and in His mercy He was about to send a message of warning to arouse them from their stupor and lead them to make ready for the coming of their Lord.

This warning is brought to view in Revelation 14. Here is a threefold message represented as proclaimed by heavenly beings and immediately followed by the com-

ing of the Son of man, “to reap the harvest of the earth.” **The first of these warnings announces the approaching Judgment.** The prophet beheld an angel flying “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.**” *Revelation 14:6-7.*

This message is declared to be a part of the “everlasting gospel.” The work of preaching the gospel has not been committed to angels, but has been intrusted to men. Holy angels have been employed in directing this work. They are in charge of the great movements for the salvation of men; but the actual proclamation of the gospel is performed by the servants of Christ upon the earth.

Faithful men, who were obedient to the promptings of God’s Spirit and the teachings of His Word, were to proclaim this warning to the world. They were those who had taken heed to the “sure word of prophecy,” the “light that shineth in a dark place, until the day dawn, and the daystar arise.” *2 Peter 1:19.* They had been seeking the knowledge of God more than all hid treasures, counting it “better than the merchandise of silver, and the gain thereof than fine gold.” *Prov. 3:14.* And the Lord revealed to them the great things of the kingdom. “The secret of the Lord is with them that fear Him; and He will show them His covenant.” *Psa. 25:14.*

The watchmen upon the walls of Zion should have been the first to catch the tidings of the Saviour’s advent, the first to lift their voices to proclaim Him near, the first to warn the people to prepare for His coming. But they were at ease, dreaming of peace and safety, while the people were asleep in their sins. **A backsliding church closed their eyes to the signs of the times. God did not forsake them or suf-**

fer His faithfulness to fail; but they departed from Him, and separated themselves from His love. As they refused to comply with the conditions, His promises were not fulfilled to them.

Such is the sure result of neglect to appreciate and improve the light and privileges which God bestows. Unless the church will follow on in His opening providence, accepting every ray of light, performing every duty which may be revealed, religion will inevitably degenerate into the observance of forms, and the spirit of vital godliness will disappear. This truth has been repeatedly illustrated in the history of the church. **God requires of His people works of faith and obedience corresponding to the blessings and privileges bestowed. Obedience requires a sacrifice and involves a cross; and this is why so many of the professed followers of Christ refused to receive the light from Heaven, and, like the Jews of old, knew not the time of their visitation. Luke 19:44.** Because of their pride and unbelief, the Lord passed them by and revealed His truth to those who, like the shepherds of Bethlehem and the Eastern magi, had given heed to all the light they had received.

Chapter 10

New Bible Truths Discovered

An upright, honest-hearted farmer, who had been led to doubt the divine authority of the Scriptures, yet who sincerely desired to know the truth, was the man specially chosen of God to lead out in the proclamation of Christ's second coming. Like many other reformers, William Miller had in early life battled with poverty, and had thus learned the great lessons of energy and self-denial. The

members of the family from which he sprung were characterized by an independent, liberty-loving spirit, by capability of endurance and ardent patriotism; traits which were also prominent in his character.

At the age of thirty-four the Holy Spirit impressed his heart with a sense of his condition as a sinner [1816]. **“I saw that the Bible did bring to view just such a Saviour as I needed.**

He now publicly professed his faith in the religion which he had despised. But his infidel associates were not slow to bring forward all those arguments which he himself had often urged against the divine authority of the Scriptures. He was not then prepared to answer them; but he reasoned that, if the Bible is a revelation from God, it must be consistent with itself; and that as it was given for man’s instruction, it must be adapted to his understanding. He determined to study the Scriptures for himself, and ascertain if every apparent contradiction could not be harmonized.

Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner.

With intense interest he studied the book of Daniel and the Revelation, employing the same principles of interpretation as in the other scriptures, and found, to his great joy, that the prophetic symbols could be understood. He saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection or the terms in which they were expressed were defined in other scriptures; and when thus explained were to be literally understood. “Thus I was satisfied,” he says, “that the Bible was a system of revealed truth so clearly and simply given that the wayfaring man, though a fool, need not err therein.” Link after link of the chain of truth rewarded his efforts, as step by step he traced down the great lines of prophecy.

Taking the manner in which the prophecies had been fulfilled in the past, as a criterion by which to judge of the fulfillment of those which were still future, **he became satisfied that the popular view of the spiritual reign of Christ—a temporal millennium before the end of the world—was not sustained by the Word of God.** This doctrine, pointing to a thousand years of righteousness and peace before the personal coming of the Lord, put far off the terrors of the day of God. But, pleasing though it may be, it is contrary to the teachings of Christ and His apostles, who declared that the wheat and the tares are to grow together until the harvest, the end of the world (*Matthew 13:30, 38-41*); that “evil men and seducers shall wax worse and worse” (*2 Timothy 3:13*); that “in the last days perilous times shall come” (*2 Timothy 3:1, 1*); and that the kingdom of darkness shall continue until the advent of the Lord, and shall be consumed with the spirit of His mouth, and be destroyed with the brightness of His coming. *2 Thessalonians 2:8. The doctrine of the world’s conversion and the spiritual reign of Christ was not held by the apostolic church. It was not generally accepted by Christians until about the beginning of the eighteenth century.* Like every other error, its results were evil. It taught men to look far in the future for the coming of the Lord, and prevented them from giving heed to the signs heralding His approach. It induced a feeling of confidence and security that was not well founded, and led many to neglect the preparation necessary in order to meet their Lord.

Miller found the literal, personal coming of Christ to be plainly taught in the Scriptures. Says Paul, “The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.” *1 Thessalonians 4:16.* And the Saviour declares: “They shall see the Son of man coming in the clouds of heaven with power and great glory.” “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” *Matthew 24:27.* He is to be accompanied by all the hosts of Heaven. “The Son of man shall

come in His glory, and all the holy angels with Him.” “And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect.” *Matthew 25:31; 24:31.*

At His coming the righteous dead will be raised, and the righteous living will be changed. “We shall not all sleep,” says Paul, “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. For this corruptible must put on incorruption, and this mortal must put on immortality.**” *1 Corinthians 15:51-53.* And in his letter to the Thessalonians, after describing the coming of the Lord, he says: **“The dead in Christ shall rise 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; and so shall we ever be with the Lord.”** *1 Thessalonians 4:16, 17.*

Not until the personal advent of Christ can His people receive the kingdom. The Saviour said: “When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” *Matthew 25:31-34.* **We have seen by the scriptures just given that, when the Son of man comes, the dead are raised incorruptible and the living are changed. By this great change they are prepared to receive the kingdom;** for Paul says, “Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” *1 Corinthians 15:50.* Man in his present state is mortal, corruptible; but the kingdom of God will be incorruptible, enduring forever. Therefore man in his present state cannot enter into the kingdom of God. But, when Jesus comes, He confers immortality upon His people; and then He calls them

to inherit the kingdom, of which they have hitherto been only heirs.

These and other scriptures clearly proved to Miller's mind, that the events which were generally expected to take place before the coming of Christ, such as the universal reign of peace and the setting up of the kingdom of God upon the earth, were to be subsequent to the second advent. **Furthermore, all the signs of the times and the condition of the world corresponded to the prophetic description of the last days. He was forced to the conclusion, from the study of Scripture alone, that the period allotted for the continuance of the earth in its present state was about to close.**

“Another evidence that vitally affected my mind,” he says, “was the chronology of the Scriptures. I found that predicted events, which had been fulfilled in the past, often occurred within a given time. The one hundred and twenty years to the flood (*Genesis 6:3*); the seven days that were to precede it, with forty days of predicted rain (*Genesis 7:4*); the four hundred years of the sojourn of Abraham's seed (*Genesis 15:13*); the three days of the butler's and baker's dreams (*Genesis 40:12-20*); the seven years of famine for Pharaoh (*Genesis 41:28-54*); the forty years in the wilderness (*Numbers 14:34*); the three and a half years of famine (*1 Kings 17:1*); the seventy years of captivity (*Jeremiah 25:11*); Nebuchadnezzar's seven times (*Daniel 4:13-16*); and the seven weeks, threescore and two weeks, and the one week, making seventy weeks, determined upon the Jews (*Daniel 9:24-27*). The events limited by these times were all once only a matter of prophecy, and were fulfilled in accordance with the predictions.”

When, therefore, he found in his study of the Bible, various chronological periods that, according to his understanding of them, extended to the second coming of Christ, he could not but regard them as the “times before appointed,” which God had revealed unto His servants. **“The secret things,” says Moses, “belong unto the Lord our God; but those things which are revealed belong unto us and to our**

children forever” (*Deuteronomy 29:29*). And the Lord declares by the prophet Amos, that He “will do nothing, but He revealeth His secret unto His servants the prophets.” *Amos 3:7*. **The students of God’s Word may then confidently expect to find the most stupendous event to take place in human history clearly pointed out in the Scriptures of truth.**

“As I was fully convinced,” says Miller, that “all Scripture is given by inspiration of God and is profitable (*2 Timothy 3:16*); that it came not at any time by the will of man, but was written as holy men were moved by the Holy Ghost (*2 Peter 1:21*); and was written ‘for our learning, that we through patience and comfort of the Scriptures might have hope.’ (*Romans 15:4*). I could not but regard the chronological portions of the Bible as being as much entitled to our serious consideration as any other portion of the Scriptures. I felt therefore that, in endeavoring to comprehend what God in His mercy had seen fit to reveal to us, I had no right to pass over the prophetic periods.”

The prophecy which seemed most clearly to reveal the time of the second advent was that of *Daniel 8:14*: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Following his rule of making Scripture its own interpreter, **Miller learned that a day in symbolic prophecy represents a year** (*Numbers 14:34; Ezekiel 4:6*). He saw that the period of 2300 prophetic days, or literal years, would extend far beyond the close of the Jewish dispensation; hence it could not refer to the sanctuary of that dispensation. Miller accepted the generally received view, that in the Christian age the earth is the sanctuary. **And he therefore understood that the cleansing of the sanctuary, foretold in *Daniel 8:14*, represented the purification of the earth by fire at the second coming of Christ. If, then, the correct starting point could be found for the 2300 days, he concluded that the time of the second advent could be readily ascertained.**

With a new and deeper earnestness, Miller continued the examination of the prophecies, whole nights as well as days being devoted to the study of what now appeared of such stupendous importance and all-absorbing interest. **In the eighth chapter of Daniel he could find no clue to the starting point of the 2300 days;** the angel Gabriel, though commanded to make Daniel understand the vision, gave him only a partial explanation. As the terrible persecution to befall the church was unfolded to the prophet's vision, physical strength gave way. He could endure no more, and the angel left him for the time. **Daniel "fainted, and was sick certain days." "And I was astonished at the vision," he says, "but none understood it."**

Yet God had bidden His messenger, "Make this man to understand the vision." That commission must be fulfilled. In obedience to it, the angel, some time afterward, returned to Daniel, saying, "I am now come forth to give thee skill and understanding;" "therefore understand the matter, and consider the vision." *Daniel 9:22, 23.* **There was only one point in the vision of chapter eight which had been left unexplained, namely, that relating to time,—the period of the 2300 days; therefore, the angel, in resuming his explanation, dwells exclusively upon the subject of time:**

"Seventy weeks are determined upon thy people and upon thy holy city. . . Know therefore and understand, that **from the going forth of the commandment to restore and to build Jerusalem** unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself. . . And He shall confirm the covenant with many for one week; and in the midst of the week He shall cause the sacrifice and the oblation to cease." *Daniel 9:24-27.*

The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time,—"Unto two thou-

sand and three hundred days; then shall the sanctuary be cleansed.” After bidding Daniel “understand the matter, and consider the vision,” the very first words of the angel are, “Seventy weeks are determined upon thy people and upon thy holy city.” **The word here, translated “determined,” literally signifies “cut off.” Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off?** As the 2300 days was the only period of time mentioned in chapter eight, it must be the period from which the seventy weeks were cut off; **the seventy weeks must therefore be a part of the 2300 days, and the two periods must begin together.** The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. If the date of this commandment could be found, then the starting point for the great period of the 2300 days would be ascertained.

In the seventh chapter of Ezra the decree is found. *Ezra 7:12-26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C.* But in *Ezra 6:14* the house of the Lord at Jerusalem is said to have been built “according to the commandment [margin, decree] of Cyrus, and Darius, and Artaxerxes king of Persia.” These three kings, in originating, re-affirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. **Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.**

“From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks,”—namely, sixty-nine weeks, or 483 years. **The decree of Artaxerxes went into effect in the autumn of 457 B.C. From this date, 483 years extend to the autumn of A.D. 27.** At that time this prophecy was fulfilled. The word, “Messiah,” signifies “the Anointed One.” In the autumn of A.D. 27, Christ

was baptized by John, and received the anointing of the Spirit. The apostle Peter testifies that "God anointed Jesus of Nazareth with the Holy Ghost and with power." *Acts 10:38*. And the Saviour Himself declared, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor." *Luke 4:18*. After His baptism He came into Galilee, "preaching the gospel of the kingdom of God and saying, *The time is fulfilled.*" *Mark 1:14, 15*.

"And He shall confirm the covenant with many for one week." **The "week" here brought to view is the last one of the seventy**; it is the last seven years of the period allotted especially to the Jews. **During this time, extending from A.D. 27 to A.D. 34**, Christ, at first in person, and afterward by His disciples, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour's direction was, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." *Matthew 10:5, 6*.

"And in the midst of the week He shall cause the sacrifice and the oblation to cease." In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease.

The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel, by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, "went everywhere preaching the Word." "Philip went down to the city of Samaria, and preached Christ unto them." *Acts 8:4, 5*. Peter, divinely guided, opened the gospel to the centurion of

Cesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings “far hence unto the Gentiles.” *Acts 8:22:21.*

Thus far every specification of the prophecy is strikingly fulfilled. And the beginning of the seventy weeks is fixed beyond question at 457 B.C., and their expiration in A.D. 34. From this date there is no difficulty in finding the termination of the 2300 days. The seventy weeks—490 days—having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, “the sanctuary shall be cleansed.” Thus the time of the cleansing of the sanctuary—which was almost universally believed to take place at the second advent—was definitely pointed out.

Entering upon the study of the Scriptures as he had done, in order to prove that they were a revelation from God, Miller had not, at the outset, the slightest expectation of reaching the conclusion at which he had now arrived. He himself could hardly credit the results of his investigation. But the Scripture evidence was too clear and forcible to be set aside.

He had devoted two years to the study of the Bible; when, in 1818, he reached the solemn conviction that in about twenty-five years Christ would appear for the redemption of His people. “I need not speak,” says Miller, “of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed. The Bible was now to me a new book. It was indeed a feast of reason; all that was dark, mystical, or obscure, to me, in its teachings, had been dissipated from my mind before the clear light that now dawned from its sacred pages; and oh, how bright and glorious the truth appeared! All the contradictions and inconsistencies I had before found in the Word

were gone; and, although there were many portions of which I was not satisfied that I had a full understanding, yet so much light had emanated from it to the illumination of my before darkened mind, that I felt a delight in studying the Scriptures which I had not before supposed could be derived from its teachings.”

“With the solemn conviction that such momentous events were predicted in the Scriptures to be fulfilled in so short a space of time, the question came home to me with mighty power regarding my duty to the world in view of the evidence that had affected my own mind.” He could not but feel that it was his duty to impart to others the light which he had received. **He expected to encounter opposition from the ungodly, but was confident that all Christians would rejoice in the hope of meeting the Saviour whom they professed to love. His only fear was that, in their great joy at the prospect of glorious deliverance, so soon to be consummated, many would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth.** He therefore hesitated to present it, lest he should be in error and be the means of misleading others. **He was thus led to review the evidences, in support of the conclusions at which he had arrived, and to consider carefully every difficulty which presented itself to his mind.** He found that objections vanished before the light of God’s Word, as mist before the rays of the sun. **Five years spent thus left him fully convinced of the correctness of his position [1823].**

And now the duty of making known to others what he believed to be so clearly taught in the Scriptures urged itself with new force upon him. “When I was about my business,” he said, “it was continually ringing in my ears, **Go and tell the world of their danger.** This text was constantly occurring to me: ‘When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from

it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.' Ezekiel 33:8, 9. I felt that if the wicked could be effectually warned, multitudes of them would repent; and that if they were not warned, their blood might be required at my hand."

He began to present his views in private as he had opportunity, praying that some minister might feel their force and devote himself to their promulgation. But he could not banish the conviction that he had a personal duty to perform in giving the warning. The words were ever recurring to his mind, "Go and tell it to the world; their blood will I require at thy hand." **For nine years he waited, the burden still pressing upon his soul, until in 1831 he for the first time publicly gave the reasons of his faith.**

As Elisha was called from following his oxen in the field, to receive the mantle of consecration to the prophetic office, so was William Miller called to leave his plow and open to the people the mysteries of the kingdom of God. **With trembling he entered upon his work, leading his hearers down, step by step, through the prophetic periods to the second appearing of Christ. With every effort he gained strength and courage as he saw the wide-spread interest excited by his words.**

It was only at the solicitation of his brethren, in whose words he heard the call of God, that Miller consented to present his views in public. **He was now fifty years of age, unaccustomed to public speaking and burdened with a sense of unfitness for the work before him. But from the first his labors were blessed in a remarkable manner to the salvation of souls.** His first lecture was followed by a religious awakening, in which thirty entire families, with the exception of two persons, were converted. He was immediately urged to speak in other places. And in nearly every place his labor resulted in a revival of the work of God. Sinners were converted, Christians were roused to greater consecration, and deists and infidels were led to acknowledge the truth of the Bible and the Christian religion. The testimony of those among whom he labored was: "A class of

minds are reached by him that are not within the influence of other men.” “His preaching is calculated to arouse the public mind to the great things of religion, and to check the growing worldliness and sensuality of the age.”

In nearly every town there were scores, in some hundreds, converted as the result of his preaching. In many places Protestant churches of nearly all denominations were thrown open to him; and the invitations to labor usually came from the ministers of the several congregations. It was his invariable rule not to labor in any place to which he had not been invited; yet he soon found himself unable to comply with half the requests that poured in upon him.

Many who did not accept his views, as to the exact time of the second advent, were convinced of the certainty and nearness of Christ's coming and their need of preparation. **In some of the large cities his work produced a marked impression.** Liquor dealers abandoned the traffic and turned their shops into meeting-rooms; gambling dens were broken up, infidels, deists, Universalists, and the most abandoned profligates were reformed—some of whom had not entered a house of worship for years. **Prayer meetings were established by the various denominations, in different quarters,** at almost every hour, business men assembling at midday for prayer and praise. There was no extravagant excitement, but an almost universal solemnity on the minds of the people. His work, like that of the early reformers, tended rather to convince the understanding and arouse the conscience than merely to excite the emotions.

He traveled and preached unceasingly, though his personal labors were confined principally to the New England and Middle States. For several years his expenses were met wholly from his own private purse, and he never afterward received enough to meet the expense of travel to the places where he was invited. Thus his public labors, so far from being a pecuniary benefit, were a heavy tax upon his property, which gradually diminished during this period of his life. He was the father of a large family. But,

as they were all frugal and industrious, his farm sufficed for their maintenance as well as his own.

Yet he did not prosecute his work without bitter opposition. As with earlier reformers, the truths which he presented were not received with favor by popular religious teachers. As these could not maintain their position by the Scriptures, they were driven to resort to the sayings and doctrines of men, to the traditions of the Fathers. **But the Word of God was the only testimony accepted by the preachers of the Advent truth. "The Bible, and the Bible only," was their watchword. The lack of Scripture argument on the part of their opponents was supplied by ridicule and scoffing.** Time, means, and talents were employed in maligning those whose only offense was that they looked with joy for the return of their Lord, and were striving to live holy lives, and to exhort others to prepare for His appearing.

Earnest were the efforts put forth to draw away the minds of the people from the subject of the second advent. It was made to appear a sin, something of which men should be ashamed, to study the prophecies which relate to the coming of Christ and the end of the world. Thus the popular ministry undermined faith in the Word of God. Their teaching made men infidels, and many took license to walk after their own ungodly lusts.

Despite all opposition, the interest in the Advent movement had continued to increase. From scores and hundreds, the congregations had grown to as many thousands. Large accessions had been made to the various churches, but after a time the spirit of opposition was manifested even against these converts, and **the churches began to take disciplinary steps with those who had embraced Miller's views.**

As the arguments from the prophetic periods were found to be impregnable, opposers endeavored to discourage investigation of the subject, by teaching that the prophecies were sealed. Thus Protestants followed in the steps of Romanists. While the papal church withholds the Bible from the people, **Protestant churches claimed**

that an important part of the sacred Word—and that the part which brings to view truths specially applicable to our time—could not be understood.

Ministers and people declared that the prophecies of Daniel and the Revelation were incomprehensible mysteries. But Christ directed His disciples to the words of the prophet Daniel concerning events to take place in their time, and said, **“Whoso readeth, let him understand.”** *Matthew 24:15.* And the assertion that the Revelation is a mystery, not to be understood, is contradicted by the very title of the book: “The Revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass. . . **Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein;** for the time is at hand.” *Revelation 1:1, 3.*

Why, then, this widespread ignorance concerning an important part of Holy Writ? Why this general reluctance to investigate its teachings? It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions. For this reason, Christ the Revelator, foreseeing the warfare that would be waged against the study of the Revelation, pronounced a blessing upon all who should read, hear, and observe the words of the prophecy.

In explaining *Daniel 8:14*, “Unto two thousand and three hundred days, then shall the sanctuary be cleansed,” **Miller, as has been stated, adopted the generally received view that the earth is the sanctuary, and he believed that the cleansing of the sanctuary represented the purification of the earth by fire at the coming of the Lord.** When, therefore, he found that the close of the 2300 days was definitely foretold, he concluded that this revealed the time of the second advent. **His error resulted from accepting the popular view as to what constitutes the sanctuary.**

In the typical system,—which was a shadow of the sacrifice and priesthood of Christ,—**the cleansing of the sanctuary was the last service performed by the high priest**

in the yearly round of ministration. It was the closing work of the atonement,—a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in Heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. **This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided.** Says Jesus, “My reward is with Me, to give every man according as his work shall be.” *Revelation 22:12.* **It is this work of judgment, immediately preceding the second advent, that is announced in the first angel’s message of *Revelation 14:7*: “Fear God, and give glory to Him; for the hour of His Judgment is come.”**

Those who proclaimed this warning gave the right message at the right time. **Like the great Reformation of the sixteenth century, the Advent movement appeared in the different countries of Christendom at the same time. In both Europe and America, men of faith and prayer were led to the study of the prophecies.** And, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians, who, solely by the study of the Scriptures, arrived at the belief that the Saviour’s advent was near.

In 1821, three years after Miller had arrived at his exposition of the prophecies pointing to the time of the judgment, Dr. Joseph Wolff, “the missionary to the world,” began to proclaim the Lord’s soon coming.

During the twenty-four years from 1821 to 1845, Wolff traveled extensively: in Africa, visiting Egypt and Abyssinia; in Asia, traversing Palestine, Syria, Persia, Bokhara, and India. He also visited the United States.

As early as 1826 the Advent message began to be preached in England. The movement here did not take so

definite a form as in America. The exact time of the advent was not so generally taught, but the great truth of Christ's soon coming in power and glory was extensively proclaimed. And this not among dissenters and nonconformist only. **Mourant Brock, an English writer, states that about seven hundred ministers of the Church of England were engaged in preaching this "gospel of the kingdom." The message pointing to 1844 as the time of the Lord's coming was also given in Great Britain.** Advent publications from the United States were widely circulated. Books and journals were republished in England. **And in 1842, Robert Winter, an Englishman by birth, who had received the Advent faith in America, returned to his native country to herald the coming of the Lord. Many united with him in the work,** and the message of the Judgement was proclaimed in various parts of England.

In South America, in the midst of barbarism and priestcraft, Lacunza, a Spaniard and a Jesuit, found his way to the Scriptures, and thus received the truth of Christ's speedy return. Impelled to give the warning, yet desiring to escape the censures of Rome, he published his views under the assumed name of "Rabbi Ben-Israel," representing himself as a converted Jew. Lacunza lived in the eighteenth century, but it was about 1825 that his book, having found its way to London, was translated into the English language. Its publication served to deepen the interest already awakening in England in the subject of the second advent.

In Germany the doctrine had been taught in the eighteenth century by Bengel, a minister in the Lutheran Church, and a celebrated Biblical scholar and critic.

The light shone also in France and Switzerland. At Geneva, where Farel and Calvin has spread the truths of the Reformation, Gaussen preached the message of the second advent.

In Scandinavia also the Advent message was proclaimed, and a widespread interest was kindled. Many were aroused from their careless security, to confess

and forsake their sins, and seek pardon in the name of Christ. But the clergy of the State church opposed the movement, and through their influence some who preached the message were thrown into prison. In many places where the preachers of the Lord's soon coming were thus silenced, **God was pleased to send the message, in a miraculous manner, through little children. As they were under age, the law of the State could not restrain them; and they were permitted to speak unmolested.**

To William Miller and his co-laborers it was given to preach the warning in America. This country became the center of the great Advent movement. It was here that the prophecy of the first angel's message had its most direct fulfillment. The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return. **Far and wide spread the message of the everlasting gospel, "Fear God, and give glory to Him; for the hour of His Judgment is come"** [Revelation 14:7].

The testimony of the prophecies which seemed to point to the coming of Christ in the spring of 1844 took deep hold of the minds of the people. As the message went from State to State, there was everywhere awakened widespread interest. **Many were convicted that the arguments from the prophetic periods were correct. And, sacrificing their pride of opinion, they joyfully received the truth.** Some ministers laid aside their sectarian views and feelings, left their salaries and their churches, and united in proclaiming the coming of Jesus.

The time of expectation passed, and Christ did not appear for the deliverance of His people. Those, who with sincere faith and love had looked for their Saviour, experienced a bitter disappointment. Yet the purposes of God were being accomplished: He was testing the hearts of those who professed to be waiting for His appearing. **There were among them many who had been ac-**

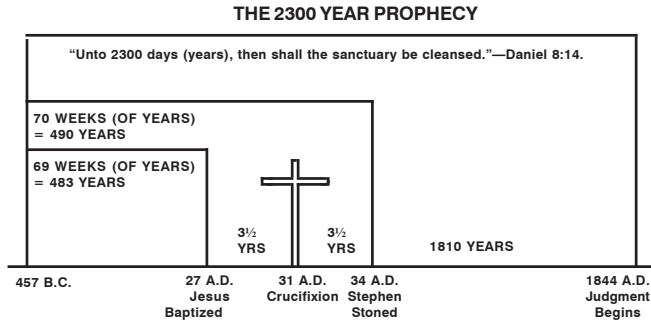
tuated by no higher motive than fear. Their profession of faith had not affected their hearts or their lives. When the expected event failed to take place, these persons declared that they were not disappointed; they had never believed that Christ would come. They were among the first to ridicule the sorrow of the true believers.

Chapter 11

What is the Sanctuary?

The scripture which, above all others, had been both the foundation and central pillar of the Advent faith was the declaration, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” *Daniel 8:14*. These had been familiar words to all believers in the Lord’s soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. **These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent.** Hence the conclusion that Christ would return to the earth in 1844.

But the appointed time had passed, and the Lord had not appeared. **The believers knew that God’s Word could not fail; their interpretation of the prophecy must be at fault; but where was the mistake? Many rashly cut the knot of difficulty by denying that the 2300 days ended in 1844.** No reason could be given for this, except that Christ had not come at the time they expected Him.



The master prophecy of the Bible is given in Daniel 8. This chapter closely connects with Daniel 7 and 9, and should be studied with them.

DANIEL 7 (written in 553-552 B.C.) reveals world history from Daniel's time down to the second advent of Christ. In vision, Daniel sees four world empires symbolized as beasts, followed by a little horn power (Dan 7:1-8, 15-21, 23-25). The Investigative Judgment then convenes in heaven (Dan 7:9-10, 13, 22, 26). And, after that, history ends with the second advent of Christ (Dan 7:14, 27-28).

The animals in Daniel 7 parallel the parts of the metal image of Daniel 2. The lion in chapter 7 is Babylon (605-538 B.C.). The bear is Medo-Persia (538-331 B.C.). The leopard beast is Grecia (331-301 B.C.), at which time it becomes divided into four kingdoms which continue on until around 168 B.C. The terrible beast is Pagan Rome (168 B.C. to the 5th Century A.D., when it becomes broken into ten kingdoms). The little horn is Papal Rome, which gained full power by A.D. 538, after uprooting three kingdoms (the Heruli, Vandals, and Ostrogoths).

DANIEL 8 is composed of two major parts. The first is an EVENT prophecy that closely parallels the prophecy of Daniel 7. This prophecy is about two beasts and a little horn that follows them (Dan 8:1-12, 20-25). The first beast, a ram, is Medo-Persia (538-331 B.C.), and the he-goat which struck it down was Grecia (331-168 B.C.). The "notable horn" was Alexander the Great who, before his death in 323, carved out the largest empire in history up to that time—in only ten years. When he was broken off in the prime of life, the empire divided into four sections. The little horn is Pagan Rome which, historians tell us, was taken over by Papal Rome. Much of Daniel 7 and 8 (7:8, 19-26; 8:9-12, 23-25) is given to a concern over this power

which would speak blasphemies (7:8, 20; 8:11), seek to kill God's people (7:21, 25; 8:10, 24-25), cast down the truth (8:12, 25), tear God's Sanctuary down from heaven (8:11), and even try to change the law of God (7:25). Revelation 13 (read verses 6-7, for example) deals with the same little horn power—the Papacy.

But there is a second part to Daniel 8: This is a TIME prophecy (Dan 8:13-14, 26). The prophecy itself is given in Daniel 8:14. *“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”* Careful reading of this chapter reveals that, while the angel Gabriel was told to explain the vision of Daniel 8 to the prophet (8:16), only the event prophecy was explained (8:17-25) while the time prophecy was only referred to (8:26). Daniel nearly fainted under the burden (8:27), and the prayer of Daniel 9 is the result.

DANIEL 9 begins with the prophet's prayer for guidance and help for his people (Dan 9:1-19). Gabriel, the one whom he had seen in his earlier vision (8:16), is then sent in answer to his prayer (9:20-21), in order to complete the explanation (9:22-23).

THE LONGEST PROPHECY BEGINS. The 70 week prophecy (Dan 9:24-27) is the first part of the 2300 day prophecy. Seventy weeks are “determined” (*“cut off”* in Hebrew—cut off from the larger 2300 day [year] prophecy) for the Jews. Therefore, the first part of the 2300 day prophecy of Daniel 8:14 is time allocated to the Jews, to conclude their probation as God's specially favored nation.

In Bible prophecy, a day equals a year (Num 14:34; Ezek 4:6). The decree of Artaxerxes, given in his seventh year as king, in 457 B.C. (Dan 9:25; Ezra 6:14; 7:6-8), restoring the Jewish government, begins this vast time prophecy of 2300 years. The first 70 weeks (Dan 9:24-27) of this prophecy, cut off or allotted to the Jews, equals 490 years. The walls of Jerusalem were rebuilt in 7 weeks, or 49 years (408 B.C.). Another 62 weeks brings us to the anointing of Christ for His mission in A.D. 27. Now 483 years are past; only 1 week remains of the 70. In the midst of this week (Dan 9:26-27), A.D. 31, the Messiah is cut off, crucified. A second half-week of 3½ years brings us to A.D. 34, when at the stoning of Stephen the gospel is taken to the Gentiles.

THE LONGEST PROPHECY ENDS. In A.D. 34 the 70 weeks, or 490 years, is completed. There remains 1810 years of this longest Bible prophecy, of Daniel 8:14, to be fulfilled. At its termination, in A.D. 1844, began the “cleansing of the sanctuary” predicted in this important passage of Daniel 8:14.

Jesus is our High Priest in the heavenly Sanctuary (the pattern of the earthly). In 1844, He began His final work in it, prior to His second advent to the earth for His people.

They argued that if, the prophetic days had ended in 1844, Christ would then have returned to cleanse the sanctuary by the purification of the earth by fire; and that, since He had not come, the days could not have ended.

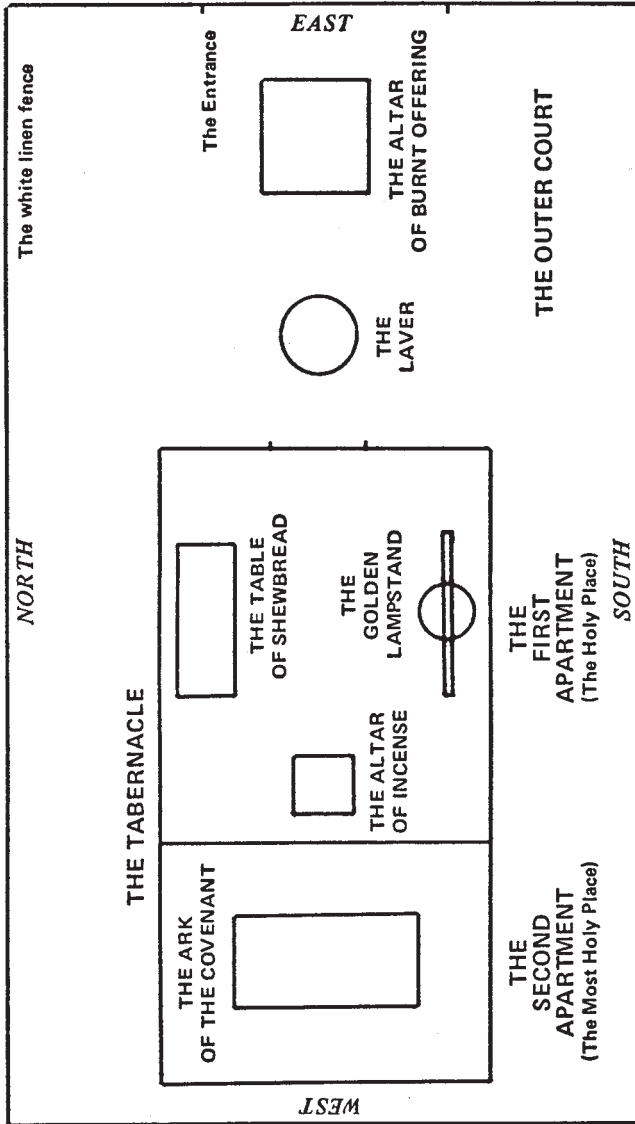
To accept this conclusion was to renounce the former reckoning of the prophetic periods. The 2300 days had been found to begin when **the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of 457 B.C.** Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in *Dan 9:25-27*. **Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ's baptism and anointing by the Holy Spirit, A.D. 27,** exactly fulfilled the specification. **In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of A.D. 31.** The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period, the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34. **The first 490 years of the 2300 having then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844.** "Then," said the angel, "shall the sanctuary be cleansed." All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed. With this reckoning, all was clear and harmonious, except that it was not seen that any event answering to the cleansing of the sanctuary had taken place in 1844. To deny that the days ended at that time was to involve the whole question in confusion, and to renounce positions which had been established by unmistakable fulfillments of prophecy [More information on this was given on pp. 74-78, 83-84].

But God had led His people in the great Advent movement; His power and glory had attended the work, and He would not permit it to end in darkness and disappointment, to be reproached as a false and fa-

natical excitement. He would not leave His word involved in doubt and uncertainty. **Though many abandoned their former reckoning of the prophetic periods, and denied the correctness of the movement based thereon, others were unwilling to renounce points of faith and experience that were sustained by the Scriptures and by the witness of the Spirit of God.**

In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question. The apostle Paul, in the Epistle to the Hebrews, says: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat." *Hebrews 9:1-5.*

The sanctuary to which Paul here refers was the tabernacle built by Moses at the command of God, as the earthly dwelling place of the Most High. "Let them make me a sanctuary, that I may dwell among them" (*Exodus 25:8*) was the direction given to Moses while in the mount with God. The Israelites were journeying through the wilderness, and the tabernacle was so constructed that it could be removed from place to place; yet it was a structure of great magnificence. Its walls consisted of upright boards heavily plated with gold, and set in sockets of silver, while the roof was formed of a series of curtains, or coverings, the outer of skins, the innermost of fine linen beautifully wrought with figures of cherubim. Besides the outer court, which



CHAPTER SUPPLEMENT: THE EARTHLY TABERNACLE

The sanctuary in the wilderness was constructed under the direction of Moses, in accordance with the pattern shown him in the mount (Ex 25:9, 40; Heb 8:5).

Enclosing this wilderness tabernacle was an **OUTER COURT** which was made of white curtains attached to poles (Ex 27:9-18), and was about 75 feet wide by 150 feet long (based on an 18-inch cubit). Within the Court was the **ALTAR OF BURNT OFFERING**, the Laver, and the Tabernacle. This altar was also called the Brazen Altar, since there was a second altar (the Golden Altar) inside the Tabernacle. This outside (Ex 27:1-8) altar was hollow inside, overlaid with brass, and was 5 feet high and 7½ feet square. Upon this altar were placed the animals that were offered as burnt sacrifice. Just beyond, stood the brass **LAVER** (Ex 30:18-21), where the priests washed before entering the Tabernacle.

The **TABERNACLE (the sanctuary)** (Ex 26:1-37) was a tent with wooden walls, four layers as a roof covering, with gold and beautiful curtains inside. About 15 by 45 feet in size, this Tabernacle was portable, so it could be taken apart and moved from place to place during the journeys of Israel through the wilderness. Divided by an inner veil into two rooms (apartments), it was the holiest place on earth.

The priest entered the **FIRST APARTMENT** everyday with the blood, and went past the seven-branched Golden Candlestick, with its seven lamps of fire (Ex 25:31-40); past the Table of Shewbread, containing the dedicated bread that stood before the Presence of the Lord (Ex 25:23-30); and on to the Altar of Incense, or Golden Altar (Ex 30:1-10), from whence the smoke of a specially prepared incense wafted up, over the top of the dividing veil (which did not reach to the ceiling) and into the Holy of Holies beyond. Upon the Golden Altar and dividing veil, the priest sprinkled some of the sacrificial blood (Lev 4-5). A partial description of this may be found in Hebrews 9:1-7. All of the furniture within the First and Second Apartments was of solid gold, or covered with gold.

The **SECOND APARTMENT**, or Most Holy Place (Ex 26:33), contained the Ark of the Covenant (Heb 9:3-4). Between two **CHERUBIM** was the glory of the **SHIKINAH**—the Presence of God (Ex 25:20-22; 40:34). Beneath it was the **MERCY SEAT**, a solid gold slab that covered the top of the **ARK**, wherein lay the foundation of God's government: the **MORAL LAW OF TEN COMMANDMENTS** (Ex 20:3-17) which was written by the finger of God on stone (Ex 24:12) and then placed in the Ark (Ex 40:20). All of mankind is to be governed by those holy precepts, even down to the end of time (Rev 12:17; 14:12) and beyond (Rev 22:14; Isa 66:22-23). The **DAILY SERVICE** continued all year; but, once a year on the **DAY OF ATONEMENT**, the high priest entered the Second Apartment—to *cleanse the sanctuary* and the people of sin (Lev 16:30, 33-34 and all of the chapter; Dan 8:14).

contained the altar of burnt offering, the tabernacle itself consisted of two apartments called the holy and the most holy place, separated by a rich and beautiful curtain, or veil; a similar veil closed the entrance to the first apartment.

In the holy place was the candlestick, on the south, with its seven lamps giving light to the sanctuary both by day and by night; on the north stood the table of shewbread; and before the veil separating the holy from the most holy was the golden altar of incense, from which the cloud of fragrance, with the prayers of Israel, was daily ascending before God.

In the most holy place stood the ark, a chest of precious wood overlaid with gold, the depository of the two tables of stone upon which God had inscribed the law of ten commandments. Above the ark, and forming the cover to the sacred chest, was the mercy seat, a magnificent piece of workmanship, surmounted by two cherubim, one at each end, and all wrought of solid gold. In this apartment the divine presence was manifested in the cloud of glory between the cherubim.

After the settlement of the Hebrews in Canaan, the tabernacle was replaced by the temple of Solomon, which, though a permanent structure and upon a larger scale, observed the same proportions and was similarly furnished. In this form the sanctuary existed—except while it lay in ruins in Daniel’s time, until its destruction by the Romans, in A.D. 70.

This is the only sanctuary that ever existed on the earth, of which the Bible gives any information. This was declared by Paul to be the sanctuary of the first covenant. But has the new covenant no sanctuary?

Turning again to the book of Hebrews, the seekers for truth found that the existence of a second, or new-covenant, sanctuary was implied in the words of Paul already quoted: “Then verily the first covenant had *also* ordinances of divine service, and a worldly sanctuary.” And the use of the word *also* intimates that Paul has before made mention of this sanctuary. Turning back to the beginning of the previous chapter they read: “Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heav-

ens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." *Hebrews 8:1, 2.*

Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; **this is pitched by the Lord, not by man.** In that sanctuary the earthly priests performed their service; **in this, Christ, our great high priest, ministers at God's right hand.** One sanctuary was on earth; **the other is in Heaven.**

Further, the tabernacle built by Moses was made after a pattern. The Lord directed him, "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." *Exodus 25:9.* And again the charge was given, "Look that thou make them after their pattern, which was showed thee in the mount." *Exodus 25:40.* And Paul says, that the first tabernacle "was a figure for the time then present, in which were offered both gifts and sacrifices;" that its holy places were "patterns of things in the heavens;" that the priests who offered gifts according to the law, served, "unto the example and shadow of heavenly things," and that "Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us." *Hebrews 9:9, 23; 8:5; 9:24.*

The sanctuary in Heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. God placed His Spirit upon the builders of the earthly sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom. The walls had the appearance of massive gold, reflecting in every direction the light of the seven lamps of the golden candlestick. The table of shewbread and the altar of incense glittered like burnished gold. The gorgeous curtain which formed the ceiling, inwrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene. And beyond the second veil was the holy shekinah, the visible manifestation of God's glory, before which none but the high priest could enter and live. **The matchless**

splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. The abiding place of the King of kings, where thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him (Daniel 7:10); that temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory. **Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption, were taught by the earthly sanctuary and its services.**

The holy places of the sanctuary in Heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in Heaven, he beheld there "seven lamps of fire burning before the throne." Revelation 4:5. He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Revelation 8:3. Here the prophet was permitted to behold the first apartment of the sanctuary in Heaven; and he saw there the "seven lamps of fire" and the "golden altar" represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened" (*Revelation 11:19*), and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament," represented by the sacred chest constructed by Moses to contain the law of God.

Thus those who were studying the subject found indisputable proof of the existence of a sanctuary in Heaven. Moses made the earthly sanctuary after a pattern which was shown him. Paul declares that the pattern was the true sanctuary which is in Heaven. And John testifies that he saw it in Heaven.

In the temple in Heaven, the dwelling place of God, His

throne is established in righteousness and judgment. **In the most holy place is His law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy seat, before which Christ pleads His blood in the sinner's behalf. Thus is represented the union of justice and mercy in the plan of human redemption.** By His sacrifice and mediation, Christ is both the foundation and the builder of the church of God.

The question, What is the sanctuary? is clearly answered in the Scriptures. The term sanctuary, as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the "true tabernacle" in Heaven, to which the earthly sanctuary pointed.

At the death of Christ the typical service [on earth] ended. The "true tabernacle" in Heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. **At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries.** Thus the prophecy, "Unto two thousand three hundred days; then shall the sanctuary be cleansed [Dan 8:14]," unquestionably points to the sanctuary in Heaven.

But the most important question remains to be answered: What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary is stated in the Old Testament Scriptures. **But can there be anything in Heaven to be cleansed?** In Hebrews 9, the cleansing of both the earthly and the heavenly sanctuaries is plainly taught. "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these (the blood of animals); but the heavenly things themselves with better sacrifices than these," (*Hebrews 9:22, 23*) even the precious blood of Christ.

The cleansing, both in the typical and in the real service, must be accomplished with blood; in the former, with the blood of animals; in the latter, with the blood of Christ. Paul states, as the reason why this cleansing must be performed with blood, that without shedding of blood is no *remission*. **Remission, or putting away of sin, is the work to be accomplished. But how could there be sin connected with the sanctuary,** either in Heaven or upon the earth? This may be learned by reference to the symbolic service; for the priests who officiated on earth, served “unto the example and shadow of heavenly things.” *Hebrews 8:5*.

The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. Day by day the repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim’s head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. “Without shedding of blood,” says the apostle, there is no remission of sin. “The life of the flesh is in the blood.” *Leviticus 17:11*. The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. **By this ceremony the sin was, through the blood, transferred in figure to the sanctuary.** In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, “God hath given it you to bear the iniquity of the congregation.” *Leviticus 10:17*. **Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.**

Such was the work that went on, day by day, throughout the year. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal. God commanded that

an atonement be made for each of the sacred apartments. "He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." *Leviticus 16:16, 19*. An atonement was also to be made for the altar, to "cleanse it, and hallow it from the uncleanness of the children of Israel." *Leviticus 16:16, 19*. **Once a year, on the great day of atonement, the priest entered the most holy place for the cleansing of the sanctuary.**

Important truths concerning the atonement are taught by the typical service. **A substitute was accepted in the sinner's stead; but the sin was not canceled** by the blood of the victim. **A means was thus provided by which it was transferred to the sanctuary.** By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; **but he was not yet entirely released from the condemnation of the law. On the day of atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims.** Then, in his character of mediator, he took the sins upon himself, and bore them from the sanctuary. Placing his hands upon the head of the scape goat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people.

Such was the service performed "unto the example and shadow of heavenly things." And **what was done in type, in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary.** After His ascension, our Saviour began His work as our high priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into

Heaven itself, now to appear in the presence of God for us.” *Hebrews 9:24*.

The ministration of the priest throughout the year in the first apartment of the sanctuary, “within the veil” which formed the door and separated the holy place from the outer court, **represents the work of ministration upon which Christ entered at His ascension.** It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. **So did Christ plead His blood before the Father in behalf of sinners** and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in Heaven.

Thither the faith of Christ’s disciples followed Him as He ascended from their sight. Here their hopes centered, “which hope we have,” said Paul, “as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever.” “Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.” *Hebrews 6:19, 20; 9:12*.

For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father. Yet their sins still remained upon the books of record. **As in the typical service there was a work of atonement at the close of the year, so before Christ’s work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended.** At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work,—to cleanse the sanctuary.

As anciently the sins of the people were by faith placed

upon the sin offering, and through its blood transferred, in figure, to the earthly sanctuary, so **in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary.** And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so **the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded.**

But, before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin, and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation,—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. Revelation 22:12.

Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary, to perform the closing work of atonement, preparatory to His coming.

Chapter 12

The Investigative Judgment

The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed

the great Advent movement and revealing present duty, as it brought to light the position and work of His people.

But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in Heaven; and, as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church.

Says the prophet: "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." *Malachi 3:2-3*. **Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling.** Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil. While the investigative Judgment is going forward in Heaven, while the sins of penitent believers are being removed from the sanctuary, **there is to be a special work of purification, of putting away of sin** among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

When this work shall have been accomplished, the followers of Christ will be ready for His appearing.

The work of the investigative Judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out

until after the Judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out, “when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ.” *Acts 3:19, 20*. When the investigative Judgment closes, Christ will come, and His reward is with Him to give to every man as His work shall be.

In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as a mediator, will appear, “without sin unto salvation” (*Hebrews 9:28*), to bless His waiting people with eternal life.

At the time appointed for the Judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged “out of those things which were written in the books, according to their works,”

“I beheld,” says the prophet Daniel, “till thrones were placed, and One that was ancient of days did sit. His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the Judgment was set, and the books were opened.”
Daniel 7:9, 10, R.V.

Thus was presented to the prophet’s vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered “according to his works.” The Ancient of days is God the Father. Says the psalmist, “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.”
Psalms 90:2. It is He, the source of all being, and the

fountain of all law, that is to preside in the Judgment. And holy angels, as ministers and witnesses, in number “ten thousand times ten thousand, and thousands of thousands,” attend this great tribunal.

“And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away.” *Daniel 7:13,14.* **The coming of Christ here described is not His second coming to the earth.** He comes to the Ancient of days in Heaven to receive dominion, and glory, and a kingdom, which will be given Him at the close of His work as a mediator. **It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days, in 1844.** Attended by heavenly angels, **our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of His ministration in behalf of man,—to perform the work of investigative Judgment and to make an atonement for all who are shown to be entitled to its benefits.**

In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the day of atonement. **So in the great day of final atonement and investigative Judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period.** “Judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel?” *1 Peter 4:17.*

The books of record in Heaven, in which the names and the deeds of men are registered, are to determine the decisions of the Judgment.

Solemn are the scenes connected with the closing work

of the atonement. Momentous are the interests involved therein. **The Judgment is now passing in the sanctuary above. For more than forty years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living.** In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, "Watch and pray; for ye know not when the time is." *Mark 13:33*. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." *Revelation 3:3*.

When the work of the Investigative Judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." *Revelation 22:11, 12*.

"Watch ye therefore . . . lest coming suddenly He find you sleeping." *Mark 13:35-36*. Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world.

Chapter 13

God's Unchangeable Law

"The temple of God was opened in Heaven, and there was seen in His temple the ark of His testament." *Revelation 11:19*. **The ark of God's testament is in the holy of holies, the second apartment of the sanctuary.** In the ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly

things," **this apartment was opened only upon the great day of atonement, for the cleansing of the sanctuary. Therefore the announcement that the temple of God was opened in Heaven, and the ark of His testament was seen, points to the opening of the most holy place of the heavenly sanctuary, in 1844,** as Christ entered there to perform the closing work of the atonement. **Those who by faith followed their great High Priest, as He entered upon His ministry in the most holy place, beheld the ark of His testament.** As they had studied the subject of the sanctuary, they had come to understand the Saviour's change of ministration, and they saw that He was now officiating before the ark of God, pleading His blood in behalf of sinners.

The ark in the tabernacle on earth contained the two tables of stone, upon which were inscribed the precepts of the law of God. The ark was merely a receptacle for the tables of the law, and the presence of these divine precepts gave to it its value and sacredness. When the temple of God was opened in Heaven, the ark of His testament was seen. **Within the holy of holies, in the sanctuary in Heaven, the divine law is sacredly enshrined,**—the law that was spoken by God Himself amid the thunders of Sinai, and written with His own finger on the tables of stone.

The law of God in the sanctuary in Heaven is the great original, of which the precepts inscribed upon the tables of stone and recorded by Moses, in the Pentateuch, were an unerring transcript. **Those who arrived at an understanding of this important point were thus led to see the sacred, unchanging character of the divine law.** They saw, as never before, the force of the Saviour's words, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." *Matthew 5:18.* **The law of God, being a revelation of His will, a transcript of His character, must forever endure,** "as a faithful witness in Heaven." Not one command has been annulled; not a jot or tittle has been changed. Says the psalmist: "Forever, O Lord, Thy word is settled in Heaven." "All His commandments are

sure. They stand fast forever and ever." *Psalms 119:89; 111:7-8.*

In the very bosom of the decalogue is the fourth commandment, as it was first proclaimed: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

The Spirit of God impressed the hearts of those students of His Word. **The conviction was urged upon them, that they had ignorantly transgressed this precept by disregarding the Creator's rest day. They began to examine the reasons for observing the first day of the week instead of the day which God had sanctified.** They could find no evidence in the Scriptures that the fourth commandment had been abolished or that the Sabbath had been changed; the blessing which first hallowed the seventh day had never been removed. They had been honestly seeking to know and to do God's will; **now, as they saw themselves transgressors of His law, sorrow filled their hearts, and they manifested their loyalty to God by keeping His Sabbath holy.**

Many and earnest were the efforts made to overthrow their faith. **None could fail to see that if the earthly sanctuary was a figure or pattern of the heavenly, the law deposited in the ark on earth was an exact transcript of the law in the ark in Heaven; and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law and the obligation of the Sabbath of the fourth commandment. Here was the secret of the bitter and determined opposition** to the harmonious exposition of the Scriptures that revealed the ministration of Christ

in the heavenly sanctuary. Men sought to close the door which God had opened and to open the door which He had closed. But “He that openeth, and no man shutteth; and shutteth, and no man openeth,” had declared, “Behold, I have set before thee an open door, and no man can shut it.” *Revelation 3:7-8*. **Christ had opened the door, or ministration, of the most holy place; light was shining from that open door of the sanctuary in Heaven; and the fourth commandment was shown to be included in the law which is there enshrined,** what God had established and no man could overthrow.

Those who had accepted the light concerning the mediation of Christ, and the perpetuity of the law of God, found that these were the truths presented in **Revelation 14:6-12**. The messages of this chapter constitute a threefold warning, which is to prepare the inhabitants of the earth for the Lord’s second coming.

The announcement, “*The hour of His Judgment is come,*” points to the closing work of Christ’s ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour’s intercession shall cease and He shall return to the earth to take His people to Himself. **The work of judgment, which began in 1844, must continue until the cases of all are decided, both**

THE PROPHECY OF REVELATION 14:6-12

6. And I saw another angel flying 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. 7. 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.

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

9. 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; 10. the same shall drink of the wine of the wrath of God, which is poured out without mixture . . . 12. Here is the patience of the saints: Here are they that keep the commandments of God, and the faith of Jesus.

of the living and the dead; hence it will extend to the close of human probation. That men may be prepared to stand in the Judgment, the message commands them to “*fear God, and give glory to Him,*” “*and worship Him that made heaven, and earth, and the sea, and the fountains of waters.*” The result of an acceptance of these messages is given in the words, “*Here are they that keep the commandments of God, and the faith of Jesus.*”

In order to be prepared for the Judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the Judgment. The apostle Paul declares, “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.” And he says that “the doers of the law shall be justified.” *Rom. 2:12, 16, 13.* **Faith is essential in order to keep of the law of God;** for “without faith it is impossible to please Him.” And “whatsoever is not of faith is sin.” *Heb. 11:6; Rom. 14:23.*

By the first angel, men are called upon to “fear God, and give glory to Him,” and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law. Says the wise man, “Fear God, and keep His commandments; for this is the whole duty of man.” *Eccl. 12:13.* **Without obedience to His commandments, no worship can be pleasing to God.** “This is the love of God, that we keep His commandments.” “He that turneth away his ear from hearing the law, even his prayer shall be abomination.” *1 John 5:3; Prov. 28:9.*

The duty to worship God is based upon the fact that He is the Creator, and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship above the gods of the heathen is presented, there is cited the evidence of His creative power. “All the gods of the nations are idols; but the Lord made the heavens.” *Ps. 96:5.* “To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things.” “Thus saith the Lord that created the heav-

ens; God Himself that formed the earth and made it; . . . I am the Lord; and there is none else." *Isa. 40:25-26; 45:18*. Says the Psalmist: "Know ye that the Lord, He is God: it is He that hath made us, and not we ourselves." "O come, let us worship and bow down: let us kneel before the Lord our Maker." *Psa. 100:3; 95:6*. And **the holy beings who worship God in Heaven state, as the reason why their homage is due to Him, "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things."** *Rev. 4:11*.

In Revelation 14, men are called upon to worship the Creator. And the prophecy brings to view a class that, **as the result of the threefold message, are keeping the commandments of God** [Rev. 14:12]. **One of these commandments points directly to God as the Creator.** The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." *Ex. 20:10-11*. Concerning the Sabbath, the Lord says further: that **it is "a sign, . . . that ye may know that I am the Lord your God."** *Eze. 20:20*. And the reason given is, "For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." *Ex. 31:17*.

The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God,—because He is the Creator and we are His creatures. The Sabbath therefore lies at the very foundation of divine worship; for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten. **It was to keep this truth ever before the minds of men that God instituted the Sabbath in Eden; and so long as the fact that He is our**

Creator continues to be a reason why we should worship Him, the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. **The keeping of the Sabbath is a sign of loyalty to the true God,** "Him that made heaven and earth, and the sea, and the fountains of waters [Rev. 14:7]." It follows that the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment.

In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: "*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.*" Rev. 14:9-10. A correct interpretation of the symbols employed is necessary to an understanding of this message. **What is represented by the beast, the image, the mark?**

The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Rev. 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian era was the Roman Empire, in which paganism was the prevailing religion. **Thus, while the dragon primarily represents Satan, it is, in a secondary sense, a symbol of pagan Rome.**

In Chapter 13 (verses 1-10) is described another beast, "like unto a leopard," to which the dragon gave "his power, and his seat, and great authority." **This symbol, as most Protestants have believed, represents the papacy,** which succeeded to the power and seat and

THE PROPHECY OF REVELATION 13

1. And I stood upon the sand of the sea, and saw a BEAST rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed, and all the world wondered after the beast.

4. And they worshiped the DRAGON which gave power unto the beast; and they worshiped the BEAST, saying, Who is like unto the beast? who is able to make war with him? 5. And there was given unto him a MOUTH speaking GREAT THINGS and BLASPHEMIES; and power was given unto him to continue forty and two months. 6. And he opened his mouth in BLASPHEMY AGAINST GOD, to blaspheme His name, and His tabernacle, and them that dwell in heaven. 7. And it was given unto him to make WAR WITH THE SAINTS, and to overcome them: and POWER was given him over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall WORSHIP him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 9. If any man have an ear, let him hear. 10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11. And I beheld ANOTHER BEAST coming up out of the earth; and he had two horns like a LAMB, and he spake as a DRAGON. 12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13. And he doeth great WONDERS, so that he maketh fire come down from heaven on the earth in the sight of men. 14. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an IMAGE TO THE BEAST, which had the wound by a sword, and did live. 15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a MARK in their right hand, or in their foreheads. And that no man might buy or sell, save he that had the mark, or the NAME of the beast, or the NUMBER of his name. 17. Here is wisdom: Let him that hath understanding count the number of the beast: for it is the number of a man; and his NUMBER is six hundred threescore and six.

authority once possessed by the ancient Roman Empire. Of the leopard-like beast it is declared: "There was given unto him a mouth speaking great things and blasphemies . . . **And he opened his mouth in blasphemy against God, to blaspheme His name,** and His tabernacle, and them that dwell in Heaven. **And it was given unto him to make war with the saints,** and to overcome them; and power was given him over all kindreds, and tongues, and nations." *Revelation 13:5-7*. **This prophecy, which is nearly identical with the description of the little horn of Daniel 7,** unquestionably points to the papacy.

"Power was given unto him to continue forty and two months." And, says the prophet, "I saw one of his heads as it were wounded to death." And again. "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." **The forty and two months are the same as the "time and times and the dividing of time," three years and a half, or 1260 days, of Daniel 7,—the time during which the papal power was to oppress God's people.** This period began with the establishment of the papacy in A.D. 538, and terminated in 1798. At that time, when the papacy was abolished and the pope made captive by the French army, the papal power received its deadly wound and the prediction was fulfilled, "He that leadeth into captivity shall go into captivity."

At this point another symbol is introduced. Says the prophet, "**I beheld another beast coming up out of the earth; and he had two horns like a lamb.**" *Rev. 13:11*. Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when the "four winds of the heaven strove upon the great sea." *Dan. 7:2*. In Revelation 17, an angel explained that **waters represent "peoples,** and multitudes, and nations, and tongues." *Rev. 17:15*. **Winds are a symbol of strife.**

The four winds of heaven striving upon the great sea, represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.

But the beast with the lamb-like horns was seen “coming up out of the earth.” Instead of overthrowing other powers to establish itself, **the nation thus represented must arise in territory previously unoccupied, and grow up gradually and peacefully.** It could not, then, arise among the crowded and struggling nationalities of the Old World,—that turbulent sea of “peoples, and multitudes, and nations, and tongues.” It must be sought in the Western Continent.

What nation of the New World in 1798 was rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to **the United States of America.** Again and again the thought, almost the exact words, of the sacred writer have been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen “coming up out of the earth”; and, according to the translators, the word here rendered “coming up” literally signifies to “grow or spring up as a plant.” And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer—describing the rise of the United States—speaks of “the mystery of her coming forth from vacancy,” and says, “Like a silent seed we grew into empire” (Townsend, in *The New World Compared with the Old*, p. 462).

“And he had two horns like a lamb.” The lamb-like horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as “coming up” in 1798. The Christian exiles who first fled to America sought an asylum from royal oppression and priestly intolerance. And **they determined to establish a government upon the broad foundation of civil and religious liberty.** The Declaration of Independence sets forth the great truth that “all men are

created equal,” and endowed with the inalienable right to “life, liberty, and the pursuit of happiness.” And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.

But the beast with lamb-like horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The “speaking” of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that **it will speak “as a dragon,” and exercise “all the power of the first beast,” plainly foretells a development of the spirit of intolerance and persecution** that was manifested by the nations represented by the dragon and the leopard-like beast. And the statement that the beast with two horns “causeth the earth and them which dwell therein to worship the first beast,” indicates that **the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.**

Such action would be directly contrary to the principles of this government, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution.

“Saying to them that dwell on the earth, that *they* should make an image to the beast.” Here is clearly presented a form of government in which **the legislative power rests with the people**; a most striking evidence that the United States is the nation denoted in the prophecy.

But what is the “image to the beast”? and how is it to be formed? The image is made by the two-horned beast, and is an image *to* the first beast. Then to learn

what the image is like, and how it is to be formed, **we must study the characteristics of the beast itself,—the papacy.** When the early church became corrupted by departing from the simplicity of the gospel, and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. **The result was the papacy, a church that controlled the power of the State, and employed it to further her own ends, especially for the punishment of “heresy.”** In order for the United States to form an image to the beast, the religious power must so control the civil government that the authority of the State will also be employed by the church to accomplish her own ends.

Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines. Apostasy in the church will prepare the way for the image to the beast.

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy and the infliction of civil penalties upon dissenters will inevitably result.

The beast with two horns “causeth [commands] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” *Rev. 13:16-17.* The third angel’s warning is, “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.” **“The beast” mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopard-like beast of Revelation 13,—the papacy. The “image to the beast” represents that form of apostate Protestant-**

ism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The "*mark of the beast*" still remains to be defined.

After the warning against the worship of the beast and his image, the prophecy declares, "Here are they that keep the commandments of God, and the faith of Jesus." Since **those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark**, it follows that **the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction** between the worshipers of God and the worshipers of the beast.

The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel of the little horn, the papacy, "He shall think to change the times and the law." *Dan. 7:25, R.V.* And Paul styled the same power the "man of sin," who was to exalt himself above God. One prophecy is a complement of the other. **Only by changing God's law could the papacy exalt itself above God;** whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. **Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.**

The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and **the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath.** But papists urge, as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. An intentional, deliberate change is presented: "**He shall think to change the times and**

the law.” **The change in the fourth commandment exactly fulfills the prophecy.** For this, the only authority claimed is that of the church. Here the papal power openly sets itself above God.

While the worshipers of God will be especially distinguished by their regard for the fourth commandment,—since this is the sign of His creative power and the witness to His claim upon man’s reverence and homage,—**the worshipers of the beast will be distinguished by their efforts to tear down the Creator’s memorial, to exalt the institution of Rome.** It was in behalf of the Sunday that popery first asserted its arrogant claims; and its first resort to the power of the State was to compel the observance of Sunday as “the Lord’s day.” **But the Bible points to the seventh day, and not to the first, as the Lord’s day.** Said Christ, “The Son of man is Lord also of the Sabbath.” The fourth commandment declares, “The seventh day is the Sabbath of the Lord.” And by the prophet Isaiah the Lord designates it, “My holy day.” *Mark 2:28; Isa. 58:13.*

The claim so often put forth, that Christ changed the Sabbath, is disproved by His own words. **It is a fact generally admitted by Protestants, that the Scriptures give no authority for the change of the Sabbath.** Roman Catholics acknowledge that the change of the Sabbath was made by their church, and declare that Protestants, by observing the Sunday, are recognizing her power.

As the sign of the authority of the Catholic Church, papist writers cite “the very act of changing the Sabbath into Sunday, which Protestants allow of . . . because **by keeping Sunday strictly they acknowledge the church’s power** to ordain feasts, and to command them under sin” (*Abridgment of Christian Doctrine*, p. 58, *H. Tuberville*). What then is the change of the Sabbath, but the sign or mark of the authority of the Roman Church—“the mark of the beast”?

The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating—while they

reject the Bible Sabbath—they virtually admit this assumption. They may claim the authority of tradition and of the Fathers for the change; but **in so doing they ignore the very principle which separates them from Rome,—that “the Bible, and the Bible only, is the religion of Protestants.”** The papists can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. As the movement for Sunday enforcement gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

Romanists declare that **“the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church”** (*“Plain Talk about Protestantism,”* p. 213). The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath, are thereby paying homage to that power by which alone it is commanded. But, in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence **the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image.**

But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. **But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God.** He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worship-

THE LAW OF GOD**I**

Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto the thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

—*Exodus 20:3-17*

THE LAW OF GOD AS CHANGED BY MAN

I

I am the Lord thy God. Thou shalt not have strange gods before Me.
[The Second Commandment has been left out.]

II [actually III]

Thou shalt not take the name of the Lord thy God in vain.

III [actually IV]

Remember that thou keep holy the Sabbath day.
[The Sabbath Commandment has been changed.]

IV [actually V]

Honor thy father and thy mother.

V [actually VI]

Thou shalt not kill.

VI [actually VII]

Thou shalt not commit adultery.

VII (actually VIII)

Thou shalt not steal.

VIII [actually IX]

Thou shalt not bear false witness against thy neighbor.

IX [actually X - First Part]

Thou shalt not covert thy neighbor's wife.

X [X - Second Part]

Thou shalt not covet thy neighbor's goods.

—*The General Catholic Catechism*

“Q.—Have you any other way of proving that the [Catholic] Church has power to institute festivals of precept?

“A.—Had she not such power . . . she could not have substituted the observance of Sunday, the first day of the week for Saturday, the seventh day, a change for which there is no scriptural authority.”—*Doctrinal Catechism, p. 174 [Roman Catholic].*

“Prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says ‘Remember the Sabbath day to keep it holy.’ The Catholic Church says, No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week. And lo! The entire civilized world bows down in reverent obedience to the command of the Holy Roman Catholic Church.”—*Thomas Enright, CSSR, President, Redemptorist College, Kansas City, Missouri, February 18, 1884 [Roman Catholic].*

CATHOLICISM SPEAKS

“Sunday is a Catholic institution, and its claim to observance can be defended only on Catholic principles . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first.”—*Catholic Press, Sydney, Australia, August 1900.*

“Protestantism, in discarding the authority of the [Roman Catholic] Church, has no good reason for its Sunday theory, and ought logically to keep Saturday as the Sabbath.”—*John Gilmary Shea, in the American Catholic Quarterly Review, January 1883.*

“It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church.”—*Priest Brady, in an address, reported in the Elizabeth, N.J. News of March 18, 1903.*

“*Ques.*—Have you any other way of proving that the [Catholic] Church has power to institute festivals of precept [to command holy days]?”

“*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her: She could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.”—*Stephen Keenan, Doctrinal Catechism, p. 176.*

“Reason and common sense demand the acceptance of one or the other of these two alternatives: either Protestantism and the keeping holy of Saturday or Catholicity and the keeping holy of Sunday. Compromise is impossible.”—*The Catholic Mirror, December 23, 1893.*

“God simply gave His [Catholic] Church the power to set aside whatever day or days she would deem suitable as Holy Days. The Church chose Sunday, the first day of the week, and in the course of time added other days, as holy days.”—*Vincent J. Kelly, Forbidden Sunday and Feast-Day Occupations, p. 2.*

“Protestants . . . accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change . . . But the Protestant mind does not seem to realize that in accepting the Bible, in observing the Sunday, they are accepting the authority of the spokesman for the church, the Pope.”—*Our Sunday Visitor, February 5, 1950.*

"We hold upon this earth the place of God Almighty."—*Pope Leo XIII, in an Encyclical Letter, dated June 20, 1894.*

"Not the Creator of Universe, in Genesis 2:1-3,—but the Catholic Church "can claim the honor of having granted man a pause to his work every seven days."—*S.C. Mosna, Storia della Domenica, 1969, pp. 366-367.*

"The Pope is not only the representative of Jesus Christ, but he is Jesus Christ, hidden under veil of flesh."—*The Catholic National, July 1895.*

"If Protestants would follow the Bible, they should worship God on the Sabbath Day. In keeping the Sunday they are following a law of the Catholic Church."—*Albert Smith, Chancellor of the Archdiocese of Baltimore, reply for the Cardinal, in a letter dated February 10, 1920.*

"We define that the Holy Apostolic See (the Vatican) and the Roman Pontiff hold the primacy over the whole world."—*A Decree of the Council of Trent, quoted in Philippe Labbe and Gabriel Cossart, "The Most Holy Councils," col. 1167.*

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest [from the Bible Sabbath] to the Sunday . . . Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church."—*Monsignor Louis Segur, Plain Talk about the Protestantism of Today, p. 213.*

"We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday."—*Peter Geiermann, CSSR, A Doctrinal Catechism, 1957 edition, p. 50.*

"We Catholics, then, have precisely the same authority for keeping Sunday holy instead of Saturday as we have for every other article of our creed, namely, the authority of the Church . . . whereas you who are Protestants have really no authority for it whatever; for there is no authority for it [Sunday sacredness] in the Bible, and you will not allow that there can be authority for it anywhere else."—*The Brotherhood of St. Paul, "The Clifton tracts," Volume 4, tract 4, p. 15.*

"The Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant."—*The Catholic Universe Bulletin, August 14, 1942, p. 4.*

The Bible is your only safe guide. Jesus can help you obey it. Trust God's Word more than man's traditions.

PROTESTANTISM SPEAKS

BAPTIST: “There was and is a command to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will however be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, where can the record of such a transaction be found? Not in the New Testament—absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.”—*Dr. E.T. Hiscox, author of the Baptist Manual.*

CONGREGATIONALIST: “It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath . . . The Sabbath was founded on a specific divine command. We can plead no such command for the observance of Sunday . . . There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.”—*Dr. R.W. Dale, The Ten Commandments, pp. 106-107.*

PROTESTANT EPISCOPAL: “The day is now changed from the seventh to the first day . . . but as we meet with no Scriptural direction for the change, we may conclude it was done by the authority of the church.”—*The Protestant Episcopal Explanation of the Catechism.*

BAPTIST: “The Scriptures nowhere call the first day of the week the Sabbath . . . There is no Scriptural authority for so doing, nor of course, any Scriptural obligation.”—*The Watchman.*

PRESBYTERIAN: “There is no word, no hint in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands exactly on the same footing as the observance of Sunday. Into the rest of Sunday no Divine Law enters.”—*Canon Eyton, Ten Commandments.*

ANGLICAN: “And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.”—*Isaac Williams, Plain Sermons on the Catechism, pp. 334, 336.*

METHODIST: “It is true that there is no positive command for infant baptism. Nor is there any for keeping holy the first day of the week. Many believe that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed

the Sabbath base it only on a supposition.”—*Amos Binney, Theological Compendium, pp. 180-181.*

EPISCOPALIAN: “We have made the change from the seventh to the first day, from Saturday to Sunday, on the authority of the one holy, catholic, apostolic church of Christ.”—*Bishop Seymour, Why We Keep Sunday.*

SOUTHERN BAPTIST: “The sacred name of the seventh day is Sabbath. This fact is too clear to require argument [Exodus 20:10, quoted] . . . On this point the plain teaching of the Word has been admitted in all ages . . . Not once did the disciples apply the Sabbath law to the first day of the week,—that folly was left for a later age, nor did they pretend that the first day supplanted the seventh.”—*Joseph Judson Taylor, The Sabbatic Question, pp. 14-17, 41.*

AMERICAN CONGREGATIONALIST: “The current notion, that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament.”—*Dr. Lyman Abbot, Christian Union, June 26, 1890.*

CHRISTIAN CHURCH: “Now there is no testimony in all the oracles of heaven that the Sabbath is changed, or that the Lord’s Day came in the room of it.”—*Alexander Campbell, Reporter, October 8, 1921.*

DISCIPLES OF CHRIST: “There is no direct Scriptural authority for designating the first day ‘the Lord’s Day.’ ”—*Dr. D.H. Lucas, Christian Oracle, January 23, 1890.*

BAPTIST: “To me it seems unaccountable that Jesus, during three years’ discussion with His disciples, often conversing upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false [Jewish traditional] glosses, never alluded to any transference of the day; also, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that He had said unto them, deal with this question. Nor yet did the inspired apostles, in preaching the gospel, founding churches, counseling and instructing those founded, discuss or approach the subject.

“Of course I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun god, then adopted and sanctified by the Papal apostasy, and bequeathed as a sacred legacy to Protestantism.”—*Dr. E.T. Hiscox, report of his sermon at the Baptist Minister’s Convention, New York Examiner, November 16, 1893.*

HISTORIANS SPEAK

“It would be an error to attribute [‘the sanctification of Sunday’] to a definite decision of the Apostles. There is no such decision mentioned in the Apostolic documents [that is, the New Testament].”—*Antoine Villien, A History of the Commandments of the Church, 1915, p. 23.*

“It must be confessed that there is no law in the New Testament concerning the first day.”—*McClintock and Strong, Cyclopedia of Biblical, Theological and Ecclesiastical Literature, Vol. 9, p. 196.*

“Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions. [Church] officers for whom the primitive disciples could have found no place, and titles which to them would have been altogether unintelligible, began to challenge attention, and to be named apostolic.”—*William D. Killen, The Ancient Church, p. xvi.*

“Until well into the second century [a hundred years after Christ] we do not find the slightest indication in our sources that Christians marked Sunday by any kind of abstinence from work.”—*W. Rordorf, Sunday, p. 157.*

“The ancient Sabbath did remain and was observed . . . by the Christians of the Eastern Church [in the area near Palestine] above three hundred years after our Saviour’s death.”—*A Learned Treatise of the Sabbath, p. 77.*

“Modern Christians who talk of keeping Sunday as a ‘holy’ day, as in the still extant ‘Blue Laws,’ of colonial America, should know that as a ‘holy’ day of rest and cessation from labor and amusements Sunday was unknown to Jesus . . . It formed no tenet [teaching] of the primitive Church and became ‘sacred’ only in the course of time. Outside the church its observance was legalized for the Roman Empire through a series of decrees starting with the famous one of Contantine in 321, an edict due to his political and social ideas.”—*W.W. Hyde, Paganism to Christianity in the Roman Empire, 1946, p. 257.*

“The festival of Sunday, like all other festivals was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday.”—*Augustus Neander, The History of the Christian Religion and Church, 1843, p. 186.*

“The Church made a sacred day of Sunday . . . largely because it was the weekly festival of the sun;—for it was a definite Christian policy to take over the pagan festivals endeared to the people by tradition, and give them a Christian significance.”—*Authur Weigall, The Paganism in Our Christianity, 1928, p. 145.*

“Down even to the fifth century the observance of the Bible Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued.”—*Lyman Coleman, Ancient Christianity Exemplified, chap. 26, sec. 2, p. 527.*

ing the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, **they will thereby accept the sign of allegiance to Rome—"the mark of the beast."** And it is not until the issue is thus plainly set before the people—and they are brought to choose between the commandments of God and the commandments of men—that those who continue in transgression will receive "the mark of the beast."

The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted and have opportunity to escape them. **Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people."** **The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread.** It is represented in the prophecy as proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world!

In the issue of the contest, all Christendom will be divided into two great classes,—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and State will unite their power to compel "all, both small and great, rich and poor, free and bond," to receive "the mark of the beast" (*Rev. 13:16*), yet **the people of God will not receive it.** The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name stand on the sea of glass, having the harps of God," and singing the song of Moses and the Lamb. *Rev. 15:2-3.*

Romanism is now regarded by Protestants with far greater favor than in former years. In those countries where Catholicism is not in the ascendancy, and the papists are taking a conciliatory course in order to gain influence, there is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; **the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome.** The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to seek harmony with Rome would be disloyalty to God. Many urge that it is unjust to judge the church of today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that the influence of modern civilization has changed her sentiments.

Have these persons forgotten the claim of infallibility put forth for nine hundred years by this haughty power? So far from being relinquished, this claim has been affirmed in the twentieth century with greater positiveness than ever before. As Rome asserts that she *“never erred, and never can err;”* **how can she renounce the principles which governed her course in past ages?**

The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas, she holds to be right; and would she not repeat the same acts, should the opportunity be presented? **Let the restraints now imposed by secular governments be removed, and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution. “We are not bound to keep faith and promises to heretics,” she declares.** Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowl-

edged as a part of the church of Christ?

It is not without reason that the claim has been put forth in Protestant countries, that Catholicism differs less widely from Protestantism than in former times. **There has been a change; but the change is not in the papacy.** Catholicism indeed resembles much of the Protestantism that now exists, because Protestantism has so greatly degenerated since the days of the reformers

A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. **Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God.** They must have some means of quieting their consciences; and they seek that which is least spiritual and humiliating. *What they desire is a method of forgetting God which shall pass as a method of remembering Him.* **The papacy is well adapted to meet the wants of all these.** It is prepared for two classes of mankind, embracing nearly the whole world,—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power.

A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success.

In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, **they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World.** And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance,—a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the pa-

papacy—the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God,—that is permeating the Protestant churches and leading them on to do the same work of Sunday exaltation which the papacy has done before them.

These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating.

And let it be remembered: **it is the boast of Rome that she never changes.** The principles of Gregory VII and Innocent III are still the principles of the Roman Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. **Let the principle once be established in the United States, that the church may employ or control the power of the State; that religious observances may be enforced by secular laws;** in short, that the authority of church and State is to dominate the conscience—and the triumph of Rome in this country is assured.

Chapter 14

Returning to God's Day of Rest

The work of Sabbath reform to be accomplished in the last days is foretold in the prophecy of Isaiah: “Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. **Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from**

doing any evil." "The sons of the stranger, that join themselves to 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.**" *Isaiah 56:1, 2, 6, 7.*

These words apply in the Christian age, as is shown by the context: "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." *Isaiah 56:8.* Here is foreshadowed the gathering in of the Gentiles by the gospel. Upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when His servants should preach to all nations the message of glad tidings.

The Lord commands by the same prophet, "**Bind up the testimony, seal the law among My disciples.**" *Isaiah 8:16.* **The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver.** It declares him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. **Aside from this precept, there is nothing in the decalogue to show by whose authority the law is given. When the Sabbath was changed by the papal power, the seal was taken from the law.** The disciples of Jesus are called upon to restore it, by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of His authority.

"To the law and to the testimony." While conflicting doctrines and theories abound, **the law of God is the one unerring rule by which all opinions, doctrines, and theories are to be tested.** Says the prophet, "If they speak not according to this Word, it is because there is no light in them." *Isaiah 8:20.*

The prophet thus points out the ordinance which has been forsaken: "**Thou shalt raise up the foundations of**

many generations; and thou shalt be called, **The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath,** from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord.” *Isaiah 58:12-14*. This prophecy also applies in our time. **The breach was made in the law of God when the Sabbath was changed by the Roman power.** But the time has come for that divine institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up. [“Breach” = “gap or break in something that is solid.” *Dictionary*.]

Hallowed by the Creator’s rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God’s law; but when the Lord delivered Israel, He proclaimed His law in awful grandeur to the assembled multitude, that they might know His will, and fear and obey Him forever.

From that day to the present, the knowledge of God’s law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Though the “man of sin” succeeded in trampling underfoot God’s holy day, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who paid it honor. Since the Reformation, there have been some in every generation to maintain its observance. Though often in the midst of reproach and persecution, a constant testimony has been borne to the perpetuity of the law of God and the sacred obligation of the creation Sabbath.

Many urged that Sundaykeeping had been an established doctrine and a widespread custom of the church for many centuries. Against this argument it was shown that **the**

Sabbath and its observance were more ancient and widespread, even as old as the world itself, and bearing the sanction both of angels and of God. When the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy, then was laid the foundation of the Sabbath (*Job 38:6-7; Genesis 2:1-3*). **Well may this institution demand our reverence. It was ordained by no human authority, and rests upon no human traditions. It was established by the Ancient of days and commanded by His eternal Word.**

Chapter 15

A Masterpiece of Deception

With the earliest history of man, Satan began his efforts to deceive our race. He who had incited rebellion in Heaven desired to bring the inhabitants of the earth to unite with him in his warfare against the government of God. Adam and Eve had been perfectly happy in obedience to the law of God. And this fact was a constant testimony against the claim which Satan had urged in Heaven, that God's law was oppressive and opposed to the good of His creatures. And, furthermore, Satan's envy was excited as he looked upon the beautiful home prepared for the sinless pair. He determined to cause their fall, that having separated them from God and brought them under his own power, he might gain possession of the earth and here establish his kingdom, in opposition to the Most High.

“The woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden God hath said, **Ye shall not eat of it, neither shall ye touch it, lest ye die.**

And the serpent said unto the woman, *Ye shall not surely die*; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." *Gen. 3:2-5*.

In the midst of Eden grew the tree of life, whose fruit had the power of perpetuating life. Had Adam remained obedient to God, he would have continued to enjoy free access to this tree, and would have lived forever. **But when he sinned, he was cut off from partaking of the tree of life, and he became subject to death.** The divine sentence, "Dust thou art, and unto dust shalt thou return," points to the utter extinction of life.

Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race, had not God—by the sacrifice of His Son—"brought life and immortality to light through the gospel." *Rom. 5:12; 2 Tim. 1:10*. And **only through Christ can immortality be obtained.** Said Jesus, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." *John 3:36*. Every man may come in possession of this priceless blessing if he will comply with the conditions. **All "who by patient continuance in well-doing seek for glory and honor and immortality," will receive eternal life** (*Rom. 2:7*).

The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden,—“Ye shall not surely die,”—was the first sermon ever preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom, and is received by the majority of mankind as readily as it was received by our first parents. **The divine sentence, “The soul that sinneth, it shall die”** (*Ezek. 18:20*) is made to mean, **The soul that sinneth, it shall not die, but live eternally.** We cannot but wonder at the strange infatuation which ren-

ders men so credulous concerning the words of Satan, and so unbelieving in regard to the words of God.

Had man, after his fall, been allowed free access to the tree of life, he would have lived forever, and thus sin would have been immortalized. But cherubim and a flaming sword kept “the way of the tree of life” (*Gen. 3:24*), and **not one of the family of Adam has been permitted to pass that barrier and partake of the life-giving fruit. Therefore there is not an immortal sinner.**

But, after the fall, **Satan bade his angels make a special effort to inculcate the belief in man’s natural immortality**; and having induced the people to receive this error, **they were to lead them on to conclude that the sinner would live in eternal misery.** Now the prince of darkness, working through his agents, represents God as a revengeful tyrant, declaring that he plunges into hell all those who do not please Him and causes them ever to feel His wrath; and that while they suffer unutterable anguish and writhe in the eternal flames, their Creator looks down upon them with satisfaction.

How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell; that for the sins of a brief, earthly life they are to suffer torture as long as God shall live. Yet this doctrine has been widely taught, and is still embodied in many of the creeds of Christendom. It is urged that the infliction of endless misery upon the wicked would show God’s hatred of sin as an evil which is ruinous to the peace and order of the universe. Oh, dreadful blasphemy! As if God’s hatred of sin is the reason why He perpetuates sin. For, according to the teachings of these theologians, continued torture without hope of mercy maddens its wretched victims. And, as they pour out their rage in curses and blasphemy, they are forever augmenting their load of guilt. God’s glory is not enhanced by thus perpetuating continually increasing sin through ceaseless ages.

A large class to whom the doctrine of eternal

torment is revolting are driven to the opposite error. They see that the Scriptures represent God as a being of love and compassion, and they cannot believe that He will consign His creatures to the fires of an eternally burning hell. But, holding that the soul is naturally immortal, **they see no alternative but to conclude that all mankind will finally be saved.** Many regard the threatenings of the Bible as designed merely to frighten men into obedience, and not to be literally fulfilled. Thus the sinner can live in selfish pleasure, disregarding the requirements of God, and yet expect to be finally received into His favor. Such a doctrine, presuming upon God's mercy—but ignoring His justice—pleases the carnal heart and emboldens the wicked in their iniquity.

God has given in His Word decisive evidence that He will punish the transgressors of His law. Those who flatter themselves, that He is too merciful to execute justice upon the sinner, have only to look to the cross of Calvary. **The death of the spotless Son of God testifies that “the wages of sin is death,”** that every violation of God's law must receive its just retribution. Christ the sinless became sin for man. He bore the guilt of transgression and the hiding of His Father's face, until His heart was broken and His life crushed out. All this sacrifice was made that sinners might be redeemed. In no other way could man be freed from the penalty of sin. And every soul that refuses to become a partaker of the atonement provided at such a cost must bear, in his own person, the guilt and punishment of transgression.

“He that overcometh shall inherit all things; and I will be his God, and he shall be My son.” *Rev. 21:7.* Here, also, conditions are specified. **In order to inherit all things, we must resist and overcome sin.**

“No fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God.” *Eph. 5:5, R.V.* “Follow peace with all men, and holiness, without which no man shall see the Lord.” *Heb. 12:14.* **“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. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” *Rev. 22:14-15.*

God executes justice upon the wicked, for the good of the universe, and even for the good of those upon whom His judgments are visited. He would make them happy if He could do so in accordance with the laws of His government and the justice of His character. He surrounds them with the tokens of His love, He grants them a knowledge of His law, and follows them with the offers of His mercy; but they despise His love, make void His law, and reject His mercy.

Those who have chosen Satan as their leader, and have been controlled by his power, are not prepared to enter the presence of God. Pride, deception, licentiousness, and cruelty have become fixed in their characters. **Can they enter Heaven, to dwell forever with those whom they despised and hated on earth?** Truth will never be agreeable to a liar; meekness will not satisfy self-esteem and pride; purity is not acceptable to the corrupt; disinterested love does not appear attractive to the selfish. What source of enjoyment could Heaven offer to those who are wholly absorbed in earthly and selfish interests?

“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” *Rom. 6:23.* **While life is the inheritance of the righteous, death is the portion of the wicked.** Moses declared to Israel: “I have set before thee this day life and good, and death and evil.” *Deut. 30:15.* The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. **It is the “second death” that is placed in contrast with everlasting life.**

In consequence of Adam’s sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. **“There shall be a resurrection of the dead, both of the just and unjust;”**

Acts 24:15. "For as in Adam all die, even so in Christ shall all be made alive." *1 Cor. 15:22.*

But a distinction is made between the two classes that are brought forth. "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." *John 5:28-29.* **They who have been "accounted worthy" of the resurrection of life are "blessed and holy." "On such the second death hath no power."** *Rev. 20:6.*

But those who have not, through repentance and faith secured pardon, must receive the penalty of transgression,— "the wages of sin." **They suffer punishment varying in duration and intensity, "according to their works," but finally ending in the second death.**

Since it is impossible for God, consistently with His justice and mercy to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited, and of which he has proved himself unworthy. Says an inspired writer, **"Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be."** And another declares, **"They shall be as though they had not been."** *Ps. 37:10; Obad. 16.* Covered with infamy, they sink into hopeless, eternal oblivion.

Thus will be made an end of sin, with all the woe and ruin which have resulted from it. Says the psalmist: "Thou hast destroyed the wicked, Thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end." *Ps. 9:5-6.* John, in the Revelation, looking forward to the eternal state, hears a universal anthem of praise undisturbed by one note of discord. **Every creature in Heaven and earth was heard ascribing glory to God** (*Rev. 5:13*). **There will then be no lost souls to blaspheme God,** as they writhe in never-ending torment; no wretched beings in hell will mingle their shrieks with the songs of the saved.

Upon the fundamental error of natural immortality rests the doctrine of consciousness in death—a doctrine, like eternal torment, opposed to the teachings of the Scriptures, to the dictates of reason, and to our feelings of humanity. **According to the popular belief, the redeemed in Heaven are acquainted with all that takes place on the earth,** and especially with the lives of the friends whom they have left behind. But how could it be a source of happiness to the dead to know the troubles of the living, to witness the sins committed by their own loved ones, and to see them enduring all the sorrows, disappointments, and anguish of life? How much of Heaven's bliss would be enjoyed by those who were hovering over their friends on earth? And how utterly revolting is the belief that, as soon as the breath leaves the body, the soul of the impenitent is consigned to the flames of hell! To what depths of anguish must those be plunged who see their friends passing to the grave unprepared, to enter upon an eternity of woe and sin! Many have been driven to insanity by this harrowing thought.

What say the Scriptures concerning these things?

David declares that man is not conscious in death. "His breath goeth forth, he returneth to his earth; **in that very day his thoughts perish.**" *Ps. 146:4*. Solomon bears the same testimony: "**The living know that they shall die; but the dead know not anything.**" "Their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." *Eccl. 9:5-6, 10*.

When, in answer to his prayer, Hezekiah's life was prolonged fifteen years, the grateful king rendered to God a tribute of praise for His great mercy. In this song he tells the reason why he thus rejoices: "The grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." *Isa. 38:18-19*. Popu-

lar theology represents the righteous dead as in Heaven, entered into bliss, and praising God with an immortal tongue; but Hezekiah could see no such glorious prospect in death. With his words agrees the testimony of the psalmist: **“In death there is no remembrance of Thee; in the grave who shall give Thee thanks?” “The dead praise not the Lord, neither any that go down into silence.”** *Ps. 6:5; 115:17.*

And said Paul: “If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then **they also which are fallen asleep in Christ are perished.**” *1 Corinthians 15:16-18.* If for four thousand years the righteous had gone directly to Heaven at death, how could Paul have said that if there is no resurrection, “they which are fallen asleep in Christ are perished?” **No resurrection would be necessary.**

It is an undeniable fact that **the hope of immortal blessedness at death has led to widespread neglect of the Bible doctrine of the resurrection.** But, when about to leave His disciples, Jesus did not tell them that they would soon come to Him. “I go to prepare a place for you,” He said. **“And if I go and prepare a place for you, I will come again, and receive you unto Myself.”** *John 14:3.* And Paul tells us, further, that **“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 rise 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: and so shall we ever be with the Lord.” And he adds, “Comfort one another with these words.” *1 Thess. 4:16-18.*

Paul points his brethren to the future coming of the Lord, when the fetters of the tomb shall be broken and the “dead in Christ” shall be raised to eternal life.

Before any can enter the mansions of the blessed, their cases must be investigated, and their characters and their deeds must pass in review before God. All are to be judged according to the things writ-

ten in the books, and to be rewarded as their works have been. This Judgment does not take place at death. Mark the words of Paul: "He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." *Acts 17:31*. Here **the apostle plainly stated that a specified time, then future, had been fixed upon for the Judgment** of the world. Jude refers to the same period (*Jude 14-15*), and so does John in the Revelation (*Rev. 20:12*). **But if the dead are already enjoying the bliss of Heaven or writhing in the flames of hell, what need of a future Judgment?** The teachings of God's Word on these important points are neither obscure nor contradictory; they may be understood by common minds. But what candid mind can see either wisdom or justice in the current theory?

The Bible clearly teaches that the dead do not go immediately to Heaven. They are represented as **sleeping** until the resurrection (*1 Thess. 4:14; Job 14:10-12*). In the very day when the silver cord is loosed and the golden bowl broken (*Eccl. 12:6*), **man's thoughts perish. They that go down to the grave are in silence.** They know no more of anything that is done under the sun (*Job 14:21*).

Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. **They sleep; they are awakened by the trump of God to a glorious immortality.** "For the trumpet shall sound, and the dead shall be raised incorruptible . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." *1 Cor. 15:52, 54*. **As they are called forth from their deep slumber, they begin to think just where they ceased.** The last sensation was the pang of death, the last thought that they were falling beneath the power of the grave. **When they arise from the tomb, their first glad thought will be**

echoed in the triumphal shout, "O death, where is thy sting? O grave, where is thy victory?" *1 Cor. 15:55.*

The doctrine of man's consciousness in death, especially the belief that the spirits of the dead return to minister to the living, has prepared the way for modern Spiritualism. Here is a channel regarded as sacred, through which Satan works for the accomplishment of his purposes. **The fallen angels who do his bidding appear as messengers from the spirit world.** While professing to bring the living into communication with the dead, **the prince of evil exercises his bewitching influence upon their minds.**

He has power to bring before men the appearance of their departed friends. The counterfeit is perfect; the familiar look, the words, the tone are reproduced with marvelous distinctness. Many are comforted with the assurance that their loved ones are enjoying the bliss of Heaven; and without suspicion of danger, they give ear to "seducing spirits, and doctrines of devils."

When they have been led to believe that the dead actually return to communicate with them, **Satan causes those to appear who went into the grave unprepared. They claim to be happy in Heaven,** and even to occupy exalted positions there; and **thus the error is widely taught, that no difference is made between the righteous and the wicked.** The pretended visitants from the world of spirits sometimes utter cautions and warnings which prove to be correct. **Then, as confidence is gained, they present doctrines that directly undermine faith in the Scriptures.**

Many will be ensnared through the belief that **Spiritualism is a merely human imposture;** when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God.

These persons overlook the testimony of the Scriptures concerning the wonders wrought by Satan

and his agents. It was by satanic aid that Pharaoh's magicians were enabled to counterfeit the work of God. Paul testifies that, before the second advent of Christ, there will be similar manifestations of satanic power. The coming of the Lord is to be preceded by "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness." *2 Thess. 2:9-10*. No mere impostures are here foretold. Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do.

The prince of darkness, who has so long bent the powers of his mastermind to the work of deception, skillfully adapts his temptations to men of all classes and conditions. To persons of culture and refinement he presents Spiritualism in its more refined and intellectual aspects, and thus succeeds in drawing many into his snare.

Satan beguiles men now as he beguiled Eve in Eden, by flattery, by kindling a desire to obtain forbidden knowledge, by exciting ambition for self-exaltation. It was cherishing these evils that caused his fall, and through them he aims to compass the ruin of men. "Ye shall be as gods," he declares, "knowing good and evil." *Gen. 3:5*. Thus, in place of the righteousness and perfection of the infinite God, the true object of adoration—in place of the perfect righteousness of His law, the true standard of human attainment—Satan has substituted the sinful, erring nature of man himself as the only object of adoration, the only rule of judgment or standard of character. This is progress, not upward, but downward.

To the self-indulgent, the pleasure loving, the sensual, Spiritualism presents itself under a less subtle disguise than to the more refined and intellectual; in its grosser forms they find that which is in harmony with their inclinations. When the people are thus led to believe that desire is the highest law, that liberty is license, and that man is accountable only to himself, who can wonder that corruption and depravity teem on every hand? Multitudes eagerly accept teachings that leave them at liberty to obey the promptings

of the carnal heart.

But none need be deceived by the lying claims of Spiritualism. God has given the world sufficient light to enable them to discover the snare. As already shown, the theory which forms the very foundation of Spiritualism is at war with the plainest statements of Scripture. The Bible declares that the dead know not anything, that their thoughts have perished; they have no part in anything that is done under the sun; they know nothing of the joys or sorrows of those who were dearest to them on earth.

Furthermore, **God has expressly forbidden all pretended communication with departed spirits.** In the days of the Hebrews there was a class of people who claimed—as do the Spiritualists of today—to hold communication with the dead. But the “familiar spirits” (as these visitants from other worlds were called), are declared by the Bible to be the “spirits of devils.” (*Compare Num. 25:1-3; Ps. 106:28; 1 Cor. 10:20; Rev. 16:14.*) **The work of dealing with familiar spirits was pronounced an abomination to the Lord, and was solemnly forbidden under penalty of death** (*Lev. 19:31; 20:27*).

The very name of witchcraft is now held in contempt. The claim that men can make contact with evil spirits is regarded as a fable of the Dark Ages. But Spiritualism, which numbers its converts by hundreds of thousands, yea, by millions—which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bodies, and even in the courts of kings—**this mammoth deception is but a revival, in a new guise, of the witchcraft condemned and prohibited of old.** If there were no other evidence of the real character of Spiritualism, it should be enough for the Christian that **the spirits make no difference between righteousness and sin,** between the noblest and purest of the apostles of Christ and the most corrupt of the servants of Satan.

There are few who have any just conception of the deceptive power of Spiritualism and the danger of coming under its influence. Many tamper with it

merely to gratify their curiosity. They have no real faith in it, and would be filled with horror at the thought of yielding themselves to the spirits' control. **But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will.** Let them once be induced to submit their minds to his direction, and he holds them captive. It is impossible in their own strength to break away from the bewitching, alluring spell. Nothing but the power of God, granted in answer to the earnest prayer of faith, can deliver these ensnared souls.

Says the prophet Isaiah: **“When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them.”** *Isa. 8:19-20.* If men had been willing to receive the truth so plainly stated in the Scriptures concerning the nature of man and the state of the dead, they would see in the claims and manifestations of Spiritualism the working of Satan with power and signs and lying wonders. But rather than yield the liberty so agreeable to the carnal heart and renounce the sins which they love, **multitudes close their eyes to the light and walk straight on, regardless of warnings—while Satan weaves his snares about them** and they become his prey. “Because they received not the love of the truth, that they might be saved”; therefore “God shall send them strong delusion, that they should believe a lie.” *2 Thess. 2:10-11.* Those who would stand in this time of peril must understand for themselves the testimony of the Scriptures.

Many will be confronted by the spirits of devils personating beloved relatives or friends, and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies, and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils.

Just before us is the “hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” *Rev. 3:10*. **All whose faith is not firmly established upon the Word of God will be deceived and overcome.** Satan “works with all deceivableness of unrighteousness” to gain control of the children of men; and **his deceptions will continually increase.** But he can gain his object only as men voluntarily yield to his temptations. Those who are earnestly seeking a knowledge of the truth and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict will find, in the God of truth, a sure defense. “Because thou hast kept the word of My patience, I also will keep thee” (*Rev. 3:10*) is the Saviour’s promise. He would sooner send every angel out of Heaven to protect His people, than leave one soul that trusts in Him to be overcome by Satan.

The prophet Isaiah brings to view the fearful deception which will come upon the wicked, causing them to count themselves secure from the judgments of God: **“We have made a covenant with death, and with hell are we at agreement;** when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves.” *Isa. 28:15*.

Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden, **“Ye shall not surely die.”** “In the day ye eat thereof, then your eyes shall be opened, and **ye shall be as gods,** knowing good and evil.” *Gen. 3:4-5*. **Little by little he has prepared the way for his masterpiece of deception in the development of Spiritualism.** He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: “I saw three unclean spirits like frogs; . . . 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.” *Rev. 16:13-14*. Except those

who are kept by the power of God through faith in His Word, **the whole world will be swept into the ranks of this delusion.** The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God.

Saith the Lord God: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. **And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.**" *Isa. 28:17-18.*

Chapter 16

Entering the Final Crisis

From the very beginning of the great controversy in Heaven it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator; and though he was cast out of Heaven, he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law altogether or by rejecting one of its precepts, the result will be ultimately the same. He that offends "in one point," manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes "guilty of all." *James 2:10.*

In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of

thousands who profess to believe the Scriptures. **The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering,**—a battle between the laws of men and the precepts of God, between the religion of the Bible and the religion of fable and tradition.

No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, **none is more pernicious in its results than the modern doctrine so rapidly gaining ground, that God's law is no longer binding upon men. Every nation has its laws, which command respect and obedience; no government could exist without them;** and can it be conceived that the Creator of the heavens and the earth has no law to govern the beings He has made? Suppose that prominent ministers were publicly to teach that the statutes which govern their land and protect the rights of its citizens were not obligatory,—that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? **But is it a graver offense to disregard the laws of States and nations than to trample upon those divine precepts which are the foundation of all government?**

It would be far more consistent for nations to abolish their statutes, and permit the people to do as they please, than for the Ruler of the universe to annul His law, and leave the world without a standard to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruelest of tyrants. **When the standard of righteousness is set aside, the way is open for the prince of evil to establish his power in the earth.**

Wherever the divine precepts are rejected, sin ceases to appear sinful or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings, the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. **While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan.** They give the rein to lust, and practice the sins which have called down judgments upon the heathen.

Those who teach the people to lightly regard the commandments of God sow disobedience, to reap disobedience. **Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded.** Because God forbids dishonest practices—coveting, lying, and defrauding—men are ready to trample upon His statutes as a hindrance to their worldly prosperity; but the results of banishing these precepts would be such as they do not anticipate. **If the law were not binding, why should any fear to transgress?** Property would no longer be safe. Men would obtain their neighbor's possessions by violence; and the strongest would become richest. Life itself would not be respected. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power would, if he desired, take his neighbor's wife by violence. The fifth commandment would be set aside with the fourth. Children would not shrink from taking the life of their parents, if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth.

Already the doctrine, that men are released from obedience to God's requirements, has weakened the force of moral obligation and opened the floodgates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming

tide. In the family Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust. **The whole system of religious principles and doctrines which should form the foundation and framework of social life seems to be a tottering mass, ready to fall to ruin.**

“To the law and to the testimony: If they speak not according to this Word, it is because there is no light in them.” *Isa. 8:20.* The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. **Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions.** At every revival of God’s work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and His followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. **So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures.** By their testimony every statement and every miracle must be tested.

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His Word. They can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. **None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.** To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God’s immutable Word? **Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?**

Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. **At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His Word.** Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. **The enemy of souls desires to hinder this work; and, before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit.** In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.

In many of the revivals which have occurred during the last half century, the same influences have been at work, to a greater or less degree, that will be manifest in the more extensive movements of the future. There is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead. Yet none need be deceived. In the light of God's Word it is not difficult to determine the nature of these movements. Wherever men neglect the testimony of the Bible, turning away from those plain, soul-testing truths which require self-denial and renunciation of the world, there we may be sure that God's blessing is not bestowed. And by the rule which Christ Himself has given, "Ye shall know them by their fruits" (*Matt. 7:16*), it is evidence that these movements are not the work of the Spirit of God.

In the truths of His Word, God has given to men a revelation of Himself; and to all who accept them they are

a shield against the deceptions of Satan. It is a neglect of these truths that has opened the door to the evils which are now becoming so widespread in the religious world. **The nature and the importance of the law of God have been, to a great extent, lost sight of.** A wrong conception of the character, the perpetuity, and obligation of the divine law has led to errors in relation to conversion and sanctification, and has resulted in lowering the standard of piety in the church. **Here is to be found the secret of the lack of the Spirit and power of God in the revivals of our time.**

And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday-sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment—thus destroying reverence for Sunday—are troublers of the people, preventing their restoration to divine favor and temporal prosperity.

Satan's policy in this final conflict with God's people is the same that he employed in the opening of the great controversy in Heaven. **He professed to be seeking to promote the stability of the divine government, while secretly bending every effort to secure its overthrow.** And the very work which he was thus endeavoring to accomplish he charged upon the loyal angels. The same policy of deception has marked the history of the Roman Church. **It has professed to act as the vicerent of Heaven while seeking to exalt itself above God and to change His law.** While Satan seeks to destroy those who honor God's law, he will cause them to be accused as lawbreakers, as men who are dishonoring God and bringing judgments upon the world.

God never forces the will or the conscience; but Satan's constant resort—to gain control of those whom

he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself. To accomplish this, he works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God.

Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives.

As the Protestant churches reject the clear, scriptural arguments in defense of God's law, they will long to silence those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing, and acknowledge the claims of the papal sabbath. **The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments.** Political corruption is destroying love of justice and regard for truth; **and even, in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance.** Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet's words: "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*.

The Roman Church, with all its ramifications throughout the world, forms one vast organization under the control, and designed to serve the interests of, the papal see. Its millions of communicants, in every country on the globe, are instructed to hold themselves as bound in allegiance to the pope. **Whatever their nationality or their government, they are to regard the authority of the church as above all other.** Though they may take the oath pledging their loyalty to the state, yet back of this lies the vow of obedience to Rome, absolving them from every pledge inimical to her interests.

The religious organizations of the day have refused to listen to unpopular truths plainly brought to view in the Scriptures; and, in combating them, they have adopted interpretations and taken positions which have sown broadcast the seeds of skepticism. **Clinging to the papal error of natural immortality and man’s consciousness in death, they have rejected the only defense against the delusions of Spiritualism.** The doctrine of eternal torment has led many to disbelieve the Bible. And as the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and **as the only way to free themselves from a duty which they are unwilling to perform, popular teachers declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together.** As the work of Sabbath reform extends, **this rejection of the divine law to avoid the claims of the fourth commandment will become almost universal.** The teachings of religious leaders have opened the door to infidelity, to Spiritualism, and to contempt for God’s holy law; and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world.

Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring

the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.

Many religious teachers assert that Christ by His death abolished the law, and men are henceforth free from its requirements. There are some who represent it as a grievous yoke; and, in contrast to the bondage of the law, they present the liberty to be enjoyed under the gospel.

But not so did prophets and apostles regard the holy law of God. Said David, "I will walk at liberty; for I seek Thy precepts." *Ps. 119:45*. The apostle James, who wrote after the death of Christ, refers to the decalogue as the "royal law," and the "perfect law of liberty." *James 2:8; 1:25*. And the Revelator, **half a century after the crucifixion**, pronounces a blessing upon those "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 claim that Christ by His death abolished His Father's law is without foundation. **Had it been possible for the law to be changed or set aside, then Christ need not have died to save man from the penalty of sin. The death of Christ, so far from abolishing the law, proves that it is immutable.** The Son of God came to "magnify the law, and make it honorable." *Isa. 42:21*. He said, "Think not that I am come to destroy the law"; "till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." *Matt. 5:17-18*. And concerning Himself He declares, "I delight to do Thy will, O my God; yea, Thy law is within My heart." *Ps. 40:8*.

The first step in reconciliation to God is the conviction of sin. "Sin is the transgression of the law." "By the law is the knowledge of sin." 1 John 3:4; Rom. 3:20. In order to see his guilt, the sinner must test his

character by God's great standard of righteousness. It is a mirror which shows the perfection of a righteous character and enables him to discern the defects in his own.

The law reveals to man his sins, but it provides no remedy. While it promises life to the obedient, it declares that death is the portion of the transgressor. **The gospel of Christ alone can free him from the condemnation or the defilement of sin. He must exercise repentance toward God, whose law has been transgressed and faith in Christ, his atoning sacrifice.** Thus he obtains "remission of sins that are past" and becomes a partaker of the divine nature. He is a child of God, having received the spirit of adoption, whereby he cries, "Abba, Father!"

Is he now free to transgress God's law? Says Paul: "Do we then make void the law through faith? God forbid; yea, we establish the law." **"How shall we, that are dead to sin live any longer therein?"** And John declares, **"This is the love of God, that we keep His commandments:** and His commandments are not grievous." *Romans 3:31; 6:2; 1 John 5:3.* In the new birth the heart is brought into harmony with God, as it is brought into accord with His law.

As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted after the modern order of things. He will appear in the character of an angel of light. **Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed.** And as the spirits will profess faith in the Bible and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

Through Spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; **but at the same time he works as a destroyer.** His temptations are leading multitudes to ruin. In-

temperance dethrones reason; sensual indulgence, strife, and bloodshed follow.

The prophecy of Revelation 13 declares that the power represented by the beast with lamb-like horns shall cause “the earth and them which dwell therein” to worship the papacy—there symbolized by the beast “like unto a leopard.” The beast with two horns is also to say “to them that dwell on the earth, that they should make an image to the beast”; and furthermore, it is to command all, “both small and great, rich and poor, free and bond,” to receive “the mark of the beast.” *Rev. 13:12, 2, 14, 16-17.*

And prophecy foretells a restoration of her power. **“I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.”** *Rev. 13:3.* **The infliction of the deadly wound points to the abolition of the papacy in 1798.** After this, says the prophet, “His deadly wound was healed; and all the world wondered after the beast.” **Paul states plainly that the man of sin will continue until the second advent (2 Thess. 2:8). To the very close of time he will carry forward his work of deception.** And the Revelator declares, also referring to the papacy, “All that dwell upon the earth shall worship him, whose names are not written in the book of life.” *Rev. 13:8.* **In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution,** that rests solely upon the authority of the Roman Church.

“I saw another angel come down from Heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” **“And I heard another voice from Heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.”** *Rev. 18:1, 2, 4.*

This Scripture points forward to a time when the announcement of the fall of Babylon, as made by the second

angel of Revelation 14:8, is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844. **A terrible condition of the religious world is here described. With every rejection of truth, the minds of the people will become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood.** In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the decalogue, until they are led to persecute those who hold it sacred.

Christ is set at naught in the contempt placed upon His Word and His people. **As the teachings of Spiritualism are accepted by the churches, the restraint imposed upon the carnal heart is removed,** and the profession of religion will become a cloak to conceal the basest iniquity. **A belief in spiritual manifestations opens the door to seducing spirits and doctrines of devils,** and thus the influence of evil angels will be felt in the churches.

Of Babylon, at the time brought to view in this prophecy, it is declared, **“Her sins have reached unto heaven, and God hath remembered her iniquities.”** *Rev. 18:5.* She has filled up the measure of her guilt, and destruction is about to fall upon her. **But God still has a people in Babylon; and, before the visitation of His judgments, these faithful ones must be called out,** that they “partake not of her sins, and receive not of her plagues.” Hence the movement symbolized by the angel coming down from Heaven, lightening the earth with his glory, and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard, “Come out of her, My people.” **These announcements, uniting with the third angel’s message, constitute the final warning to be given to the inhabitants of the earth.**

Fearful is the issue to which the world is to be brought. **The powers of earth, uniting to war against the commandments of God, will decree that all, “both small and great, rich and poor, free and bond”** (*Rev. 13:16*),

shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties. And it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest day demands obedience and threatens wrath against all who transgress its precepts.

With the issue thus clearly brought before him, whoever shall trample upon God's law, to obey a human enactment, receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from Heaven is, "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 Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. **When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not.** While the observance of the false sabbath in compliance with the law of the State, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God; the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. **While one class, by accepting the sign of submission to earthly powers receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God.**

ABOUT THIS BOOK

This book is an abridgment, in the author's own words, of key portions of 30 of the 42 chapters in the 88 edition of *Great Controversy*. (Chapters 1-9, 13-20, 23-29, and 33-38).

Millions of copies of the full-size book have been sold and distributed, and more continue to be printed. The objectives in preparing this shortened edition were: *First*, to especially include the basic principles. *Second*, to keep the page count small so the book would be available, in boxful quantities, at a very low price. Print size is identical to the full size paperback. Here are the chapters in the original book from which each of the chapters in this abridgment were taken:

- 1 - How Sin Entered the Universe 4 - from chapter 29**
- 2 - Christ Predicted the Future 17 - from chapters 1, 2, 3**
- 3 - The Waldenses, Wycliffe, and Huss 28 - from chapters 4, 5, 6**
- 4 - Luther and the German Reformation 34 - from chapters 7, 8**
- 5 - The Swiss Reformer 39 - from chapter 9**
- 6 - The English Reformers 42 - from chapter 14**
- 7 - The Bible and the French Revolution 48 - from chapter 15**
- 8 - The Pilgrim Fathers and Religious Liberty 56 - from chapter 16**
- 9 - The Truth of Christ's Second Advent 64 - from chapter 17**
- 10 - New Bible Truths Discovered 69 - from chapters 18, 19, 20**
- 11 - What is the Sanctuary? 87 - from chapter 23**
- 12 - The Investigative Judgment 101 - from chapters 24, 28**
- 13 - God's Unchangeable Law 105 - from chapters 25, 35**
- 14 - Returning to God's Rest Day 130 - from chapter 26**
- 15 - A Masterpiece of Deception 133 - from chapters 33, 34**
- 16 - Entering the Final Crisis 147 - from chapters 27, 36, 37, 38**

The original book, from which this abridgment is taken, is even more interesting—and complete. Send \$2.00 to the publisher or the address below, and you will receive a postpaid copy of that remarkable volume. We also have illustrated, hardback editions of *Great Controversy*. It will help you better understand the Bible and the crisis in our time. Additional copies are also available from P.O. Box 276, Roan Mountain, TN 37687.

