

Entering Armageddon

*The heart of the best selling book
Great Controversy*

by
E. G. White

20 chapters
plus 31 Bible, historical,
and promise sections

Plus —

***The Basic Steps
to Christ***



Harvestime Books

HB-105

Entering Armageddon

by

E. G. White

Plus supplementary material

Harvestime Books

Altamont, TN 37301

Printed in the United States of America

Cover and text Copyright © 2000 by

Research Institute for Better Reading, Inc.

This book contains 20 chapters from the 1888 edition of that remarkable classic, The Great Controversy.

Additional copies: For additional copies of this book at remarkably low prices in boxful quantities, write to Harvestime Books, Altamont, TN 37301. Ask for a copy of our "Missionary Book Order Sheet," containing low-cost boxful prices of this and other worthwhile books, such as the 84 Great Controversy, 88 Great Controversy, Desire of Ages, Ministry of Healing, Christ's Object Lessons, Bible Readings, etc. Some of these are priced lower than available anywhere else.

Explanation of bracketed numbers on page tops: These refer to comparable, standardized paging in the original 1888 and 1911 editions.

Includes all the closing chapters: This book contains a remarkable number of extra features, and is the only "Great Controversy portion" published which contains all the closing chapters (chapters 25 to 42). In addition, it has two important chapters (chapters 2 and 3) which provide important historical background. Thus this book contains a full 20 chapters: chapters 2-3 and 25-42, although not in that order.

Nothing the author wrote in those 20 chapters has been omitted or changed, with two exceptions: Because chapters 18 through 24 are not included, reference to historical data in those chapters have been omitted from pp. 115 and 142 of this book (pages 433:1-434:0 and 456:1-458:1 in the standard 1911 edition).

Contents

THE BASIC STEPS TO CHRIST

Part One —

How to Come to Christ 7

Part Two —

How to Remain True to Christ 12

ENTERING ARMAGEDDON

RECOGNIZING SATAN'S DECEPTIONS

1 Why Was Evil Permitted? 20

Chart: The Gospel and God's Standard 32

2 How Jesus Tries to Protect Us 33

3 Who Are the Angels? 39

Chart: Biography of Satan 45

4 How to Avoid the Devil's Snares 46

Chart: Resisting the Snares 58

5 What Happens when We Die? 59

Chart: Eternal Life Only in Christ 77

6 Can Our Dead Speak to Us? 78

Chart: Beware of Evil Spirits 89

WHEN THE NEW TESTAMENT ENDED**7 What Happened to the Early Church? 90**

Chart: *The Apostasy Predicted-1* 99 / *Revelation 12: Predicting the Persecution* 100

8 How Apostasy Entered the Church 101

Charts: *Apostasy Predicted-2* 112 / *48 Steps Down* 113-114

PREPARING FOR THE FINAL CRISIS**9 What is the Mark of the Beast? 115**

Charts: *The Law of God* 130 / *The Law of God as Changed by Man* 131 / *The Seal and the Mark* 132 / *The Mystery of Iniquity* 134

10 The Rest Christ Offers You 135

Charts: *The Weekly Cycle* 144-145 / *Catholicism Speaks* 146-147 / *Protestantism Speaks* 148-149

11 What is Genuine Conversion? 150

Chart: *Healthful Living* 167

12 Is There a Judgment? 168

Chart: *The Day of Judgment* 180

13 Liberty of Conscience Threatened 181

Charts: *The Number and the Mark* 198-200 / *How the Sabbath Was Changed to Sunday* 201-205

14 The Crisis Ahead of Us 206

Chart: *Faith to Overcome* 216

15 Why the Bible is so Important 217

Chart: *The Importance of the Bible* 226

16 When the Final Warning is Given 227

Charts: *Bible Truth* 236 / *Keeping the Truth* 236 / *The Test of Loyalty* 237

17 The Great Time of Trouble 238

Chart: *Christ, Our Shelter* 259

18 When God Steps In 260

Chart: *The Second Coming of Christ* 276

19 What is the Millennium? 277

Charts: *The Millennium* 284 / *The Biblical Millennium* 285 / *Delight and Joy in God* 287

20 What Will Heaven Be Like? 288

“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.”

— *Psalms 91:1*

“And 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.”

— *Revelation 12:17*

“And I saw as it were a sea of glass mingled with fire: and 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 they sing the song of Moses the servant of God, and the song of the Lamb.”

— *Revelation 15:2-3*

THE BASIC STEPS TO CHRIST —

The *Basic Steps to Christ* includes, in condensed format, every basic portion of that multimillion-copy best seller, *Steps to Christ*. It is written by the same author who wrote *Great Controversy* (the remainder of the book you now have in hand), and is a precious treasure to anyone seeking the pathway to heaven.

This abridged edition consists entirely, and only, of complete sentences from *Steps to Christ*. These sentences cover the key aspects taught in that book. To help the reader locate the portions included, the opening sentence in each of the 13 chapters in the book is always included in the abridged edition, and always placed at the beginning of a paragraph.

Someone might say that the complete volume would be better. Of course it would be more complete, but the complete book cannot be included without making this edition of *Great Controversy* too large. It is far better to explain the key points in how to come to Christ, than not to do so at all.

We have been told that it is our first work to lead souls to Christ, and this present book does just that. Dear reader, this is a very special book, and all the pages which follow are just as important as the part you have just read.

May our kind heavenly Father bless you—as you pray and search for a better, happier way of life.

THE GREAT CONTROVERSY BETWEEN CHRIST AND SATAN —

The remainder of this book consists of portions of that decade-old best-seller, *Great Controversy*, plus historical and Biblical notes.

What happened when the Bible ended? What happened to the people of God? And to the Bible? What were the forces at work that tried to destroy both? In the book, *Great Controversy*, this story is told. Four thousand years of history are given us in the Bible. —But a powerful story began when the Bible ended. A story that would affect the people of God to the end of time. Violent forces were gathering that would soon seek to sweep away Christianity altogether. *What happened then is of deepest importance to us today—as we face the future. —Part of this story is in the book you now have.* For a copy of the complete book, send \$5.00 to the publisher.

The Basic Steps to Christ

— *by the Author*

— Part One — *How Can I Come to Christ?*

Nature and revelation alike testify of God's love. It is transgression of God's law—the law of love—that has brought woe and death. Yet even amid the suffering that results from sin, God's love is revealed. "God is love" is written upon every opening bud, upon every spire of springing grass.

Jesus came to live among men to reveal the infinite love of God. Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Such is the character of Christ as revealed in His life. This is the character of God.

It was to redeem us that Jesus lived and suffered and died. He became a "Man of Sorrows," that we might be made partakers of everlasting joy. But this great sacrifice was not made in order to create in the Father's heart a love for man, not make Him willing to save. No, no! "God so loved the world, that He gave His only-begotten Son." John 3:16. The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. None but the

—*Summary of the book, Steps to Christ, in the author's own words. (For additional information on this abridgement, please turn to page 9.)*

Son of God could accomplish our redemption.

What a value this places upon man! Through transgression the sons of man become subjects of Satan. Through faith in the atoning sacrifice of Christ the sons of Adam may become the sons of God. The matchless love of God for a world that did not love Him! The thought has a subduing power upon the soul and brings the mind into captivity to the will of God.

Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience, his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil.

It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. To all, there is but one answer, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. Let us avail ourselves of the means provided for us that we may be transformed into His likeness, and be restored to fellowship with the ministering angels, to harmony and communion with the Father and the Son.

How shall a man be just with God? How shall the sinner be made righteous? It is only through Christ that we can be brought into harmony with God, with holiness; but how are we to come to Christ?

Repentance includes sorrow for sin and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life.

But when the heart yields to the influence of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the depth and sacredness of God's holy

law, the foundation of His government in heaven and on earth. Conviction takes hold upon the mind and heart.

The prayer of David, after his fall, illustrates the nature of true sorrow for sin. His repentance was sincere and deep. There was no effort to palliate his guilt; no desire to escape the judgment threatened inspired his prayer. David saw the enormity of his transgression; he saw the defilement of his soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart. He longed for the joy of holiness, to be restored to harmony and communion with God. A repentance such as this is beyond the reach of our own power to accomplish; it is obtained only from Christ.

Christ is ready to set us free from sin, but He does not force the will. If we refuse, what more can He do? Study God's Word prayerfully. As you see the enormity of sin, as you see yourself as you really are, do not give up in despair. It was sinners that Christ came to save. When Satan comes to tell you that you are a great sinner, look to your Redeemer and talk of His merits. Acknowledge your sin, but tell the enemy that "Christ came into the world to save sinners" and that you may be saved (1 Timothy 1:15).

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13. The conditions of obtaining the mercy of God are simple and just and reasonable. Confess your sins to God, who only can forgive them, and your faults to one another. Those who have not humbled their souls before God, in acknowledging their guilt, have not yet fulfilled the first step of acceptance. We must be willing to humble our hearts and comply with the conditions of the Word of truth. The confession that is the outpouring of the inmost soul finds its way to the God of infinite pity. True confession is always of a specific character, and acknowledges particular sins. All confession should be definite and to the point. It is written, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

God's promise is, "Ye shall seek Me, and find Me, when

ye shall search for Me with all your heart.” Jeremiah 29:13. The whole heart must be yielded, or the change can never be wrought in us by which we are to be restored to His likeness.

The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness.

In giving ourselves to God, we must necessarily give up all that would separate us from Him. There are those who profess to serve God while they rely upon their own efforts to obey His law, to form a right character and secure salvation. Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. Such religion is worthless.

When Christ dwells in the heart, the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and in the contemplation of Him, self will be forgotten. Love to Christ will be the spring of action. Such do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer.

Do you feel that it is too great a sacrifice to yield all to Christ? Ask yourself the question, “What has Christ given for me?” The Son of God gave all—life and love and suffering—for our redemption. And can it be that we, the unworthy objects of so great love, will withhold our hearts from Him? What do we give up, when we give all? A sin-polluted heart, for Jesus to purify, to cleanse by His own blood, and to save by His matchless love. And yet men think it hard to give up all! God does not require us to give up anything that it is for our best interest to retain. In all that He does, He has the well-being of His children in view.

Many are inquiring, “*How* am I to make the surrender of myself to God?” You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your bro-

ken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair.

What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.

Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not *now choose* to be Christians.

Through the right exercise of the will, an entire change may be made in your life. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith.

As your conscience has been quickened by the Holy Spirit, you have seen something of the evil of sin, of its power, its guilt, its woe; and you look upon it with abhorrence. It is peace that you need. You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins and give you a new heart.

Then believe that He does this *because He has promised*. The gift which God promises us, we must believe we do receive, and it is ours. You are a sinner. You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ. You *believe* that promise. You confess your sins and give yourself to God. You will to serve Him. Just as surely

as you do this, God will fulfill His word to you. If you believe the promise,—God supplies the fact. Do not wait to *feel* that you are made whole, but say, “I believe it; it is so, not because I feel it, but because God promised.”

—*Summary of Steps to Christ, pages 9 to 51, in the author's own words.*

– Part Two –

How Can I Remain True to Christ?

Jesus says, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Mark 11:24. There is a condition to this promise—that we pray according to the will of God. But it is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we *have* received them.

Henceforth you are not your own; you are bought with a price. Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are a child born into the family of God, and He loves you as He loves His Son.

Now that you have given yourself to Jesus, do not draw back, do not take yourself away from Him, but day by day say, “I am Christ’s; I have given myself to Him,” and ask Him to give you His Spirit and keep you by His grace. As it is by giving yourself to God, and believing Him, that you become His child, so you are to live in Him.

Here is where thousands fail; they do not believe that Jesus pardons them personally, individually. They do not take God at His Word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God’s promises are not meant for you. They are for every repentant transgressor.

Look up, you that are doubting and trembling; for Jesus lives to make intercession for us. Thank God for the gift of

His dear Son.

“If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” 2 Corinthians 5:17.

A person may not be able to tell the exact time or place, or trace all the chain of circumstances in this process of conversion; but this does not prove him to be unconverted. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they have become. Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him. There is no evidence of genuine repentance unless it works reformation. The loveliness of the character of Christ will be seen in His followers. It was His delight to do the will of God.

There are two errors against which the children of God especially need to guard: The first is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, which can make us holy.

The opposite and no less dangerous error is that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption.

Obedience is the fruit of faith. Righteousness is defined by the standard of God's holy law, as expressed in the ten commandments (Exodus 20:3-20). That so-called faith in Christ which professes to release men from the obligation of obedience to God is not faith, but presumption. The condition of eternal life is now just what it always has been—just what it was in paradise before the fall of our first parents—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized.

Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure.

The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer. This is evidence that Satan's delusions are losing their power. No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire His character. A view of our sinfulness drives us to Him who can pardon; and when the soul, realizing its helplessness, reaches out after Christ, He will reveal Himself in power. The more our sense of need drives us to Him and to the Word of God, the more exalted views we shall have of His character, and the more fully we shall reflect His image.

The change of heart by which we become children of God is in the Bible spoken of as birth. Again it is compared to the germination of the good seed sown by the husbandman. It is God who brings the bud to bloom and the flower to fruit. It is by His power that the seed develops.

As the flower turns to the sun, that the bright beams may aid in perfecting its beauty and symmetry, so should we turn to the Sun of Righteousness, that heaven's light may shine upon us, that our character may be developed into the likeness of Christ.

Do you ask, "How am I to abide in Christ?" In the same way as you received Him at first. "As ye have therefore received Christ Jesus the Lord, so walk in Him." Colossians 2:6. By faith you became Christ's, and by faith you are to grow up in Him—by giving and taking. You are to give all,—your heart, your will, your service—give yourself to Him to obey all His requirements; and you must take all—Christ, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper—to give you power to obey.

Consecrate yourself to God in the morning; make this

your very first work. Let your prayer be, "Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee." This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ.

A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. When the mind dwells upon self, it is turned away from Christ, the source of strength and life. Hence, it is Satan's constant effort to keep the attention diverted from the Saviour and thus prevent the union and communion of the soul with Christ.

When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power, save the choice of man himself. Satan will constantly present allurements to induce us to break this tie—to choose to separate ourselves from Christ. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand. All that Christ was to the disciples, He desires to be to His children today.

Jesus prayed for us, and He asked that we might be one with Him, even as He is one with the Father. What a union is this! Thus, loving Him and abiding in Him, we shall "grow up into Him in all things, which is the head, even Christ." Ephesians 4:15.

God is the source of life and light and joy to the universe. Wherever the life of God is in the hearts of men, it will flow out to others in love and blessing.

Our Saviour's joy was in the uplifting and redemption of fallen men. For this He counted not His life dear to Himself, but endured the cross, despising the shame. When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. Love to Jesus will be manifested in a

desire to work as He worked for the blessing and uplifting of humanity. It will lead to love, tenderness, and sympathy toward all the creatures of our heavenly Father's care. Those who are the partakers of the grace of Christ will be ready to make any sacrifice, that others for whom He died may share the heavenly gift. They will do all they can to make the world better for their stay in it. This spirit is the sure outgrowth of a soul truly converted. No sooner does one come to Christ than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus. If we have tasted and seen that the Lord is good, we shall have something to tell. We shall seek to present to others the attractions of Christ and the unseen realities of the world to come. There will be an intensity of desire to follow in the path that Jesus trod.

And the effort to bless others will react in blessings upon ourselves. Those who thus become participants in labors of love are brought nearest to their Creator. The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor. Strength comes by exercise. We need not go to heathen lands, or even leave the narrow circle of the home, if it is there that our duty lies, in order to work for Christ. With a loving spirit we may perform life's humblest duties "unto the Lord." Colossians 3:23. If the love of God is in the heart, it will be manifested in the life. You are not to wait for great occasions or to expect extraordinary abilities before you go to work for God. The humblest and poorest of the disciples of Jesus can be a blessing to others.

Many are the ways in which God is seeking to make Himself known to us and bring us into communion with Him. If we will but listen, Nature speaks to our senses without ceasing. God's created works will teach us precious lessons of obedience and trust.

No tears are shed that God does not notice. There is no smile that He does not mark. If we would but fully believe this, all undue anxieties would be dismissed. Our lives would not be so filled with disappointment as now; for everything,

whether great or small, would be left in the hands of God.

God speaks to us through His providential works and through the influence of His Spirit upon the heart. God speaks to us in His Word. Here we have in clearer lines the revelation of His character, of His dealings with men, and the great work of redemption. Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven.

The theme of redemption is one that the angels desire to look into; it will be the science and the song of the redeemed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now? As we meditate upon the Saviour, there will be a hungering and thirsting of soul to become like Him whom we adore.

The Bible was written for the common people. The great truths necessary for salvation are made as clear as noonday. There is nothing more calculated to strengthen the intellect than the study of the Scriptures. But there is little benefit derived from a hasty reading of the Bible. One passage studied until its significance is clear to the mind and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained.

Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory.

We cannot obtain wisdom without earnest attention and prayerful study. Never should the Bible be studied without prayer. Before opening its pages, we should ask for the enlightenment of the Holy Spirit, and it will be given. Angels from the world of light will be with those who in humility of heart seek for divine guidance. How must God esteem the human race, since He gave His Son to die for them and appoints His Holy Spirit to be man's teacher and continual guide!

Through nature and revelation, through His providence, and by the influence of His Spirit, God speaks to us. But these are not enough; we need also to pour out our hearts to Him. In order to commune with God, we must have some-

thing to say to Him concerning our actual life.

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.

Our heavenly Father waits to bestow upon us the fullness of His blessing. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of His children. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little and have so little faith?

The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of prayer. Yet prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence.

There are certain conditions upon which we may expect that God will hear and answer our prayers:

One is that we feel our need of help from Him. If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petitions.

Another element of prevailing prayer is faith. When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire is presumption.

When we come to God in prayer, we should have a spirit of love and forgiveness in our own hearts.

Perseverance in prayer has been made a condition of receiving. We must pray always if we would grow in faith and experience.

We should pray in the family circle, and above all we

must not neglect secret prayer, for this is the life of the soul. Family or public prayer alone is not sufficient. Secret prayer is to be heard only by the prayer-hearing God.

There is no time or place in which it is inappropriate to offer up a petition to God. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God and plead for divine guidance.

Let the soul be drawn out and upward, that God may grant us a breath of the heavenly atmosphere. We may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun. Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. He is not indifferent to the wants of His children.

We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. If Christians would associate together, speaking to each other of the love of God and the precious truths of redemption, their own hearts would be refreshed and they would refresh one another.

We must gather about the cross. Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion. We should keep in our thoughts every blessing we receive from God, and when we realize His great love we should be willing to trust everything to the hand that was nailed to the cross for us.

The soul may ascend nearer heaven on the wings of praise. As we express our gratitude, we are approximating to the worship of the heavenly hosts.

Many are at times troubled with the suggestions of skepticism. God never asks us to believe, without giving sufficient evidence upon which to base our faith. Disguise it as they may, the real cause of doubt and skepticism, in most cases, is the love of sin. We must have a sincere desire to know the truth and a willingness of heart to obey it.

—*Summary of Steps to Christ, pages 51 to 111, in the author's own words.*

Why Was Evil Permitted?

—The Origin of Evil

How DID evil begin? Why IS there sin anyway? Here is one of the most sweeping chapters in this entire book of the ages. Read that most amazing of stories—how sin began —

Although surrounded by continual selflessness, something happened. What could turn an angel of light into a devil—and do it right in the middle of heaven? This is something you will want to read. It will tell you why God had to wait—and the wonderful future in store for His children—because He did —

To many minds, the origin of sin and the reason for its existence are a source of great perplexity. They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in love. Here is a mystery, of which they find no explanation. And in their uncertainty and doubt, they are blinded to truths plainly revealed in God's Word, and essential to salvation. There are those who, in their inquiries concerning the existence of sin, endeavor to search into that which God has never revealed; hence they find no solution of their difficulties; and such as are actuated by a disposition to doubt and cavil, seize upon this as an excuse for rejecting the words of Holy Writ. Others, however, fail of a satisfactory understanding of the great problem of evil, from the fact that tradition and misinterpretation have obscured the teaching of the Bible concerning the character of God, the nature of His government, and the principles of His dealing with sin.

It is impossible to so explain the origin of sin 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 no-wise 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 hast 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 wast 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.” “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.” Ezekiel 28:6; Isaiah 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 service 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 re-instated 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 master-mind 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 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 this 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 arch-rebel 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 sprung 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, 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 to 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 any more.” 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 SUPPLEMENT: THE GOSPEL AND GOD'S STANDARD

"By the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." *Romans 3:20*.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." *James 2:10*.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." *Romans 1:16*.

"Thou shalt call His name JESUS: for He shall save His people from their sins." *Matthew 1:21*. "We preach . . . Christ . . . the power of God, and the wisdom of God." *1 Corinthians 1:23-24*.

"It is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." *Psalms 40:7-8*. "The righteousness of God without the law is manifested, being witnessed by the law and the prophets." *Romans 3:21*.

"Do we then make void the law through faith? God forbid: yea, we establish the law." *Romans 3:31*. "Behold the Lamb of God, which taketh away the sin of the world." *John 1:29*.

"The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable." *Isaiah 42:21*.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image." *2 Corinthians 3:18*.

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." *Matthew 5:27-28*.

Chapter Two

How Jesus Tries to Protect Us

—Enmity between Man and Satan

Satan does everything He can to cast His hellish shadow over us, so that we shall not see the glorious beauty of God's love and mercy. But Jesus, by His wondrous grace, will change the hearts and lives of all who cry to Him for strength and help —

To the humble repentant, believing soul—nothing is withheld that he needs in order to keep close to his precious Jesus. Here is a chapter with a promise to claim right now —

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Genesis 3:15. The divine sentence pronounced against Satan after the fall of man, was also a prophecy, embracing all the ages to the close of time, and foreshadowing the great conflict to engage all the races of men who should live upon the earth.

God declares, "I will put enmity." **This enmity is not naturally entertained. When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the originator of sin.** Both became evil through apostasy. The apostate is never at rest, except as he obtains sympathy and support by inducing others to follow his example. For this reason, **fallen angels and wicked men unite in desperate companionship. Had not God specially interposed, Satan and man would have entered into an alliance against Heaven;** and instead of cherishing enmity against Satan, the whole human family would

have been united in opposition to God.

Satan tempted man to sin, as he had caused angels to rebel, that he might thus secure co-operation in his warfare against Heaven. There was no dissension between himself and the fallen angels as regards their hatred of Christ; while on all other points there was discord, they were firmly united in opposing the authority of the Ruler of the universe. But **when Satan heard the declaration that enmity should exist between himself and the woman, and between his seed and her seed, he knew that his efforts to deprave human nature would be interrupted; that by some means man was to be enabled to resist his power.**

Satan's enmity against the human race is kindled, because, through Christ, they are the objects of God's love and mercy. He desires to thwart the divine plan for man's redemption, to cast dishonor upon God, by defacing and defiling His handiwork; he would cause grief in Heaven, and fill the earth with woe and desolation. And he points to all this evil as the result of God's work in creating man.

It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts, enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above.

The antagonism that exists between the spirit of Christ and the spirit of Satan was most strikingly displayed in the world's reception of Jesus. It was not so much because He appeared without worldly wealth, pomp, or grandeur, that the Jews were led to reject Him. They saw that He possessed power which would more than compensate for the lack of these outward advantages. But the purity and holiness of Christ called forth against Him the hatred of the ungodly. His life of self-denial and sinless devotion was a perpetual

reproof to a proud, sensual people. It was this that evoked enmity against the Son of God. Satan and evil angels joined with evil men. All the energies of apostasy conspired against the champion of truth.

The same enmity is manifested toward Christ's followers as was manifested toward their Master. Whoever sees the repulsive character of sin, and, in strength from above, resists temptation, will assuredly arouse the wrath of Satan and his subjects. Hatred of the pure principles of truth, and reproach and persecution of its advocates, will exist as long as sin and sinners remain. The followers of Christ and the servants of Satan cannot harmonize. The offense of the cross has not ceased. "All that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12.

Satan's agents are constantly working under his direction to establish his authority and build up his kingdom in opposition to the government of God. To this end they seek to deceive Christ's followers, and allure them from their allegiance. Like their leader, they misconstrue and pervert the Scriptures to accomplish their object. As Satan endeavored to cast reproach upon God, so do his agents seek to malign God's people. The spirit which put Christ to death moves the wicked to destroy His followers. All this is foreshadowed in that first prophecy, "I will put enmity between thee and the woman, and between thy seed and her seed." And this will continue to the close of time.

Satan summons all his forces, and throws his whole power into the combat. Why is it that he meets with no greater resistance? Why are the soldiers of Christ so sleepy and indifferent?—Because they have so little real connection with Christ; because they are so destitute of His Spirit. Sin is not to them repulsive and abhorrent, as it was to their Master. They do not meet it, as did Christ, with decisive and determined resistance. They do not realize the exceeding evil and malignity of sin, and they are blinded both to the character and the power of the prince of darkness. There is little enmity against Satan and his works, because there is so great ignorance concerning his power and malice, and the vast

extent of his warfare against Christ and his church. Multitudes are deluded here. They do not know that their enemy is a mighty general, who controls the minds of evil angels, and that with well-matured plans and skillful movements he is warring against Christ to prevent the salvation of souls. Among professed Christians, and even among ministers of the gospel, there is heard scarcely a reference to Satan, except perhaps an incidental mention in the pulpit. They overlook the evidences of His continual activity and success; they neglect the many warnings of his subtlety; they seem to ignore his very existence.

While men are ignorant of his devices, this vigilant foe is upon their track every moment. He is intruding his presence in every department of the household, in every street of our cities, in the churches, in the national councils, in the courts of justice, perplexing, deceiving, seducing, everywhere ruining the souls and bodies of men, women, and children, breaking up families, sowing hatred, emulation, strife, sedition, murder. And the Christian world seem to regard these things as though God had appointed them, and they must exist.

Satan is continually seeking to overcome the people of God by breaking down the barriers which separate them from the world. Ancient Israel were enticed into sin when they ventured into forbidden association with the heathen. In a similar manner are modern Israel led astray. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Corinthians 4:4. **All who are not decided followers of Christ are servants of Satan. In the unregenerate heart there is love of sin, and a disposition to cherish and excuse it.** In the renewed heart there is hatred of sin, and determined resistance against it. When Christians choose the society of the ungodly and unbelieving, they expose themselves to temptation. Satan conceals himself from view, and stealthily draws his deceptive covering over their eyes. They cannot see that such company is calculated to do them harm; and while all

the time assimilating to the world in character, words, and actions, they are becoming more and more blinded.

Conformity to worldly customs converts the church to the world; it never converts the world to Christ. Familiarity with sin will inevitably cause it to appear less repulsive. He who chooses to associate with the servants of Satan, will soon cease to fear their master. When in the way of duty we are brought into trial, as was Daniel in the king's court, we may be sure that God will protect us; but if we place ourselves under temptation, we shall fall sooner or later.

The tempter often works most successfully through those who are least suspected of being under his control. The possessors of talent and education are admired and honored, as if these qualities could atone for the absence of the fear of God, or entitle men to His favor. Talent and culture, considered in themselves, are gifts of God; but when these are made to supply the place of piety, when, instead of bringing the soul nearer to God, they lead away from Him, then they become a curse and a snare. The opinion prevails with many that all which appears like courtesy or refinement must, in some sense, pertain to Christ. Never was there a greater mistake. These qualities should grace the character of every Christian, for they would exert a powerful influence in favor of true religion; but they must be consecrated to God, or they also are a power for evil. **Many a man of cultured intellect and pleasant manners who would not stoop to what is commonly regarded as an immoral act, is but a polished instrument in the hands of Satan.** The insidious, deceptive character of his influence and example renders him a more dangerous enemy to the cause of Christ than are those who are ignorant and uncultured.

By earnest prayer and dependence upon God, Solomon obtained the wisdom which excited the wonder and admiration of the world. But when he turned from the Source of his strength, and went forward relying upon himself, he fell a prey to temptation. Then the marvelous powers bestowed on this wisest of kings, only rendered him a more effective agent of the adversary of souls.

While Satan is constantly seeking to blind their minds to the fact, let Christians never forget that they “wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places.” Ephesians 6:12 [margin]. The inspired warning is sounding down the centuries to our time: “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” 1 Peter 5:8. “Put on the whole armor of God, that ye may able to stand against the wiles of the devil.” Ephesians 6:11.

From the days of Adam to our own time, our great enemy has been exercising his power to oppress and destroy. He is now preparing for his last campaign against the church. All who seek to follow Jesus will be brought into conflict with this relentless foe. The more nearly the Christian imitates the divine Pattern, the more surely will he make himself a mark for the attacks of Satan. All who are actively engaged in the cause of God, seeking to unveil the deceptions of the evil one and to present Christ before the people, will be able to join in the testimony of Paul, in which he speaks of serving the Lord with all humility of mind, with many tears and temptations.

Satan assailed Christ with his fiercest and most subtle temptations; but he was repulsed in every conflict. Those battles were fought in our behalf; those victories make it possible for us to conquer. **Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or to force the soul to sin.** He may distress, but he cannot contaminate. He can cause agony, but not defilement. **The fact that Christ has conquered should inspire His followers with courage to fight manfully the battle against sin and Satan.**

FALSE CHRISTS—“Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders.” *Matthew 24:23-24* [*2 Thessalonians 2:9*].

Who Are the Angels?

—Agency of Evil Spirits

If Satan could, he would blot out every Christian from the face of the earth. If he could, he would blot out everyone else too. With countless fallen angels to do his bidding, and with a mind far in advance of our own, we are no match for his power and cunning.

But in Christ there is the power needed. Our danger is in not recognizing the strength and number of Satan's host—and thus thinking ourselves safe. We do not flee to Christ, moment by moment, for the help we need.

The connection of the visible with the invisible world, the ministration of angels of God, and the agency of evil spirits, are plainly revealed in the Scriptures, and inseparably interwoven with human history. There is a growing tendency to disbelief in the existence of evil spirits, while the holy angels that “minister for them who shall be heirs of salvation,” (Hebrews 1:14) are regarded by many as the spirits of the dead. But the Scriptures not only teach the existence of angels, both good and evil, but present unquestionable proof that these are not the disembodied spirits of dead men.

Before the creation of man, angels were in existence; for when the foundations of the earth were laid, “the morning stars sang together, and all the sons of God shouted for joy.” Job 38:7. **After the fall of man, angels were sent to guard the tree of life, and this before a human being had died. Angels are in nature superior to men.** For the psalmist says that man was made “a little lower than the angels.” Psalm 8:5.

We are informed in Scripture as to the number, and the power and glory, of the heavenly beings, of their connection with the government of God, and also of their relation to the work of redemption. "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." And, says the prophet, "I heard the voice of many angels round about the throne." In the presence-chamber of the King of kings they wait—"angels that excel in strength," "ministers of His, that do His pleasure," "hearkening unto the voice of His word." Psalm 103:19-21; Revelation 5:11. Ten thousand times ten thousand and thousands of thousands, were the heavenly messengers beheld by the prophet Daniel. The apostle Paul declared them "an innumerable company." Daniel 7:10; Hebrews 12:22. As God's messengers they go forth, like "the appearance of a flash of lightning," (Ezekiel 1:14) so dazzling their glory, and so swift their flight. The angel that appeared at the Saviour's tomb, his countenance "like lightning, and his raiment white as snow," caused the keepers for fear of him to quake, and they "became as dead men." Matthew 28:3, 4. When Sennacherib, the haughty Assyrian, reproached and blasphemed God, and threatened Israel with destruction, "it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand." There were "cut off all the mighty men of valor, and the leaders and captains," from the army of Sennacherib. "So he returned with shame of face to his own land." 2 Kings 19:35; 2 Chronicles 32:21.

Angels are sent on missions of mercy to the children of God. To Abraham, with promises of blessing; to the gates of Sodom, to rescue righteous Lot from its fiery doom; to Elijah, as he was about to perish from weariness and hunger in the desert; to Elisha, with chariots and horses of fire surrounding the little town where he was shut in by his foes; to Daniel, while seeking divine wisdom in the court of a heathen king, or abandoned to become the lions' prey; to Peter, doomed to death in Herod's dungeon; to the prisoners at Philippi; to Paul and his companions in the night of tempest

on the sea; to open the mind of Cornelius to receive the gospel; to dispatch Peter, with the message of salvation to the Gentile stranger,—thus holy angels have, in all ages, ministered to God's people.

A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. This Satan himself recognized when he said, "Doth Job fear God for naught? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side?" Job 1:9, 10. The agency by which God protects His people is presented in the words of the psalmist, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7. Said the Saviour, speaking of those that believe in him, "Take heed that ye despise not one of these little ones; for I say unto you, That in Heaven their angels do always behold the face of My Father." Matthew 18:10. **The angels appointed to minister to the children of God have at all times access to His presence.**

Thus God's people, exposed to the deceptive power and unsleeping malice of the prince of darkness, and in conflict with all the forces of evil, are assured of the unceasing guardianship of heavenly angels. Nor is such assurance given without need. **If God has granted to His children promise of grace and protection, it is because there are mighty agencies of evil to be met,—agencies numerous, determined, and untiring, of whose malignity and power none can safely be ignorant or unheeding.**

Evil spirits, in the beginning created sinless, were equal in nature, power, and glory with the holy beings that are now God's messengers. But fallen through sin, they are leagued together for the dishonor of God and the destruction of men. **United with Satan in his rebellion, and with him cast out from Heaven, they have, through all succeeding ages, co-operated with him in his warfare against the divine authority. We are told in Scripture of their confederacy and government, of their various orders, of their intelligence and subtlety, and of their malicious designs**

against the peace and happiness of men.

Old-Testament history presents occasional mentions of their existence and agency; but it was during the time when Christ was upon the earth that evil spirits manifested their power in the most striking manner. Christ had come to enter upon the plan devised for man's redemption, and Satan determined to assert his right to control the world. He had succeeded in establishing idolatry in every part of the earth except the land of Palestine. To the only land that had not fully yielded to the tempter's sway, Christ came to shed upon the people the light of Heaven. Here two rival powers claimed supremacy. Jesus was stretching out His arms of love, inviting all who would to find pardon and peace in Him. The hosts of darkness saw that they did not possess unlimited control, and they understood that if Christ's mission should be successful, their rule was soon to end. Satan raged like a chained lion, and defiantly exhibited his power over the bodies as well as the souls of men.

The fact that men have been possessed with demons, is clearly stated in the New Testament. The persons thus afflicted were not merely suffering with disease from natural causes. **Christ had perfect understanding of that with which He was dealing, and He recognized the direct presence and agency of evil spirits.**

A striking example of their number, power, and malignity, and also of the power and mercy of Christ, is given in the Scripture account of the healing of the demoniacs at Gadara. Those wretched maniacs, spurning all restraint, writhing, foaming, raging, were filling the air with their cries, doing violence to themselves, and endangering all who should approach them. Their bleeding and disfigured bodies and distracted minds presented a spectacle well-pleasing to the prince of darkness. One of the demons controlling the sufferers declared, "My name is Legion; for we are many." Mark 5:9. In the Roman army a legion consisted of from three to five thousand men. **Satan's hosts also are marshaled in companies, and the single company to which these demons belonged numbered no less than a legion.**

At the command of Jesus, the evil spirits departed from their victims, leaving them calmly sitting at the Saviour's feet, subdued, intelligent, and gentle. But the demons were permitted to sweep a herd of swine into the sea; and to the dwellers of Gadara the loss of these outweighed the blessings which Christ had bestowed, and the divine Healer was entreated to depart. This was the result which Satan designed to secure. By casting the blame of their loss upon Jesus, he aroused the selfish fears of the people, and prevented them from listening to his words. Satan is constantly accusing Christians as the cause of loss, misfortune, and suffering, instead of allowing the reproach to fall where it belongs, upon himself and his agents.

But the purposes of Christ were not thwarted. He allowed the evil spirits to destroy the herd of swine as a rebuke to those Jews who were raising these unclean beasts for the sake of gain. Had not Christ restrained the demons, they would have plunged into the sea, not only the swine, but also their keepers and owners. The preservation of both the keepers and the owners was due alone to His power, mercifully exercised for their deliverance. Furthermore, this event was permitted to take place that the disciples might witness the cruel power of Satan upon both man and beast. **The Saviour desired His followers to have a knowledge of the foe whom they were to meet, that they might not be deceived and overcome by his devices.** It was also His will that the people of that region should behold His power to break the bondage of Satan and release his captives. And though Jesus Himself departed, the men so marvelously delivered remained to declare the mercy of their Benefactor.

Other instances of a similar nature are recorded in the Scriptures. The daughter of the Syro-Phenician woman was grievously vexed with a devil, whom Jesus cast out by His word. Mark 7:26-30. One "possessed with a devil, blind, and dumb," (Matthew 12:22) a youth who had a dumb spirit, that oftentimes "cast him into the fire, and into the waters, to destroy him," (Mark 9:17-27) the maniac, who, tormented by "a spirit of an unclean devil," (Luke 4:33) disturbed the

Sabbath quiet of the synagogue at Capernaum, were all healed by the compassionate Saviour. In nearly every instance, **Christ addressed the demon as an intelligent entity, commanding him to come out of his victim and to torment him no more.** The worshipers at Capernaum, beholding His mighty power, “were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.” Luke 4:36.

Those possessed with devils are usually represented as being in a condition of great suffering; yet there were exceptions to this rule. For the sake of obtaining supernatural power, some welcomed the satanic influence. These of course had no conflict with the demons. Of this class were those who possessed the spirit of divination,—Simon Magus, Elymas the sorcerer, and the damsel who followed Paul and Silas at Philippi.

None are in greater danger from the influence of evil spirits than are those who, notwithstanding the direct and ample testimony of the Scriptures, deny the existence and agency of the devil and his angels. So long as we are ignorant of their wiles, they have almost inconceivable advantage; many give heed to their suggestions while they suppose themselves to be following the dictates of their own wisdom. **This is why, as we approach the close of time, when Satan is to work with greatest power to deceive and destroy, he spreads everywhere the belief that he does not exist. It is his policy to conceal himself and his manner of working.**

There is nothing that the great deceiver fears so much as that we shall become acquainted with his devices. The better to disguise his real character and purposes, he has caused himself to be so represented as to excite no stronger emotion than ridicule or contempt. He is well pleased to be painted as a ludicrous or loathsome object, misshapen, half animal and half human. He is pleased to hear his name used in sport and mockery by those who think themselves intelligent and well-informed.

It is because he has masked himself with consummate skill that the question is so widely asked, “Does such a being really exist?” It is an evidence of his success that theories giving the lie to the plainest testimony of the Scriptures are so generally received in the religious world. And it is because **Satan can most readily control the minds of those who are unconscious of his influence** that the Word of God gives us so many examples of his malignant work, unveiling before us his secret forces, and thus placing us on our guard against his assaults.

The power and malice of Satan and his host might justly alarm us, were it not that we may find shelter and deliverance in the superior power of our Redeemer. We carefully secure our houses with bolts and locks to protect our property and our lives from evil men; but we seldom think of the evil angels who are constantly seeking access to us, and against whose attacks we have, in our own strength, no method of defense. If permitted, they can distract our minds, disorder, torment our bodies, destroy our possessions and our lives. Their only delight is in misery and destruction. **Fearful is the condition of those who resist the divine claims, and yield to Satan’s temptations, until God gives them up to the control of evil spirits. But those who follow Christ are ever safe under His watchcare.** Angels that excel in strength are sent from Heaven to protect them. The wicked one cannot break through the guard which God has stationed about His people.

CHAPTER SUPPLEMENT: BIOGRAPHY OF SATAN

“Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” *Ezekiel 28:15*. “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” *Ezekiel 28:17*. “Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: . . . I will be like the most High.” *Isaiah 14:13-14*. “He that committeth sin is of the devil; for the devil sinneth from the beginning.” *1 John 3:8*. “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.” *John 8:44*.

Chapter Four

How to Avoid The Devil's Snares

—*The Snares of Satan*

Satan is determined to entrap everyone who would seek to become a Christian. And he wants their children as well. Many are caught everyday, not realizing how he operates —

This chapter tells about Satan's tool box, for he has scores of devices to destroy souls—and yet most people are not even aware that such tools exist. Here are Satan's sixty-five snares —

The great controversy between Christ and Satan, that has been carried forward for nearly six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man's behalf, and to fasten souls in his snares. To hold the people in darkness and impenitence till the Saviour's mediation is ended, and there is no longer a sacrifice for sin, is the object which he seeks to accomplish.

When there is no special effort made to resist his power, when indifference prevails in the church and the world, Satan is not concerned; for he is in no danger of losing those whom he is leading captive at his will. But when the attention is called to eternal things, and souls are inquiring, "What must I do to be saved?" he is on the ground, seeking to match his power against the power of Christ, and to counteract the influence of the Holy Spirit.

The Scriptures declare that upon one occasion, when the angels of God came to present themselves before the Lord, Satan came also among them, (Job 1:6) not to bow before the Eternal King, but to further his own malicious designs against the righteous. **With the same object he is in atten-**

dance when men assemble for the worship of God. Though hidden from sight, he is working with all diligence to control the minds of the worshipers. Like a skillful general, he lays his plans beforehand. As he sees the messenger of God searching the Scriptures, he takes note of the subject to be presented to the people. Then he employs all his cunning and shrewdness to so control circumstances that the message may not reach those whom he is deceiving on that very point. The one who most needs the warning will be urged into some business transaction which requires his presence, or will by some other means be prevented from hearing the words that might prove to him a savor of life unto life.

Again, Satan sees the Lord's servants burdened because of the spiritual darkness that enshrouds the people. He hears their earnest prayers for divine grace and power to break the spell of indifference, carelessness, and indolence. Then with renewed zeal he plies his arts. He tempts men to the indulgence of appetite or to some other form of self-gratification, and thus benumbs their sensibilities, so that they fail to hear the very things which they most need to learn.

Satan well knows that all whom he can lead to neglect prayer and the searching of the Scriptures will be overcome by his attacks. Therefore he invents every possible device to engross the mind. There has ever been a class professing godliness, who, instead of following on to know the truth, make it their religion to seek some fault of character or error of faith in those with whom they do not agree. Such are Satan's right-hand helpers. Accusers of the brethren are not few; and they are always active when God is at work, and His servants are rendering Him true homage. They will put a false coloring upon the words and acts of those who love and obey the truth. They will represent the most earnest, zealous, self-denying servants of Christ as deceived or deceivers. It is their work to misrepresent the motives of every true and noble deed, to circulate insinuations, and arouse suspicion in the minds of the inexperienced. In every conceivable manner they will seek to cause that which is pure

and righteous to be regarded as foul and deceptive.

But none need be deceived concerning them. It may be readily seen whose children they are, whose example they follow, and whose work they do. "Ye shall know them by their fruits." Matthew 7:16. Their course resembles that of Satan, the envenomed slanderer, "the accuser of our brethren." Revelation 12:10.

The great deceiver has many agents ready to present any and every kind of error to ensnare souls,—heresies prepared to suit the varied tastes and capacities of those whom he would ruin. **It is his plan to bring into the church insincere, unregenerate elements that will encourage doubt and unbelief, and hinder all who desire to see the work of God advance,** and to advance with it. Many who have no real faith in God or in His Word, assent to some principles of truth, and pass as Christians; and thus they are enabled to introduce their errors as scriptural doctrines.

The position that it is of no consequence what men believe, is one of Satan's most successful deceptions. He knows that the truth, received in the love of it, sanctifies the soul of the receiver; therefore **he is constantly seeking to substitute false theories, fables, another gospel.** From the beginning, the servants of God have contended against false teachers, not merely as vicious men, but as inculcators of falsehoods that were fatal to the soul. Elijah, Jeremiah, Paul, firmly and fearlessly opposed those who were turning men from the Word of God. That liberality which regards a correct religious faith as unimportant, found no favor with these holy defenders of the truth.

The vague and fanciful interpretations of Scripture, and the many conflicting theories concerning religious faith, that are found in the Christian world, are the work of our great adversary to so confuse minds that they shall not discern the truth. And the discord and division which exist among the churches of Christendom are in a great measure due to the prevailing custom of wresting the Scriptures to support a favorite theory. Instead of carefully studying God's Word with humility of heart to obtain a knowledge of his

will, many seek only to discover something odd or original.

In order to sustain erroneous doctrines or unchristian practices, some will seize upon passages of Scripture separated from the context, perhaps quoting half of a single verse as proving their point, when the remaining portion would show the meaning to be quite the opposite. With the cunning of the serpent, they entrench themselves behind disconnected utterances construed to suit their carnal desires. Thus do many willfully pervert the Word of God. **Others, who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret to suit their fancy**, with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries as the teachings of the Bible.

Whenever the study of the Scriptures is entered upon without a prayerful, humble, teachable spirit, the plainest and simplest as well as the most difficult passages will be wrested from their true meaning. The papal leaders select such portions of Scripture as best serve their purpose, interpret to suit themselves, and then present these to the people, while they deny them the privilege of studying the Bible, and understanding its sacred truths for themselves. **The whole Bible should be given to the people just as it reads.** It would be better for them not to have Bible instruction at all than to have the teaching of the Scriptures thus grossly misrepresented.

The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. God gave to men the sure word of prophecy; angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk, "Write the vision, and make it plain, . . . that he may run that readeth it." Habakkuk 2:2. **The Word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth.**

“Light is sown for the righteous.” Psalm 97:11. And no church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure.

By the cry, Liberty, men are blinded to the devices of their adversary, while he is all the time working steadily for the accomplishment of his object. **As he succeeds in supplanting the Bible by human speculations, the law of God is set aside**, and the churches are under the bondage of sin while they claim to be free.

To many, scientific research has become a curse. God has permitted a flood of light to be poured upon the world in discoveries in science and art; but even the greatest minds, if not guided by the Word of God in their research, become bewildered in their attempts to investigate the relations of science and revelation.

Human knowledge of both material and spiritual things is partial and imperfect; therefore many are unable to harmonize their views of science with Scripture statements. **Many accept mere theories and speculations as scientific facts, and they think that God’s Word is to be tested by the teachings of “science falsely so called.”** The Creator and His works are beyond their comprehension; and because they cannot explain these by natural laws, Bible history is regarded as unreliable. **Those who doubt the reliability of the records of the Old and New Testaments too often go a step farther, and doubt the existence of God, and attribute infinite power to nature.** Having let go their anchor, they are left to beat about upon the rocks of infidelity.

Thus many err from the faith, and are seduced by the devil. **Men have endeavored to be wiser than their Creator; human philosophy has attempted to search out and explain mysteries which will never be revealed**, through the eternal ages. If men would but search and understand what God has made known of Himself and His purposes, they would obtain such a view of the glory, majesty, and power of Jehovah, that they would realize their own littleness, and would be content with that which has been revealed for them-

selves and their children.

It is a masterpiece of Satan's deceptions to keep the minds of men searching and conjecturing in regard to that which God has not made known, and which He does not intend that we shall understand. It was thus that Lucifer lost his place in Heaven. He became dissatisfied because all the secrets of God's purposes were not confided to him, and he entirely disregarded that which was revealed concerning his own work in the lofty position assigned him. By arousing the same discontent in the angels under his command, he caused their fall. Now he seeks to imbue the minds of men with the same spirit, and to lead them also to disregard the direct commands of God.

Those who are unwilling to accept the plain, cutting truths of the Bible, are continually seeking for pleasing fables that will quiet the conscience. The less spiritual, self-denying, and humiliating the doctrines presented, the greater the favor with which they are received. These persons degrade the intellectual powers to serve their carnal desires. **Too wise in their own conceit to search the Scriptures with contrition of soul and earnest prayer for divine guidance, they have no shield from delusion.** Satan is ready to supply the heart's desire, and he palms off his deceptions in the place of truth. It was thus that the papacy gained its power over the minds of men; and by rejection of the truth because it involves a cross, Protestants are following the same path. **All who neglect the Word of God to study convenience and policy, that they may not be at variance with the world, will be left to receive damnable heresy for religious truth.** Every conceivable form of error will be accepted by those who willfully reject the truth. He who looks with horror upon one deception will readily receive another. The apostle Paul, speaking of a class who "received not the love of the truth, that they might be saved," declares, "For this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:11, 12. With such a

warning before us, it behooves us to be on our guard as to what doctrines we receive.

Among the most successful agencies of the great deceiver are the delusive teachings and lying wonders of Spiritualism. Disguised as an angel of light, he spreads his nets where least suspected. If men would but study the Book of God with earnest prayer that they might understand it, they would not be left in darkness to receive false doctrines. But as they reject the truth, they fall a prey to deception.

Another dangerous error is the doctrine that denies the divinity of Christ, claiming that He had no existence before His advent to this world. This theory is received with favor by a large class who profess to believe the Bible; yet it directly contradicts the plainest statements of our Saviour concerning His relationship with the Father, His divine character, and His pre-existence. It cannot be entertained without the most unwarranted wresting of the Scriptures. **It not only lowers man's conceptions of the work of redemption, but undermines faith in the Bible as a revelation from God.** While this renders it the more dangerous, it makes it also harder to meet. If men reject the testimony of the inspired Scriptures concerning the divinity of Christ, it is in vain to argue the point with them; for no argument, however conclusive, could convince them. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14. **None who hold this error can have a true conception of the character or the mission of Christ, or of the great plan of God for man's redemption.**

Still another subtle and mischievous error is the fast spreading belief that Satan has no existence as a personal being; that the name is used in Scripture merely to represent men's evil thoughts and desires.

The teaching so widely echoed from popular pulpits, that the second advent of Christ is His coming to each individual at death, is a device to divert the minds of men from His personal coming in the clouds of heaven. For years

Satan has thus been saying, "Behold, He is in the secret chambers;" (Matthew 24:26) and many souls have been lost by accepting this deception.

Again, worldly wisdom teaches that prayer is not essential. Men of science claim that there can be no real answer to prayer; that this would be a violation of law, a miracle, and that **miracles have no existence.** The universe, say they, is governed by fixed laws, and God Himself does nothing contrary to these laws. Thus they represent God as bound by His own laws; as if the operation of divine laws could exclude divine freedom. Such teaching is opposed to the testimony of the Scriptures. Were not miracles wrought by Christ and His apostles? The same compassionate Saviour lives today, and He is as willing to listen to the prayer of faith as when He walked visibly among men. The natural co-operates with the supernatural. **It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask.**

Innumerable are the erroneous doctrines and fanciful ideas that are obtaining among the churches of Christendom. **It is impossible to estimate the evil results of removing one of the landmarks fixed by the Word of God. Few who venture to do this stop with the rejection of a single truth.** The majority continue to set aside one after another of the principles of truth, until they become actual infidels.

The errors of popular theology have driven many a soul to skepticism, who might otherwise have been a believer in the Scriptures. **It is impossible for him to accept doctrines which outrage his sense of justice, mercy, and benevolence; and since these are represented as the teaching of the Bible, he refuses to receive it as the Word of God.**

And this is the object which Satan seeks to accomplish. There is nothing that he desires more than to destroy confidence in God and in His Word. Satan stands at the head of the great army of doubters, and he works to the utmost of his power to beguile souls into his ranks. **It is becoming fashionable to doubt.** There is a large class by

whom the Word of God is looked upon with distrust for the same reason as was its Author—because it reproves and condemns sin. **Those who are unwilling to obey its requirements endeavor to overthrow its authority.** They read the Bible or listen to its teachings as presented from the sacred desk, merely to find fault with the Scriptures or with the sermon. Not a few become infidels in order to justify or excuse themselves in neglect of duty. Others adopt skeptical principles from pride and indolence. Too ease-loving to distinguish themselves by accomplishing anything worthy of honor, which requires effort and self-denial, **they aim to secure a reputation for superior wisdom by criticizing the Bible.** There is much which the finite mind, unenlightened by divine wisdom, is powerless to comprehend; and thus they find occasion to criticize. **There are many who seem to feel that it is a virtue to stand on the side of unbelief, skepticism, and infidelity.** But underneath an appearance of candor, it will be found that such persons are actuated by self-confidence and pride. Many delight in finding something in the Scriptures to puzzle the minds of others. Some at first criticize and reason on the wrong side, from a mere love of controversy. They do not realize that they are thus entangling themselves in the snare of the fowler. But having openly expressed unbelief, they feel that they must maintain their position. Thus they unite with the ungodly, and close to themselves the gates of Paradise.

God has given in His Word sufficient evidence of its divine character. The great truths which concern our redemption are clearly presented. By the aid of the Holy Spirit, which is promised to all who seek it in sincerity, every man may understand these truths for himself. God has granted to men a strong foundation upon which to rest their faith.

Yet the finite minds of men are inadequate fully to comprehend the plans and purposes of the Infinite One. We can never by searching find out God. We must not attempt to lift with presumptuous hand the curtain behind which He veils His majesty. The apostle exclaims, “How unsearchable

are His judgments, and His ways past finding out!" Romans 11:33. We can so far comprehend His dealings with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. **Our Father in Heaven orders everything in wisdom and righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission. He will reveal to us as much of His purposes as it is for our good to know, and beyond that we must trust the Hand that is omnipotent, the Heart that is full of love.**

While God has given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon, will find them. And those who refuse to accept and obey God's Word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light.

Distrust of God is the natural outgrowth of the unrenewed heart, which is at enmity with Him. But faith is inspired by the Holy Spirit, and it will flourish only as it is cherished. No man can become strong in faith without a determined effort. **Unbelief strengthens as it is encouraged;** and if men, instead of dwelling upon the evidences which God has given to sustain their faith, will permit themselves to question and cavil, they will find their doubts constantly becoming more confirmed.

But those who doubt God's promises and distrust the assurance of His grace, are dishonoring Him; and their influence, instead of drawing others to Christ, tends to repel them from Him. They are unproductive trees, that spread their dark branches far and wide, shutting away the sunlight from other plants, and causing them to droop and die under the chilling shadow. The life-work of these persons will appear as a never-ceasing witness against them. They are sowing seeds of doubt and skepticism that will yield an unfailling harvest.

There is but one course for those to pursue who honestly desire to be freed from doubts. Instead of questioning and caviling concerning that which they do not understand, **let them give heed to the light which already shines**

upon them, and they will receive greater light. Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are now in doubt.

Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be deceived, who desire to shun the self-denial and sacrifice demanded by the truth; but **it is impossible for him to hold under his power one soul who honestly desires, at whatever cost, to know the truth.** Christ is the truth, and the "light which lighteth every man that cometh into the world." John 1:9. The Spirit of truth has been sent, to guide men into all truth. And upon the authority of the Son of God it is declared, "Seek, and ye shall find." "If any man will do His will, he shall know of the doctrine." Matthew 7:7; John 7:17.

The followers of Christ know little of the plots which Satan and his hosts are forming against them. But He who sitteth in the heavens will overrule all these devices for the accomplishment of his deep designs. The Lord permits His people to be subjected to the fiery ordeal of temptation, not because He takes pleasure in their distress and affliction, but because this process is essential to their final victory. **He could not, consistently with His own glory, shield them from temptation; for the very object of the trial is to prepare them to resist all the allurements of evil.**

Neither wicked men nor devils can hinder the work of God or shut out His presence from His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zechariah 4:6.

"The eyes of the Lord are over the righteous, and His ears are open unto their prayers. . . . And who is he that will harm you, if ye be followers of that which is good?" 1 Peter 3:12, 13. When Balaam, allured by the promise of rich rewards, practiced enchantments against Israel, and by sacrifices to the Lord, sought to invoke a curse upon His people, the Spirit

of God forbade the evil which He longed to pronounce, and Balaam was forced to exclaim, "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?" "Let me die the death of the righteous, and let my last end be like his!" When sacrifice had again been offered, the ungodly prophet declared: "Behold, I have received commandment to bless; and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel; the Lord His God is with him, and the shout of a King is among them." "Surely there is no enchantment against Jacob, neither is there any divination against Israel. According to this time it shall be said of Jacob and of Israel, What hath God wrought!" Numbers 23:8, 10, 20, 21, 23. Yet a third altar was erected, and again Balaam essayed to secure a curse. But from the unwilling lips of the prophet, the Spirit of God declared the prosperity of His chosen and rebuked the folly and malice of their foes: "Blessed is he that blesseth thee, and cursed is he that curseth thee." Numbers 24:9.

The people of Israel were at this time loyal to God; and so long as they continued in obedience to His law, no power in earth or hell could prevail against them. **But the curse which Balaam had not been permitted to pronounce against God's people, he finally succeeded in bringing upon them by seducing them into sin.** When they transgressed God's commandments, then they separated themselves from Him, and they were left to feel the power of the destroyer.

Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted. **Therefore he seeks to draw away the soldiers of the cross from their strong fortification while he lies in ambush with his forces, ready to destroy all who venture upon his ground. Only in humble reliance upon God, and obedience to all His commandments, can we be secure. No man is safe for a day or an hour without prayer. Especially should we entreat the Lord for wisdom to understand His Word.** Here are revealed the wiles

of the tempter, and the means by which he may be successfully resisted. Satan is an expert in quoting Scripture, placing his own interpretation upon passages by which he hopes to cause us to stumble. **We should study the Bible with humility of heart, never losing sight of our dependence upon God.** While we must constantly guard against the devices of Satan, **we should pray in faith continually, “Lead us not into temptation.”**

CHAPTER SUPPLEMENT: RESISTING THE SNARES

“In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” *1 Timothy 4:1*.

“And no marvel; for Satan himself is transformed into an angel of light.” *2 Corinthians 11:14*.

“Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God.” *Leviticus 19:31 (1 Chronicles 10:13-14)*.

“Idolatry, witchcraft, hatred, . . . I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” *Galatians 5:20-23*.

“Beloved, believe not every spirit, but try the spirits whether they are of God.” *1 John 4:1*.

“For they are the spirits of devils, working miracles.” *Revelation 16:14 (2 Thess 2:10; Matt 24:23-24)*.

“Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name.” *Revelation 3:12*.

“To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.” *Revelation 3:21*.

“He that overcometh shall inherit all things; and I will be his God, and he shall be My son.” *Revelation 21:7 (1 Thess 5:8)*.

“Because I live, ye shall live also.” *John 14:19*.

“Seeing ye have purified your souls in obeying the truth through the Spirit.” *1 Peter 1:22*.

“Open ye the gates, that the righteous nation which keepeth the truth may enter in.” *Isaiah 26:2*.

“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.” *Revelation 22:14*.

Chapter Five

What Happens When We Die?

—The First Great Deception

One of the most fantastic deceptions of all time was started by the devil thousands of years ago. Surprisingly enough, few today recognize it for what it is. And yet with it, he catches souls and holds them fast —

*You are now going to learn the heart of the spider web—
how Satan uses the dead—to catch the living —*

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 Even 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.**

Had Satan revealed himself in his real character, he would have been repulsed at once, for Adam and Eve had been warned against this dangerous foe; but he worked in the dark, concealing his purpose, that he might more effectually accomplish his object. Employing as his medium the serpent, then a creature of fascinating appearance, he addressed himself to Eve, "Hath God said, Ye shall not eat of every tree

of the garden?" Genesis 3:1. Had Eve refrained from entering into argument with the tempter, she would have been safe; but **she ventured to parley with him, and fell a victim to his wiles. It is thus that many are still overcome. They doubt and argue concerning the requirements of God, and instead of obeying the divine commands, they accept human theories, which but disguise the devices of Satan.**

"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." Genesis 3:2-5. **He declared that they would become like God, possessing greater wisdom than before, and being capable of a higher state of existence.** Eve yielded to temptation; and through her influence, Adam was led into sin. **They accepted the words of the serpent, that God did not mean what He said; they distrusted their Creator, and imagined that He was restricting their liberty, and that they might obtain great wisdom and exaltation by transgressing His law.**

But what did Adam, after his sin, find to be the meaning of the words, "In the day that thou eatest thereof thou shalt surely die"? Did he find them to mean, as Satan had led him to believe, that he was to be ushered into a more exalted state of existence? Then indeed there was great good to be gained by transgression, and Satan was proved to be a benefactor of the race. But Adam did not find this to be the meaning of the divine sentence. God declared that as a penalty for his sin, man should return to the ground whence he was taken: "Dust thou art, and unto dust shalt thou return." Genesis 3:19. **The words of Satan, "Your eyes shall be opened," proved to be true in this sense only: After Adam and Eve had disobeyed God, their eyes were opened to discern their folly; they did know evil,** and they tasted the bitter fruit of transgression.

In the midst of Eden grew the tree of life, whose fruit had the power of perpetuating life. **Had Adam remained obedi-**

ent 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 immortality within their reach. While "death passed upon all men, for that all have sinned," Christ "hath brought life and immortality to light through the gospel." Romans 5:12; 2 Timothy 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. Romans 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,” (Ezekiel 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 renders 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," (Genesis 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.

Thus the arch-fiend clothes with his own attributes the Creator and Benefactor of mankind. Cruelty is satanic. God is love; and all that He created was pure, holy, and lovely, until sin was brought in by the first great rebel. Satan himself is the enemy who tempts man to sin, and then destroys him if he can; and when he has made sure of his victim, then he exults in the ruin he has wrought. If permitted, he would sweep the entire race into his net. Were it not for the interposition of divine power, not one son or daughter of Adam would escape.

He is seeking to overcome men to-day, as he overcame our first parents, by shaking their confidence in their Creator, and leading them to doubt the wisdom of His government and the justice of His laws. **Satan and his emissaries represent God as even worse than themselves, in order to justify their own malignity and rebellion. The great deceiver endeavors to shift his own horrible cruelty of character upon our heavenly Father,** that he may cause himself to appear as one greatly wronged by his expulsion from Heaven because he would not submit to so unjust a governor. He presents before the world the liberty which they may enjoy under his mild sway, in contrast with the bondage imposed by the stern decrees of Jehovah. Thus he succeeds in luring souls away from their allegiance to God.

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. Said a learned doctor of divinity: "The sight of hell-torments will exalt the happiness of the saints forever. When they see others who are of the same nature and born under the same circumstances, plunged in such misery, and they so distinguished, it will make them sensible of how happy they are." Another used these words: "While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of these miserable objects, will say, Amen, Alleluia! praise ye the Lord!"

Where, in the pages of God's Word, is such teaching to be found? **Will the redeemed in Heaven be lost to all emotions of pity and compassion, and even to feelings of common humanity? Are these to be exchanged for the indifference of the stoic or the cruelty of the savage?—No, no; such is not the teaching of the Book of God.** Those who present the views expressed in the quotations given above may be learned and even honest men; but they are deluded by the sophistry of Satan. He leads them to misconstrue strong expressions of Scripture, giving to the language the coloring of bitterness and malignity which pertains to himself, but not to our Creator. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11.

What would be gained to God should we admit that He delights in witnessing unceasing tortures; that He is regaled with the groans and shrieks and imprecations of the suffering creatures whom He holds in the flames of hell? Can these horrid sounds be music in the ear of Infinite Love? 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.**

It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. **When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated?** The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels.

The theory of eternal torment is one of the false doctrines that constitute the wine of the abominations of Babylon, of which she makes all nations drink. Revelation 14:8; 17:2. That ministers of Christ should have accepted this heresy and proclaimed it from the sacred desk, is indeed a mystery. They received it from Rome, as they received the false sabbath. True, it has been taught by great and good men; but the light on this subject had not come to them as it has come to us. **They were responsible only for the light which shone in their time; we are accountable for that which shines in our day.** If we turn from the testimony of God's Word, and accept false doctrines because our fathers taught them, we fall under the condemnation pronounced upon Babylon; we are drinking of the wine of her abominations.

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 re-

gard 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.**

To show how believers in universal salvation wrest the Scriptures to sustain their soul-destroying dogmas, it is needful only to cite their own utterances. At the funeral of an irreligious young man, who had been killed instantly by an accident, a Universalist minister selected as his text the Scripture statement concerning David, "He was comforted concerning Amnon, seeing he was dead." 2 Samuel 13:39.

"I am frequently asked," said the speaker, "what will be the fate of those who leave the world in sin, die, perhaps, in a state of inebriation, die with the scarlet stains of crime unwashed from their robes or die as this young man died, having never made a profession or enjoyed an experience of religion. We are content with the Scriptures; their answer shall solve the awful problem. Amnon was exceedingly sinful; he was unrepentant, he was made drunk, and while drunk was killed. David was a prophet of God; he must have known whether it would be ill or well for Amnon in the world to come. What were the expressions of his heart?—"The soul of King David longed to go forth unto Absalom; for he was comforted concerning Amnon, seeing he was dead."

"And what is the inference to be deduced from this language? Is it not that endless suffering formed no part of his religious belief?—So we conceive; and here we discover a triumphant argument in support of the more pleasing, more enlightened, more benevolent hypothesis of ultimate universal purity and peace. He was comforted, seeing his son was dead. And why so?—Because by the eye of prophecy he could look forward into the glorious future, and see that son far removed from all temptations, released from the bondage and purified from the corruptions of sin, and after being made sufficiently holy and enlightened, admitted to the assembly of ascended

and rejoicing spirits. His only comfort was, that in being removed from the present state of sin and suffering, his beloved son had gone where the loftiest breathings of the Holy Spirit would be shed upon his darkened soul; where his mind would be unfolded to the wisdom of Heaven and the sweet raptures of immortal love, and thus prepared with a sanctified nature to enjoy the rest and society of the heavenly inheritance.

“In these thoughts we would be understood to believe that the salvation of Heaven depends upon nothing which we can do in this life; neither upon a present change of heart, nor upon present belief, or a present profession of religion.”

Thus does the professed minister of Christ reiterate the falsehood uttered by the serpent 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.” He declares that the vilest of sinners,—the murderer, the thief, and the adulterer, —will after death be prepared to enter into immortal bliss.

And from what does this perverter of the Scriptures draw his conclusions?—From a single sentence expressing David’s submission to the dispensation of Providence. His soul “longed to go forth unto Absalom; for he was comforted concerning Amnon, seeing he was dead.” The poignancy of his grief having been softened by time, his thoughts turned from the dead to the living son, self-banished through fear of the just punishment of his crime. And this is the evidence that the incestuous, drunken Amnon was at death immediately transported to the abodes of bliss, there to be purified and prepared for the companionship of sinless angels! A pleasing fable indeed, well suited to gratify the carnal heart! This is Satan’s own doctrine, and it does his work effectually. Should we be surprised that, with such instruction, wickedness abounds?

The course pursued by this one false teacher illustrates that of many others. A few words of Scripture are separated from the context, which would, in many cases, show their meaning to be exactly opposite to the interpretation put upon them; and such disjointed passages are perverted and used in proof of doctrines that have no foundation in the

Word of God. The testimony cited as evidence that the drunken Amnon is in Heaven is a mere inference, directly contradicted by the plain and positive statement of the Scriptures, that no drunkard shall inherit the kingdom of God. 1 Corinthians 6:10. It is thus that doubters, unbelievers, and skeptics turn the truth into a lie. And multitudes have been deceived by their sophistry and rocked to sleep in the cradle of carnal security.

If it were true that the souls of all men passed directly to Heaven at the hour of dissolution, then we might well covet death rather than life. Many have been led by this belief to put an end to their existence. When overwhelmed with trouble, perplexity, and disappointment, it seems an easy thing to break the brittle thread of life, and soar away into the bliss of the eternal world.

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.

Let us consider what the Bible teaches further concerning the ungodly and unrepentant, whom the Universalist places in Heaven as holy, happy angels.

“I will give unto him that is athirst of the fountain of the water of life freely.” Revelation 21:6. This promise is only to those that thirst. None but those who feel their need of the water of life, and seek it at the loss of all things else, will be supplied. “He that overcometh shall inherit all things; and I will be his God, and he shall be My son.” Revelation 21:7. Here, also, conditions are specified. **In order to inherit all**

things, we must resist and overcome sin.

The Lord declares by the prophet Isaiah, "Say ye to the righteous, that it shall be well with him." "Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Isaiah 3:10-11. "Though a sinner do evil a hundred times," says the wise man, "and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him; but it shall not be well with the wicked." Ecclesiastes 8:12, 13. And Paul testifies that the sinner is treasuring up unto himself "wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds;" "tribulation and anguish upon every soul of man that doeth evil." Romans 2:5, 6, 9.

"No fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God." Ephesians 5:5, R.V. "Follow peace with all men, and holiness, without which no man shall see the Lord." Hebrews 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." Revelation 22:14, 15.

God has given to men a declaration of His character, and of His method of dealing with sin. "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. "All the wicked will He destroy." "The transgressors shall be destroyed together; the end of the wicked shall be cut off." Psalm 145:20; 37:38. **The power and authority of the divine government will be employed to put down rebellion; yet all the manifestations of retributive justice will be perfectly consistent with the character of God as a merciful, long-suffering, benevolent being.**

God does not force the will or judgment of any. He takes no pleasure in a slavish obedience. He desires that the creatures of His hands shall love Him because He is worthy of

love. He would have them obey Him because they have an intelligent appreciation of His wisdom, justice, and benevolence. And all who have a just conception of these qualities will love Him because they are drawn toward Him in admiration of His attributes.

The principles of kindness, mercy, and love, taught and exemplified by our Saviour, are a transcript of the will and character of God. Christ declared that He taught nothing except that which He had received from His Father. The principles of the divine government are in perfect harmony with the Saviour's precept, "Love your enemies." **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.** While constantly receiving His gifts, they dishonor the Giver; they hate God because they know that He abhors their sins. **The Lord bears long with their perversity; but the decisive hour will come at last, when their destiny is to be decided. Will He then chain these rebels to His side? Will He force them to do His will?**

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, 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?

Could those whose lives have been spent in rebellion against God be suddenly transported to Heaven, and witness the high,

the holy state of perfection that ever exists there,—every soul filled with love; every countenance beaming with joy; enrapturing music in melodious strains rising in honor of God and the Lamb; and ceaseless streams of light flowing upon the redeemed from the face of Him who sitteth upon the throne,—could those whose hearts are filled with hatred of God, of truth and holiness, mingle with the heavenly throng and join their songs of praise? **Could they endure the glory of God and the Lamb?—No, no; years of probation were granted them, that they might form characters for Heaven; but they have never trained the mind to love purity;** they have never learned the language of Heaven, and now it is too late. **A life of rebellion against God has unfitted them for Heaven.** Its purity, holiness, and peace would be torture to them; the glory of God would be a consuming fire. They would long to flee from that holy place. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. **The destiny of the wicked is fixed by their own choice. Their exclusion from Heaven is voluntary with themselves, and just and merciful on the part of God.**

Like the waters of the flood, the fires of the great day declare God's verdict that the wicked are incurable. They have no disposition to submit to divine authority. Their will has been exercised in revolt; and when life is ended, it is too late to turn the current of their thoughts in the opposite direction,—too late to turn from transgression to obedience, from hatred to love.

In sparing the life of Cain the murderer, God gave the world an example of what would be the result of permitting the sinner to live, to continue a course of unbridled iniquity. Through the influence of Cain's teaching and example, multitudes of his descendants were led into sin, until "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Genesis 6:5, 11.

In mercy to the world, God blotted out its wicked in-

habitants in Noah's time. In mercy He destroyed the corrupt dwellers in Sodom. Through the deceptive power of Satan, the workers of iniquity obtain sympathy and admiration, and are thus constantly leading others to rebellion. It was so in Cain's and in Noah's day, and in the time of Abraham and Lot; it is so in our time. **It is in mercy to the universe that God will finally destroy the rejecters of His grace.**

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 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." Deuteronomy 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 Corinthians 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." Revelation 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.” Psalm 37:10; Obadiah 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.” Psalm 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. Revelation 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.” Psalm 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.” Ecclesiastes 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.” Isaiah 38:18-19. Popular 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.” Psalm 6:5; 115:17.

Peter, on the day of Pentecost, declared that the patriarch David “is both dead and buried, and his sepulcher is with us unto this day.” “For David is not ascended into the heavens.” Acts 2:29, 34. **The fact that David remains in the grave until the resurrection proves that the righteous do not go to Heaven at death. It is only through the resurrection, and by virtue of the fact that Christ has risen, that David can at last sit at the right hand of God.**

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.

The martyr Tyndale, defending the doctrine that the dead

sleep, declared to his papist opponent: "Ye, in putting them (departed souls) in Heaven, hell, and purgatory, destroy the argument wherewith Christ and Paul prove the resurrection." "If the souls be in Heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

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. This tendency was remarked by Dr. Adam Clarke, who, early in the present century, said: "The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is *now!* How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!"

This has continued until the glorious truth of the resurrection has been almost wholly obscured and lost sight of by the Christian world. Thus a leading religious writer, commenting on the words of Paul in 1 Thessalonians 4:13-18, says: For all practical purposes of comfort the doctrine of the blessed immortality of the righteous takes the place for us of any doubtful doctrine of the Lord's second coming. At our death the Lord comes for us. That is what we are to wait and watch for. The dead are already passed into glory. They do not wait for the trump for their judgment and blessedness.

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 14:2, 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 Thessalonians 4:16-18. **How wide the contrast between these words of comfort and those of the Universalist minister previously quoted.** The latter consoled the bereaved friends with the assurance, that, however sinful the dead might have been, when he breathed out his life here he was to be received among the angels. 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 blest, 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 written 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: “The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the Judgment of the great day.” And again he quotes the words of Enoch: “Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all.” Jude 6, 14, 15. John declares that he “saw the dead, small and great, stand before God; and the books were opened;” “and the dead were judged out of those things which were written in the books.” Revelation 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? Will the righ-

teous, after the investigation of their cases at the Judgment, receive the commendation, "Well done, good and faithful servant," "*enter thou* into the joy of thy Lord," (Matthew 25:23) when they have been dwelling in His presence, perhaps for long ages? Are the wicked summoned from the place of torment to receive the sentence from the Judge of all the earth, "Depart from Me, ye cursed, into everlasting fire"? Matthew 25:41. Oh, solemn mockery! shameful impeachment of the wisdom and justice of God!

The theory of the immortality of the soul was one of those false doctrines that Rome, borrowing from paganism, incorporated into the religion of Christendom. Martin Luther classed it with "the numberless prodigies of the Romish dunghill of decretals." Commenting on the words of Solomon in Ecclesiastes, that the dead know not anything, the reformer says: "Another proof that the dead are insensible. Solomon thinks therefore, that the dead are altogether asleep, and think of nothing. They lie, not reckoning days or years, but when awakened, will seem to themselves to have slept scarcely a moment."

Nowhere in the Sacred Scriptures is found the statement that the righteous go to their reward or the wicked to their punishment at death. The patriarchs and prophets have left no such assurance. Christ and His apostles have given no hint of it. The Bible clearly teaches that the dead do not go immediately to Heaven. They are represented as sleeping until the resurrection. 1 Thessalonians 4:14; Job 14:10-12. In the very day when the silver cord is loosed and the golden bowl broken, (Ecclesiastes 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 Corinthians 15:52-55. **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 Corinthians 15:52-55.

CHAPTER SUPPLEMENT: ETERNAL LIFE ONLY IN CHRIST

“The wages of sin is death.” *Romans 6:23.*

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” *Acts 4:12.*

“That whosoever believeth in Him should not perish, but have everlasting life.” *John 3:16.*

“My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish.” *John 10:27-28.*

“He that hath the Son hath life; and he that hath not the Son of God hath not life.” *1 John 5:12.*

“His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” *Psalms 146:4.*

“His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.” *Job 14:21.*

“For the living know that they shall die: but the dead know not anything.” *Ecclesiastes 9:5.*

“For in death there is no remembrance of Thee.” *Psalms 6:5.*

“Our friend Lazarus sleepeth . . . Then said Jesus to them plainly, Lazarus is dead.” *John 11:11, 14.*

“For David is not ascended into the heavens.” *Acts 2:34.*

“The dead praise not the Lord, neither any that go down into silence.” *Psalms 115:17.*

“All go unto one place; all are of the dust, and all turn to dust again.” *Ecclesiastes 3:20.*

“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.” *1 Thessalonians 4:13 (1 Corinthians 15:18, 20; John 11:11-14).*

“For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.” *1 Thessalonians 4:16.*

Can Our Dead Speak to Us?

—*Spiritualism*

There is a channel that is regarded as sacred by many—a channel through which Satan binds souls. Voices speak, appearances are made—and a bewitching power enters a human being. Many consider it but fakery, but then they see a more than human power revealed, and they are led on—to their death.

It can begin so simply, but later there seems no escape. Learn now, so that you can protect yourself and your loved ones—from the lure of the Spirit world —

The ministration of holy angels, as presented in the Scriptures, is a truth most comforting and precious to every follower of Christ. But the Bible teaching upon this point has been obscured and perverted by the errors of popular theology. **The doctrine of natural immortality, first borrowed from the pagan philosophy, and in the darkness of the great apostasy incorporated into the Christian faith, has supplanted the truth, so plainly taught in Scripture, that “the dead know not anything.”** Multitudes have come to believe that it is the spirits of the dead who are the “ministering spirits sent forth to minister for them who shall be heirs of salvation.” And this notwithstanding the testimony of Scripture to the existence of heavenly angels, and their connection with the history of man, before the death of a human being.

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. If the dead are admitted to the presence of God and

holy angels, and privileged with knowledge far exceeding what they before possessed, why should they not return to the earth to enlighten and instruct the living? If, as taught by popular theologians, the spirits of the dead are hovering about their friends on earth, why should they not be permitted to communicate with them, to warn them against evil, or to comfort them in sorrow? How can those who believe in man's consciousness in death reject what comes to them as divine light communicated by glorified spirits? **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 marvellous 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. With an appearance of deep interest in the well-being of their friends on earth, they insinuate the most dangerous errors. **The fact that they state some truths and are able at times to foretell future events, gives to their statements an appearance of reliability; and their false teachings are accepted by the multitudes as readily, and believed as im-**

plicity, as if they were the most sacred truths of the Bible. The law of God is set aside, the Spirit of grace despised, the blood of the covenant counted an unholy thing. The spirits deny the divinity of Christ, and place even the Creator on a level with themselves. Thus under a new disguise the great rebel still carries forward his warfare against God, begun in Heaven, and for nearly six thousand years continued upon the earth.

Many endeavor to account for spiritual manifestations by attributing them wholly to fraud and sleight of hand on the part of the medium. **But while it is true that the results of trickery have often been palmed off as genuine manifestations, there have been, also, marked exhibitions of supernatural power.** The mysterious rapping with which modern Spiritualism began was not the result of human trickery or cunning, but was the direct work of evil angels, who thus introduced one of the most successful of soul-destroying delusions. 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 Thessalonians 2:9, 10. And the apostle John, describing the miracle-working power that will be manifested in the last days, declares: "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Revelation 13:13, 14. **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 master-mind 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.** The wisdom which Spiritualism imparts is that described by the apostle James, which “descendeth not from above, but is earthly, sensual, devilish.” James 3:15. This, however, the great deceiver conceals, when concealment will best suit his purpose. He who could appear clothed with the brightness of the heavenly seraphs before Christ in the wilderness of temptation, comes to men in the most attractive manner, as an angel of light. **He appeals to the reason by the presentation of elevating themes, he delights the fancy with enrapturing scenes, and he enlists the affections by his eloquent portrayals of love and charity. He excites the imagination to lofty flights, leading men to take so great pride in their own wisdom that in their hearts they despise the Eternal One.** That mighty being who could take the world’s Redeemer to an exceedingly high mountain and bring before Him all the kingdoms of the earth and the glory of them, will present His temptations to men in a manner to pervert the senses of all who are not shielded by divine power.

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.” Genesis 3:5. Spiritualism teaches “that man is the creature of progression; that it is his destiny from his birth to progress, even to eternity, toward the Godhead,” And again: “Each mind will judge itself and not another.” “The judgment will be right, because it is the judgment of self. . . . The throne is within you.” Said a Spiritualistic teacher, as the “spiritual consciousness” awoke within him, “My fellow-men, all were unfallen demi-

gods." And another declares, "Any just and perfect being is Christ.

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.

It is a law both of the intellectual and the spiritual nature, that by beholding, we become changed. **The mind gradually adapts itself to the subjects upon which it is allowed to dwell.** It becomes assimilated to that which it is accustomed to love and reverence. **Man will never rise higher than his standard of purity or goodness or truth. If self is his loftiest ideal, he will never attain to anything more exalted. Rather, he will constantly sink lower and lower. The grace of God alone has power to exalt man.** Left to himself, his course must inevitably be 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. Satan studies every indication of the frailty of human nature, he marks the sins which each individual is inclined to commit, and then he takes care that opportunities shall not be wanting to gratify the tendency to evil. He tempts men to excess in that which is in itself lawful, causing them, through intemperance, to weaken physical, mental, and moral power. **He has destroyed and is destroying thousands through the indulgence of the passions, thus brutalizing the entire nature of man. And to complete his work, he declares, through the spirits, that "true knowledge places man above all law;" that "whatsoever is, is right;" that "God doth not condemn;" and that "all sins which are committed are innocent."** **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 won-**

der 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. The reins of self-control are laid upon the neck of lust, the powers of mind and soul are made subject to the animal propensities, and Satan exultingly sweeps into his net thousands who profess to be followers of Christ.

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 to-day, 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 Numbers 25:1-3; Psalm 106:28; 1 Corinthians 10:20; Revelation 16:14). **The work of dealing with familiar spirits was pronounced an abomination to the Lord, and was solemnly forbidden under penalty of death.** (Leviticus 19:31; 20:27). The very name of witchcraft is now held in contempt. The claim that men can hold intercourse 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 disguise, 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. By representing the basest of men as in Heaven, and highly exalted there, Satan says to the world: "No matter how wicked you are; no matter whether you believe or disbelieve God and the Bible, live as you please; heaven is your home." The Spiritualist teachers virtually declare, "Every one that doeth evil is good in the sight of the Lord, and He delighteth in them; or, Where is the God of judgment?" Malachi 2:17. Saith the Word of God, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." Isaiah 5:20.

The apostles, as personated by these lying spirits, are made to contradict what they wrote at the dictation of the Holy Spirit when on earth. They deny the divine origin of the Bible, and thus tear away the foundation of the Christian's hope, and put out the light that reveals the way to Heaven. **Satan is making the world believe that the Bible is a mere fiction, or at least a book suited to the infancy of the race, but now to be lightly regarded or cast aside as obsolete. And to take the place of the Word of God he holds out spiritual manifestations. Here is a channel wholly under his control; by this means he can make the world believe what he will.** The Book that is to judge him and his followers he puts in the shade, just where he wants it; the Saviour of the world he makes to be no more than a common man. And as the Roman guard that watched the tomb of Jesus spread the lying report which the priests and elders put into their mouths to disprove His resurrection, so do the believers in spiritual manifestations try to make it appear that there is nothing miraculous in the circumstances of our Saviour's life. After thus seeking to put Jesus in the background, they call attention to their own miracles, declaring that these far exceed the works of Christ.

It is true that Spiritualism is now changing its form, and, veiling some of its more objectionable features, is assuming a Christian guise. But its utterances from the platform and the press have been before the public for nearly forty years,

and in these its real character stands revealed. These teachings cannot be denied or hidden.

Even in its present form, so far from being more worthy of toleration than formerly, it is really more dangerous, because it is a more subtle deception. While it formerly denounced Christ and the Bible, it now professes to accept both. But the Bible is interpreted in a manner that is pleasing to the unrenewed heart while its solemn and vital truths are made of no effect. **Love is dwelt upon as the chief attribute of God, but it is degraded to a weak sentimentalism making little distinction between good and evil. God's justice, His denunciations of sin, the requirements of His holy law, are all kept out of sight.** The people are taught to regard the decalogue as a dead letter. Pleasing, bewitching fables captivate the senses, and lead men to reject the Bible as the foundation of their faith. Christ is as verily denied as before; but Satan has so blinded the eyes of the people that the deception is not discerned.

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.**

All who indulge sinful traits of character, or willfully cherish a known sin, are inviting the temptations of Satan. They separate themselves from God and from the watchcare of His angels; as the evil one presents his deceptions, they are without defense and fall an easy prey. Those who thus place themselves in his power, little realize where their course will end. **Having achieved their overthrow,**

the tempter will employ them as his agents to lure others to ruin.

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.**" Isaiah 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 Thessalonians 2:10, 11.

Those who oppose the teachings of Spiritualism are assailing, not men alone, but Satan and his angels. They have entered upon a contest against principalities and powers and wicked spirits in high places. Satan will not yield one inch of ground except as he is driven back by the power of heavenly messengers. **The people of God should be able to meet him, as did our Saviour, with the words, "It is written."** Satan can quote Scripture now as in the days of Christ, and he will pervert its teachings to sustain his delusions. **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." Revelation 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," (Revelation 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 the falsehood have we hid ourselves." Isaiah 28:15. In the class here described are included those who in their stubborn impenitence comfort themselves with the assurance that there is to be no punishment for the sinner; that all mankind, it matters not how corrupt, are to be exalted to Heaven, to become as the angels of God. **But still more emphatically are those making a covenant with death and an agreement with hell, who renounce the truths which Heaven has provided as a defense for the righteous in the day of trouble, and accept the refuge of lies offered by Satan in its stead,—the delusive pretensions of Spiritualism.**

Marvelous beyond expression is the blindness of the people of this generation. Thousands reject the Word of

God as unworthy of belief, and with eager confidence receive the deceptions of Satan. Skeptics and scoffers denounce the bigotry of those who contend for the faith of prophets and apostles, and they divert themselves by holding up to ridicule the solemn declarations of the Scriptures concerning Christ and the plan of salvation, and the retribution to be visited upon the rejecters of the truth. They affect great pity for minds so narrow, weak, and superstitious as to acknowledge the claims of God, and obey the requirements of His law. **They manifest as much assurance as if, indeed, they had made a covenant with death and an agreement with hell,**—as if they had erected an impassable, impenetrable barrier between themselves and the vengeance of God. Nothing can arouse their fears. **So fully have they yielded to the tempter, so closely are they united with him, and so thoroughly imbued with his spirit, that they have no power and no inclination to break away from his snare.**

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.” Genesis 3:4, 5. Little by little he has prepared the way for his master-piece 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.” Revelation 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.**" Isaiah 28:17, 18.

CHAPTER SUPPLEMENT: BEWARE OF WICKED SPIRITS

"And 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." *Isaiah 8:19-20.*

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers." *Malachi 3:5.*

"Therefore hearken not ye to . . . your enchanters, nor to your sorcerers . . . for they prophesy a lie unto you, to remove you far from your land." *Jeremiah 27:9-10.*

"Idolatry, witchcraft, hatred, . . . I have also told you in time past, that they which do such things shall not inherit the kingdom of God." *Galatians 5:20-23.*

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God." *Leviticus 19:31 [1 Chronicles 10:13-14].*

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." *1 Peter 5:8 [Revelation 12:9, 12; 16:14].*

"Sin not: let not the sun go down upon your wrath; neither give place to the devil." *Ephesians 4:26-27.*

"And they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils." *Matthew 4:24.*

"Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." *Revelation 12:12.*

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." *1 Timothy 4:1.*

What Happened to the Early Church?

— Persecution in the First Centuries

Seated on the Mount of Olives, Jesus foretold, to His disciples, years to come. He beheld the storms about to fall upon the young church; and, looking into the future, His eyes could see the fierce, wasting tempests that were to beat upon His followers in the ages of darkness that were ahead —

You are going to read the story of the whirlwind that came; the story of why it came; the story of men and women who lived through it—and died in it —

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.

What Happened to the Early Church? (39-40) 91

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, 37, 38. Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy.

These persecutions, beginning under Nero about the time of the martyrdom of Paul, continued with greater or less fury for centuries. Christians were falsely accused of the most dreadful crimes, and declared to be the cause of great calamities—famine, pestilence, and earthquake. As they became the objects of popular hatred and suspicion, informers stood ready, for the sake of gain, to betray the innocent. They were condemned as rebels against the empire, as foes of religion, and pests to society. Great numbers were thrown to wild beasts or burned alive in the amphitheaters. Some were crucified; others were covered with the skins of wild animals, and thrust into the arena to be torn by dogs. Their punishment was often made the chief entertainment at public fetes. Vast multitudes assembled to enjoy the sight, and greeted their dying agonies with laughter and applause.

Wherever they sought refuge, the followers of Christ were hunted like beasts of prey. They were forced to seek concealment in desolate and solitary places. "Destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth." Hebrews 11:37, 38. The catacombs afforded shelter for thousands. Beneath the hills outside the city of Rome, long galleries had been tunneled through earth and rock; the dark and intricate network of passages extended

for miles beyond the city walls. In these underground retreats, the followers of Christ buried their dead; and here also, when suspected and proscribed, they found a home. When the Lifegiver shall awaken those who have fought the good fight, many a martyr for Christ's sake will come forth from those gloomy caverns.

Under the fiercest persecution, these witnesses for Jesus kept their faith unsullied. Though deprived of every comfort, shut away from the light of the sun, making their home in the dark but friendly bosom of the earth, they uttered no complaint. With words of faith, patience, and hope, they encouraged one another to endure privation and distress. **The loss of every earthly blessing could not force them to renounce their belief in Christ. Trials and persecution were but steps bringing them nearer their rest and their reward.**

Like God's servants of old, many were "tortured, not accepting deliverance, that they might obtain a better resurrection." Hebrews 11:35. These called to mind the words of their Master, that when persecuted for Christ's sake they were to be exceeding glad; for great would be their reward in Heaven; for so the prophets had been persecuted before them. They rejoiced that they were accounted worthy to suffer for the truth, and songs of triumph ascended from the midst of crackling flames. Looking upward by faith, they saw Christ and angels leaning over the battlements of Heaven, gazing upon them with the deepest interest, and regarding their steadfastness with approval. 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

What Happened to the Early Church? (40-42) 93

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.**

There have ever been two classes among those who profess to be followers of Christ. While one class study the Saviour's life and earnestly seek to correct their defects and to conform to the Pattern, the other class shun the plain, practical truths which expose their errors. Even in her best estate, the church was not composed wholly of the true, pure, and sincere. Our Saviour taught that those who willfully indulge in sin are not to be received into the church; yet He connected with Himself men who were faulty in character and granted them the benefits of His teachings and example, that they might have an opportunity to see their errors and correct them. **Among the twelve apostles was a traitor.** Judas was accepted not because of his defects of character, but notwithstanding them. He was connected with the dis-

What Happened to the Early Church? (42-45) 95

ciples, that, through the instruction and example of Christ, he might learn what constitutes Christian character and thus be led to see his errors, to repent, and, by the aid of divine grace, to purify his soul "in obeying the truth." But Judas did not walk in the light so graciously permitted to shine upon him. By indulgence in sin, he invited the temptations of Satan. His evil traits of character became predominant. He yielded his mind to the control of the powers of darkness, he became angry when his faults were reprove, and thus he was led to commit the fearful crime of betraying his Master. **So do all who cherish evil under a profession of godliness hate those who disturb their peace by condemning their course of sin. When a favorable opportunity is presented, they will, like Judas, betray those who for their good have sought to reprove them.**

The apostles encountered those in the church who professed godliness while they were secretly cherishing iniquity. Ananias and Sapphira acted the part of deceivers, pretending to make an entire sacrifice for God, when they were covetously withholding a portion for themselves. The Spirit of truth revealed to the apostles the real character of these pretenders, and the judgments of God rid the church of this foul blot upon its purity. This signal evidence of the discerning Spirit of Christ in the church was a terror to hypocrites and evil-doers. They could not long remain in connection with those who were, in habit and disposition, constant representatives of Christ; and as trials and persecution came upon His followers, those only who were willing to forsake all for the truth's sake desired to become His disciples. **Thus, as long as persecution continued, the church remained comparatively pure. But as it ceased, converts were added who were less sincere and devoted, and the way was opened for Satan to obtain a foot-hold.**

But there is no union between the Prince of light and the prince of darkness, and there can be no union between their followers. When Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led farther and farther from the

truth. Satan exulted that he had succeeded in deceiving so large a number of the followers of Christ. He then brought his power to bear more fully upon these, and inspired them to persecute those who remained true to God. None understood so well how to oppose the true Christian faith as did those who had once been its defenders; and **these apostate Christians, uniting with their half-pagan companions, directed their warfare against the most essential features of the doctrines of Christ.**

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.

Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God's professed people. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist

What Happened to the Early Church? (45-47) 97

and expose, are now regarded with favor by thousands who claim to be followers of Christ.

The early Christians were indeed a peculiar people. Their blameless deportment and unswerving faith were a continual reproof that disturbed the sinner's peace. **Though few in numbers, without wealth, position, or honorary titles, they were a terror to evil-doers wherever their character and doctrines were known. Therefore they were hated by the wicked,** even as Abel was hated by the ungodly Cain. For the same reason that Cain slew Abel did those who sought to throw off the restraint of the Holy Spirit, put to death God's people. It was for the same reason that the Jews rejected and crucified the Saviour,—because the purity and holiness of His character was a constant rebuke to their selfishness and corruption. From the days of Christ until now, His faithful disciples have excited the hatred and opposition of those who love and follow the ways of sin.

How, then, can the gospel be called a message of peace? When Isaiah foretold the birth of the Messiah, he ascribed to Him the title, "Prince of peace." When angels announced to the shepherds that Christ was born, they sung above the plains of Bethlehem, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. There is a seeming contradiction between these prophetic declarations and the words of Christ, "I came not to send peace, but a sword." Matthew 10:34. But rightly understood, the two are in perfect harmony. **The gospel is a message of peace. Christianity is a system, which, received and obeyed, would spread peace, harmony, and happiness throughout the earth.** The religion of Christ will unite in close brotherhood all who accept its teachings. It was the mission of Jesus to reconcile men to God, and thus to one another. **But the world at large are under the control of Satan, Christ's bitterest foe. The gospel presents to them principles of life which are wholly at variance with their habits and desires, and they rise in rebellion against it.** They hate the purity which reveals and condemns their sins, and they persecute and destroy those who would urge upon

them its just and holy claims. It is in this sense—because the exalted truths it brings, occasion hatred and strife—that the gospel is called a sword.

The mysterious providence which permits the righteous to suffer persecution at the hand of the wicked, has been a cause of great perplexity to many who are weak in faith. Some are even ready to cast away their confidence in God, because He suffers the basest of men to prosper while the best and purest are afflicted and tormented by their cruel power. How, it is asked, can One who is just and merciful, and who is also infinite in power, tolerate such injustice and oppression? This is a question with which we have nothing to do. God has given us sufficient evidence of His love, and we are not to doubt His goodness because we cannot understand the workings of His providence. Said the Saviour to His disciples, foreseeing the doubts that would press upon their souls in days of trial and darkness, **“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you.”** John 15:20. **Jesus suffered for us more than any of His followers can be made to suffer through the cruelty of wicked men. Those who are called to endure torture and martyrdom, are but following in the steps of God’s dear Son.**

“The Lord is not slack concerning His promise.” 2 Peter 3:9. He does not forget or neglect His children; but He permits the wicked to reveal their true character, that none who desire to do His will may be deceived concerning them. Again, the righteous are placed in the furnace of affliction, that they themselves may be purified; that their example may convince others of the reality of faith and godliness; and also that their consistent course may condemn the ungodly and unbelieving.

God permits the wicked to prosper, and to reveal their enmity against Him, that when they shall have filled up the measure of their iniquity, all may see His justice and mercy in their utter destruction. The day of His vengeance hastens, when all who have transgressed His law and

What Happened to the Early Church? (47-48) 99

oppressed His people will meet the just recompense of their deeds; when every act of cruelty or injustice toward God's faithful ones will be punished as though done to Christ Himself.

There is another and more important question that should engage the attention of the churches of to-day. The apostle Paul declares that "all that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12. **Why is it, then, that persecution seems in a great degree to slumber?—The only reason is, that the church has conformed to the world's standard, and therefore awakens no opposition.** The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. **It is only because of the spirit of compromise with sin, because the great truths of the Word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled.**

CHAPTER SUPPLEMENT: THE APOSTASY PREDICTED

"Take heed therefore unto yourselves, and to all the flock, . . . For I know this: that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember." *Acts 20:28-31.*

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. But pray ye that your flight be not in the winter, neither on the Sabbath day."—*Matthew 24:21, 20.*

"Let no man deceive you by any means: for that day [the Second Advent of Christ] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work."—*2 Thessalonians 2:3-7. [Rev 12:5; 14:8; 12:17; Matt 24:4-6, 9-12].*

SUPPLEMENT: REVELATION 12 - PREDICTING THE PERSECUTION

1. And there appeared a great wonder in heaven, a woman [true church] clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. 2. And she being with child [First Advent of Christ] cried, travailing in birth, and pained to be delivered. 3. And there appeared another wonder in heaven; and behold a great red dragon [Satan] . . . 4. And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne [Ascension]. 6. And the woman [the true church] fled into the wilderness [rural areas], where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days [1260 years of persecution] . . . 11. 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 . . . 12. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. 14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time [1260 years], from the face of the serpent [Satan, working through an apostate church].

15. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. And the dragon was wroth with the woman, and [in the last days] went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

How Apostasy Entered the Early Church

—The Apostasy

For three hundred years fierce persecution lashed at the early Christian Church; and, then in A.D. 311, peace came and things changed. Constantine, the ruler of the Roman Empire, decided for political reasons to become friends with the Church—and what it brought changed all history for all time to come —

Compromise, conformity, and persecution of former brethren began. Gradually the Church took all the steps down. Read what they were —

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 con-

trol 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 superstitions 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.

Satan once endeavored to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, and, showing him all the kingdoms of the world and the glory of them, offered to give all into his hands if he would but acknowledge the supremacy of the prince of darkness. Christ rebuked the presumptuous tempter, and forced him to depart. But Satan meets with greater success in presenting the same temptations to man. **To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth;** and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan,—the bishop of Rome.

It is one of the leading doctrines of Romanism that the pope is the visible head of the universal church of Christ, invested with supreme authority over bishops and pastors in all parts of the world. **More than this, the pope has arrogated the very titles of Deity. He styles himself "Lord God the Pope," assumes infallibility, and demands that all men pay him homage.** Thus the same claim urged by Satan in the wilderness of temptation is still urged by him through the Church of Rome, and vast numbers are ready to yield him homage.

But those who fear and reverence God meet this Heaven-daring assumption as Christ met the solicitations of the wily foe: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Luke 4:8. **God has never given a hint in His Word that He has appointed any man to be the head of the church. The doctrine of papal supremacy is directly opposed to the teachings of the Scriptures.** The pope can have no power over Christ's church except by usurpation.

Romanists have persisted in bringing against Protestants the charge of heresy, and willful separation from the true church. But these accusations apply rather to themselves. They are the ones who laid down the banner of Christ, and departed from "the faith which was once delivered unto the saints." Jude 3.

Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. It was by the Word that even the Saviour of the world had resisted his attacks. At every assault, Christ presented the shield of eternal truth, saying, "It is written." To every suggestion of the adversary, he opposed the wisdom and power of the Word. In order for Satan to maintain his sway over men, and establish the authority of the papal usurper, he must keep them in ignorance of the Scriptures. The Bible would exalt God, and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. This logic was adopted by the Roman Church. **For hundreds of years the circulation of the Bible was prohib-**

ited. **The people were forbidden to read it or to have it in their houses**, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be almost universally acknowledged as the vicegerent of God on earth, endowed with authority over Church and State.

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 it 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 Nice, 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.** Religious 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, 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 arch-deceiver 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, 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 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

Apostasy Entered the Early Church (53-55) 107

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 battle-field. 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 debasing iniquity.** With the elevation of human laws and traditions, was manifest the corruption that ever results from setting aside the law of God.

Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions.

They were taught not only to look to the pope as their mediator, but to trust to works of their own to atone for sin. Long pilgrimages, acts of penance, the worship of relics, the erection of churches, shrines, and altars, the payment of large sums to the church,—these and many similar acts were enjoined to appease the wrath of God or to secure His favor; as if God were like men, to be angered at trifles, or pacified by gifts or acts of penance!

Notwithstanding that vice prevailed, even among the leaders of the Romish Church, her influence seemed steadily to increase. About the close of the eighth century, papists put forth the claim that in the first ages of the church the bishops of Rome had possessed the same spiritual power which they now assumed. To establish this claim, some means must be employed to give it a show of authority; and this was readily suggested by the father of lies. **Ancient writings were forged by monks. Decrees of councils before unheard of were discovered, establishing the universal supremacy of the pope from the earliest times.** And a church that had rejected the truth, greedily accepted these deceptions.

The few faithful builders upon the true foundation (1 Corinthians 3:10, 11) were perplexed and hindered, as the rubbish of false doctrine obstructed the work. Like the builders upon the wall of Jerusalem in Nehemiah's day, some were ready to say, "The strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build." Nehemiah 4:10. Wearied with the constant struggle against persecution, fraud, iniquity, and every other obstacle that Satan could devise to hinder their progress, some who had been faithful builders became disheartened; and for the sake of peace and security for their property and their lives they turned away from the true foundation. Others, undaunted by the opposition of their enemies, fearlessly declared, "Be not ye afraid of them; remember the Lord, which is great and terrible; (Nehemiah 4:14) and they proceeded with the work, every one with his sword girded by his side. Ephesians 6:17.

The same spirit of hatred and opposition to the truth has

Apostasy Entered the Early Church (55-58) 109

inspired the enemies of God in every age, and the same vigilance and fidelity have been required in His servants. The words of Christ to the first disciples are applicable to His followers to the close of time: "What I say unto you I say unto all, Watch." Mark 13:37.

The darkness seemed to grow more dense. Image worship became more general. Candles were burned before images, and prayers were offered to them. The most absurd and superstitious customs prevailed. The minds of men were so completely controlled by superstition that reason itself seemed to have lost her sway. While priests and bishops were themselves pleasure-loving, sensual, and corrupt, it could only be expected that the people who looked to them for guidance would be sunken in ignorance and vice.

Another step in papal assumption was taken, when, in the eleventh century, Pope Gregory VII proclaimed the perfection of the Romish Church. Among the propositions which he put forth, was one declaring that the church had never erred, nor would it ever err, according to the Scriptures. But the Scripture proofs did not accompany the assertion. The proud pontiff next claimed the power to depose emperors, and declared that no sentence which he pronounced could be reversed by any one, but that it was his prerogative to reverse the decisions of all others.

A striking illustration of the tyrannical character of this advocate of infallibility was given in his treatment of the German emperor, Henry IV. For presuming to disregard the pope's authority, this monarch was declared to be excommunicated and dethroned. Terrified by the desertion and threats of his own princes, who were encouraged in rebellion against him by the papal mandate, Henry felt the necessity of making his peace with Rome. In company with his wife and a faithful servant, he crossed the Alps in midwinter, that he might humble himself before the pope. Upon reaching the castle whither Gregory had withdrawn, he was conducted, without his guards, into an outer court, and there, in the severe cold of winter, with uncovered head and naked feet, and in a miserable dress, he awaited the pope's permis-

sion to come into his presence. Not until he had continued three days fasting and making confession, did the pontiff condescend to grant him pardon. Even then it was only upon condition that the emperor should await the sanction of the pope before resuming the insignia or exercising the power of royalty. And Gregory, elated with his triumph, boasted that it was his duty "to pull down the pride of kings."

How striking the contrast between the overbearing pride of this haughty pontiff and the meekness and gentleness of Christ, who represents Himself as pleading at the door of the heart for admittance, that He may come in to bring pardon and peace, and who taught His disciples, "Whosoever will be chief among you, let him be your servant."

The advancing centuries witnessed a constant increase of error in the doctrines put forth from Rome. Even before the establishment of the papacy, the teachings of heathen philosophers had received attention and exerted an influence in the church. Many who professed conversion still clung to the tenets of their pagan philosophy, and not only continued its study themselves, but urged it upon others as a means of extending their influence among the heathen. Serious errors were thus introduced into the Christian faith. Prominent among these was the belief in man's natural immortality and his consciousness in death. This doctrine laid the foundation upon which Rome established the invocation of saints and the adoration of the virgin Mary. From this sprung also the heresy of eternal torment for the finally impenitent, which was early incorporated into the papal faith.

Then the way was prepared for the introduction of still another invention of paganism, which Rome named **purgatory**, and employed to terrify the credulous and superstitious multitudes. By this heresy is affirmed the existence of a place of torment, in which the souls of such as have not merited eternal damnation are to suffer punishment for their sins, and from which, when freed from impurity, they are admitted to Heaven.

Still another fabrication was needed to enable Rome to

Apostasy Entered the Early Church (58-60) 111

profit by the fears and the vices of her adherents. This was supplied by **the doctrine of indulgences**. Full remission of sins, past, present, and future, and release from all the pains and penalties incurred, were promised to all who would enlist in the pontiff's wars to extend his temporal dominion, to punish his enemies, or to exterminate those who dared deny his spiritual supremacy. The people were also taught that by **the payment of money to the church** they might free themselves from sin, and also release the souls of their deceased friends who were confined in the tormenting flames. **By such means did Rome fill her coffers and sustain the magnificence, luxury, and vice of the pretended representatives of Him who had not where to lay his head.**

The scriptural ordinance of the Lord's supper had been supplanted by **the idolatrous sacrifice of the mass**. Papist priests pretended, by their senseless mummery, to convert the simple bread and wine into the actual body and blood of Christ. With blasphemous presumption, they openly claimed the power of "creating God, the Creator of all things." **All Christians were required, on pain of death, to avow their faith in this horrible, Heaven-insulting heresy. Multitudes who refused were given to the flames.**

In the thirteenth century was established that most terrible of all the engines of the papacy,—**the Inquisition**. The prince of darkness wrought with the leaders of the papal hierarchy. In their secret councils, Satan and his angels controlled the minds of evil men while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees and writing the history of deeds too horrible to appear to human eyes. **"Babylon the great" was "drunken with the blood of the saints." The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power.**

Popery had become the world's despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. For hundreds of years the doctrines of Rome had been extensively and implicitly received, its rites rever-

ently performed, its festivals generally observed. Its clergy were honored and liberally sustained. Never since has the Roman Church attained to greater dignity, magnificence, or power.

The noontide of the papacy was the world's moral midnight. The Holy Scriptures were almost unknown, not only to the people, but to the priests. Like the Pharisees of old, the papist leaders hated the light which would reveal their sins. **God's law, the standard of righteousness, having been removed, they exercised power without limit, and practiced vice without restraint. Fraud, avarice, and profligacy prevailed. Men shrank from no crime by which they could gain wealth or position.** The palaces of popes and prelates were scenes of the vilest debauchery. Some of the reigning pontiffs were guilty of crimes so revolting that secular rulers endeavored to depose these dignitaries of the church as monsters too vile to be tolerated. **For centuries Europe had made no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom.**

The condition of the world under the Romish power presented a fearful and striking fulfillment of the words of the prophet Hosea: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee; . . . seeing thou hast forgotten the law of thy God, I will also forget thy children." "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Hosea 4:6, 2. **Such were the results of banishing the Word of God.**

"That horn . . . had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them." *Daniel 7:20-21. [Daniel 11:33]*

"Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for My name's sake." *Matthew 24:9. [Acts 20:29-30]*

"And 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. [2 Thessalonians 2:3-4; Rev 12:5; 14:8]*

CHAPTER SUPPLEMENT: FORTY-EIGHT STEPS DOWN

1. Prayers for the dead (about A.D. 300) / 2. Making the sign of the cross (A.D. 300) / 3. Wax candles (320) / 4. Veneration of angels and dead saints (375) / 5. Use of images (375) / 6. Mass as a daily celebration (394) / 7. Beginning of exaltation of Mary, called "Mother of God" (Council of Ephesus, 431) / 8. Priests begin to dress differently than laymen (500) / 9. Extreme unction (526) / 10. Doctrine of purgatory (Gregory I, 593) / 11. Latin language used in worship and commanded (Gregory I, 600) / 12. Prayers to Mary, dead saints, and angels (600) / 13. Title of pope given to Boniface III (Emperor Phocas, 607) / 14. Kissing pope's foot begins (709) / 15. Temporal power of popes conferred (Pepin king of Franks, 750) / 16. Worship of the cross, images, and relics officially required (786) / 17. Holy water begins to be used (850) / 18. Worship of St. Joseph (890) / 19. College of Cardinals established (927) / 20. Baptism of bells started (John XIII, 965) / 21. Canonization of dead saints begins (John XV, 995) / 22. Fasting on Fridays and during "Lent" begins (998) / 23. Mass is a "sacrifice" (1050) / 24. Celibacy of priests required (Gregory II, 1079) / 25. Rosary praying invented (Peter the Hermit, 1090) / 26. Inquisition, in operation for centuries, now made official (Council of Verona, 1184) / 27. Sale of indulgences begins (1190) / 28. Error of Transubstantiation decreed, to bring God down into a cup and wafer (Innocent III, 1215) / 29. Auricular confession of sins to priest instead of to God required (Innocent III, 1215) / 30. Adoration of the wafer (host) decreed (Honorius III, 1220) / 31. Laymen officially forbidden to have or read the Bible; it is placed on "Index of Forbidden Books" (Council of Valencia, 1229) / 32. Protection by a piece of cloth (scapular) invented (Simon Stock, a British monk, 1251) / 33. Laymen forbidden to drink the cup at Communion (Council of Constance, 1414) / 34. Purgatory proclaimed as dogma (Council of Florence, 1439) / 35. Doctrine of seven sacraments affirmed on pain of mortal sin (1439) / 36. First part of the "Ave Maria" saying is made official (1508) / 37. Jesuit order founded (Ignatius Loyola, 1534) / 38. Tra-

dition (sayings of popes and councils) declared equal to Bible (Council of Trent, 1545) / 39. Apocryphal books added to Bible (Council of Trent, 1546) / 40. Creed of Pius IV ordered as official creed of church (1560) / 41. Last part of "Ave Maria" (rosary saying) prepared and required (Sixtus V, 1593) / 42. Immaculate Conception of the Virgin Mary proclaimed (Pius IX, 1854) / 43. *Syllabus of Errors* is proclaimed and ratified, condemning freedom of religion, speech, press, and all "unapproved" scientific discoveries (Pius X, Vatican Council I, 1864) / 44. Temporal authority of pope officially reaffirmed (1864) / 45. Absolute infallibility of pope proclaimed (Vatican I, 1870) / 46. Public schools condemned (Pius XI, 1930) / 47. Assumption of Virgin Mary (bodily ascension into heaven shortly after her death) proclaimed (Pius XII, 1950) / 48. Mary proclaimed be Mother of God (Paul VI, 1965). Two additional doctrines are now being discussed, and may soon be adopted: (1) Mary as Mediatrix of mankind. This means that God and Christ can be approached through her. (2) The dogma of Mary as the Co-redemptrix of the world. The thought here is that the redemption of mankind, from start to finish, is done through Mary, working together at each step with Christ.

"Let no man deceive you by any means: for that day [the Second Advent of Christ] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." *2 Thesalonians 2:3-4*.

"Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for My name's sake." *Matthew 24:9*.

"Take heed therefore unto yourselves, and to all the flock, . . . For I know this: that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember." *Acts 20:28-31*.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. But pray ye that your flight be not in the winter, neither on the Sabbath day."—*Matt 24:21, 20*.

Chapter Nine

What is the Mark of the Beast?

—God's Law Immutable

One of the most solemn warnings ever given in Scripture is to be found in the thirteenth and fourteenth chapters of the book of Revelation. **What IS the Mark of the Beast?** When will it be given? Who will receive it? And most important, what must you and I do in order to avoid receiving it?

This is a subject of overwhelming importance. It contains facts you should know. We are living very near the end of time, and thinking men recognize that an immense crisis is rapidly approaching —

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 nowise 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." Psalm 110:89; 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, 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. 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**

THE THREE ANGELS' MESSAGES

THE MESSAGE OF THE FIRST ANGEL—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice:

"Fear God and give glory to Him, for the hour of His Judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

THE MESSAGE OF THE SECOND ANGEL—"And there followed another angel, saying:

"Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

THE MESSAGE OF THE THIRD ANGEL—"And the third angel followed them, saying with a loud voice:

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,—the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation, and he shall be tormented with fire and brimstone . . .

"Here is the patience of the saints: Here are they that keep the commandments of God and the faith of Jesus."—*Revelation 14:7-12.*

1844, must continue until the cases of all are decided, both 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.” Romans 2:12, 16, 13. **Faith is essential in order to keep the law of God;** for “without faith it is impossible to please Him.” And “whatsoever is not of faith is sin.” Hebrews 11:6; Romans 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.” Ecclesiastes 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; Proverbs 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.” Psalm 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 heavens; God Himself that formed the earth and made it; . . . I am the Lord; and there is none else." Isaiah 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." Psalm 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." Revelation 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. 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." Exodus 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." Ezekiel 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." Exodus 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 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, so long 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." 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." Revelation 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;** (Revelation 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 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." 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, as stated in preceding chapters, began with the establishment of the papacy, 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." Revelation 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." Daniel 7:2. In Revelation 17, an angel explained that waters represent "peoples, and multitudes, and nations, and tongues." Revelation 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 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 was in 1798 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, *The New Word Compared with the Old*, p. 462.] A European journal in 1850 spoke of the United States as a wonderful empire, which was “emerging,” and “*amid the silence of the earth* daily adding to its power and pride” [The Dublin Nation]. Edward Everett, in an oration on the Pilgrim founders of this nation, said: “Did they look for a retired spot, inoffensive from its obscurity, safe in its remoteness from the haunts of despots, where the little church of Leyden might enjoy freedom of conscience? Behold the *mighty regions* over which, in *peaceful conquest*,. . . they have borne the banners of the cross.”

“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 Chris-

tian 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. Republicanism and Protestantism became the fundamental principles of the nation. **These principles are the secret of its power and prosperity.** The oppressed and down-trodden throughout Christendom have turned to this land with interest and hope. 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 “spake as a dragon. 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, . . . 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.” Revelation 13:11-14.

The 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. The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result—intolerance and persecution. The Constitution provides that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,” and that “no religious test shall ever be required as a qualification to any office of public trust under the United States.” **Only in flagrant violation of these safeguards to the nation’s liberty**, can any religious observance be enforced by civil authority. But the inconsistency of such action is no greater than is represented in the symbol. It is the beast with lamb-like horns—in profession pure, gentle, and harmless—that speaks as a dragon.

“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. It is also called an image of the 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 of 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. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers, have manifested a similar desire to restrict liberty of conscience. An example of this is given in the long-continued persecution of dissenters by the Church of England. During the sixteenth and seventeenth centuries, thousands of non-conformist ministers were forced to leave their churches, and many, both of pastors and people, were subjected to fine, imprisonment, torture, and martyrdom.

It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy,—the beast. Said Paul, There shall “come a falling away, . . . and that man of sin be revealed.” 2 Thessalonians 2:3 **So apostasy in the church will prepare the way for the image to the beast.** And the Bible declares that **before the coming of the Lord there will exist a state of religious declension similar to that in the first centuries.** “In the last days perilous times shall come. For men shall be *lovers of their own selves*, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, *despisers of those that are good*, traitors, heady, highminded, *lovers of pleasures more than lovers of God; having a form of godliness*, but denying the power thereof.” 2 Timothy 3:1-5 “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” 1 Timothy 4:1. Satan will work “with all power and signs and lying wonders, and with all deceivableness of unrighteousness.” And all that “received not the love of the truth, that they might be saved,” will be left to accept “strong delusion, that they should believe a lie.” 2 Thessalonians

2:9-11. When this state of ungodliness shall be reached, the same results will follow as in the first centuries.

The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But **there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed—however important they might be from a Bible standpoint—must necessarily be waived.**

Charles Beecher, in a sermon in the year 1846, declared that the ministry of “the evangelical Protestant denominations” is “not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? **And what do we see just ahead?—Another general council! A world’s convention! evangelical alliance, and universal creed!**” When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to force.

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.” Revelation 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 Protestantism 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.”** Daniel 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; Isaiah 58:13.

The claim so often put forth, that Christ changed the Sabbath, is disproved by His own words. In his sermon on the mount He said: “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven.” Matthew 5:17-19.

It is a fact generally admitted by Protestants, that the Scriptures give no authority for the change of the Sabbath. This is plainly stated in publications issued by the American Tract Society and the American Sunday-school Union. One of these works acknowledges “the complete si-

lence of the New Testament so far as any explicit command for the Sabbath (Sunday, the first day of the week) or definite rules for its observance are concerned." ["The Abiding Sabbath," p. 184, A \$500 prize essay.]

Another says: "Up to the time of Christ's death, no change had been made in the day;" and, "so far as the record shows, they (the apostles) did not give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week." ["The Lord's Day," pp. 185, 186, A \$1,000 prize essay.]

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. In the "Catholic Catechism of Christian Religion," in answer to a question as to the day to be observed in obedience to the fourth commandment, this statement is made: "During the old law, Saturday was the day sanctified; but *the church*, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord."

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." [Abridgement of Christian Doctrine.] What then is the change of the Sabbath, but the sign or mark of the authority of the Romish 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

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 cover 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].*

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 Sunday-keeping 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 Sunday-keeping 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 worshipping 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” (Revelation 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. Revelation 15:2, 3.

CHAPTER SUPPLEMENT: THE MYSTERY OF INIQUITY

“Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” *2 Thessalonians 2:3-4.*

Chapter Ten

The Rest Christ Offers You

—A Work of Reform

The Bible is a treasure-house of precious truths. How thankful we can be that such information is before us, to read and study. **In this chapter, you will learn part of God's plan to restore to His people truths long forgotten that they need today.**

Our God is a great God—and as we study His Word and trust Him to lead, He will open up to us pathways that will bring us all the way to the city of the great King—to that wonderful home He is preparing for us —

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 serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to my holy mountain, and make them joyful in My house of prayer.” 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. And 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 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.

Again, the command is given, “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.” **It is not the wicked world, but those whom the Lord designates as “My people,” that are to be reprovved for their transgressions.** He declares further, “Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God.” Isaiah 58:1, 2. Here is brought to view a class who think themselves righteous, and appear to manifest great interest in the service of God; but the stern and solemn rebuke of the Searcher of hearts proves them to be trampling upon the divine precepts.

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, Thy 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 58:12,13. This prophecy also applies in our time. **The breach was made in the law of God when the Sabbath was changed by the Romish 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.

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.

These truths, as presented in Revelation 14, in connection with the "everlasting gospel," will distinguish the church of Christ at the time of His appearing. For as the result of the threefold message it is announced, "Here

are they that keep the commandments of God, and the faith of Jesus.” And this message is the last to be given before the coming of the Lord. Immediately following its proclamation, the Son of man is seen by the prophet, coming in glory to reap the harvest of the earth.

Those who received the light concerning the sanctuary and the immutability of the law of God, were filled with joy and wonder, as they saw the beauty and harmony of the system of truth that opened to their understanding. They desired that the light which appeared to them so precious might be imparted to all Christians; and they could not but believe that it would be joyfully accepted. But truths that would place them at variance with the world were not welcome to many who claimed to be followers of Christ. Obedience to the fourth commandment required a sacrifice from which the majority drew back.

As the claims of the Sabbath were presented, many reasoned from the worldling's standpoint. Said they: “We have always kept Sunday, our fathers kept it, and many good and pious men have died happy while keeping it. If they were right, so are we. **The keeping of this new Sabbath would throw us out of harmony with the world, and we would have no influence over them.** What can a little company keeping the seventh day hope to accomplish against all the world who are keeping Sunday?” **It was by similar arguments that the Jews endeavored to justify their rejection of Christ.** Their fathers had been accepted of God in presenting the sacrificial offerings, and why could not the children find salvation in pursuing the same course? So, in the time of Luther, papists reasoned that true Christians had died in the Catholic faith, and therefore that religion was sufficient for salvation. Such reasoning would prove an effectual barrier to all advancement in religious faith or practice.

Many urged that Sunday-keeping 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.**

As the attention of the people was called to the subject of Sabbath reform, **popular ministers perverted the Word of God, placing such interpretations upon its testimony as would best quiet inquiring minds. And those who did not search the Scriptures for themselves were content to accept conclusions that were in accordance with their desires.** By argument, sophistry, the traditions of the Fathers, and the authority of the church, many endeavored to overthrow the truth. Its advocates were driven to their Bibles to defend the validity of the fourth commandment. Humble men, armed with the Word of truth alone, withstood the attacks of men of learning, who, with surprise and anger, found their eloquent sophistry powerless against the simple, straightforward reasoning of men who were versed in the Scriptures rather than in the subtleties of the schools.

In the absence of Bible testimony in their favor, many with unwearying persistence urged,—forgetting how the same reasoning had been employed against Christ and His apostles,—**“Why do not our great men understand this Sabbath question? But few believe as you do.** It cannot be that you are right, and that all the men of learning in the world are wrong.”

To refute such arguments it was needful only to cite the teachings of the Scriptures and the history of the Lord’s dealings with His people in all ages. God works through those who hear and obey His voice, those who will, if need be, speak unpalatable truths, those who do not fear to reprove popular sins. The reason why He does not oftener choose men of learning and high position to lead out in reform movements is that they trust to their creeds,

theories, and theological systems, and feel no need to be taught of God. Only those who have a personal connection with the Source of wisdom are able to understand or explain the Scriptures. Men who have little of the learning of the schools are sometimes called to declare the truth, not because they are unlearned, but because they are not too self-sufficient to be taught of God. They learn in the school of Christ, and their humility and obedience make them great. In committing to them a knowledge of His truth, God confers upon them an honor, in comparison with which earthly honor and human greatness sink into insignificance.

The majority of Adventists rejected the truths concerning the sanctuary and the law of God, and many also renounced their faith in the Advent movement, and adopted unsound and conflicting views of the prophecies which applied to that work. **Some were led into the error of repeatedly fixing upon a definite time for the coming of Christ. The light which was now shining on the subject of the sanctuary would have shown them that no prophetic period extends to the second advent; that the exact time of this event is not foretold.** But, turning from the light, they continued to set time after time for the Lord to come, and as often they were disappointed.

When the Thessalonian church received erroneous views concerning the coming of Christ, the apostle Paul counseled them to carefully test their hopes and anticipations by the Word of God. He cited them to prophecies revealing the events to take place before Christ should come, and showed that they had no ground to expect him in their day. "Let no man deceive you by any means," (2 Thessalonians 2:3) are his words of warning. Should they indulge expectations that were not sanctioned by the Scriptures, they would be led to a mistaken course of action; disappointment would expose them to the derision of unbelievers, and they would be in danger of yielding to discouragement, and would be tempted to doubt the truths essential for their salvation. The apostle's admonition to the Thessalonians contains an important lesson for those who live in the last days. **Many Adventists**

have felt that unless they could fix their faith upon a definite time for the Lord's coming, they could not be zealous and diligent in the work of preparation. But as their hopes are again and again excited, only to be destroyed, their faith receives such a shock that it becomes well-nigh impossible for them to be impressed by the great truths of prophecy. The preaching of a definite time for the Judgment, in the giving of the first message, was ordered of God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. **The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies.** The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great Advent movement of 1843 and 1844. **Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late.**

The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the Advent movement, even as He led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen of the salvation of God. **If all who had labored unitedly in the work in 1844 had received the third angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts.** A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption

of His people.

It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But “they could not enter in because of unbelief.” Hebrews 3:19. Because of their backsliding and apostasy, they perished in the desert, and others were raised up to enter the promised land. **In like manner, it was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow.** But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning, and find in Him a shelter before the wrath of God shall be poured out.

Now, as in former ages, the presentation of a truth that reproves the sins and errors of the times, will excite opposition. “Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprovèd.” John 3:20. As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards; and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a troubler of Israel, Jeremiah a traitor, Paul a polluter of the temple. **From that day to this, those who would be loyal to truth have been denounced as seditious, heretical, or schismatic.** Multitudes who are too unbelieving to accept the sure word of prophecy will receive with unquestioning credulity an accusation against those who dare to reprove fashionable sins. This spirit will increase more and more. **And the Bible plainly teaches that a time is approaching when the laws of the State shall so conflict with the law of God that whoever would obey all the divine precepts must brave reproach and punishment as an evil-doer.**

And in view of this, what is the duty of the messenger of truth? Shall he conclude that the truth ought not to be presented, since often its only effect is to arouse men to evade or resist its claims? No; **he has no more reason for withholding the testimony of God's Word, because it excites opposition, than had earlier reformers.** The confession of faith made by saints and martyrs was recorded for the benefit of succeeding generations. Those living examples of holiness and steadfast integrity have come down to inspire courage in those who are now called to stand as witnesses for God. They received grace and truth, not for themselves alone, but that, through them, the knowledge of God might enlighten the earth. **Has God given light to His servants in this generation? Then they should let it shine forth to the world.**

Anciently the Lord declared to one who spoke in His name, "The house of Israel will not hearken unto thee; for they will not hearken unto Me." Nevertheless He said, "Thou shalt speak My words unto them, whether they will hear, or whether they will forbear." Ezekiel 3:7; 2:7. **To the servant of God at this time is the command addressed, "Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins."**

So far as his opportunities extend, every one who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom the word of the Lord came, saying: "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from 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 33:7-9.

The great obstacle, both to the acceptance and to the promulgation of truth, is the fact that it involves incon-

venience and reproach. This is the only argument against the truth which its advocates have never been able to refute. **But this does not deter the true followers of Christ. These do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross,** with the apostle Paul counting that “our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;” (2 Corinthians 4:17) with one of old, “esteeming the reproach of Christ greater riches than the treasures in Egypt.” Hebrews 11:26.

Whatever may be their profession, it is only those who are world-servers at heart that act from policy rather than principle in religious things. We should choose the right because it is right, and leave consequences with God. To men of principle, faith, and daring, the world is indebted for its great reforms. By such men the work of reform for this time must be carried forward.

Thus saith the Lord: “Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation from generation to generation.” Isaiah 51:7, 8.

CHAPTER SUPPLEMENT: THE WEEKLY CYCLE

The writings of historians, the records of chronographers, the languages of earth, the calendars of time, and the existence of the Jewish race—all testify to the fact that the weekly cycle on our calendars today is the same as in earlier centuries—going back to the time of Christ, to Moses, and beyond.

In the beginning, God gave us the weekly seven-day cycle, with the Sabbath as the last day. That pattern has never changed. The seventh day of the week today is the true Bible Sabbath. Our seventh day is the Sabbath which Jesus kept; it was the Sabbath in the time of Moses when the Ten Commandments were written down. Historians and scientists all agree that this is true.

If there had been any change in the weekly cycle, between the time of Creation and the time of Moses, a correction would have been made when the Ten Commandments were given to the Hebrews. From that time, on down to the present, there have always been Jews to testify as to the true Sabbath. It is the same seventh day of the

week which is on our calendars. While all the other ancient races are now intermingled, the Jews have been kept separate so they could testify to the fact that our seventh day is the Bible Sabbath!

The yearly cycle has been changed. In 1582, the length of the year was changed to include the leap year. This changeover resulted in October 1582 having only 21 days! But each week remained the same seven days in length. Thursday, October 4, was followed by Friday, October 15. God has divinely protected the weekly cycle down through the ages. If He had not done this, it would be impossible to keep the Sabbath holy, as He has commanded. But, because He has, we have no excuse not to. The seventh day is a holy day, made holy by the command of God. All calendars agree: The seventh day is the Sabbath. Sunday is the first day; the day called "Saturday" in the English language is the Sabbath.

However, in 108 of the 160 languages of mankind, the seventh day is called "the Sabbath"! Did you know that? Dr. William Mead Jones of London prepared a chart proving this. (A copy of this chart can be obtained free of charge from the publisher of this book: Ask for "*The Chart of the Week*" [BS-28-29]. English is one of the few major languages in which the seventh day is not called "the Sabbath.")

Here are ten examples: Hebrew: Shabbath / Greek: Sabbaton / Latin: Sabbatum / Arabic: Assabit / Persian: Shambin / Russian: Subbota / Hindustani: Shamba / French: Samedi / Italian: Sabato / Spanish: Sabado.

"By calculating the eclipses, it can be proven that no time has been lost and the creation days were seven, divided into 24 hours each."—*Dr. Hinkley, The Watchman, July 1926. [Hinkley was a well-known astronomer.]*

"The human race never lost the septenary [seven day] sequence of week days and that the Sabbath of these latter times comes down to us from Adam, though the ages, without a single lapse."—*Dr. Totten, professor of astronomy at Yale University.*

"Seven has been the ancient and honored number among the nations of the earth. They have measured their time by weeks from the beginning. The origin of this was the Sabbath of God, as Moses has given the reasons for it in his writings."—*Dr. Lyman Coleman.*

"There has been no change in our calendar in past centuries that has affected in any way the cycle of the week."—*James Robertson, Director American Ephemeris, Navy Department, U.S. Naval Observatory, Washington, D.C., March 12, 1932.*

"It can be said with assurance that not a day has been lost since Creation, and all the calendar changes notwithstanding, there has been no break in the weekly cycle."—*Dr. Frank Jeffries, Fellow of the Royal Astronomical Society and Research Director of the Royal Observatory, Greenwich, England.*

It is remarkable how complete is the Biblical and historical evidence corroborating the fact that the Bible Sabbath was given to us by the God of heaven. Let us keep the Sabbath that Jesus kept! He worshiped on the Bible Sabbath, and never told us to stop keeping it. No one else in the Bible said to either. The seventh day is the Sabbath, for God never changed it.

For a copy of the 256-page book, *Beyond Pitcairn*, explaining in remarkable detail about the Bible Sabbath, send \$4.00 to the publisher of this book.

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 the 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, replying 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 devoutly 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.*

What is Genuine Conversion?

—Modern Revivals

What has happened to our time? Ministries that don't minister. Revivals that don't revive. Revivals of yesteryear brought deep heart searching, humility, wrestling for souls; conversions that shrank not at self-denial and sacrifice —

But times have changed. The world is literally coming into the Church. What has happened? and Why has it happened?

Wherever the Word of God has been faithfully preached, results have followed that attested its divine origin. The Spirit of God accompanied the message of His servants, and the Word was with power. Sinners felt their consciences quickened. The "light which lighteth every man that cometh into the world," illumined the secret chambers of their souls, and the hidden things of darkness were made manifest. Deep conviction took hold upon their minds and hearts. They were convinced of sin, and of righteousness, and of judgment to come. They had a sense of the righteousness of Jehovah, and felt the terror of appearing, in their guilt and uncleanness, before the Searcher of hearts. In anguish they cried out, "Who shall deliver me from the body of this death?" As the cross of Calvary, with its infinite sacrifice for the sins of men, was revealed, they saw that nothing but the merits of Christ could suffice to atone for their transgressions; this alone could reconcile man to God. With faith and humility they accepted the Lamb of God, that taketh away the sin of the world. Through the blood of Jesus they had "remission of sins that are past."

These souls brought forth fruit meet for repentance.

They believed and were baptized, and rose to walk in newness of life,—new creatures in Christ Jesus. Not to fashion themselves according to the former lusts, but by the faith of the Son of God to follow in His steps, to reflect His character, and to purify themselves even as He is pure. The things they once hated, they now loved; and the things they once loved, they hated. The proud and self-assertive became meek and lowly of heart. The vain and supercilious became serious and unobtrusive. The profane became reverent, the drunken sober, and the profligate pure. The vain fashions of the world were laid aside. Christians sought not the “outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” 1 Peter 3:3, 4.

Revivals brought deep heart-searching and humility. They were characterized by solemn, earnest appeals to the sinner, by yearning compassion for the purchase of the blood of Christ. Men and women prayed and wrestled with God for the salvation of souls. **The fruits of such revivals were seen in souls who shrank not at self-denial and sacrifice, but rejoiced that they were counted worthy to suffer reproach and trial for the sake of Christ. Men beheld a transformation in the lives of those who had professed the name of Jesus.** The community was benefited by their influence. They gathered with Christ, and sowed to the Spirit, to reap life everlasting.

It could be said of them: “Ye sorrowed to repentance.” “For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.” 2 Corinthians 7:10, 11.

This is the result of the work of the Spirit of God. **There**

is no evidence of genuine repentance unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow-men, the sinner may be sure that he has found peace with God. Such were the effects that in former years followed seasons of religious awakening. Judged by their fruits, they were known to be blessed of God in the salvation of men and the uplifting of humanity.

But many of the revivals of modern times have presented a marked contrast to those manifestations of divine grace which in earlier days followed the labors of God's servants. It is true that a widespread interest is kindled, many profess conversion, and there are large accessions to the churches; nevertheless the results are not such as to warrant the belief that there has been a corresponding increase of real spiritual life. The light which flames up for a time soon dies out, leaving the darkness more dense than before.

Popular revivals are too often carried by appeals to the imagination, by exciting the emotions, by gratifying the love for what is new and startling. Converts thus gained have little desire to listen to Bible truth, little interest in the testimony of prophets and apostles. Unless a religious service has something of a sensational character, it has no attractions for them. A message which appeals to unimpassioned reason, awakens no response. The plain warnings of God's Word, relating directly to their eternal interests, are unheeded.

With every truly converted soul the relation to God and to eternal things will be the great topic of life. **But where, in the popular churches of to-day, is the spirit of consecration to God? The converts do not renounce their pride, and love of the world.** They are no more willing to deny self, to take up the cross, and follow the meek and lowly Jesus, than before their conversion. Religion has become the sport of infidels and skeptics because so many who bear its name are ignorant of its principles. The power of godliness has well-nigh departed from many of the churches. **Picnics,**

church theatricals, church fairs, fine houses, personal display, have banished thoughts of God. Lands and goods and worldly occupations engross the mind, and things of eternal interest receive hardly a passing notice.

Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. 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,”** (Matthew 7:16) it is evident 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.

There are, in the various denominations, men eminent for their piety, by whom this fact is acknowledged and deplored. Prof. Edward Park, in setting forth the current religious perils, ably says: **“One source of danger is the neglect of the pulpit to enforce the divine law.** In former days the pulpit was an echo of the voice of conscience . . . Our most illustrious preachers gave a wonderful majesty to their discourses by following the example of the Master, and giving prominence to the law, its precepts, and its threatenings. They repeated the two great maxims, that the law is a transcript of the divine perfections, and that **a man who does not love the law does not love the gospel; for the law, as well as the gospel, is a mirror reflecting the true character of God.** This peril leads to another, that of **underrating the evil of sin, the extent of it, the demerit of it. In proportion to the rightfulness of the commandment is the wrongfulness of disobeying it.”**

“Affiliated to the dangers already named is **the danger of underestimating the justice of God.** The tendency of the modern pulpit is to strain out the divine justice from the divine benevolence, to sink benevolence into a sentiment rather than exalt it into a principle. The new theological prism

puts asunder what God has joined together. **Is the divine law a good or an evil? It is a good. Then justice is good; for it is a disposition to execute the law. From the habit of underrating the divine law and justice, the extent and demerit of human disobedience, men easily slide into the habit of underestimating the grace which has provided an atonement for sin.**” Thus the gospel loses its value and importance in the minds of men, and soon they are ready to practically cast aside the Bible itself.

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.” Psalm 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 them “that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Revelation 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;” Isaiah 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.” Matthew 5:17, 18. And concerning himself he declares, “I delight to do Thy will, O my God; yea, Thy law is within my heart.” Psalm 40:8.

The law of God, from its very nature, is unchangeable. It is a revelation of the will and the character of its Author. God is love, and His law is love. Its two great prin-

ciples are love to God and man. "Love is the fulfilling of the law." Romans 13:10. The character of God is righteousness and truth; such is the nature of His law. Says the psalmist, "Thy law is the truth;" "all Thy commandments are righteousness." Psalm 119:142, 172. And the apostle Paul declares, "The law is holy, and the commandment holy, and just, and good." Romans 7:12. **Such a law, being an expression of the mind and will of God, must be as enduring as its Author.**

It is the work of conversion and sanctification to reconcile men to God, by bringing them into accord with the principles of His law. In the beginning, man was created in the image of God. He was in perfect harmony with the nature and the law of God; the principles of righteousness were written upon His heart. But sin alienated him from his Maker. He no longer reflected the divine image. His heart was at war with the principles of God's law. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Romans 8:7. But "God so loved the world, that He gave His only begotten Son," that man might be reconciled to God. Through the merits of Christ He can be restored to harmony with His Maker. His heart must be renewed by divine grace, he must have a new life from above. This change is the new birth, without which, says Jesus, "he cannot see the kingdom of God."

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; Romans 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. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty.** The old life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun. Then "the righteousness of the law" will "be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:4. And the language of the soul will be, "O how love I Thy law! it is my meditation all the day." Psalm 119:97.

"The law of the Lord is perfect, converting the soul." Psalm 19:7. **Without the law, men have no just conception of the purity and holiness of God, or of their own guilt and uncleanness. They have no true conviction of sin, and feel no need of repentance.** Not seeing their lost condition as violators of God's law, they do not realize their need of the atoning blood of Christ. The hope of salvation is accepted without a radical change of heart or reformation of life. Thus superficial conversions abound, and multitudes are joined to the church who have never been united to Christ.

Erroneous theories of sanctification, also, springing from neglect or rejection of the divine law, have a prominent place in the religious movements of the day. These theories are both false in doctrine, and dangerous in practical results; and the fact that they are so generally finding favor renders it doubly essential that all have a clear understanding of what the Scriptures teach upon this point.

True sanctification is a Bible doctrine. The apostle Paul, in his letter to the Thessalonian church, declares, "This is the will of God, even your sanctification." And he prays, "The very God of peace sanctify you wholly." 1 Thessalonians 4:3; 5:23. **The Bible clearly teaches what sanctification is, and how it is to be attained. The Saviour prayed for His disciples, "Sanctify them through thy truth; thy Word is truth."** John 17:17. And Paul teaches that believers are to be "sanctified by the Holy Ghost." Romans 15:16. What is the work of the Holy Spirit? Jesus told His disciples, "When He, the Spirit of truth, is come, He will guide you into all truth." John 16:13. And the psalmist says, "**Thy law is the truth.**" By the Word and the Spirit of God are opened to men the great principles of righteousness embodied in His law. And **since the law of God is "holy, and just, and good," a transcript of the divine perfection, it follows that a character formed by obedience to that law will be holy. Christ is a perfect example of such a character.** He says, "I have kept My Father's commandments." "I do always those things that please Him." John 15:10; 8:29. The followers of Christ are to become like Him,—by the grace of God, to form characters in harmony with the principles of His holy law. This is Bible sanctification.

This work can be accomplished only through faith in Christ, by the power of the indwelling Spirit of God. Paul admonishes believers, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Philippians 2:12, 13. **The Christian will feel the promptings of sin, but he will maintain a constant warfare against it. Here is where Christ's help is needed.** Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57.

The Scriptures plainly show that the work of sanctification is progressive. When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has but just begun. Now he is to "go on unto

perfection;” to grow up “unto the measure of the stature of the fullness of Christ.” Says the apostle Paul: “This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Philippians 3:13, 14. And **Peter sets before us the steps by which Bible sanctification is to be attained:** “Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. . . . If ye do these things, ye shall never fall.” 2 Peter 1:5-10.

Those who experience the sanctification of the Bible will manifest a spirit of humility. Like Moses, they have had a view of the awful majesty of holiness, and they see their own unworthiness, in contrast with the purity and exalted perfection of the Infinite One.

The prophet Daniel was an example of true sanctification. His long life was filled up with noble service for his Master. He was a man “greatly beloved” (Daniel 10:11) of Heaven. Yet instead of claiming to be pure and holy, this honored prophet identified himself with the really sinful of Israel, as he pleaded before God in behalf of his people: “We do not present our supplications before thee for our righteousnesses, but for Thy great mercies.” “We have sinned, we have done wickedly.” He declares, “I was speaking, and praying, and confessing my sin and the sin of my people.” And when at a later time the Son of God appeared, to give him instruction, he declares, “My comeliness was turned in me into corruption, and I retained no strength.” Daniel 9:18, 15, 20; 10:8.

When Job heard the voice of the Lord out of the whirlwind, he exclaimed, “I abhor myself, and repent in dust and ashes.” Job 42:6. It was when Isaiah saw the glory of the Lord, and heard the cherubim crying, “Holy, holy, holy, is the Lord of hosts,” that he cried out, “Woe is me! for I am undone.” Isaiah 6:3, 5. Paul, after he was caught up into the third heaven, and heard things which it was not possible for

a man to utter, speaks of himself as “less than the least of all saints.” 2 Corinthians 12:2-4 (margin); Ephesians 3:8. It was the beloved John, that leaned on Jesus’ breast, and beheld His glory, who fell as one dead before the feet of the angel. Revelation 22:8.

There can be no self-exaltation, no boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary’s cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and this thought will lead them to self-abasement. **Those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity, and their only hope is in the merit of a crucified and risen Saviour.**

The sanctification now gaining prominence in the religious world, carries with it a spirit of self-exaltation, and a disregard for the law of God, that mark it as foreign to the religion of the Bible. **Its advocates teach that sanctification is an instantaneous work,** by which, through faith alone, they attain to perfect holiness. “Only believe,” say they, “and the blessing is yours.” No further effort on the part of the receiver is supposed to be required. **At the same time they deny the authority of the law of God, urging that they are released from obligation to keep the commandments. But is it possible for men to be holy, in accord with the will and character of God, without coming into harmony with the principles which are an expression of His nature and will,** and which show what is well-pleasing to Him?

The desire for an easy religion, that requires no striving, no self-denial, no divorce from the follies of the world, has made the doctrine of faith, and faith only, a popular doctrine; but what saith the Word of God? Says the apostle James: “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made

perfect? . . . Ye see then how that by works a man is justified, and not by faith only." James 2:14-24.

The testimony of the Word of God is against this ensnaring doctrine of faith without works. It is not faith that claims the favor of Heaven without complying with the conditions upon which mercy is to be granted. It is **presumption**; for genuine faith has its foundation in the promises and provisions of the Scriptures.

Let none deceive themselves with the belief that they can become holy while willfully violating one of God's requirements. The commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. "Sin is the transgression of the law." And "whosoever sinneth (transgresseth the law) hath not seen Him, neither known Him." 1 John 3:6. Though John in his epistles dwells so fully upon love, yet he does not hesitate to reveal the true character of that class who claim to be sanctified while living in transgression of the law of God. "He that saith, I know Him, and keepeth not His commandments, is liar, and the truth is not in Him. But whoso keepeth His word, in Him verily is the love of God perfected." 1 John 2:4, 5. Here is the test of every man's profession. We cannot accord holiness to any man without bringing him to the measurement of God's only standard of holiness in Heaven and in earth. **If men feel no weight of the moral law, if they belittle and make light of God's precepts, if they break one of the least of these commandments, and teach men so, they shall be of no esteem in the sight of Heaven,** and we may know that their claims are without foundation.

And the claim to be without sin is, in itself, evidence that he who makes this claim is far from holy. It is because he has no true conception of the infinite purity and holiness of God, or of what they must become who shall be in harmony with His character; because he has no true conception of the purity and exalted loveliness of Jesus, and the malignity and evil of sin, that man can regard himself as holy. The greater the distance between himself and Christ, and the more inadequate his conceptions of the divine char-

acter and requirements, the more righteous he appears in his own eyes.

The sanctification set forth in the Scriptures embraces the entire being,—spirit, soul, and body. Paul prayed for the Thessalonians, that their “whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” 1 Thessalonians 5:23. Again he writes to believers, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God.” Romans 12:1. In the time of ancient Israel, every offering brought as a sacrifice to God was carefully examined. If any defect was discovered in the animal presented, it was refused; for God had commanded that the offering be “without blemish.” So Christians are bidden to present their bodies, “a living sacrifice, holy, acceptable unto God.” In order to do this, **all their powers must be preserved in the best possible condition. Every practice that weakens physical or mental strength unfits man for the service of his Creator.** And will God be pleased with anything less than the best we can offer? Said Christ, “Thou shalt love the Lord thy God with all thy heart.” Those who do love God with all the heart, will desire to give Him the best service of their life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will. **They will not, by the indulgence of appetite or passion, enfeeble or defile the offering which they present to their heavenly Father.**

Says Peter, “Abstain from fleshly lusts, which war against the soul.” 1 Peter 2:11. Every sinful gratification tends to numb the faculties and deaden the mental and spiritual perceptions, and the Word or the Spirit of God can make but a feeble impression upon the heart. Paul writes to the Corinthians, “Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 Corinthians 7:1. And with the fruits of the Spirit,—“love, joy, peace, long-suffering, gentleness, goodness, faith, meekness,”—he classes temperance. Galatians 5:22, 23.

Notwithstanding these inspired declarations, how many professed Christians are enfeebling their powers in the pursuit of gain or the worship of fashion; how many are debasing their godlike manhood by gluttony, by wine-drinking, by forbidden pleasure. And the church, instead of rebuking, too often encourages the evil by appealing to appetite, to desire for gain, or love of pleasure, to replenish her treasury, which love for Christ is too feeble to supply. Were Jesus to enter the churches of to-day, and behold the feasting and unholy traffic there conducted in the name of religion, would He not drive out those desecrators, as He banished the money-changers from the temple?

The apostle James declares that the wisdom from above is “first pure.” Had he encountered those who take the precious name of Jesus upon lips defiled by tobacco, those whose breath and person are contaminated by its foul odor, and who pollute the air of heaven, and force all about them to inhale the poison,—had the apostle come in contact with a practice so opposed to the purity of the gospel, would he not have denounced it as “earthly, sensual, devilish”? Slaves of tobacco, claiming the blessing of entire sanctification, talk of their hope of Heaven; but God’s Word plainly declares that “there shall in nowise enter into it anything that defileth.” Revelation 21:27.

“Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” 1 Corinthians 6:19, 20. **He whose body is the temple of the Holy Spirit will not be enslaved by a pernicious habit.** His powers belong to Christ, who has bought him with the price of blood. His property is the Lord’s. How could he be guiltless in squandering this intrusted capital? **Professed Christians yearly expend an immense sum upon useless and pernicious indulgences, while souls are perishing for the word of life.** God is robbed in tithes and offerings, while they consume upon the altar of destroying lust more than they give to relieve the poor or for the sup-

port of the gospel. If all who profess to be followers of Christ were truly sanctified, their means, instead of being spent for needless and even hurtful indulgences, would be turned into the Lord's treasury, and Christians would set an example of temperance, self-denial, and self-sacrifice. Then they would be the light of the world.

The world is given up to self-indulgence. "The lust of the flesh, the lust of the eye, and the pride of life," control the masses of the people. But Christ's followers have a holier calling. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean." In the light of God's Word we are justified in declaring that sanctification cannot be genuine which does not work this utter renunciation of the sinful pursuits and gratifications of the world.

To those who comply with the conditions, Come out from among them, and be ye separate, and touch not the unclean, God's promise is, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Corinthians 6:17, 18. It is the privilege and the duty of every Christian to have a rich and abundant experience in the things of God. "I am the light of the world," said Jesus. "He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18. **Every step of faith and obedience brings the soul into closer connection with the Light of the world,** in whom "there is no darkness at all." The bright beams of the Sun of Righteousness shine upon the servants of God, and they are to reflect His rays. As the stars tell us that there is a great light in Heaven with whose glory they are made bright, so Christians are to make it manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. The graces of His Spirit, the purity and holiness of His character, will be manifest in His witnesses.

Paul, in his letter to the Colossians, sets forth the rich blessings granted to the children of God. He says: We "do not cease to pray for you, and to desire that ye might be

filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness." Colossians 1:9-11.

Again he writes of his desire that the brethren at Ephesus might come to understand the height of the Christian's privilege. He opens before them, in the most comprehensive language, the marvelous power and knowledge that they might possess as sons and daughters of the Most High. It was theirs "to be strengthened with might by His Spirit in the inner man," to be "rooted and grounded in love," to "comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." But the prayer of the apostle reaches the climax of privilege when he prays that "ye might be filled with all the fullness of God." Ephesians 3:16-19.

Here are revealed the heights of attainment that we may reach through faith in the promises of our heavenly Father, when we fulfill His requirements. Through the merits of Christ, we have access to the throne of infinite power. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32. The Father gave His Spirit without measure to His Son, and we also may partake of its fullness. Jesus says: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13. "If ye shall ask anything in My name, I will do it." "Ask, and ye shall receive, that your joy may be full." John 14:14; 16:24.

While the Christian's life will be characterized by humility, it should not be marked with sadness and self-depreciation. **It is the privilege of every one to so live that God will approve and bless him. It is not the will of our heavenly Father that we should be ever under condemnation and darkness.** There is no evidence of true humility in go-

ing with the head bowed down and the heart filled with thoughts of self. **We may go to Jesus and be cleansed, and stand before the law without shame and remorse.** “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” Romans 8:1.

Through Jesus the fallen sons of Adam become “sons of God.” “Both He that sanctifieth and they that are sanctified are all of one; for which cause He is not ashamed to call them brethren.” Hebrews 2:11. The Christian’s life should be one of faith, of victory, and joy in God. “Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.” 1 John 5:4. Truly spake God’s servant Nehemiah, “The *joy* of the Lord is your strength.” Nehemiah 8:10. And says Paul: “Rejoice in the Lord always; and again I say, Rejoice.” “Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you.” Philippians 4:4; 1 Thessalonians 5:16-18.

Such are the fruits of Bible conversion and sanctification; and it is because the great principles of righteousness set forth in the law of God are so indifferently regarded by the Christian world, that these fruits are so rarely witnessed. This is why there is manifest so little of that deep, abiding work of the Spirit of God which marked revivals in former years.

It is by beholding that we become changed. And as those sacred precepts in which God has opened to men the perfection and holiness of His character are neglected, and the minds of the people are attracted to human teachings and theories, what marvel that there has followed a decline of living piety in the church. Saith the Lord, “They have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” Jeremiah 2:13.

“Blessed is the man that walketh not in the counsel of the ungodly. . . . But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that

bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” Psalm 1:1-3. **It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people.** “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” Jeremiah 6:16.

CHAPTER SUPPLEMENT: HEALTHFUL LIVING

“Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” *3 John 2.*

“If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.” *Exodus 15:26.*

“And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.” *Exodus 23:25.*

“Who forgiveth all thine iniquities; who healeth all thy diseases.” *Psalms 103:3.*

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” *1 Corinthians 6:20.*

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” *1 Corinthians 6:19.*

“If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” *1 Corinthians 3:17.*

“But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank.” *Daniel 1:8.*

“And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.” *Genesis 1:29.*

“A merry heart doeth good like a medicine.” *Proverbs 17:22.*

“I beseech you . . . that ye present your bodies a living sacrifice, holy, acceptable unto God.” *Romans 12:1.*

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” *1 Corinthians 10:31.*

“Every man that striveth for the mastery is temperate in all things.” *1 Corinthians 9:25.*

Is There a Judgment?

—*The Investigative Judgment*

What subject is more important than that of the Judgment? How urgent it is that we learn all we can about this great day that is so soon to come upon us all —

The Bible tells us so much about it: when it will convene, how it will be conducted, who will take part, the books of record, the statute book, and our Advocate.

The Investigative Judgment—one of the most solemn events in all history—a matter that affects everyone of us —

“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, Revised Version.**

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.” Psalm 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. Says the prophet Daniel, “The Judgment was set, and the books were opened.” The Revelator, describing the same scene, adds, “Another book was opened, which is the book of life; and the dead were

judged out of those things which were written in the books, according to their works." Revelation 20:12.

The book of life contains the names of all who have ever entered the service of God. Jesus bade His disciples, "Rejoice, because your names are written in Heaven." Luke 10:20. Paul speaks of His faithful fellow-workers, "whose names are in the book of life." Philippians 4:3. Daniel, looking down to "a time of trouble, such as never was," declares that God's people shall be delivered, "every one that shall be found written in the book." Daniel 12:1. And the Revelator says that those only shall enter the city of God whose names "are written in the Lamb's book of life." Revelation 21:27.

"A book of remembrance" is written before God, in which are recorded the good deeds of "them that feared the Lord, and that thought upon His name." Malachi 3:16. Their words of faith, their acts of love, are registered in Heaven. Nehemiah refers to this when he says, "Remember me, O my God, . . . and wipe not out my good deeds that I have done for the house of my God." Nehemiah 13:14. In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist. "Thou tellest my wanderings. Put thou my tears into Thy bottle; are they not in Thy book?" Psalm 56:8.

There is a record also of the sins of men. "For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:14. "Every idle word that men shall speak, they shall give account thereof in the day of Judgment." Said the Saviour, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matthew 12:36, 37. The secret purposes and motives appears in the unerring register; for God "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Corinthians 4:5. "Behold, it is written before Me . . . your iniquities, and the iniquities of your fathers." Revelation 18:6.

unities of your fathers together, saith the Lord.” Isaiah 65:6, 7.

Every man’s work passes in review before God, and is registered for faithfulness or unfaithfulness. Opposite each name in the books of Heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel.

The law of God is the standard by which the characters and the lives of men will be tested in the Judgment. Says the wise man: “Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into Judgment.” Ecclesiastes 12:13, 14. The apostle James admonishes his brethren, “So speak ye, and so do, as they that shall be judged by the law of liberty.” James 2:12.

Those who in the Judgment are “accounted worthy,” will have a part in the resurrection of the just. Jesus said, “They which shall be accounted worthy to obtain that world, and the resurrection from the dead, . . . are equal unto the angels; and are the children of God, being the children of the resurrection.” Luke 20:35, 36. And again he declares that “they that have done good” shall come forth “unto the resurrection of life.” John 5:29. The righteous dead will not be raised until after the Judgment at which they are accounted worthy of “the resurrection of life.” Hence they will not be present in person at the tribunal when their records are examined, and their cases decided.

Jesus will appear as their advocate, to plead in their behalf before God. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” 1 John 2:1. “For 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.” “Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.”

Hebrews 9:24; 7:25.

As the books of record are opened in the Judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. **When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance.** The Lord declared to Moses, "Whosoever hath sinned against Me, him will I blot out of my book." Exodus 32:33. And says the prophet Ezekiel, "When the righteous turneth away from his righteousness, and committeth iniquity, . . . all his righteousness that he hath done shall not be mentioned." Ezekiel 18:24.

All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of Heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, by the prophet Isaiah, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isaiah 43:25. Said Jesus, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in Heaven. But whosoever shall deny me before men, Him will I also deny before My Father which is in Heaven." Revelation 3:5; Matthew 10:32, 33.

The deepest interest manifested among men in the decisions of earthly tribunals but faintly represents the interest evinced in the heavenly courts when the names entered in

the book of life come up in review before the Judge of all the earth. **The divine Intercessor presents the plea that all who have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint-heirs with himself to the "first dominion."** Micah 4:8. Satan, in his efforts to deceive and tempt our race, had thought to frustrate the divine plan in man's creation; but **Christ now asks that this plan be carried into effect, as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne.**

While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. The great deceiver has sought to lead them into skepticism, to cause them to lose confidence in God, to separate themselves from His love, and to break His law. Now he points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as his subjects.

Jesus does not excuse their sins, but shows their penitence and faith; and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying, "I know them by name. I have graven them on the palms of My hands. 'The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.'" Psalm 51:17. And to the accuser of His people He declares, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire?" Zechariah 3:2. Christ will clothe His faithful ones with His own righteousness, that He may present them to his Father "a glorious church, not having spot, or wrinkle, or any such thing." Ephesians 5:27. Their names stand enrolled in the book of life, and concerning them it is written, "They shall walk with Me in white; for they are worthy." Revelation 3:4.

Thus will be realized the complete fulfillment of the

new-covenant promise, “I will forgive their iniquity, and I will remember their sin no more.” “In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found.” Jeremiah 31:34; 50:20. “In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.” Isaiah 4:2,3.

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. As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin. The scape-goat, bearing the sins of Israel, was sent away “unto a land not inhabited;” (Leviticus 16:22) so Satan, bearing the guilt of all the sins which he has caused God’s people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin, in the fires that shall destroy all the wicked. **Thus the great**

plan of redemption will reach its accomplishment in the final eradication of sin, and the deliverance of all who have been willing to renounce evil.

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,”

Sins that have not been repented of and forsaken will not be pardoned, and blotted out of the books of record, but will stand to witness against the sinner in the day of God. He may have committed his evil deeds in the light of day or in the darkness of night; but they were open and manifest before Him with whom we have to do. Angels of God witnessed each sin, and registered it in the unerring records. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates. No one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of Heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. God has an exact record of every unjust account and every unfair dealing. He is not deceived by appearances of piety. He makes no mistakes in His estimation of character. Men may be deceived by those who are corrupt in heart, but God pierces all disguises, and reads the inner life.

How solemn is the thought! Day after day, passing into eternity, bears its burden of records for the books of Heaven. Words once spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or to condemn.

As the features of the countenance are reproduced with unerring accuracy on the polished plate of the artist, so the character is faithfully delineated in the books above. Yet how little solicitude is felt concerning that record which is to meet the gaze of heavenly beings. Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the Judgment, how many words that are daily uttered would remain unspoken; how many deeds would remain undone.

In the Judgment, the use made of every talent will be scrutinized. How have we employed the capital lent us of Heaven? Will the Lord at His coming receive His own with usury? **Have we improved the powers intrusted us, in hand and heart and brain, to the glory of God and the blessing of the world? How have we used our time, our pen, our voice, our money, our influence? What have we done for Christ, in the person of the poor, the afflicted, the orphan, or the widow? God has made us the depository of His holy Word; what have we done with the light and truth given us to make men wise unto salvation?** No value is attached to a mere profession of faith in Christ; only the love which is shown by works is counted genuine. **Yet it is love alone which in the sight of Heaven makes any act of value. Whatever is done from love, however small it may appear in the estimation of men, is accepted and rewarded of God.**

The hidden selfishness of men stands revealed in the books of Heaven. There is the record of unfulfilled duties to their fellow-men, of forgetfulness of the Saviour's claims. There they will see how often were given to Satan the time, thought, and strength that belonged to Christ. Sad is the record which angels bear to Heaven. Intelligent beings, professed followers of Christ, are absorbed in the acquirement of worldly possessions, or the enjoyment of earthly pleasures. **Money, time, and strength are sacrificed for display and self-indulgence; but few are the moments devoted to prayer, to the searching of the Scriptures, to**

humiliation of soul and confession of sin.

Satan invents unnumbered schemes to occupy our minds that they may not dwell upon the very work with which we ought to be best acquainted. The arch-deceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful Mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth.

Those who would share the benefits of the Saviour's mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The precious hours, instead of being given to pleasure, to display, or to gain-seeking, should be devoted to an earnest, prayerful study of the Word of truth. **The subject of the sanctuary and the Investigative Judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest.** Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. **Every individual has a soul to save or to lose. Each has a case pending at the bar of God.** Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the Judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.

All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in Heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them.

The intercession of Christ in man's behalf in the sanc-

tuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in Heaven. We must by faith enter within the veil, "whither the forerunner is for us entered." Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to Heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13. **If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind;** and he knows that if these defects are cherished, he will succeed. Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him, "My grace is sufficient for thee." 2 Corinthians 12:9. "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11:29, 30. **Let none, then, regard their defects as incurable. God will give faith and grace to overcome them.**

We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation,

afflict their souls before God by sorrow for sin, and true repentance. **There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many of professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery.** The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. **Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth.** Every one must be tested, and found without spot or wrinkle or any such thing.

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.

The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the

final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. "So," says the Saviour, "shall also the coming of the Son of man be." Matthew 24:39. **Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.**

"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.** While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balances, and art found wanting." Daniel 5:27.

CHAPTER SUPPLEMENT: THE DAY OF JUDGMENT

"It is appointed unto men once to die, but after this the judgment." *Hebrews 9:27.*

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." *2 Corinthians 5:10.*

"God . . . hath appointed a day in which He will judge the world." *Acts 17:30-31.*

"God shall judge the righteous and the wicked." *Ecclesiastes 3:17.*

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." *Ecclesiastes 12:13-14.*

"He that overcometh . . . I will not blot out his name out of the book of life." *Revelation 3:5.*

"As he reasoned of righteousness, temperance, and judgment to come, Felix trembled." *Acts 24:25.*

"And the books were opened, and another book wad opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." *Revelation 20:12.*

Liberty of Conscience Threatened

—Aims of the Papacy

Quietly, forces are at work in our land, to undermine our Christian faith. And yet but few are aware of these developments. Liberties that so many take for granted were not won in a day. They took centuries to gain—and they can go very quickly —

A danger is impending. God's Word reveals it—the deadly nature of which will soon come with devastating power —

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. But how widely different are the sentiments now expressed.

The defenders of popery declare that the church has been maligned; and the Protestant world are inclined to

accept the statement. Many urge that it is unjust to judge the church of to-day 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 eight hundred years by this haughty power? So far from being relinquished, this claim has been affirmed in the nineteenth 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 re-instated in her former power, and there would speedily be a revival of her tyranny and persecution.

A recent writer [Josiah Strong, D.D., in "Our Country," pp. 46-48] speaks thus of the attitude of the papal hierarchy as regards freedom of conscience, and of the perils which especially threaten the United States from the success of her policy:

"There are many who are disposed to attribute any fear of Roman Catholicism in the United States to bigotry or childishness. Such see nothing in the character and attitude of Romanism that is hostile to our free institutions, or find nothing portentous in its growth. Let us, then, first compare some of the fundamental principles of our government with those of the Catholic Church.

"The Constitution of the United States guarantees *liberty of conscience*. Nothing is dearer or more fundamental. **Pope Pius IX, in his Encyclical Letter of August 15, 1854, said: 'The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a most pestilential er-**

ror—a pest, of all others, most to be dreaded in a State.’ The same pope, in his Encyclical Letter of December 8, 1864, anathematized ‘those who assert the liberty of conscience and of religious worship,’ also ‘all such as maintain that the church may not employ force.’

“The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O’Connor: ‘Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.’ ” “The archbishop of St. Louis once said: **‘Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholic, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.’**”

“Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the pope, in which occur the following words: ‘Heretics, schismatics, and rebels to our said lord the pope, or his aforesaid successors, I will to my utmost persecute and oppose.’ ”

It is true that there are real Christians in the Roman Catholic communion. Thousands in that church are serving God according to the best light they have. They are not allowed access to His Word, and therefore they do not discern the truth. They have never seen the contrast between a living heart-service and a round of mere forms and ceremonies. God looks with pitying tenderness upon these souls, educated as they are in a faith that is delusive and unsatisfying. He will cause rays of light to penetrate the dense darkness that surrounds them. He will reveal to them the truth, as it is in Jesus, and many will yet take their position with His people.

But Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influ-

ence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done. Catholicism is gaining ground upon every side. See the increasing number of her churches and chapels in Protestant countries. Look at the popularity of her colleges and seminaries in America, so widely patronized by Protestants. Look at the growth of ritualism in England, and the frequent defections to the ranks of the Catholics. These things should awaken the anxiety of all who prize the pure principles of the gospel.

Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see, and fail to understand. Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.

Many Protestants suppose that the Catholic religion is unattractive, and that its worship is a dull, meaningless round of ceremony. Here they mistake. While Romanism is based upon deception, it is not a coarse and clumsy imposture. The religious service of the Romish Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people, and silence the voice of reason and of conscience. The eye is charmed. Magnificent churches, imposing processions, golden altars, jeweled shrines, choice paintings, and exquisite sculpture appeal to the love of beauty. The ear also is captivated. The music is unsurpassed. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, cannot fail to impress the mind with awe and reverence.

This outward splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs not such

attractions to recommend it. **In the light shining from the cross, true Christianity appears so pure and lovely that no external decorations can enhance its true worth. It is the beauty of holiness, a meek and quiet spirit, which is of value with God.**

Brilliancy of style is not necessarily an index of pure, elevated thought. **High conceptions of art, delicate refinement of taste, often exist in minds that are earthly and sensual.** They are often employed by Satan to lead men to forget the necessities of the soul, to lose sight of the future, immortal life, to turn away from their infinite Helper, and to live for this world alone.

A religion of externals is attractive to the unrenewed heart. The pomp and ceremony of the Catholic worship have a seductive, bewitching power, by which many are deceived; and they come to look upon the Roman Church as the very gate of Heaven. None but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God, are proof against her influence. **Thousands who have not an experimental knowledge of Christ will be led to accept the forms of godliness without the power. Such a religion is just what the multitudes desire.**

The church's claim to the right to pardon, causes the Romanist to feel at liberty to sin; and the ordinance of confession, without which her pardon is not granted, tends also to give license to evil. He who kneels before fallen man, and opens in confession the secret thoughts and imaginations of his heart, is debasing his manhood, and degrading every noble instinct of his soul. In unfolding the sins of his life to a priest,—an erring, sinful mortal, and too often corrupted with wine and licentiousness,—his standard of character is lowered, and he is defiled in consequence. **His thought of God is degraded to the likeness of fallen humanity; for the priest stands as a representative of God. This degrading confession of man to man is the secret spring from which has flowed much of the evil that is defiling the world, and fitting it for the final destruction.**

Yet to him who loves self-indulgence, it is more pleasing to confess to a fellow-mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin; it is easier to mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ.

There is a striking similarity between the Church of Rome and the Jewish Church at the time of Christ's first advent. While the Jews secretly trampled upon every principle of the law of God, they were outwardly rigorous in the observance of its precepts, loading it down with exactions and traditions that made obedience painful and burdensome. As the Jews professed to revere the law, so do Romanists claim to reverence the cross. They exalt the symbol of Christ's sufferings, while in their lives they deny Him whom it represents.

Papists place crosses upon their churches, upon their altars, and upon their garments. Everywhere is seen the insignia of the cross. Everywhere it is outwardly honored and exalted. But the teachings of Christ are buried beneath a mass of senseless traditions, false interpretations, and rigorous exactions. The Saviour's words concerning the bigoted Jews, apply with still greater force to the Romish leaders: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers;" Matthew 23:4. Conscientious souls are kept in constant terror, fearing the wrath of an offended God, while the dignitaries of the church are living in luxury and sensual pleasure.

The worship of images and relics, the invocation of saints, and the exaltation of the pope, are devices of Satan to attract the minds of the people from God and from His Son. To accomplish their ruin, he endeavors to turn their attention from Him through whom alone they can find salvation. He will direct them to any object that can be substituted for the One who has said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11:28.

It is Satan's constant effort to misrepresent the character of God, the nature of sin, and the real issues at stake in the great controversy. His sophistry lessens the obligation of the divine law, and gives men license to sin. At the same time he causes them to cherish false conceptions of God, so that they regard him with fear and hate, rather than with love. The cruelty inherent in his own character is attributed to the Creator; it is embodied in systems of religion, and expressed in modes of worship. Thus the minds of men are blinded, and Satan secures them as his agents to war against God. By perverted conceptions of the divine attributes, heathen nations were led to believe human sacrifices necessary to secure the favor of Deity; and horrible cruelties have been perpetrated under the various forms of idolatry. The Romish Church, uniting the forms of paganism and Christianity, and, like paganism, misrepresenting the character of God, has resorted to practices no less cruel and revolting. **In the days of Rome's supremacy, there were instruments of torture to compel assent to her doctrines. There was the stake for those who would not concede to her claims. There were massacres on a scale that will never be known until revealed in the Judgment.** Dignitaries of the church studied, under Satan their master, to invent means to cause the greatest possible torture, and not end the life of their victim. The infernal process was repeated to the utmost limit of human endurance, until nature gave up the struggle, and the sufferer hailed death as a sweet release.

Such was the fate of Rome's opponents. For her adherents she had the discipline of the scourge, of famishing hunger, of bodily austerities in every conceivable, heartsickening form. To secure the favor of Heaven, penitents violated the laws of God by violating the laws of nature. They were taught to sunder every tie which He has formed to bless and gladden man's earthly sojourn. The church yard contains millions of victims, who spent their lives in vain endeavors to subdue their natural affections, to repress, as offensive to God, every thought and feeling of sympathy with their fellow-creatures.

If we desire to understand the determined cruelty of Satan, manifested for hundreds of years, not among those who never heard of God, but in the very heart and throughout the extent of Christendom, we have only to look at the history of Romanism. **Through this mammoth system of deception the prince of evil achieves his purpose of bringing dishonor to God and wretchedness to man.** And as we see how he succeeds in disguising himself, and accomplishing his work through the leaders of the church, we may better understand why he has so great antipathy to the Bible. If that book is read, the mercy and love of God will be revealed; it will be seen that He lays upon men none of these heavy burdens. All that He asks is a broken and contrite heart, a humble, obedient spirit.

Christ gives no example in his life for men and women to shut themselves in monasteries in order to become fitted for Heaven. He has never taught that love and sympathy must be repressed. The Saviour's heart overflowed with love. The nearer man approaches to moral perfection, the keener are his sensibilities, the more acute is his perception of sin, and the deeper his sympathy for the afflicted. The pope claims to be the vicar of Christ; but how does his character bear comparison with that of our Saviour? Was Christ ever known to consign men to the prison or the rack because they did not pay Him homage as the King of Heaven? Was His voice heard condemning to death those who did not accept Him? When He was slighted by the people of a Samaritan village, the apostle John was filled with indignation, and inquired, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" Jesus looked with pity upon His disciple, and rebuked his harsh spirit, saying, "The Son of man is not come to destroy men's lives, but to save them." Luke 9:56. How different from the spirit manifested by Christ is that of His professed vicar.

The Romish Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christ-like garments;

but she is unchanged. Every principle of popery that existed in past ages exists to-day. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The popery that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. **She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God.** Her spirit is no less cruel and despotic now than when she crushed out human liberty, and slew the saints of the Most High.

Popery is just what prophecy declared that she would be, the apostasy of the latter times. 2 Thessalonians 2:3, 4. It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon, she conceals the invariable venom of the serpent. "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 acknowledged 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.

As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry.

A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence. Many urge that the intellectual and moral

darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion, forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's holy Word, light from Heaven has been shed upon the world. **But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert or reject it.**

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 past ages, when men were without God's Word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, "science falsely so-called;" they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual powers should

be held as a gift from His Maker, and should be employed in the service of truth and righteousness; but when pride and ambition are cherished, and men exalt their own theories above the Word of God, then intelligence can accomplish greater harm than ignorance. Thus the false science of the nineteenth century, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages.

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 popery 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 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.

If the reader would understand the agencies to be employed in the soon-coming contest, he has but to trace the record of the means which Rome employed for the same object in ages past. **If he would know how papists and Protestants united will deal with those who reject their dogmas, let him see the spirit which Rome manifested toward the Sabbath and its defenders.**

Royal edicts, general councils, and church ordinances sustained by secular power, were the steps by which the pagan festival attained its position of honor in the Christian world. **The first public measure enforcing Sunday observance was the law enacted by Constantine (A.D. 321). This edict required towns-people to rest on “the venerable day of**

the sun,” but permitted countrymen to continue their agricultural pursuits. Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity.

The royal mandate not proving a sufficient substitute for divine authority, Eusebius, a bishop who sought the favor of princes, and who was the special friend and flatterer of Constantine, advanced the claim that Christ had transferred the Sabbath to Sunday. Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity, and points to the real authors of the change. “All things,” he says, “whatsoever that it was duty to do on the Sabbath, these *we* have transferred to the Lord’s day.” But the Sunday argument, groundless as it was, served to embolden men in trampling upon the Sabbath of the Lord. All who desired to be honored by the world accepted the popular festival.

As the papacy became firmly established, the work of Sunday exaltation was continued. For a time the people engaged in agricultural labor when not attending church, and the seventh day was still regarded as the Sabbath. But steadily a change was effected. Those in holy office were forbidden to pass judgment in any civil controversy on the Sunday. Soon after, all persons, of whatever rank, were commanded to refrain from common labor, on pain of a fine for freemen, and stripes in the case of servants. Later it was decreed, that rich men should be punished with the loss of half of their estates; and finally, that if still obstinate they should be made slaves. The lower classes were to suffer perpetual banishment.

Miracles also were called into requisition. Among other wonders it was reported that as a husbandman who was about to plow his field on Sunday, cleaned his plow with an iron, the iron stuck fast in his hand, and for two years he carried it about with him, “to his exceeding great pain and shame.”

Later, the pope gave directions that the parish priest should admonish the violators of Sunday, and wish them to go to church and say their prayers, lest they bring some

great calamity on themselves and neighbors. An ecclesiastical council brought forward the argument, since so widely employed, even by Protestants, that because persons had been struck by lightning while laboring on Sunday, it must be the Sabbath. "It is apparent," said the prelates, "how high the displeasure of God was upon their neglect of this day." An appeal was then made that priests and ministers, kings and princes, and all faithful people, "use their utmost endeavors and care that the day be restored to its honor, and, for the credit of Christianity, more devoutly observed for time to come."

The decrees of councils proving insufficient, the secular authorities were besought to issue an edict that would strike terror to the hearts of the people, and force them to refrain from labor on the Sunday. At a synod held in Rome, all previous decisions were reaffirmed with greater force and solemnity. They were also incorporated into the ecclesiastical law, and enforced by the civil authorities throughout nearly all Christendom.

Still the absence of scriptural authority for Sunday-keeping occasioned no little embarrassment. The people questioned the right of their teachers to set aside the positive declaration of Jehovah, "The seventh day is the Sabbath of the Lord thy God," in order to honor the day of the sun. To supply the lack of Bible testimony, other expedients were necessary. A zealous advocate of Sunday, who about the close of the twelfth century visited the churches of England, was resisted by faithful witnesses for the truth; and so fruitless were his efforts that he departed from the country for a season, and cast about him for some means to enforce his teachings. When he returned, the lack was supplied, and in his after-labors he met with greater success. He brought with him a roll purporting to be from God Himself, which contained the needed command for Sunday observance, with awful threats to terrify the disobedient. This precious document—as base a counterfeit as the institution it supported—was said to have fallen from Heaven, and to have been found in Jerusalem, upon the altar of St. Simeon, in Golgotha. But

in fact, the pontifical palace at Rome was the source whence it proceeded. Frauds and forgeries to advance the power and prosperity of the church have in all ages been esteemed lawful by the papal hierarchy.

The roll forbade labor from the ninth hour, three o'clock, on Saturday afternoon, till sunrise on Monday; and its authority was declared to be confirmed by many miracles. It was reported that persons laboring beyond the appointed hour were stricken with paralysis. A miller who attempted to grind his corn, saw, instead of flour, a torrent of blood come forth, and the mill-wheel stood still, notwithstanding the strong rush of the water. A woman who placed dough in the oven, found it raw when taken out, though the oven was very hot. Another who had dough prepared for baking at the ninth hour, but determined to set it aside till Monday, found, the next day, that it had been made into loaves and baked by divine power. A man who baked bread after the ninth hour on Saturday, found, when he broke it the next morning, that blood started therefrom. By such absurd and superstitious fabrications did the advocates of Sunday endeavor to establish its sacredness.

In Scotland, as in England, a greater regard for Sunday was secured by uniting with it a portion of the ancient Sabbath. But the time required to be kept holy varied. An edict from the king of Scotland declared that Saturday from twelve at noon ought to be accounted holy, and that no man, from that time till Monday morning, should engage in worldly business.

But notwithstanding all the efforts to establish Sunday sacredness, papists themselves publicly confessed the divine authority of the Sabbath, and the human origin of the institution by which it had been supplanted. In the sixteenth century a papal council plainly declared: "Let all Christians remember that the seventh day was consecrated by God, and hath been received and observed, not only by the Jews, but by all others who pretend to worship God; though we Christians have changed their Sabbath into the Lord's day." **Those who were tampering with the divine**

law were not ignorant of the character of their work. They were deliberately setting themselves above God.

A striking illustration of Rome's policy toward those who disagree with her was given in the long and bloody persecution of the Waldenses, some of whom were observers of the Sabbath. Others suffered in a similar manner for their fidelity to the fourth commandment. The history of the churches of Ethiopia and Abyssinia is especially significant. Amid the gloom of the Dark Ages, the Christians of Central Africa were lost sight of and forgotten by the world, and for many centuries they enjoyed freedom in the exercise of their faith. But at last Rome learned of their existence, and the emperor of Abyssinia was soon beguiled into an acknowledgment of the pope as the vicar of Christ. Other concessions followed. An edict was issued forbidding the observance of the Sabbath under the severest penalties. But papal tyranny soon became a yoke so galling that the Abyssinians determined to break it from their necks. **After a terrible struggle, the Romanists were banished from their dominions, and the ancient faith was restored.** The churches rejoiced in their freedom, and they never forgot the lesson they had learned concerning the deception, the fanaticism, and the despotic power of Rome. Within their solitary realm they were content to remain, unknown to the rest of Christendom.

The churches of Africa held the Sabbath as it was held by the papal church before her complete apostasy. While they kept the seventh day in obedience to the commandment of God, they abstained from labor on the Sunday in conformity to the custom of the church. Upon obtaining supreme power, Rome had trampled upon the Sabbath of God to exalt her own; but the churches of Africa, hidden for nearly a thousand years, did not share in this apostasy. When brought under the sway of Rome, they were forced to set aside the true and exalt the false Sabbath; but no sooner had they regained their independence than they returned to obedience to the fourth commandment.

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. The Word of God teaches that these scenes are to be repeated as papists and Protestants shall unite for the exaltation of the Sunday.

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 received “the mark of the beast.” Revelation 13:16. **It has been shown that the United States is the power represented by the beast with lamb-like horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance,** which Rome claims as the special acknowledgment of her supremacy. But in this homage to the papacy the United States will not be alone. **The influence of Rome in the countries that once acknowledged her dominion, is still far from being destroyed. 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.” Revelation 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 Thessalonians 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.” Revelation 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 Romish Church.**

For about forty years, students of prophecy in the United States have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. **With Protestant teachers there is**

the same claim of divine authority for Sunday-keeping, and the same lack of scriptural evidence, as with the papist leaders who fabricated miracles to supply the place of a command from God. The assertion that God's judgments are visited upon men for their violation of the Sunday-sabbath, will be repeated; already it is beginning to be urged. And a movement to enforce Sunday observance is fast gaining ground.

Marvelous in her shrewdness and cunning is the Romish Church. She can read what is to be. She bides her time, seeing that the Protestant churches are paying her homage in their acceptance of the false Sabbath, and that they are preparing to enforce it by the very means which she herself employed in by-gone days. Those who reject the light of truth will yet seek the aid of this self-styled infallible power to exalt an institution that originated with her. **How readily she will come to the help of Protestants in this work, it is not difficult to conjecture.** Who understands better than the papal leaders how to deal with those who are disobedient to the church?

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.

Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let history testify of her artful and persistent efforts to insinuate herself into the affairs of nations; and having gained a foothold, to further her own aims,

even at the ruin of princes and people. **Romanism openly puts forth the claim that the pope “can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man”** [The “Decretalia”].

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 Romish 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.**

God’s Word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. **She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men.** She is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. **All that she desires is vantage-ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is.** Whoever shall believe and obey the Word of God will thereby incur reproach and persecution.

CHAPTER SUPPLEMENT: THE NUMBER AND THE MARK

“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.” *Revelation 13:18.*

“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.” *Revelation 13:17.*

“The number [is] indicated by the letters of HIS NAME.” *The Twentieth Century New Testament.*

“Verse 18, Six Hundred Sixty Six. The numeral letters of HIS NAME shall make up

this number." *The Rheims Douay [Catholic] Bible, note on Revelation 13:18.*

"The method of reading, generally adopted, is that known as the GHEMATRIA of the Rabbins, which assigns each letter of a name its usual numerical value, and gives the sum of such numbers as the equivalent of the NAME." *Marvin R. Vincent, D.D., Word Studies in the New Testament, Comment on Revelation 13:18.*

"And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who WORSHIP the BEAST and HIS IMAGE, and whosoever receiveth the MARK OF HIS NAME." *Revelation 14:11.*

"The beasts of Daniel and John are empires. The ten-horned beast [of Revelation 13] is the Roman power . . . The head is the governing power in the body." *H. Grattan Guinness, Romanism and the Reformation, pp. 144-145.*

"The NUMBER IN THE MARK in Revelation 13 will be found in the title of the leader of 'Mystery, Babylon the Great.' It is the number of the man of sin of 2 Thessalonians 2, the little horn of Daniel 7, the beast of Revelation 13. It is the number of the one who led out through long centuries in killing the martyrs and uniting Christianity with paganism." *Jean Delacroix.*

"The pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities . . . He is likewise the divine monarch and supreme emperor and king of kings.

"Hence the pope is CROWNED with a TRIPLE CROWN, as king of heaven and of earth and of the lower regions." *Lucius Ferraris, Prompta Bibliotheca, Vol. VI, pp. 438, 442 [R.C. sourcebook].*

"Q. What are the letters supposed to be in the pope's crown, and what do they signify, if anything?

"A. The letters inscribed in the Pope's miter are these: VICARIUS FILII DEI, which is the Latin for 'VICAR OF THE SON OF GOD.' Catholics hold that the church, which is a visible society, must have a visible head. Christ, before His ascension into heaven, appointed St. Peter to act as His representative . . . Hence to the Bishop of Rome, as head of the church, was given the title, Vicar of Christ." *Our Sunday Visitor, "Bureau of Information," Huntington, Indiana, April 18, 1915 [nationwide R.C. weekly journal].*

"Now we challenge the world to find another name in these languages: GREEK, HEBREW, and LATIN (see John 19:20), which shall designate the same number." *Joseph F. Berg, The Great Apostasy, pp. 156-158.*

"Of course the Catholic Church claims that the change [of the Sabbath to Sunday] was her act . . . AND THE ACT IS A MARK of her ecclesiastical authority in religious things." *From the office of Cardinal Gibbons, through Chancellor H.F. Thomas, November 11, 1895.*

"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.*

"Q. How prove you that the church hath power to command feasts and holy days?"

"A. By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Q. How prove you that?"

"A. Because BY KEEPING SUNDAY they ACKNOWLEDGE THE CHURCH'S POWER to ordain feasts, and to command them under sin." *The Douay Catechism, p. 59.*

"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 Catholic Church!" *Priest Thomas Enright, C.S.S.R., president Redemptorist College, Kansas City, Mo., in a lecture at Hartford, Kansas, February 18, 1884, and published in The American Sentinel [R.C. journal], June 1893, p. 173.*

"All dogmatic decrees of the pope, made with or without his general council, are infallible . . . Once made, no pope or council can reverse them . . . This is the Catholic principle, that the church cannot err in faith." *The Catholic World, June 1871, pp. 422-423.*

"We have no right to ask reasons of the church, any more than of Almighty God, as a preliminary to our submission. We are to take with unquestioning docility, whatever instruction the church gives us." *The Catholic World, August, 1871, p. 589.*

"Nowhere is dogmatic intolerance so necessary a rule of life as in the domain of religious belief . . . There can be but a single true religion, which, by the very fact of its existence, protests against all other religions as false." *Catholic Encyclopedia, Vol. 14, p. 765.*

CHAPTER SUPPLEMENT: HOW THE SABBATH WAS CHANGED TO SUNDAY

"There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruptions of Christianity, which are embodied in the Roman system, took their rise; yet it is not to be supposed that when the first originators of many of these unscriptural notions and practices planted those germs of corruption, they anticipated or even imagined they would ever grow into such a vast and hideous system of superstition and error as is that of popery."—*John Dowling, History of Romanism, 13th Edition, p. 65.*

"It would be an error to attribute ['the sanctification of Sunday'] to a definite decision of the Apostles. There is no such decision mentioned 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.*

"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.*

"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 abstention 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 tenant [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 [Catholic] Church took the pagan buckler of faith against the heathen. She took the pagan Roman Pantheon [the Roman], temple to all the gods, and made it sacred to all the martyrs; so it stands to this day. She took the pagan Sunday and made it the Christian Sunday . . . The Sun was a foremost god with heathendom. Balder the beautiful: the White God, the old Scandinavians called him. The sun has worshipers at this very hour in Persia and other lands . . . Hence the Church would seem to have said, ‘Keep that old pagan name. It shall remain consecrated, sanctified.’ And thus the pagan Sunday, dedicated to Balder, became the Christian Sunday, sacred to Jesus. The sun is a fitting emblem of Jesus. The Fathers often compared Jesus to the sun; as they compared Mary to the moon.”—*William L. Gildea, “Paschale Gaudium,” in The Catholic World, p. 58, March 1894.*

“Remains of the struggle [between the religion of Christianity and the religion of Mithraism] are found in two institutions adopted from its rival by Christianity in the fourth century, the two Mithraic sacred days: December 25, ‘dies natalis solis’ [birthday of the sun], as the birthday of Jesus,—and Sunday, ‘the venerable day of the Sun,’ as Constantine called it in his edict of 321.”—*Walter Woodburn Hyde, Paganism to Christianity in the Roman Empire, p. 60.*

“It is not strange that Sunday is almost universally observed when the Sacred Writings do not endorse it? Satan, the great counterfeiter, worked through the ‘mystery of iniquity’ to introduce a counterfeit Sabbath to take the place of the true Sabbath. Sunday stands side by side with Ash Wednesday, Palm Sunday, Holy (or Maundy) Thursday, Good Friday, Easter Sunday, Whitsunday, Corpus Christi, Assumption Day, All Soul’s Day, Christmas Day, and a host of other ecclesiastical feast days too numerous to mention. This array of Roman Catholic feasts and fast days are all man made. None of them bears the divine credentials of the Author of the Inspired Word.”—*M.E. Walsh.*

“Sun worship was the earliest idolatry.”—*Fausset Bible Dictionary, p. 666.*

“Sun worship was “one of the oldest components of the Roman religion.”—*Gaston H. Halsberge, The Cult of Sol Invictus, 1972, p. 26.*

“‘Babylon, the mother of harlots,’ derived much of her teaching from pagan Rome and thence from Babylon. Sun worship—that led her to Sundaykeeping,—was one of those choice bits of paganism that sprang originally from the heathen lore of ancient Babylon: The solar theology of the ‘Chaldeans’ had a decisive effect upon the final development of Semitic paganism . . . [It led to their] seeing the sun the directing power of the cosmic system. All the Baals were thence forward turned into suns; the sun itself being the mover of the other stars—like it eternal and ‘unconquerable’ . . . Such was the final form reached by the religion of the pagan Semites, and following them, by that of the Romans . . .

when they raised 'Sol Invictus' [the Invincible Sun] to the rank of supreme divinity in the empire."—*Franz F.V.M. Cummont, Astrology and Religion Among the Greeks and Romans, p. 55.*

"When Christianity conquered Rome, the ecclesiastical structure of the pagan church, the title and the vestments of the 'pontifex maximus,' the worship to the 'Great Mother' goddess and a multitude of comforting divinities, . . . the joy or solemnity of old festivals, and the pageantry of immemorial ceremony, passed like material blood into the new religion,—and captive Rome conquered her conqueror. The reins and skills of government were handed down by a dying empire to a virile papacy."—*Will Durant, Caesar and Christ, p. 672.*

"The power of the Ceasars lived again in the universal dominion of the popes."—*H.G. Guinness, Romanism and the Reformation.*

"Like two sacred rivers flowing from paradise, the Bible and divine Tradition contain the Word of God, the precious gems of revealed truth. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, Tradition [the sayings of popes and councils] is to us more clear and safe."—*Di Bruno, Catholic Belief, p. 33.*

"Unquestionably the first law, either ecclesiastical or civil, by which the Sab-batical observance of that day is known to have been ordained, is the edict of Constantine, A.D. 321."—*Chamber's Encyclopedia, article, "Sabbath."*

Here is the first Sunday law in history, a legal enactment by Constantine I (reigned 306-337): "On the Venerable Day of the Sun ['Venerable die Solis'—the sacred day of the Sun] let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost—given the 7th day of March [A.D. 321], Crispus and Constantine being consuls each of them for the second time."—*The First Sunday Law of Constantine I, in "Codex Justinianus," lib. 3, tit. 12,3; trans. in Phillip Schaff, History of the Christian Church, Vol. 3, p. 380.*

"This [Constantine's Sunday decree of March 321] is the 'parent' Sunday law making it a day of rest and release from labor. For from that time to the present there have been decrees about the observance of Sunday which have profoundly influenced European and American society. When the Church became a part of State under the Christian emperors, Sunday observance was enforced by civil statutes, and later when the Empire was past, the Church in the hands of the papacy enforced it by ecclesiastical and also by civil enactments."—*Walter W. Hyde, Paganism to Christianity in the Roman Empire, 1946, p. 261.*

"Constantine's decree marked the beginning of a long, though intermittent series of imperial decrees in support of Sunday rest."—*Vincent J. Kelly, Forbid-*

den Sunday and Feast-Day Occupations, 1943, p. 29.

“Constantine labored at this time untiringly to unite the worshipers of the old and the new into one religion. All his laws and contrivances are aimed at promoting this amalgamation of means melt together a purified heathenism and a moderated Christianity . . . Of all his blending and melting together of Christianity and heathenism, none is more easy to see through than this making of his Sunday law: The Christians worshiped their Christ, the heathen their sun-god [so they should now be combined].”—*H.G. Heggveit, Illustreret Kirkehistorie, 1895, p. 202.*

“If every Sunday is to be observed by Christians on account of the resurrection, then every Sabbath on account of the burial is to be regarded in execration [cursing] of the Jews.”—*Pope Sylvester, quoted by S.R.E. Humbert, “Adversus Graecorum Calumnias,” in J.P. Migne, Patrologie, p. 143 [Sylvester (A.D. 314-337) was the pope at the time; Constantine I was Emperor].*

“All things whatsoever that were prescribed for the [Bible] Sabbath, we have transferred them to the Lord’s day, as being more authoratative and more highly regarded and first in rank, and more honorable than the Jewish Sabbath.”—*Bishop Eusebius, quoted in J.P. Migne, “Patrologie,” p. 23, 1169-1172 [Eusebius of Caesarea was a high-ranking Catholic leader during Constantine’s lifetime].*

“As we have already noted, excepting for the Roman and Alexandrian Christians, the majority of Christians were observing the seventh-day Sabbath at least as late as the middle of the fifth century [A.D. 450]. The Roman and Alexandrian Christians were among those converted from heathenism. They began observing Sunday as a merry religious festival in honor of the Lord’s resurrection, about the latter half of the second century A.D. However, they did not try to teach that the Lord or His apostles commanded it. In fact, no ecclesiastical writer before Eusebius of Caesarea in the fourth century even suggested that either Christ or His apostles instituted the observance of the first day of the week.

“These Gentile Christians of Rome and Alexandria began calling the first day of the week ‘the Lord’s day.’ This was not difficult for the pagans of the Roman Empire who were steeped in sun worship to accept, because they [the pagans] referred to their sun-god as their ‘Lord.’ ”—*E.M. Chalmers, How Sunday Came into the Christian Church, p. 3.*

The following statement was made 100 years after Constantine’s Sunday Law was passed: “Although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this.”—*Socraties Scholasticus, quoted in Ecclesiastical History, Book 5, chap. 22 [written shortly after A.D. 439].*

“The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria.”—*Hermias Sozomen, quoted in Ecclesias-*

tical History, vii, 19, in *A Select Library of Nicene and Post-Nicene Fathers*, 2nd Series, Vol. 2, p. 390 [written soon after A.D. 415].

"Down even to the fifth century the observance of the Jewish 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.

"Constantine's [five Sunday Law] decrees marked the beginning of a long though intermittent series of imperial decrees in support of Sunday rest."—*A History of the Councils of the Church*, Vol. 2, p. 316.

"What began, however, as a pagan ordinance, ended as a Christian regulation; and a long series of imperial decrees, during the fourth, fifth, and sixth, centuries, enjoined with increasing stringency abstinence from labor on Sunday."—*Hutton Webster, Rest Days*, pp. 122-123, 270.

Here is the first Sunday Law decree of a Christian council, given about 16 years after Constantine's first Sunday Law of A.D. 321: "Christians shall not Judaize and be idle on Saturday [in the original: 'sabbato'—shall not be idle on the Sabbath], but shall work on that day; but the Lord's day they shall especially honour, and as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out ['anathema,' excommunicated] from Christ."—*Council of Laodicea, c.A.D. 337, Canon 29, quoted in C.J. Hefele, A History of the Councils of the Church*, Vol. 2, p. 316.

"The keeping of the Sunday rest arose from the custom of the people and the constitution of the [Catholic] Church . . . Tertullian was probably the first to refer to a cessation of affairs on the Sun day; the Council of Laodicea issued the first councilial legislation for that day; Constantine I issued the first civil legislation."—*Priest Vincent J. Kelly, Forbidden Sunday and Feast-Day Occupations*, p. 203 [a thesis presented to the Catholic University of America].

"About 590, Pope Gregory, in a letter to the Roman people, denounced as the prophets of Antichrist those who maintained that work ought not to be done on the seventh day."—*James T. Ringgold, The Law of Sunday*, p. 267.

In the later centuries, persecution against believers in the Bible Sabbath intensified until very few were left alive. When the Reformation began, the true Sabbath was almost unknown.

"Now the [Catholic] Church . . . instituted, by God's authority, Sunday as the day of worship. The same Church, by the same divine authority, taught the doctrine of Purgatory . . . We have, therefore, the same authority for Purgatory as we have for Sunday."—*Martin J. Scott, Things Catholics Are Asked about*, 1927, p. 236.

"Of course the Catholic Church claims that the change [of the Sabbath to Sunday] was her act . . . AND THE ACT IS A MARK of her ecclesiastical power."—*From the office of Cardinal Gibbons, through Chancellor H.F. Thomas, November 11, 1895.*

The Crisis Ahead of Us

—The Impending Conflict

God never forces the will or the conscience; but, in both, Satan delights. And, in the near future, a renewal of such coercion will to be seen. Errors that strike insolently against the authority of Heaven will soon be brought boldly to the front—and given legal backing —

Will you and I be ready for the final conflict described in Revelation? Here you will learn for yourself the issues of Satan's Master Plan —

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 Jehovah, between the religion of the Bible and the religion of fable and tradition.

The agencies which will unite against truth and righteousness in this contest are now actively at work. **God's holy Word, which has been handed down to us at such a cost of suffering and blood, is but little valued.** The Bible is within the reach of all, but there are few who really accept it as the guide of life. **Infidelity prevails to an alarming extent, not in the world merely, but in the church. Many have come to deny doctrines which are the very pillars of the Christian faith. The great facts of creation as presented by the inspired writers, the fall of man, the atonement, and the perpetuity of the law of God, are practically rejected,** either wholly or in part, by a large share of the professedly Christian world. Thousands who pride themselves upon their wisdom and independence regard it an evidence of weakness to place implicit confidence in the Bible; they think it a proof of superior talent and learning to cavil at the Scriptures, and to spiritualize and explain away their most important truths. Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God has been changed or abrogated; and those who regard its requirements as still valid, to be literally obeyed, are thought to be deserving only of ridicule or contempt.

In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Lawgiver. It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. By misrepresenting the attributes of God, Satan leads men to conceive of him in a false character. With many, a philosophical idol is enthroned in the place of Jehovah; while the living God, as He is revealed in His Word, in Christ, and in the works of creation, is worshiped by but few. **Thousands deify nature, while they deny the God of nature. Though in a different form, idolatry exists in the Christian world today** as verily as it existed among ancient Israel in the days

of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists,—the god of polished fashionable circles, of many colleges and universities, even of some theological institutions,—is little better than Baal, the sun-god of Phenicia.

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 flood-gates 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 foun-

dation and frame-work of social life, seems to be a tottering mass, ready to fall to ruin. The vilest of criminals, when thrown into prison for their offenses, are often made the recipients of gifts and attentions, as if they had attained an enviable distinction. Great publicity is given to their character and crimes. The press publishes the revolting details of vice, thus initiating others into the practice of fraud, robbery, and murder; and Satan exults in the success of his hellish schemes. The infatuation of vice, the wanton taking of life, the terrible increase of intemperance and iniquity, of every order and degree, should arouse all who fear God to inquire what can be done to stay the tide of evil.

Courts of justice are corrupt. Rulers are actuated by desire for gain, and love of sensual pleasure. Intemperance has beclouded the faculties of many, so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. "Justice standeth afar off; for truth is fallen in the street, and equity cannot enter." Isaiah 59:14.

The iniquity and spiritual darkness that prevailed under the supremacy of Rome were the inevitable result of her suppression of the Scriptures; but where is to be found the cause of the widespread infidelity, the rejection of the law of God, and the consequent corruption, under the full blaze of gospel light in an age of religious freedom? **Now that Satan can no longer keep the world under his control by withholding the Scriptures, he resorts to other means to accomplish the same object. To destroy faith in the Bible serves his purpose as well as to destroy the Bible itself. By introducing the belief that God's law is not binding, he as effectually leads men to transgress as if they were wholly ignorant of its precepts.** And now, as in former ages, he has worked through the church to further his designs. 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 skep-

ticism. **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 well-nigh 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.**

Yet this very class put forth the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called "Christian Sabbath," and that the enforcement of Sunday observance would greatly improve the morals of society. This claim is especially urged in America, where the doctrine of the true Sabbath has been most widely preached. **Here the temperance work, one of the most prominent and important of moral reforms, is often combined with the Sunday movement,** and the advocates of the latter represent themselves as laboring to promote the highest interest of society; and those who refuse to unite with them are denounced as the enemies of temperance and reform. But the fact that a movement to establish error is connected with a work which is in itself good, is not an argument in favor of the error. We may disguise poison by mingling it with wholesome food, but we do not change its nature. On the contrary, it is rendered more dangerous, as it is more likely to be taken unawares. It is one of Satan's devices to combine with falsehood just enough truth to give it plausibility. The leaders of the Sunday movement may advocate reforms which the people need, principles which are

in harmony with the Bible, yet while there is with these a requirement which is contrary to God's law, His servants cannot unite with them. Nothing can justify them in setting aside the commandments of God for the precepts of men.

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.

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.

The line of distinction between professed Christians and the ungodly is now hardly distinguishable. **Church-members love what the world loves, and are ready to join with them;** and Satan determines to unite them in one body, and thus strengthen his cause by sweeping all into the ranks of Spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, **Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium.**

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. Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow. Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God.

Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. **It is God that shields His creatures, and hedges them in from the power of the destroyer.** But the Christian world have shown contempt for the law of Jehovah; and the Lord will do just what He has declared that He would, He will withdraw His blessings from the earth, and remove His protecting care from those who are rebelling against His law, and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some, in order to further his own designs, and he will bring trouble upon others, and lead men to believe that it is God who is afflicting them.

While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail-storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps

away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. "The earth mourneth and fadeth away," "the haughty people . . . do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isaiah 24:4, 5.

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. Thus the accusation urged of old against the servant of God will be repeated, and upon grounds equally well established. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18:17, 18. As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah.

The miracle-working power manifested through Spiritualism will exert its influence against those who choose to obey God rather than men. Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. **They will lament the great wickedness in the world, and second the testimony of religious teachers, that the degraded state of**

morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony.

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 Romish Church. It has professed to act as the vicegerent of Heaven, while seeking to exalt itself above God, and to change his law. Under the rule of Rome, those who suffered death for their fidelity to the gospel were denounced as evil-doers; they were declared to be in league with Satan; and every possible means was employed to cover them with reproach, to cause them to appear, in the eyes of the people, and even to themselves, as the vilest of criminals. So it will be now. **While Satan seeks to destroy those who honor God's law he will cause them to be accused as law-breakers, 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."** Revelation 12:17.

CHAPTER SUPPLEMENT: FAITH TO OVERCOME

"By faith Abraham, when he was called, obeyed . . . not knowing whither he went." *Hebrews 11:8, R.V. (read James 2:21)*. "Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God." *James 2:23*.

"Without faith, it is impossible to please Him." *Hebrews 11:6*. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." *1 John 5:4*.

"If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." *John 8:31-32*. "Seeing ye have purified your souls in obeying the truth through the Spirit." *1 Peter 1:22*. "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." *Revelation 22:14*.

Special Promises to overcomers: *Revelation 2:7, 17, 26; 3:5, 12, 21; 21:7*.

Why the Bible is so Important

—The Scriptures, a Safeguard

The last great delusion is soon to open before us. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Bible —

And yet but few value the Bible with all their heart, and study it with all their might, in preparation for the crisis that is soon to overtake the earth. Satan has a special plan to attract attention to man in place of God and His Word, but few are preparing to resist it —

To the law and to the testimony: If they speak not according to this word, it is because there is no light in them.” Isaiah 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 His crucifixion, the Saviour explained to His disciples that He was to be put to death, and to rise again from the tomb; and angels were present to impress His words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. **The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared.** The death of Jesus as fully destroyed their hopes as if He had not forewarned them. **So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ.** The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.

When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message. **The fearful judgments denounced against the worship of the beast and his image, (Revelation 14:9-11) should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it.** But the masses of the people turn away their ears from hearing the

truth, and are turned unto fables. The apostle Paul declared, looking down to the last days, "The time will come when they will not endure sound doctrine." 2 Timothy 4:3. That time has fully come. **The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.**

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority,—not one or all of these should be regarded as evidence for or against any point of religious faith. **Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support.**

Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.

When Christ came to speak the words of life, the common people heard Him gladly; and many, even of the priests and rulers, believed on Him. But the chief of the priesthood and the leading men of the nation were determined to condemn and repudiate His teachings. Though they were baffled in all their efforts to find accusations against Him, though they could not but feel the influence of the divine power and wisdom attending His words, yet they encased themselves in prejudice; they rejected the clearest evidence of His Messiahship, lest they should be forced to become His disciples. **These opponents of Jesus were men whom the people had been taught from infancy to reverence, to whose authority they had been accustomed implicitly to bow.** "How is it," they asked, "that our rulers and learned scribes do not believe on Jesus? Would not these pious men

receive Him if He were the Christ?" It was the influence of such teachers that led the Jewish nation to reject their Redeemer.

The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. **They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular having a faith that separates them from the world.**

Christ foresaw that the undue assumption of authority indulged by the scribes and Pharisees would not cease with the dispersion of the Jews. He had a prophetic view of the work of **exalting human authority to rule the conscience, which has been so terrible a curse to the church in all ages.** And His fearful denunciations of the scribes and Pharisees, and his warnings to the people not to follow these blind leaders, were placed on record as an admonition to future generations.

The Romish Church reserves to the clergy the right to interpret the Scriptures. **On the ground that ecclesiastics alone are competent to explain God's Word, it is withheld from the common people.** Though the Reformation gave the Scriptures to all, yet the self-same principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. **They are taught to accept its teachings as interpreted by the church;** and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed, or the established teaching of their church.

Notwithstanding the Bible is full of warnings against false teachers, many are ready thus to commit the keeping of their souls to the clergy. There are to-day thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders. They pass by the Saviour's teachings almost unnoticed, and place implicit confidence in

the words of the ministers. **But are ministers infallible? How can we trust our souls to their guidance unless we know from God's Word that they are light-bearers?** A lack of moral courage to step aside from the beaten track of the world, leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming hopelessly fastened in the chains of error. They see that the truth for this time is plainly brought to view in the Bible, and they feel the power of the Holy Spirit attending its proclamation; yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another.

Many are the ways by which Satan works through human influence to bind his captives. He secures multitudes to himself by attaching them by the silken cords of affection to those who are enemies of the cross of Christ. **Whatever this attachment may be, parental, filial, conjugal, or social, the effect is the same; the opposers of truth exert their power to control the conscience,** and the souls held under their sway have not sufficient courage or independence to obey their own convictions of duty.

The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. **Many claim that it matters not what one believes, if his life is only right. But the life is moulded by the faith.** If light and truth are within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.

“There is a way that seemeth right unto a man, but the end thereof are the ways of death.” Proverbs 16:25. **Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God.** A man is traveling, and comes to a place where there are several roads and a guide-board indicating where each one leads. If he disregards

the guide-board, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.

God has given us His Word that we may become acquainted with its teachings, and know for ourselves what He requires of us. When the lawyer came to Jesus with the inquiry, "What shall I do to inherit eternal life?" the Saviour referred him to the Scriptures, saying, "What is written in the law? how readest thou?" **Ignorance will not excuse young or old**, or release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation of that law and of its principles and its claims. **It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself.** However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything.

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. **With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God.**

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared, "Ye know not the Scriptures, neither the power of God." Mark 12:24. The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise, "If any man will do His will, he shall know of the

doctrine.” John 7:17. **If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad,** and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.

We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that **the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn His will.** We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.

Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God’s Word is, they close their eyes to truths which they do not wish to practice. **An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness.**

The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wrestling truths difficult of comprehension. It is the office of heavenly angels to prepare the heart to so comprehend God’s Word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist’s petition our own: “Open thou

mine eyes, that I may behold wondrous things out of Thy law." Psalm 119:18. **Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons.** But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59:19.

Jesus promised His disciples, "The Comforter, the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. But **the teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril.** "Thy Word have I hid in mine heart," said David, "that I might not sin against thee." Psalm 119:11.

All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. **It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes.** He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. Hebrews 10:29. Many a life that promised to be an honor to God and a blessing to the world, has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries, and arrive at truth unaided by

the wisdom of God, are entangled in the snare of Satan.

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depends upon the course which we now pursue. We need to be guided by the Spirit of truth. **Every follower of Christ should earnestly inquire, "Lord, what wilt thou have me to do?"** We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His Word, especially upon the scenes of the Judgment. **We should now seek a deep and living experience in the things of God. We have not a moment to lose.** Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey.

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer His expectation by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through His grace strengthening them. In the books of Heaven they are registered as cumberers of the ground. Yet the case of even this class is not utterly hopeless. With those who have slighted God's mercy and abused His grace, the heart of long-suffering love yet pleads. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil." Ephesians 5:14-16.

When the testing time shall come, those who have made God's Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of

their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, **let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock**, his faith stronger, his hope brighter, than in days of prosperity.

Says the psalmist: "Thy testimonies are my meditation." "Through thy precepts I get understanding; therefore I hate every false way." Psalm 119:99, 104.

"Happy is the man that findeth wisdom." "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Proverbs 3:13; Jeremiah 17:8

CHAPTER SUPPLEMENT: THE IMPORTANCE OF THE BIBLE

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." *2 Timothy 3:16-17*.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." *2 Peter 1:21*.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets." *Hebrews 1:1*.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." *Romans 15:4*.

"Thy Word is a lamp unto my feet, and a light unto my path." *Psalms 119:105*.

"Sanctify them through Thy truth: Thy Word is truth." *John 17:17*.

"To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." *Isaiah 8:20*.

"The grass withereth, the flower fadeth, but the Word of our God shall stand forever." *Isaiah 40:8*.

"Heaven and earth shall pass away, but My words shall not pass away." *Matthew 24:35*.

"Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of Me." *John 5:39*.

"And beginning at Moses and all the prophets, He [Jesus] expounded unto them in all the Scriptures the things concerning Himself." *Luke 24:27*.

When the Final Warning is Given

—The Final Warning

Satan's power to deceive can be very great—when men choose to remain ignorant. **In every age there has been a decided struggle of truth against error. But the greatest one is just ahead. One of the most massive crises of the ages is just before mankind.** Of Babylon at this time, it is declared in Scripture, "Her sins have reached unto Heaven, and God hath remembered her iniquities."

Revelation 13 predicts that a time is just before us when those who honor fundamental Bible truths will be denounced as enemies of law and order. We must individually know the Word of God for ourselves—that we may stand on the right side in that day —

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." Revelation 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 (Revelation 14:8) of Revelation 14, 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.” Revelation 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,” (Revelation 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." Revelation 14:9, 10.

But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart, and tries every motive, will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged upon the people blindly. Every one is to have sufficient light to make his decision intelligently.

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.**

Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarm-

ists. Their predictions that religious intolerance would gain control in the United States, that church and State would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. **It has been confidently declared that this land could never become other than what it has been, the defender of religious freedom.** But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before.

In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible,—doctrines which they had been reluctant to present. **They were impelled to zealously declare the truth, and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning.**

Thus the message of the third angel will be proclaimed. **As the time comes for it to be given with greatest power, the Lord will work through humble instruments,** leading the minds of those who consecrate themselves to His service. **The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions.** Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. **The sins of Babylon will be laid open.** The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—**all will be unmasked.** By these sol-

em warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from Heaven. **As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables,** prophesy smooth things, to soothe their fears, and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men, and demand a plain “Thus saith the Lord,” the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan, and stir up the sin-loving multitudes to revile and persecute those who proclaim it.

As the controversy extends into new fields, and the minds of the people are called to God’s down-trodden law, Satan is astir. The power attending the message will only madden those who oppose it. **The clergy will put forth almost superhuman efforts to shut away the light,** lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. **The church appeals to the strong arm of civil power, and in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment-keepers.** They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is, “Show us from the Word of God our error,”—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths.

Conscientious obedience to the Word of God will be treated as rebellion. Blinded by Satan, the parent will exer-

cise harshness and severity toward the believing child; the master or mistress will oppress the commandment-keeping servant. Affection will be alienated; children will be disinherited, and driven from home. The words of Paul will be literally fulfilled, "All that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12. As the defenders of truth refuse to honor the Sunday-sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom, all this now seems impossible; but **as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments.** The heart can be very cruel when God's fear and love are removed.

As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.

In this time of persecution the faith of the Lord's servants will be tried. They have faithfully given the warning, looking to God and to His Word alone. God's Spirit, moving upon their hearts, has constrained them to speak. Stimulated with holy zeal, and with the divine impulse strong upon them, they entered upon the performance of their duties without coldly calculating the consequences of speaking to the people the word which the Lord had given them. They have not consulted their temporal interests, or sought to pre-

serve their reputation or their lives. Yet when the storm of opposition and reproach bursts upon them, some, overwhelmed with consternation, will be ready to exclaim, "Had we foreseen the consequences of our words, we would have held our peace." They are hedged in with difficulties. Satan assails them with fierce temptations. The work which they have undertaken seems far beyond their ability to accomplish. They are threatened with destruction. The enthusiasm which animated them is gone; yet they cannot turn back. **Then, feeling their utter helplessness, they flee to the Mighty One for strength. They remember that the words which they have spoken were not theirs, but His who bade them give the warning.** God put the truth into their hearts, and they could not forbear to proclaim it.

The same trials have been experienced by men of God in ages past. Wycliffe, Huss, Luther, Tyndale, Baxter, Wesley, urged that all doctrines be brought to the test of the Bible, and declared that they would renounce everything which it condemned. Against these men, persecution raged with relentless fury; yet they ceased not to declare the truth. Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God's people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty, and leave results with God.

As the opposition rises to a fiercer height, the servants of God are again perplexed; for it seems to them that they have brought the crisis. But conscience and the Word of God assure them that their course is right; and although the trials continue, they are strengthened to bear them. The contest grows closer and sharper, but their faith and courage rise with the emergency. Their testimony is, "We dare not

tamper with God's Word, dividing His holy law, calling one portion essential and another non-essential, to gain the favor of the world. The Lord whom we serve is able to deliver us. Christ has conquered the powers of earth; and shall we be afraid of a world already conquered?"

Persecution in its varied forms is the development of a principle which will exist as long as Satan exists, and Christianity has vital power. No man can serve God without enlisting against himself the opposition of the hosts of darkness. Evil angels will assail him, alarmed that his influence is taking the prey from their hands. Evil men, rebuked by his example, will unite with them in seeking to separate him from God by alluring temptations. When these do not succeed, then a compelling power is employed to force the conscience.

But so long as Jesus remains man's intercessor in the sanctuary above, the restraining influence of the Holy Spirit is felt by rulers and people. It still controls, to some extent, the laws of the land. Were it not for these laws, the condition of the world would be much worse than it now is. While many of our rulers are active agents of Satan, God also has His agents among the leading men of the nation. The enemy moves upon his servants to propose measures that would greatly impede the work of God; but statesmen who fear the Lord are influenced by holy angels to oppose such propositions with unanswerable arguments. Thus a few men will hold in check a powerful current of evil. **The opposition of the enemies of truth will be restrained that the third angel's message may do its work.** When the final warning shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble.

The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The Advent movement of 1840-1844 was a glorious manifestation of the power of God; the first angel's

message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be far exceeded by the mighty movement under the last warning of the third angel.

The work will be similar to that of the day of Pentecost. As the “former rain” was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the “latter rain” will be given at its close, for the ripening of the harvest.

“Then shall we know, if we follow on to know the Lord; His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.” Hosea 6:3. “Be glad then, ye children of Zion, and rejoice in the Lord your God; for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.” Joel 2:23. “In the last days, saith God, I will pour out of my Spirit upon all flesh.” “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.” Acts 2:17, 21. The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are “the times of refreshing” to which the apostle Peter looked forward when he said, “Repent ye therefore, and be converted, that your sins may be blotted out (in the investigative Judgment), when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.” Acts 3:19, 20.

Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from Heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from

heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand.

The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. **The publications distributed by missionary workers have exerted their influence,** yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. **Now the rays of light penetrate everywhere,** the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. **Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side.**

CHAPTER SUPPLEMENT: BIBLE TRUTH

"Who will have all men to be saved, and to come unto the knowledge of the truth." *1 Timothy 2:4.*

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." *2 Timothy 4:3-4.*

"In vain they do worship Me, teaching for doctrines the commandments of men." *Matthew 15:9.*

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." *Isaiah 8:20.*

"Prove all things; hold fast that which is good." *1 Thessalonians 5:21.*

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." *Proverbs 28:9 (Isa 26:2; Jn 8:31-32).*

CHAPTER SUPPLEMENT: KEEPING THE TRUTH

"If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." *John 8:31-32.*

"Seeing ye have purified your souls in obeying the truth through the Spirit." *1 Peter 1:22.*

"Open ye the gates, that the righteous nation which keepeth the truth may enter in." *Isaiah 26:2.*

"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." *Revelation 22:14.*

CHAPTER SUPPLEMENT: THE TEST OF LOYALTY

The Bible Sabbath hit the headlines in New York City not too long ago. The following article appeared in the *New York Times* on March 14, 1966. The title in bold type said this: "**An earnest Appeal to the Pope of Rome to Lead Christians Back to the Bible.**" Here is that news article:

"Dr. Earnest R. Palen, pastor of one of New York's largest churches, the Marble Collegiate for more than thirty years, created a stir that hit the headlines, when on March 13, 1966, he delivered a sermon in which he called for Protestants and Roman Catholics to join in returning to the Bible Sabbath that Jesus kept—on Saturday.

"This Reformed Church in America theologian and pastor startled hearers by quoting from Exodus 20:8, and then saying, 'It should not be too great a break for us . . . to observe the same Sabbath day that Jesus Himself observed.'

"In this sermon, he pled for all the churches to return to the keeping of the seventh-day Sabbath, and noting that mankind can only truly keep holy that day which the God of heaven has commanded to be kept holy, he said that this 'one day of the week really kept holy by Catholics, Protestants, and Jews would give an uplift to the moral tone of our day that nothing else could do.'

"Dr. Palen, recognizing the well-known leadership of the pope in Sunday sanctification, asked that Pope Paul VI take the initiative in this matter. Dr. Palen predicted that if the pontiff would designate 'the seventh day—the historical and Biblical Sabbath—as the day to keep holy,' that most of the major Protestant bodies of our time would 'go along.' " *Article by George Dugan, New York Times, March 14, 1966.*

"But in vain do they worship Me, teaching for doctrines the commandments of men." *Matthew 15:9.*

"He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." *Mark 7:9 (Acts 4:19-20; Isaiah 8:20; Acts 5:27-29; Rev 21:14).*

"Who will have all men to be saved, and to come unto the knowledge of the truth." *1 Timothy 2:4.*

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." *Isaiah 8:20.*

"Prove all things; hold fast that which is good." *1 Thessalonians 5:21.*

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." *Proverbs 28:9 (Isa 26:2; John 8:31-32).*

"Ye do err, not knowing the Scriptures." *Matthew 22:29.* "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." *2 Timothy 4:3-4.*

"Thy Word is a lamp unto my feet, and a light unto my path." *Psalms 119:105.* "Sanctify them through Thy truth: Thy Word is truth." *John 17:17. Isaiah 8:20.*

"Heaven and earth shall pass away, but My words shall not pass away." *Matthew 24:35.*

The Great Time of Trouble

—*The Time of Trouble*

The time is coming—and is just ahead—when mercy will no longer plead for earth's guilty inhabitants. Every case will have been decided—either for life or for death.

Some will be ready, others will not; but for all—probation will have closed. But now, on the edge of it, we are again living in the days of Noah and of Sodom. Crime and lawlessness are filling the earth —

But soon—very soon—probation is to close. Many in the world are beginning to fear that perhaps soon it may indeed end. What will happen when it does end?

At that time shall Michael stand up, the great prince which standeth for the children of Thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time Thy people shall be delivered, every one that shall be found written in the book.” Daniel 12:1.

When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received “the latter rain,” “the refreshing from the presence of the Lord,” and they are prepared for the trying hour before them. Angels are hastening to and fro in Heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received “the seal of the living God.” Then Jesus ceases His intercession in the sanctuary above. He

lifts His hands, and with a loud voice says, "It is done;" and all the angelic host lay off their crowns as He makes the solemn announcement: "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." Revelation 22:11. **Every case has been decided for life or death. Christ has made the atonement for His people, and blotted out their sins. The number of his subjects is made up;** "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," is about to be given to the heirs of salvation, and Jesus is to reign as King of kings, and Lord of lords.

When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. **The wicked have passed the boundary of their probation;** the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. **Satan will then plunge the inhabitants of the earth into one great, final trouble.** As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. **The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old.**

A single angel destroyed all the first-born of the Egyptians, and filled the land with mourning. When David offended against God by numbering the people, one angel caused that terrible destruction by which his sin was punished. **The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits.** There are forces now ready, and only waiting the divine permission, to spread desolation everywhere.

Those who honor the law of God have been accused

of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and the strife and bloodshed among men that are filling the earth with woe. The power attending the last warning has enraged the wicked; their anger is kindled against all who have received the message, and Satan will excite to still greater intensity the spirit of hatred and persecution.

When God's presence was finally withdrawn from the Jewish nation, priests and people knew it not. Though under the control of Satan, and swayed by the most horrible and malignant passions, they still regarded themselves as the chosen of God. The ministration in the temple continued; sacrifices were offered upon its polluted altars, and daily the divine blessing was invoked upon a people guilty of the blood of God's dear Son, and seeking to slay His ministers and apostles. **So when the irrevocable decision of the sanctuary has been pronounced, and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not. The forms of religion will be continued by a people from whom the Spirit of God has been finally withdrawn;** and the satanic zeal with which the prince of evil will inspire them for the accomplishment of his malignant designs, will bear the semblance of zeal for God.

As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand, will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the State, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument eighteen hundred years ago was brought against Christ by the "rulers of the people." "It is expedient for us," said the wily Caiaphas, "that one man should die for the people, and that the whole nation perish not." John 11:50. This argument will appear conclusive; and **a decree will finally be issued**

against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor all the divine precepts.

The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble. "Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace." "All faces are turned into paleness. Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." Jeremiah 30:6, 7.

Jacob's night of anguish, when he wrestled in prayer for deliverance from the hand of Esau (Genesis 32:24-30) represents the experience of God's people in the time of trouble. Because of the deception practiced to secure his father's blessing, intended for Esau, Jacob had fled for his life, alarmed by his brother's deadly threats. After remaining for many years an exile, he had set out, at God's command, to return with his wives and children, his flocks and herds, to his native country. On reaching the borders of the land, he was filled with terror by the tidings of Esau's approach at the head of a band of warriors, doubtless bent upon revenge. Jacob's company, unarmed and defenseless, seemed about to fall helpless victims of violence and slaughter. And to the burden of anxiety and fear was added the crushing weight of self-reproach; for it was his own sin that had brought this danger. His only hope was in the mercy of God; his only defense must be prayer. Yet he leaves nothing undone on his own part to atone for the wrong to his brother, and to avert the threatened danger. So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert the danger which threatens liberty of conscience.

Having sent his family away, that they may not witness his distress, Jacob remains alone to intercede with God. He

confesses his sin, and gratefully acknowledges the mercy of God toward him, while with deep humiliation he pleads the covenant made with his fathers and the promises to himself in the night vision at Bethel and in the land of his exile. The crisis in his life has come; everything is at stake. In the darkness and solitude he continues praying and humbling himself before God. Suddenly a hand is laid upon his shoulder. He thinks that an enemy is seeking his life, and with all the energy of despair he wrestles with his assailant. As the day begins to break, the stranger puts forth his superhuman power; at his touch the strong man seems paralyzed, and he falls, a helpless, weeping suppliant, upon the neck of his mysterious antagonist. Jacob knows now that it is the Angel of the covenant with whom he has been in conflict. Though disabled, and suffering the keenest pain, he does not relinquish his purpose. Long has he endured perplexity, remorse, and trouble for his sin; now he must have the assurance that it is pardoned. The divine visitant seems about to depart; but Jacob clings to him, pleading for a blessing. The Angel urges, "Let me go; for the day breaketh;" but the patriarch exclaims, "I will not let thee go, except thou bless me." What confidence, what firmness and perseverance, are here displayed! Had this been a boastful, presumptuous claim, Jacob would have been instantly destroyed; but **his was the assurance of one who confesses his weakness and unworthiness, yet trusts the mercy of a covenant-keeping God.**

"He had power over the Angel, and prevailed." Hosea 12:4. Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of Heaven. **He had fastened his trembling grasp upon the promises of God, and the heart of Infinite Love could not turn away the sinner's plea.** As an evidence of his triumph, and an encouragement to others to imitate his example, his name was changed from one which was a reminder of his sin, to one that commemorated his victory. And the fact that Jacob had prevailed with God was an assurance that He would prevail with men. He no longer feared to encounter his brother's anger; for the Lord was his defense.

Satan had accused Jacob before the angels of God, claiming the right to destroy him because of his sin; he had moved upon Esau to march against him; and during the patriarch's long night of wrestling, Satan endeavored to force upon him a sense of his guilt, in order to discourage him, and break his hold upon God. Jacob was driven almost to despair; but he knew that without help from Heaven he must perish. He had sincerely repented of his great sin, and he appealed to the mercy of God. **He would not be turned from his purpose, but held fast the Angel, and urged his petition with earnest, agonizing cries, until he prevailed.**

As Satan influenced Esau to march against Jacob, so he will stir up the wicked to destroy God's people in the time of trouble. And as he accused Jacob, he will urge his accusations against the people of God. He numbers the world as his subjects; but the little company who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. He sees that holy angels are guarding them, and he infers that their sins have been pardoned; but he does not know that their cases have been decided in the sanctuary above. He has an accurate knowledge of the sins which he has tempted them to commit, and he presents these before God in the most exaggerated light, representing this people to be just as deserving as himself of exclusion from the favor of God. He declares that the Lord cannot in justice forgive their sins, and yet destroy him and his angels. He claims them as his prey, and demands that they be given into his hands to destroy.

As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested. As they review the past, their hopes sink; for in their whole lives they can see little good. They are fully conscious of their weakness and unworthiness. Satan endeavors to terrify them with the thought that their cases are hopeless, that the stain of their defilement will never be washed away. He hopes to so destroy their faith that they

will yield to his temptations, and turn from their allegiance to God.

Though God's people will be surrounded by enemies who are bent upon their destruction, yet the anguish which they suffer is not a dread of persecution for the truth's sake; they fear that every sin has not been repented of, and that through some fault in themselves they shall fail to realize the fulfillment of the Saviour's promise, "I also will keep thee from the hour of temptation which shall come upon all the world." Revelation 3:10. If they could have the assurance of pardon, they would not shrink from torture or death; but should they prove unworthy, and lose their lives because of their own defects of character, then God's holy name would be reproached.

On every hand they hear the plottings of treason, and see the active working of rebellion; and there is aroused within them an intense desire, an earnest yearning of soul, that this great apostasy may be terminated, and the wickedness of the wicked may come to an end. But while they plead with God to stay the work of rebellion, it is with a keen sense of self-reproach that they themselves have no more power to resist and urge back the mighty tide of evil. They feel that had they always employed all their ability in the service of Christ, going forward from strength to strength, Satan's forces would have less power to prevail against them.

They afflict their souls before God, pointing to their past repentance of their many sins, and pleading the Saviour's promise, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isaiah 27:5. Their faith does not fail because their prayers are not immediately answered. **Though suffering the keenest anxiety, terror, and distress, they do not cease their intercessions.** They lay hold of the strength of God as Jacob laid hold of the Angel; and the language of their souls is, "I will not let thee go, except thou bless me."

Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. **So, in the time of trouble,**

if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to Judgment, and have been blotted out; and they cannot bring them to remembrance.

Satan leads many to believe that God will overlook their unfaithfulness in the minor affairs of life; but the Lord shows in His dealings with Jacob that He will in nowise sanction or tolerate evil. **All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of Heaven, unconfessed and unforgiven, will be overcome by Satan.** The more exalted their profession, and the more honorable the position which they hold, the more grievous is their course in the sight of God, and the more sure the triumph of their great adversary. **Those who delay a preparation for the day of God cannot obtain it in the time of trouble, or at any subsequent time.** The case of all such is hopeless.

Those professed Christians who come up to that last fearful conflict unprepared, will, in their despair, confess their sins in words of burning, anguish, while the wicked exult over their distress. These confessions are of the same character as was that of Esau or of Judas. Those who make them lament the *result* of transgression, but not its guilt. They feel no true contrition, no abhorrence of evil. They acknowledge their sin, through fear of punishment; but, like Pharaoh of old, they would return to their defiance of Heaven, should the judgments be removed.

Jacob's history is also an assurance that God will not cast off those who have been deceived, and tempted, and betrayed into sin, but who have returned unto Him with true repentance. While Satan seeks to destroy this class, God will send His angels to comfort and protect them in the time of peril. The assaults of Satan are fierce and determined,

his delusions are terrible; but the Lord's eye is upon His people, and His ear listens to their cries. Their affliction is great, the flames of the furnace seem about to consume them; but the Refiner will bring them forth as gold tried in the fire. God's love for His children during the period of their severest trial is as strong and tender as in the days of their sunniest prosperity, but it is needful for them to be placed in the furnace fire; their earthliness must be consumed that the image of Christ may be perfectly reflected.

The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,—a faith that will not faint, though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded. **Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch.** When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God.

Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience. And even if they endure the test, they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected, they will be forced to learn under a terrible pressure of discouragement.

We should now acquaint ourselves with God by proving His promises. Angels record every prayer that is earnest and sincere. We should rather dispense with selfish gratifications than neglect communion with God. The deepest poverty, the greatest self-denial, with His approval, is better

than riches, honors, ease, and friendship without it. **We must take time to pray. If we allow our minds to be absorbed by worldly interests, the Lord may give us time by removing from us our idols of gold, of houses, or of fertile lands.**

The young would not be seduced into sin if they would refuse to enter any path, save that upon which they could ask God's blessing. If the messengers who bear the last solemn warning to the world would pray for the blessing of God, not in a cold, listless, lazy manner, but fervently and in faith, as did Jacob, they would find many places where they could say, "I have seen God face to face, and my life is preserved." Genesis 32:30. They would be accounted of Heaven as princes, having power to prevail with God and with men.

The "time of trouble such as never was," is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. **In that time of trial, every soul must stand for himself before God.** Though Noah, Daniel, and Job were in it [the land], "as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Ezekiel 14:20.

Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself, "The prince of this world cometh, and hath nothing in Me." John 14:30. Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to His advantage. **This is the condition in which those must be found who shall stand in the time of trouble.**

It is in this life that we are to separate sin from us, through faith in the atoning blood of Christ. Our precious Saviour invites us to join ourselves to Him, to unite our weakness to His strength, our ignorance to His wisdom, our unworthiness to His merits. God's providence is the school in which we are to learn the meekness and lowliness of Jesus. **The Lord is ever setting before us, not the way we would choose, which seems easier and pleasanter to us, but the true aims of life.** It rests with us to co-operate with the agencies which Heaven employs, in the work of conforming our characters to the divine model. **None can neglect or defer this work but at the most fearful peril to their souls.**

The apostle John in vision heard a loud voice in Heaven exclaiming, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12. Fearful are the scenes which call forth this exclamation from the heavenly voice. The wrath of Satan increases as his time grows short, and his work of deceit and destruction will reach its culmination in the time of trouble.

Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of Heaven. By these agencies, rulers and subjects will be alike deceived. **Persons will arise pretending to be Christ Himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing, and will profess to have revelations** from Heaven contradicting the testimony of the Scriptures.

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being

of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13-15. **The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, "Christ has come! Christ has come!"** The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed His disciples when he was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones He presents some of the same gracious, heavenly truths which the Saviour uttered; He heals the diseases of the people, **and then, in His assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels** sent to them with light and truth. **This is the strong, almost overmastering delusion.** Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, This is "the great power of God." Acts 8:10.

But the people of God will not be misled. The teachings of this false christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image,—the very class upon whom the Bible declares that God's unmingled wrath shall be poured out.

And, furthermore, **Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned His people against deception upon this point, and has clearly foretold the manner of His second coming.** "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. . . . Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. 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 24:24-27 (also see Matthew 24:31; Revelation 1:7; 1 Thessalonians 4:16, 17. **This coming, there is no possibility of counterfeiting. It will be universally known—witnessed by the whole world.**

Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all, the testing time will come. By the sifting of temptation, the genuine Christian will be revealed. **Are the people of God now so firmly established upon His Word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible, and the Bible only?** Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life, and the day of trial may come upon them as a thief.

As the decree issued by the various rulers of Christendom against commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages, and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries, and will thank God for the “munitions of rocks.” Isaiah 33:16. But many of all nations, and all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help.

Will the Lord forget His people in this trying hour? Did he forget faithful Noah when judgments were visited upon the antediluvian world? Did He forget Lot when the fire came down from Heaven to consume the cities of the plain? Did He forget Joseph surrounded by idolaters in Egypt? Did He forget Elijah when the oath of Jezebel threatened him with the fate of the prophets of Baal? Did He forget Jeremiah in the dark and dismal pit of his prison-house? Did He forget the three worthies in the fiery furnace? or Daniel in the den of lions?

“Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? **yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands.**” Isaiah 49:14-16. The Lord of hosts has said, “He that toucheth you, toucheth the apple of His eye.” Zechariah 2:8.

Though enemies may thrust them into prison, yet dungeon walls cannot cut off the communication between their souls and Christ. One who sees their every weakness, who is acquainted with every trial, is above all earthly powers; and angels will come to them in lonely cells, bringing light and peace from Heaven. The prison will be as a palace; for the rich in faith dwell there, and the gloomy walls will be lighted up with heavenly light, as when Paul and Silas prayed and sung praises at midnight in the Philippian dungeon.

God’s judgments will be visited upon those who are seeking to oppress and destroy His people. His long forbearance with the wicked emboldens men in transgression, but their punishment is none the less certain and terrible because it is long delayed. “The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.” Isaiah 28:21. To our merciful God the act of punishment is a strange act. “As I live, saith the Lord God, I have no pleasure in the death of the wicked,” Ezekiel 33:11. The Lord is “merciful and gracious, long-suffering, and abundant in goodness and truth,”

“forgiving iniquity and transgression and sin.” Yet He will “by no means clear the guilty.” “The Lord is slow to anger, and great in power, and will not at all acquit the wicked.” Exodus 34:6, 7; Nahum 1:3. By terrible things in righteousness he will vindicate the authority of His downtrodden law. **The severity of the retribution awaiting the transgressor may be judged by the Lord’s reluctance to execute justice.** The nation with which He bears long, and which He will not smite until it has filled up the measure of its iniquity in God’s account, will finally drink the cup of wrath unmixed with mercy.

When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark, (Revelation 14:9, 10) **will be poured out.** The plagues upon Egypt when God was about to deliver Israel, were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God’s people. Says the Revelator, in describing these terrific scourges, “There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image.” The sea “became as the blood of a dead man, and every living soul died in the sea.” And “the rivers and fountains of waters became blood.” Revelation 16:2-4. Terrible as these inflictions are, God’s justice stands fully vindicated. The angel of God declares, “Thou art righteous, O Lord, . . . because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy. Revelation 16:5, 6. **By condemning the people of God to death they have as truly incurred the guilt of their blood, as if it had been shed by their hands.** In like manner Christ declared the Jews of His time guilty of all the blood of holy men which had been shed since the days of Abel; for they possessed the same spirit, and were seeking to do the same work, with these murderers of the prophets.

In the plague that follows, power is given to the sun “to scorch men with fire. And men were scorched with great

heat.” Revelation 16:8, 9. The prophets thus describe the condition of the earth at this fearful time: “The land mourneth; . . . because the harvest of the field is perished.” “All the trees of the field are withered; because joy is withered away from the sons of men.” “The seed is rotten under their clods, the garners are laid desolate.” “How do the beasts groan! the herds of cattle are perplexed, because they have no pasture. . . . The rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.” “The songs of the temple shall be howlings in that day, saith the Lord God; there shall be many dead bodies in every place; they shall cast them forth with silence.” Joel 1:10-12, 17-20; Amos 8:3.

These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final Judgment, wrath is poured out unmixed with mercy.

In that day, multitudes will desire the shelter of God’s mercy which they have so long despised. “Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.” Amos 8:11, 12.

The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation, and suffer for want of food, they will not be left to perish. That God who cared for Elijah will not pass by one of His self-sacrificing children. He who numbers the hairs of their head will care for them, and in time of famine they shall be satisfied. While the wicked are dying from hunger and pestilence, angels will shield the righteous, and supply their wants. To him that “walketh righteously” is the prom-

ise, "Bread shall be given him; his waters shall be sure." "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Isaiah 33:16; 41:17.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:" yet shall they that fear Him "rejoice in the Lord," and joy in the God of their salvation. Habakkuk 3:17, 18.

"The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul." "He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psalm 121:5-7; 91:3-10.

Yet to human sight it will appear that the people of God must soon seal their testimony with their blood, as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance. **The wicked exult, and the jeering cry is heard. "Where now is your faith? Why does not God deliver you out of our hands if you are indeed His people?"** But the waiting ones remember Jesus dying upon Calvary's cross, and the chief priests and rulers shouting in mockery, "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the

cross, and we will believe Him." Matthew 27:42. Like Jacob, all are wrestling with God. **Their countenances express their internal struggle. Paleness sits upon every face. Yet they cease not their earnest intercession.**

Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who have kept the word of Christ's patience. With sympathizing tenderness, angels have witnessed their distress, and have heard their prayers. They are waiting the word of their Commander to snatch them from their peril. But they must wait yet a little longer. **The people of God must drink of the cup, and be baptized with the baptism. The very delay, so painful to them, is the best answer to their petitions. As they endeavor to wait trustingly for the Lord to work, they are led to exercise faith, hope, and patience, which have been too little exercised during their religious experience. Yet for the elect's sake, the time of trouble will be shortened.** "Shall not God avenge His own elect, which cry day and night unto Him? . . . I tell you that He will avenge them speedily." Luke 18:7, 8. **The end will come more quickly than men expect.** The wheat will be gathered and bound in sheaves for the garner of God; the tares will be bound as fagots for the fires of destruction.

The heavenly sentinels, faithful to their trust, continue their watch. Though a general decree has fixed the time when commandment-keepers may be put to death, their enemies will in some cases anticipate the decree, and, before the time specified, will endeavor to take their lives. But none can pass the mighty guardians stationed about every faithful soul. Some are assailed in their flight from the cities and villages; but the swords raised against them break and fall as powerless as a straw. Others are defended by angels in the form of men of war.

In all ages, God has wrought through holy angels for the succor and deliverance of His people. Celestial beings have taken an active part in the affairs of men. They have appeared clothed in garments that shone as the light-

ning; they have come as men, in the garb of wayfarers. Angels have appeared in human form to men of God. They have rested, as if weary, under the oaks at noon. They have accepted the hospitalities of human homes. They have acted as guides to benighted travelers. They have, with their own hands, kindled the fires of the altar. They have opened prison doors, and set free the servants of the Lord. Clothed with the panoply of Heaven, they came to roll away the stone from the Saviour's tomb.

In the form of men, angels are often in the assemblies of the righteous, and they visit the assemblies of the wicked, as they went to Sodom, to make a record of their deeds, to determine whether they have passed the boundary of God's forbearance. The Lord delights in mercy; and for the sake of a few who really serve Him, He restrains calamities, and prolongs the tranquillity of multitudes. Little do sinners against God realize that they are indebted for their own lives to the faithful few whom they delight to ridicule and oppress.

Though the rulers of this world know it not, yet often in their councils angels have been spokesmen. Human eyes have looked upon them; human ears have listened to their appeals; human lips have opposed their suggestions and ridiculed their counsels; human hands have met them with insult and abuse. In the council hall and the court of justice, these heavenly messengers have shown an intimate acquaintance with human history; they have proved themselves better able to plead the cause of the oppressed than were their ablest and most eloquent defenders. They have defeated purposes and arrested evils that would have greatly retarded the work of God, and would have caused great suffering to His people. In the hour of peril and distress, "the angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7.

With earnest longing, God's people await the tokens of their coming King. As the watchmen are accosted, "What of the night?" the answer is given unfalteringly, "The morning cometh, and also the night." (Isaiah 21:12) Light is gleam-

ing upon the clouds above the mountain tops. Soon there will be a revealing of His glory. The Sun of Righteousness is about to shine forth. The morning and the night are both at hand,—the opening of endless day to the righteous, the settling down of eternal night to the wicked.

As the wrestling ones urge their petitions before God, the veil separating them from the unseen seems almost withdrawn. The heavens glow with the dawning of eternal day, and, like the melody of angel songs, the words fall upon the ear, “Stand fast to your allegiance. Help is coming.” Christ, the almighty victor, holds out to His weary soldiers a crown of immortal glory; and His voice comes from the gates ajar: “Lo, I am with you. Be not afraid. I am acquainted with all your sorrows; I have borne your griefs. You are not warring against untried enemies. I have fought the battle in your behalf, and in My name you are more than conquerors.”

The precious Saviour will send help just when we need it. The way to Heaven is consecrated by His footprints. Every thorn that wounds our feet has wounded His. Every cross that we are called to bear, He has borne before us. The Lord permits conflicts, to prepare the soul for peace. The time of trouble is a fearful ordeal for God’s people; but it is the time for every true believer to look up, and by faith he may see the bow of promise encircling him.

“The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am He that comforteth you; who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker; . . . and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared. The Lord of hosts is His name. And I have put my words in thy mouth, and I have covered thee in the shadow

of Mine hand.”

“Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith Thy Lord, and thy God that pleadeth the cause of His people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of My fury; thou shalt no more drink it again. But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over.” Isaiah 51:11-16, 21-23.

The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. **But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity.** “They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.” Malachi 3:17. **If the blood of Christ’s faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God.** Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies it would be a triumph for the prince of darkness. Says the psalmist, “In the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me.” Psalm 27:5. Christ has spoken: “Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.” Isaiah 26:20, 21. **Glorious will be the deliverance of those who have patiently waited for His coming, and whose names are written in the book of life.**

CHAPTER SUPPLEMENT: CHRIST, OUR SHELTER

“The Lord shall fight for you, and ye shall hold your peace.” *Exodus 14:14*.

“With him is an arm of flesh, but with us is the Lord our God to help us, and to fight our battles.” *2 Chronicles 32:8*.

“These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” *John 16:33*.

“These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful.” *Revelation 17:14*.

“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” *Romans 8:35*.

“For whatsoever is born of God overcometh the world; and this the victory that overcometh the world, even our faith.” *1 John 5:4*.

“The angel of the Lord encampeth round about them that fear Him, and delivereth them.” *Psalms 34:7 [2 Chron 16:9; Ps 125:2; Zech 2:5]*.

“In God I will praise His Word, in God I have put my trust; I will not fear what flesh can do unto me.” *Psalms 56:4*.

“Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.” *Isaiah 25:9*.

“It is your Father’s good pleasure to give you the kingdom.” *Lk 12:32*.

“Thy Word is a lamp unto my feet, and a light unto my path.” *Psalms 119:105*.

“Sanctify them through Thy truth: Thy Word is truth.” *John 17:17*.

“Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass.” *Psalms 37:5*.

“I will cry unto God most high; unto God, that performeth all things for me.” *Psalms 57:2*.

“Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance.” *Psalms 32:7*.

“The Lord preserveth the faithful.” *Psalms 31:23*.

“There shall no evil befall thee; neither shall any plague come nigh thy dwelling.” *Psalms 91:10*.

“In His favour is life: weeping may endure for a night, but joy cometh in the morning.” *Psalms 30:5 (Psalms 34:19)*.

When God Steps In

—God's People Delivered

The eyes of Heaven are fixed on the crisis just ahead; and, at its height, God will step in. Revelation has ominous prophecies that apply to our time and beyond. **Learn of that time when the protection of human laws shall be withdrawn from those who honor the Word of God**, and there is a simultaneous movement for their destruction —

And learn of that time, just beyond, when the firmament seems filled with radiant forms as Jesus returns for His own, His countenance outshining the dazzling brightness of the noon-day sun,—as the King of kings descends upon a cloud, wrapped in flaming fire —

When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.

The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. **It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of His chosen.** Saith the Lord: “Ye shall

have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth . . . to come into the mountain of Jehovah, to the Mighty One of Israel. And the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." Isaiah 30:29, 30.

With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens, and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. **The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant, and long to be shielded from its overpowering brightness.**

By the people of God a voice, clear and melodious, is heard, saying, "Look up"; and, lifting their eyes to the heavens, they behold the bow of promise. **The black, angry clouds that covered the firmament are parted, and like Stephen they look up steadfastly into Heaven,** and see the glory of God, and the Son of man seated upon His throne. In His divine form they discern the marks of His humiliation; and from His lips they hear the request, presented before His Father and the holy angels, "I will that they also, whom thou hast given Me, be with Me where I am." John 17:24. Again a voice, musical and triumphant, is heard, saying, "They come! they come! holy, harmless, and undefiled. They have kept the word of My patience; they shall walk among the angels;" and the pale, quivering lips of those who have held fast their faith, utter a shout of victory.

It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their de-

liverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up, and clash against each other. **In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying, "It is done."** Revelation 16:17, 18.

That voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake and so great." Revelation 16:18. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of the hurricane, like the voice of demons upon a mission of destruction. **The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking.** Inhabited islands disappear. The seaports that have become like Sodom for wickedness, are swallowed up by the angry waters. Babylon the Great hath come in remembrance before God, "to give unto her the cup of the wine of the fierceness of His wrath." Revelation 16:19, 21. Great hailstones, every one "about the weight of a talent," are doing their work of destruction. The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free.

Graves are opened, and "many of them that sleep in the dust of the earth" "awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. **All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him," (Revelation 1:7) those that mocked and derided Christ's dying agonies, and the**

most violent opposers of His truth and His people, are raised to behold Him in His glory, and to see the honor placed upon the loyal and obedient.

Thick clouds still cover the sky; yet the sun now and then breaks through, appearing like the avenging eye of Jehovah. Fierce lightnings leap from the heavens, enveloping the earth in a sheet of flame. **Above the terrific roar of thunder, voices, mysterious and awful, declare the doom of the wicked. The words spoken are not comprehended by all; but they are distinctly understood by the false teachers.** Those who a little before were so reckless, so boastful and defiant, so exultant in their cruelty to God's commandment-keeping people, are now overwhelmed with consternation, and shuddering in fear. Their wails are heard above the sound of the elements. **Demons acknowledge the divinity of Christ, and tremble before His power, while men are supplicating for mercy, and groveling in abject terror.**

Said the prophets of old as they beheld in holy vision the day of God: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." Isaiah 13:6. "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." "In that day a man shall cast the idols of his silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2:10-12, 21 (margin).

Through a rift in the clouds, there beams a star whose brilliancy is increased fourfold in contrast with the darkness. It speaks hope and joy to the faithful, but severity and wrath to the transgressors of God's law. **Those who have sacrificed all for Christ are now secure, hidden as in the se-**

cret of the Lord's pavilion. They have been tested, and before the world and the despisers of truth they have evinced their fidelity to Him who died for them. **A marvelous change has come over those who have held fast their integrity in the very face of death. They have been suddenly delivered from the dark and terrible tyranny of men transformed to demons. Their faces, so lately pale, anxious, and haggard, are now aglow with wonder, faith, and love.** Their voices rise in triumphant song: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Psalm 46:1-3.

While these words of holy trust ascend to God, the clouds sweep back, and the starry heavens are seen, unspeakably glorious in contrast with the black and angry firmament on either side. The glory of the celestial city streams from the gates ajar. **Then there appears against the sky a hand holding two tables of stone folded together.** Says the prophet, "The heavens shall declare His righteousness; for God is judge Himself." Psalm 50:6. **That holy law, God's righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of judgment.** The hand opens the tables, and there are seen the precepts of the decalogue, traced as with a pen of fire. The words are so plain that . . . His law that they might have compared their characters with it, and learned their defects while there was yet opportunity for repentance and reform; but in order to secure the favor of the world, they set aside its precepts and taught others to transgress. **They have endeavored to compel God's people to profane His Sabbath. Now they are condemned by that law which they have despised.** With awful distinctness they see that they are without excuse. They chose whom they would serve and worship. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Malachi 3:18.

The enemies of God's law, from the ministers down to the least among them, have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God. Too late they see the true nature of their spurious sabbath, and the sandy foundation upon which they have been building. **They find that they have been fighting against God.** Religious teachers have led souls to perdition while professing to guide them to the gates of Paradise. Not until the day of final accounts will it be known how great is the responsibility of men in holy office, and how terrible are the results of their unfaithfulness. Only in eternity can we rightly estimate the loss of a single soul. Fearful will be the doom of him to whom God shall say, Depart, thou wicked servant.

The voice of God is heard from Heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people. Like peals of loudest thunder, His words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory.

Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour, and which seems in the distance to be shrouded in darkness. **The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious,** until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. Not now a "man of sorrows," to drink the bitter cup of shame and woe, He comes, victor in Heaven and earth, to judge the living and the dead. "Faithful and True," "in righteousness he doth judge and make war." And "the armies which were in Heaven follow Him." Revelation 19:11, 14. **With anthems**

of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms,—“ten thousand times ten thousand, and thousands of thousands.” No human pen can portray the scene, no mortal mind is adequate to conceive its splendor. “His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light.” Habakkuk 3:3, 4. **As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head, but a diadem of glory rests on his holy brow.** His countenance outshines the dazzling brightness of the noonday sun. “And he hath on His vesture and on His thigh a name written, King of kings, and Lord of lords.” Revelation 19:16.

Before His presence, “all faces are turned into paleness;” upon the rejecters of God’s mercy falls the terror of eternal despair. “The heart melteth, and the knees smite together,” “and the faces of them all gather blackness.” Jeremiah 30:6; Nahum 2:10. **The righteous cry with trembling, “Who shall be able to stand?”** The angels’ song is hushed, and there is a period of awful silence. **Then the voice of Jesus is heard, saying, “My grace is sufficient for you.”** The faces of the righteous are lighted up, and joy fills every heart. And the angels strike a note higher, and sing again, as they draw still nearer to the earth.

The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island is moved out of its place. “Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people.” Psalm 50:3, 4.

“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the

face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:15-17.

The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, "with confused noise, and garments rolled in blood," (Isaiah 9:5) is stilled. Naught now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing, "The great day of His wrath is come; and who shall be able to stand?" The wicked pray to be buried beneath the rocks of the mountains, rather than meet the face of Him whom they have despised and rejected.

That voice which penetrates the ear of the dead, they know. How often have its plaintive, tender tones called them to repentance. How often has it been heard in the touching entreaties of a friend, a brother, a Redeemer. To the rejecters of His grace, no other could be so full of condemnation, so burdened with denunciation, as that voice which has so long pleaded, "Turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11. Oh that it were to them the voice of a stranger! Says Jesus: "I have called, and ye refused; I have stretched out My hand, and no man regarded. But ye have set at naught all my counsel, and would none of My reproof." Proverbs 1:24, 25. That voice awakens memories which they would fain blot out,—warnings despised, invitations refused, privileges slighted.

There are those who mocked Christ in His humiliation. With thrilling power come to their minds the Sufferer's words, when, adjured by the high priest, He solemnly declared, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matthew 26:64. Now they behold Him in His glory, and they are yet to see Him sitting on the right hand of power.

Those who derided His claim to be the Son of God are speechless now. There is the haughty Herod who jeered at His royal title, and bade the mocking soldiers crown Him king. There are the very men who with impious hands placed

upon His form the purple robe, upon His sacred brow the thorny crown, and in His unresisting hand the mimic scepter, and bowed before Him in blasphemous mockery. The men who smote and spit upon the Prince of life, now turn from His piercing gaze, and seek to flee from the overpowering glory of His presence. Those who drove the nails through His hands and feet, the soldier who pierced His side, behold these marks with terror and remorse.

With awful distinctness do priests and rulers recall the events of Calvary. With shuddering horror they remember how, wagging their heads in satanic exultation, they exclaimed, "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him." Matthew 27:42, 43.

Vividly they recall the Saviour's parable of the husbandmen who refused to render to their lord the fruit of the vineyard, who abused His servants and slew His son. They remember, too, the sentence which they themselves pronounced: The lord of the vineyard will miserably destroy those wicked men. In the sin and punishment of those unfaithful men, the priests and elders see their own course and their own just doom. **And now there rises a cry of mortal agony. Louder than the shout, "Crucify Him! crucify Him!" which rang through the streets of Jerusalem, swells the awful, despairing wail, "He is the Son of God! He is the true Messiah!" They seek to flee from the presence of the King of kings.** In the deep caverns of the earth, rent asunder by the warring of the elements, they vainly attempt to hide.

In the lives of all who reject truth, there are moments when conscience awakens, when memory presents the torturing recollection of a life of hypocrisy, and the soul is harassed with vain regrets. But what are these compared with the remorse of that day when "fear cometh as desolation," when "destruction cometh as a whirlwind!" Proverbs 1:27. **Those who would have destroyed Christ and His faithful people, now witness the glory which rests upon them.** In the midst of their terror they hear the voices of the

saints in joyful strains exclaiming, "Lo, this is our God; we have waited for Him, and He will save us." Isaiah 25:9.

Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then raising His hands to heaven He cries, "Awake, awake, awake, ye that sleep in the dust, and arise!" **Throughout the length and breadth of the earth, the dead shall hear that voice; and they that hear shall live.** And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison-house of death they come, clothed with immortal glory, crying, "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:55. **And the living righteous and the risen saints unite their voices in a long, glad shout of victory.**

All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. **But all arise with the freshness and vigor of eternal youth.** In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. **He will change our vile bodies, and fashion them like unto His glorious body.** The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. **All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will "grow up"** (Malachi 4:2) **to the full stature of the race in its primeval glory.** The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear "in the beauty of the Lord our God;" in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager an-

icipation, but never fully understood.

The living righteous are changed “in a moment, in the twinkling of an eye.” At the voice of God they were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air. Angels “gather together the elect from the four winds, from one end of heaven to the other.” **Little children are borne by holy angels to their mothers’ arms. Friends long separated by death are united, nevermore to part,** and with songs of gladness ascend together to the city of God.

On each side of the cloudy chariot are wings, and beneath it are living wheels; and as the chariot rolls upward, the wheels cry, “Holy,” and the wings, as they move, cry, “Holy,” and the retinue of angels cry, “Holy, holy, holy, Lord God Almighty.” And the redeemed shout “Alleluia!” as the chariot moves onward toward the New Jerusalem.

Before entering the city of God, the Saviour bestows upon His followers the emblems of victory, and invests them with the insignia of their royal state. The glittering ranks are drawn up, in the form of a hollow square, about their King, whose form rises in majesty high above saint and angel, whose countenance beams upon them full of benignant love. **Throughout the unnumbered host of the redeemed, every glance is fixed upon Him, every eye beholds His glory** whose “visage was so marred more than any man, and His form more than the sons of men.” Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory. **For each there is a crown, bearing His own “new name,”** (Revelation 2:17) and the inscription, “Holiness to the Lord.” In every hand is placed the victor’s palm and the shining harp. Then, as the commanding angels strike the note, **every hand sweeps the harp strings with skillful touch, awaking sweet music in rich, melodious strains. Rapture unutterable thrills every heart, and each voice is raised in grateful praise:** “Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever.”

Revelation 1:5, 6.

Before the ransomed throng is the holy city. Jesus opens wide the pearly gates, and the nations that have kept the truth enter in. There they behold the Paradise of God, the home of Adam in his innocence. Then that voice, richer than any music that ever fell on mortal ear, is heard, saying, "Your conflict is ended." **"Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."**

Now is fulfilled the Saviour's prayer for His disciples, "I will that they also whom Thou hast given Me be with me where I am." "Faultless before the presence of His glory with exceeding joy," Jude 24. Christ presents to the Father the purchase of His blood, declaring, "Here am I, and the children whom Thou hast given Me." "Those that Thou gavest Me I have kept." **Oh, the wonders of redeeming love! the rapture of that hour when the infinite Father, looking upon the ransomed, shall behold His image, sin's discord banished, its blight removed, and the human once more in harmony with the divine!**

With unutterable love, Jesus welcomes His faithful ones to the "joy of their Lord." **The Saviour's joy is in seeing, in the kingdom of glory, the souls that have been saved by His agony and humiliation. And the redeemed will be sharers in this joy, as they behold, among the blessed, those who have been won to Christ through their prayers, their labors, and loving sacrifice.** As they gather about the great white throne, gladness unspeakable will fill their hearts, when they behold those whom they have won for Christ, and see that one has gained others, and these still others, all brought into the haven of rest, there to lay their crowns at Jesus' feet, and praise Him through the endless cycles of eternity.

As the ransomed ones are welcomed to the city of God, there rings out upon the air an exultant cry of adoration. The two Adams are about to meet. The Son of God is standing with outstretched arms to receive the father of our race,—the being whom He created, who sinned against

His Maker, and for whose sin the marks of the crucifixion are borne upon the Saviour's form. As Adam discerns the prints of the cruel nails, he does not fall upon the bosom of his Lord, but in humiliation casts himself at his feet, crying, "Worthy, worthy is the Lamb that was slain!" Tenderly the Saviour lifts him up, and bids him look once more upon the Eden home from which he has so long been exiled.

After his expulsion from Eden, Adam's life on earth was filled with sorrow. Every dying leaf, every victim of sacrifice, every blight upon the fair face of nature, every stain upon man's purity, was a fresh reminder of his sin. Terrible was the agony of remorse as he beheld iniquity abounding, and, in answer to his warnings, met the reproaches cast upon himself as the cause of sin. With patient humility he bore, for nearly a thousand years, the penalty of transgression. Faithfully did he repent of his sin, and trust in the merits of the promised Saviour, and he died in the hope of a resurrection. The Son of God redeemed man's failure and fall, and now, through the work of the atonement, Adam is re-instated in his first dominion.

Transported with joy, he beholds the trees that were once his delight,—the very trees whose fruit he himself had gathered in the days of his innocence and joy. He sees the vines that his own hands have trained, the very flowers that he once loved to care for. **His mind grasps the reality of the scene; he comprehends that this is indeed Eden restored, more lovely now than when he was banished from it. The Saviour leads him to the tree of life, and plucks the glorious fruit, and bids him eat. He looks about him, and beholds a multitude of his family redeemed, standing in the Paradise of God.** Then he casts his glittering crown at the feet of Jesus, and, falling upon his breast, embraces the Redeemer. He touches the golden harp, and the vaults of Heaven echo the triumphant song, "Worthy, worthy, worthy is the Lamb that was slain, and lives again!" **The family of Adam take up the strain, and cast their crowns at the Saviour's feet as they bow before Him in adoration.**

This reunion is witnessed by the angels who wept at

the fall of Adam, and rejoiced when Jesus, after His resurrection, ascended to Heaven, having opened the grave for all who should believe on His name. Now they behold the work of redemption accomplished, and they unite their voices in the song of praise.

Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have “gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.” Revelation 15:2. **With the Lamb upon Mount Zion, “having the harps of God,” they stand, the hundred and forty and four thousand** that were redeemed from the earth; and there is heard, as the sound of many waters, and as the sound of a great thunder, “the voice of harpers harping with their harps.” Revelation 14:1-5; 15:3; 7:14-17. And they sing “a new song” before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb,—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience,—an experience such as no other company have ever had. “These are they which follow the Lamb whithersoever he goeth.” **These, having been translated from the earth, from among the living, are counted as “the first-fruits unto God and to the Lamb.”** “These are they which came out of great tribulation;” (Revelation 14:1-5; 15:3; 7:14-17) they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob’s trouble; they have stood without an intercessor through the final outpouring of God’s judgments. But they have been delivered, for they have “washed their robes, and made them white in the blood of the Lamb.” “In their mouth was found no guile; for they are without fault” before God. “Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them.” Revelation 14:1-5; 15:3; 7:14-17. They have seen the earth wasted with famine and pestilence, the sun

having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But “they shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” Revelation 14:1-5; 15:3; 7:14-17.

In all ages the Saviour’s chosen have been educated and disciplined in the school of trial. They walked in narrow paths on earth; they were purified in the furnace of affliction. For Jesus’ sake they endured opposition, hatred, calumny. They followed Him through conflicts sore; they endured self-denial and experienced bitter disappointments. By their own painful experience they learned the evil of sin, its power, its guilt, its woe; and they look upon it with abhorrence. A sense of the infinite sacrifice made for its cure, humbles them in their own sight, and fills their hearts with gratitude and praise which those who have never fallen cannot appreciate. They love much, because they have been forgiven much. Having been partakers of Christ’s sufferings, they are fitted to be partakers with Him of His glory.

The heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. On earth they were “destitute, afflicted, tormented.” Millions went down to the grave loaded with infamy, because they steadfastly refused to yield to the deceptive claims of Satan. By human tribunals they were adjudged the vilest of criminals. But now “God is judge Himself.” Psalm 50:6. Now the decisions of earth are reversed. “The rebuke of His people shall He take away.” Isaiah 25:8. “They shall call them, The holy people, The redeemed of the Lord.” He hath appointed “to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” Isaiah 62:12; 61:3. **They are no longer feeble, afflicted, scattered, and oppressed. Henceforth they are to be ever with the Lord.** They stand before the throne clad in richer robes than the most honored of the earth have ever

worn. They are crowned with diadems more glorious than were ever placed upon the brow of earthly monarchs. The days of pain and weeping are forever ended. The King of glory has wiped the tears from all faces; every cause of grief has been removed. Amid the waving of palm branches they pour forth a song of praise, clear, sweet, and harmonious; every voice takes up the strain, until the anthem swells through the vaults of Heaven, "Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the inhabitants of Heaven respond in the ascription, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever." Revelation 7:10, 12.

In this life we can only begin to understand the wonderful theme of redemption. With our finite comprehension we may consider most earnestly the shame and the glory, the life and the death, the justice and the mercy, that meet in the cross; yet with the utmost stretch of our mental powers we fail to grasp its full significance. The length and the breadth, the depth and the height of redeeming love are but dimly comprehended. **The plan of redemption will not be fully understood, even when the ransomed see as they are seen and know as they are known; but through the eternal ages, new truth will continually unfold to the wondering and delighted mind.** Though the griefs and pains and temptations of earth are ended, and the cause removed, the people of God will ever have a distinct, intelligent knowledge of what their salvation has cost.

The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified. Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of Heaven, He whom cherub and shining seraph delighted to adore,—humbled Himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke His heart, and crushed out His life on Calvary's cross. **That the Maker**

of all worlds, the Arbiter of all destinies, should lay aside His glory, and humiliate Himself from love to man, will ever excite the wonder and adoration of the universe. As the nations of the saved look upon their Redeemer, and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end, they break forth in rapturous song, “Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by His own most precious blood!”

The mystery of the cross explains all other mysteries. In the light that streams from Calvary, the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, our Father.

It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of His Son. The compensation for this sacrifice is the joy of peopling the earth with ransomed beings, holy, happy, and immortal. The result of the Saviour’s conflict with the powers of darkness is joy to the redeemed, redounding to the glory of God, throughout eternity. **And such is the value of the soul that the Father is satisfied with the price paid; and Christ Himself, beholding the fruits of His great sacrifice, is satisfied.**

CHAPTER SUPPLEMENT: THE SECOND COMING OF CHRIST

“And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” *Revelation 22:12.*

“For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to His works.” *Matthew 16:27.*

“And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.” *Isaiah 25:9.*

“And then shall they see the Son of man coming in a cloud with power and great glory.” *Luke 21:27.*

Chapter Nineteen

What is the Millennium?

—Desolation of the Earth

This world is tottering, ready to fall,—and what will come after? This chapter is a penetrating analysis of the millennium—that time not far off when time shall stand still,—when Satan will be bound and there will be a time of reckoning —

View that time when a great controversy is nearing its end. A time to think. Here is the truth about the millennium —

“Her sins have reached unto heaven, and God hath remembered her iniquities.” “In the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, . . . saying, **Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.**” Revelation 18:5-10.

“The merchants of the the things,” that “were made rich by her,” “shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to naught.” Revelation 18:15-

17.

Such are the judgments that fall upon Babylon in the day of the visitation of God's wrath. She has filled up the measure of her iniquity; her time has come; she is ripe for destruction.

When the voice of God turns the captivity of His people, there is a terrible awakening of those who have lost all in the great conflict of life. While probation continued, they were blinded by Satan's deceptions, and they justified their course of sin. The rich prided themselves upon their superiority to those who were less favored; but they had obtained their riches by violation of the law of God. They had neglected to feed the hungry, to clothe the naked, to deal justly, and to love mercy. They had sought to exalt themselves, and to obtain the homage of their fellow-creatures. Now they are stripped of all that made them great, and are left destitute and defenseless. They look with terror upon the destruction of the idols which they preferred before their Maker. They have sold their souls for earthly riches and enjoyments, and have not sought to become rich toward God. The result is, their lives are a failure; their pleasures are now turned to gall, their treasures to corruption. The gain of a life-time is swept away in a moment. The rich bemoan the destruction of their grand houses, the scattering of their gold and silver. But their lamentations are silenced by the fear that they themselves are to perish with their idols.

The wicked are filled with regret, not because of their sinful neglect of God and their fellow-men, but because God has conquered. They lament that the result is what it is; but they do not repent of their wickedness. They would leave no means untried to conquer if they could.

The world see the very class whom they have mocked and derided, and desired to exterminate, pass unharmed through pestilence, tempest, and earthquake. He who is to the transgressors of His law a devouring fire, is to His people a safe pavilion.

The minister who has sacrificed truth to gain the favor of men, now discerns the character and influence of

his teachings. It is apparent that an omniscient eye was following him as he stood in the desk, as he walked the streets, as he mingled with men in the various scenes of life. Every emotion of the soul, every line written, every word uttered, every act that led men to rest in a refuge of falsehood, has been scattering seed; and now, in the wretched, lost souls around him, he beholds the harvest.

Saith the Lord: "They have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Jeremiah 8:11; Ezekiel 13:22.

"Woe be unto the pastors that destroy and scatter the sheep of My pasture! . . . Behold, I will visit upon you the evil of your doings." "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and your dispersions are accomplished; . . . and the shepherds shall have no way to flee, nor the principal of the flock to escape." Jeremiah 23:1, 2; 25:34, 35 (margin).

Ministers and people see that they have not sustained the right relation to God. They see that they have rebelled against the Author of all just and righteous law. The setting aside of the divine precepts gave rise to thousands of springs of evil, discord, hatred, iniquity, until the earth became one vast field of strife, one sink of corruption. This is the view that now appears to those who rejected truth and chose to cherish error. **No language can express the longing which the disobedient and disloyal feel for that which they have lost forever,—eternal life.** Men whom the world has worshiped for their talents and eloquence now see these things in their true light. **They realize what they have forfeited by transgression, and they fall at the feet of those whose fidelity they have despised and derided, and confess that God has loved them.**

The people see that they have been deluded. They accuse one another of having led them to destruction; but

all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. "We are lost!" they cry, "and you are the cause of our ruin;" and they turn upon the false shepherds. The very ones that once admired them most, will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. **The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed.**

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: He will plead with all flesh; He will give them that are wicked to the sword." Jeremiah 25:31. **For six thousand years the great controversy has been in progress; the Son of God and His heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now all have made their decision; the wicked have fully united with Satan in his warfare against God. The time has come for God to vindicate the authority of His downtrodden law. Now the controversy is not alone with Satan, but with men.** "The Lord hath a controversy with the nations;" "He will give them that are wicked to the sword."

The mark of deliverance has been set upon those "that sigh and that cry for all the abominations that be done." **Now the angel of death goes forth, represented in Ezekiel's vision** by the men with the slaughtering weapons, to whom the command is given: "Slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at My sanctuary." Says the prophet, "They began at the ancient men which were before the house." Ezekiel 9:1-6. The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchmen are the

first to fall. There are none to pity or to spare. Men, women, maidens, and little children perish together.

“The Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.” Isaiah 26:21. “And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.” Zechariah 14:12, 13. **In the mad strife of their own fierce passions, and by the awful outpouring of God’s unmingled wrath, fall the wicked inhabitants of the earth,**—priests, rulers, and people, rich and poor, high and low. “And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried.” Jeremiah 25:33.

At the coming of Christ the wicked are blotted from the face of the whole earth,—consumed with the spirit of His mouth, and destroyed by the brightness of His glory. **Christ takes His people to the city of God, and the earth is emptied of its inhabitants.** “Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.” “The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word.” “Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned.” Isaiah 24:1, 3, 5, 6.

The whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its

surface, while vast caverns mark the spot where the mountains have been rent from their foundations.

Now the event takes place, foreshadowed in the last solemn service of the day of atonement. When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin-offering, then the scape-goat was presented alive before the Lord; and in presence of the congregation the high priest confessed over him “all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.” Leviticus 16:21. In like manner, when the work of atonement in the heavenly sanctuary has been completed, then **in the presence of God and heavenly angels, and the host of the redeemed, the sins of God’s people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scape-goat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness.**

The Revelator foretells the banishment of Satan, and the condition of chaos and desolation to which the earth is to be reduced; and he declares that this condition will exist for a thousand years. After presenting the scenes of the Lord’s second coming and the destruction of the wicked, the prophecy continues: “I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.” Revelation 20:1-3.

That the expression, “bottomless pit,” representing the earth in a state of confusion and darkness, is evident from other scriptures. Concerning the condition of the earth “in the beginning,” the Bible record says that it “was without

form, and void; and darkness was upon the face of the deep.” [Genesis 1:2; The word here translated “Deep” is the same that in Revelation 20:1-3 is rendered “Bottomless Pit.”] Prophecy teaches that it will be brought back, partially, at least, to this condition. Looking forward to the great day of God, the prophet Jeremiah declares: “I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down.” Jeremiah 4:23-27.

Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds, to tempt and annoy those who have never fallen. It is in this sense that he is bound; there are none remaining, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight.

The prophet Isaiah, looking forward to the time of Satan’s overthrow, exclaims: “How art thou fallen from Heaven, O Lucifer, son of the morning! how art thou cast down to the ground, which didst weaken the nations.” “Thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God.” “I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that *opened not the house of his prisoners?*” Isaiah 14:12-17.

For six thousand years, Satan’s work of rebellion has “made the earth to tremble.” He has “made the world as a wilderness, and destroyed the cities thereof.” And “he opened not the house of his prisoners.” For six thousand years his prison-house has received God’s people, and he would have held them captive forever, but Christ has broken his bonds,

CHAPTER SUPPLEMENT: THE BIBLICAL MILLENNIUM

We live in the last days of history. The end of life as men now know it is nearly ended. Soon Jesus will return. We only have one period of probation—and that is during our present life. The millennium will not be a thousand years of glory and peace here on earth. And it will not be an age of technological progress or a “second chance” for the wicked. All mankind will not be converted before it, during it, or after it. And neither Christ nor His redeemed ones will be on the earth during the thousand years.

Here is the truth about the millennium and the events that mark its beginning and end:

1 - Jesus is going to return for His people: He promised us that He would (John 14:1-3), and so we can know that He will.

2 - There are four identifying marks of His second advent that cannot be counterfeited by false christs: (1) He will come so that all alive on the earth at that time can see Him return (Rev 1:7; Acts 1:9-11; Matt 24:30, 23-27). (2) He will come so all can hear Him as He returns (Matt 24:31; 1 Thess 4:16). (3) He will come in immense glory—that of His own and the millions of angels that will come with Him (Lk 9:26; Matt 28:2-4; Matt 25:31; Rev 6:14-17). (4) He will come unexpectedly (Matt 24:44, 36).

3 - His second coming will mark the beginning of the millennium. Six events will take place: (1) He will raise the righteous dead (1 Thess 4:16). (2) He will catch up the righteous living together with the righteous dead—to meet Him in the clouds (1 Thess 4:17). (3) He will change their vile bodies to be like unto His glorious body (Phil 3:20-21) and translate them (1 Cor 15:51-55; Isa 25:9). (4) Having gathered all the righteous (1 Thess 4:17-18; Matt 25:34-40; 24:30-31), He will take His redeemed ones to heaven (Jn 14:1-3; 17:24; 1 Thess 4:16-18). (5) He will destroy the living wicked with the brightness of His coming (Lk 17:26-30; 2 Thess 2:8). (6) He will bind Satan to this earth (Rev 20:2-3).

4 - During the millennium, the earth will be desolate (Rev 20:3; Jer 4:23-26; Isa 24:1, 3). The wicked are dead (2 Thess 2:8), and there is no man left (Isa 24:20-22; Jer 4:25-26; 25:31-33). Satan is bound on a desolate earth (Rev 20:1-3), and the righteous are in heaven (Rev 20:4, 6; Dan 7:22) engaged in a work of judgment (Rev 20:4; 1 Cor 6:1-3; Acts 24:25; Jude 6).

5 - At the close of the millennium, the Holy City descends from heaven (Rev 20:9; 21:1-5; Zech 14: 4, 9), the wicked are raised—the “second resurrection” (Rev 20:5, first part), and Satan is thus loosed to deceive them again (Rev 20:7-8). Satan and the wicked surround the City to take it (Rev 20:8-9). All of the wicked are destroyed (Rev 20:9), and this earth is made new (Rev 21:1-5; 2 Pet 3:10-14). How we long for the second coming of Christ!

and set the prisoners free.

Even the wicked are now placed beyond the power of Satan; and alone with his evil angels he remains to realize the effect of the curse which sin has brought. “The kings of the nations, even all of them, lie in glory, every one in his own house (the grave). But thou art cast out of thy grave like an abominable branch. . . . Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people.” Isaiah 14:18-20.

For a thousand years, Satan will wander to and fro in the desolate earth, to behold the results of his rebellion against the law of God. During this time his sufferings are intense. Since his fall, his life of unceasing activity has banished reflection; but he is now deprived of his power, and left to contemplate the part which he has acted since first he rebelled against the government of Heaven, and to look forward with trembling and terror to the dreadful future, when he must suffer for all the evil that he has done, and be punished for the sins that he has caused to be committed.

To God’s people, the captivity of Satan will bring gladness and rejoicing. Says the prophet: “It shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon (here representing Satan), and say, How hath the oppressor ceased! . . . The Lord hath broken the staff of the wicked, the scepter of the rulers; He who smote the people in wrath with a continual stroke, He that ruled the nations in anger, is persecuted, and none hindereth.” Isaiah 14:3-6.

During the thousand years between the first and the second resurrection, the Judgment of the wicked takes place. The apostle Paul points to this Judgment as an event that follows the second advent. “Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.” 1 Corinthians 4:5. Daniel declares that

when the Ancient of days came, "Judgment was given to the saints of the Most High." Daniel 7:22. **At this time the righteous reign as kings and priests unto God.** John in the Revelation says: "I saw thrones, and they sat upon them, and judgment was given unto them." "They shall be priests of God and of Christ, and shall reign with him a thousand years." It is at this time that, as foretold by Paul, the saints shall judge the world. Revelation 20:4, 6. In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.

Satan also and evil angels are judged by Christ and His people. Says Paul, "Know ye not that we shall judge angels?" 1 Corinthians 6:3. And Jude declares that "the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the Judgment of the great day." Jude 6.

At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead, and appear before God for the execution of "the judgment written." Thus the Revelator, after describing the resurrection of the righteous, says, "The rest of the dead lived not again until the thousand years were finished." Revelation 20:5. And Isaiah declares, concerning the wicked, "They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and *after many days shall they be visited.*" Isaiah 24:22.

CHAPTER SUPPLEMENT: DELIGHT AND JOY IN GOD

"Ye shall go out with joy, and be led forth with peace." *Isaiah 55:12.* "The righteous shall be glad in the Lord, and shall trust in Him, and all the upright in heart shall glory." *Psalms 64:10.* "Behold, My servants shall sing for joy of heart." *Isaiah 65:14.* "Light is sown for the righteous, and gladness for the upright in heart." *Psalms 97:11.* "Then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God." *Job 22:26.* "Our heart shall rejoice in Him, because we have trusted in His holy name." *Psalms 33:21.* "I will rejoice in the Lord; I will joy in the God of my salvation." *Habbakuk 3:18.* "My soul shall be joyful in my God." *Isaiah 61:10.*

What Will Heaven Be Like?

—The Controversy Ended

Here is the story of a battle that never takes place, after a preparation that involves whole nations. The story of Satan's last fight for supremacy—and then a view of the Great White Throne and the Final Judgment.—And the awesomely beautiful heaven that, for God's people, shall follow. The story of the end of sin and of life in the new earth. A story that helps us want to be there —

All the treasures of the universe will be open to the study of God's redeemed at that time. Unfettered by mortality, they will wing their tireless flight to worlds afar. With unutterable delight, the children of earth will enter into the joy and wisdom of unfallen beings. Here is the story of life in the New Earth—a story we want a part in —

At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed, and attended by a retinue of angels. As He descends in terrific majesty, He bids the wicked dead arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea. What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death.

Every eye in that vast multitude is turned to behold the glory of the Son of God. With one voice the wicked hosts exclaim, "Blessed is He that cometh in the name of the Lord!" It is not love to Jesus that inspires this utterance. The force of truth urges the words from unwilling lips. As the

wicked went into their graves, so they come forth, with the same enmity to Christ, and the same spirit of rebellion. **They are to have no new probation, in which to remedy the defects of their past lives. Nothing would be gained by this.** A life-time of transgression has not softened their hearts. A second probation, were it given them, would be occupied as was the first, in evading the requirements of God and exciting rebellion against Him.

Christ descends upon the Mount of Olives, whence, after His resurrection, He ascended, and where angels repeated the promise of His return. Says the prophet, "The Lord my God shall come, and all the saints with Thee." "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, . . . and there shall be a very great valley." "And the Lord shall be King over all the earth. In that day shall there be one Lord, and His name one." Zechariah 14:5, 4, 9. **As the New Jerusalem, in its dazzling splendor, comes down out of Heaven, it rests upon the place purified and made ready to receive it, and Christ with His people and the angels, enter the holy city.**

Now Satan prepares for a last mighty struggle for the supremacy. While deprived of his power, and cut off from his work of deception, the prince of evil was miserable and dejected; but as the wicked dead are raised, and he sees the vast multitudes upon his side, his hopes revive, and he determines not to yield the great controversy. He will marshal all the armies of the lost under his banner, and through them endeavor to execute his plans. **The wicked are Satan's captives. In rejecting Christ they have accepted the rule of the rebel leader. They are ready to receive his suggestions and to do his bidding. Yet, true to his early cunning, he does not acknowledge himself to be Satan.** He claims to be the Prince who is the rightful owner of the world, and whose inheritance has been unlawfully wrested from him. He represents himself to his deluded subjects as a redeemer, assuring them that his power has brought them forth from

their graves, and that he is about to rescue them from the most cruel tyranny. The presence of Christ having been removed, **Satan works wonders to support his claims. He makes the weak strong, and inspires all with his own spirit and energy.** He proposes to lead them against the camp of the saints, and to take possession of the city of God. With fiendish exultation he points to the unnumbered millions who have been raised from the dead, and declares that as their leader he is well able to overthrow the city, and regain his throne and his kingdom.

In that vast throng are multitudes of the long-lived race that existed before the flood; men of lofty stature and giant intellect, who, yielding to the control of fallen angels, devoted all their skill and knowledge to the exaltation of themselves; men whose wonderful works of art led the world to idolize their genius, but whose cruelty and evil inventions, defiling the earth and defacing the image of God, caused him to blot them from the face of His creation. **There are kings and generals who conquered nations, valiant men who never lost a battle,** proud, ambitious warriors whose approach made kingdoms tremble. In death these experienced no change. **As they come up from the grave, they resume the current of their thoughts just where it ceased. They are actuated by the same desire to conquer that ruled them when they fell.**

Satan consults with his angels, and then with these kings and conquerors and mighty men. They look upon the strength and numbers on their side, and declare that the army within the city is small in comparison with theirs, and that it can be overcome. **They lay their plans to take possession of the riches and glory of the New Jerusalem. All immediately begin to prepare for battle.** Skillful artisans construct implements of war. Military leaders, famed for their success, marshal the throngs of warlike men into companies and divisions.

At last the order to advance is given, and the countless host moves on,—an army such as was never summoned by earthly conquerors, such as the combined forces

of all ages since war began on earth could never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. **With military precision, the serried ranks advance over the earth's broken and uneven surface to the city of God. By command of Jesus, the gates of the New Jerusalem are closed, and the armies of Satan surround the city, and make ready for the onset.**

Now Christ again appears to the view of his enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. **The brightness of His presence fills the city of God, and flows out beyond the gates, flooding the whole earth with its radiance.**

Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void, and the millions, of all ages, who were martyred for their faith. And beyond is the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," "before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Revelation 7:9. Their warfare is ended, their victory won. They have run the race and reached the prize. The palm branch in their hands is a symbol of their triumph, the white robe an emblem of the spotless righteousness of Christ which now is theirs.

The redeemed raise a song of praise that echoes and re-echoes through the vaults of heaven, "Salvation to our God which sitteth upon the throne, and unto the Lamb." **And angels and seraphs unite their voices in adoration. As**

the redeemed have beheld the power and malignity of Satan, they have seen, as never before, that no power but that of Christ could have made them conquerors. **In all that shining throng there are none to ascribe salvation to themselves**, as if they had prevailed by their own power and goodness. Nothing is said of what they have done or suffered; but the burden of every song, the keynote of every anthem, is, Salvation to our God, and unto the Lamb.

In the presence of the assembled inhabitants of earth and Heaven the final coronation of the Son of God takes place. And now, invested with supreme majesty and power, the King of kings pronounces sentence upon the rebels against his government, and executes justice upon those who have transgressed His law and oppressed His people. Says the prophet of God: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. **And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.**" Revelation 20:11, 12.

As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed. They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart,—all appear as if written in letters of fire.

Above the throne is revealed the cross; and **like a panoramic view appear the scenes of Adam's temptation and fall, and the successive steps in the great plan of redemption.** The Saviour's lowly birth; His early life of simplicity and obedience; His baptism in Jordan; the fast and tempta-

tion in the wilderness; His public ministry, unfolding to men Heaven's most precious blessings; the days crowded with deeds of love and mercy, the nights of prayer and watching in the solitude of the mountains; the plottings of envy, hate, and malice which repaid His benefits; the awful, mysterious agony in Gethsemane, beneath the crushing weight of the sins of the whole world; His betrayal into the hands of the murderous mob; the fearful events of that night of horror,—the unresisting prisoner, forsaken by His best-loved disciples, rudely hurried through the streets of Jerusalem; the Son of God exultingly displayed before Annas, arraigned in the high priest's palace, in the judgment hall of Pilate, before the cowardly and cruel Herod, mocked, insulted, tortured, and condemned to die,—all are vividly portrayed.

And now before the swaying multitude are revealed the final scenes,—the patient Sufferer treading the path to Calvary; the Prince of Heaven hanging upon the cross; the haughty priests and the jeering rabble deriding His expiring agony; the supernatural darkness; the heaving earth, the rent rocks, the open graves, marking the moment when the world's Redeemer yielded up His life.

The awful spectacle appears just as it was. Satan, his angels, and his subjects have no power to turn from the picture of their own work. Each actor recalls the part which he performed. Herod, who slew the innocent children of Bethlehem that he might destroy the King of Israel; the base Herodias, upon whose guilty soul rests the blood of John the Baptist; the weak, time-serving Pilate; the mocking soldiers; the priests and rulers and the maddened throng who cried, "His blood be on us, and our children!"—all behold the enormity of their guilt. They vainly seek to hide from the divine majesty of His countenance, outshining the glory of the sun, while the redeemed cast their crowns at the Saviour's feet, exclaiming, "He died for me!"

Amid the ransomed throng are the apostles of Christ, the heroic Paul, the ardent Peter, the loved and loving John, and their true-hearted brethren, and with them the vast host of martyrs; while outside the walls, with

every vile and abominable thing, are those by whom they were persecuted, imprisoned, and slain. There is Nero, that monster of cruelty and vice, beholding the joy and exaltation of those whom he once tortured, and in whose extremest anguish he found satanic delight. His mother is there to witness the result of her own work; to see how the evil stamp of character transmitted to her son, the passions encouraged and developed by her influence and example, have borne fruit in crimes that caused the world to shudder.

There are papist priests and prelates, who claimed to be Christ's ambassadors, yet employed the rack, the dungeon, and the stake to control the consciences of His people. There are the proud pontiffs who exalted themselves above God, and presumed to change the law of the Most High. Those pretended fathers of the church have an account to render to God from which they would fain be excused. Too late they are made to see that the Omniscient One is jealous of His law, and that He will in nowise clear the guilty. They learn now that Christ identifies His interest with that of His suffering people; and they feel the force of His own words, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25:40.

The whole wicked world stands arraigned at the bar of God, on the charge of high treason against the government of Heaven. They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them.

It is now evident to all that the wages of sin is not noble independence and eternal life, but slavery, ruin, and death. The wicked see what they have forfeited by their life of rebellion. The far more exceeding and eternal weight of glory was despised when offered them; but how desirable it now appears. "All this," cries the lost soul, "I might have had; but I chose to put these things far from me. Oh, strange infatuation! I have exchanged peace, happiness, and honor, for wretchedness, infamy, and despair." **All see that their exclusion from Heaven is just.** By their lives they have declared, "We will not have this Jesus to reign

over us.”

As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, all with one voice exclaim, “Great and marvelous are Thy works, Lord God Almighty; just and true are thy ways, Thou King of saints;” and falling prostrate, they worship the Prince of life.

Satan seems paralyzed as he beholds the glory and majesty of Christ. He who was once a covering cherub remembers whence he has fallen. A shining seraph, “son of the morning;” how changed, how degraded! From the council where once he was honored, he is forever excluded. He sees another now standing near to the Father, veiling His glory. He has seen the crown placed upon the head of Christ by an angel of lofty stature and majestic presence, and he knows that the exalted position of this angel might have been his.

Memory recalls the home of his innocence and purity, the peace and content that were his until he indulged in murmuring against God, and envy of Christ. His accusations, his rebellion, his deceptions to gain the sympathy and support of the angels, his stubborn persistence in making no effort for self-recovery when God would have granted him forgiveness,—all come vividly before him. He reviews his work among men and its results,—the enmity of man toward his fellow-man, the terrible destruction of life, the rise and fall of kingdoms, the overturning of thrones, the long succession of tumults, conflicts, and revolutions. He recalls his constant efforts to oppose the work of Christ and to sink man lower and lower. He sees that his hellish plots have been powerless to destroy those who have put their trust in Jesus. As Satan looks upon his kingdom, the fruit of his toil, he sees only failure and ruin. He has led the multitudes to believe that the city of God would be an easy prey; but he knows

that this is false. Again and again, in the progress of the great controversy, he has been defeated, and compelled to yield. He knows too well the power and majesty of the Eternal.

The aim of the great rebel has ever been to justify himself, and to prove the divine government responsible for the rebellion. To this end he has bent all the power of his giant intellect. He has worked deliberately and systematically, and with marvelous success, leading vast multitudes to accept his version of the great controversy which has been so long in progress. For thousands of years this chief of conspiracy has palmed off falsehood for truth. But the time has now come when the rebellion is to be finally defeated, and the history and character of Satan disclosed. In his last great effort to dethrone Christ, destroy His people, and take possession of the city of God, the arch-deceiver has been fully unmasked. **Those who have united with him see the total failure of his cause. Christ's followers and the loyal angels behold the full extent of his machinations against the government of God. He is the object of universal abhorrence.**

Satan sees that his voluntary rebellion has unfitted him for Heaven. He has trained his powers to war against God; the purity, peace, and harmony of Heaven would be to him supreme torture. His accusations against the mercy and justice of God are now silenced. The reproach which he has endeavored to cast upon Jehovah rests wholly upon himself. **And now Satan bows down, and confesses the justice of his sentence.**

“Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.” Revelation 15:4. **Every question of truth and error in the long-standing controversy has now been made plain. The results of rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences.** The working out of Satan's rule in contrast with the government of God, has been presented to the whole

universe. Satan's own works have condemned him. God's wisdom, His justice, and His goodness stand fully vindicated. It is seen that all His dealings in the great controversy have been conducted with respect to the eternal good of His people, and the good of all the worlds that He has created. "All thy works shall praise thee, O Lord; and Thy saints shall bless thee." Psalm 145:10. **The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare, "Just and true are thy ways, thou King of saints."**

Before the universe has been clearly presented the great sacrifice made by the Father and the Son in man's behalf. **The hour has come when Christ occupies His rightful position, and is glorified above principalities and powers and every name that is named.** It was for the joy that was set before Him,—that He might bring many sons unto glory,—that He endured the cross and despised the shame. And inconceivably great as was the sorrow and the shame, yet greater is the joy and the glory. He looks upon the redeemed, renewed in His own image, every heart bearing the perfect impress of the divine, every face reflecting the likeness of their King. He beholds in them the result of the travail of His soul, and He is satisfied. **Then, in a voice that reaches the assembled multitudes of the righteous and the wicked, He declares, "Behold the purchase of My blood! For these I suffered; for these I died; that they might dwell in My presence throughout eternal ages."** And the song of praise ascends from the white-robed ones about the throne, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Revelation 5:12.

Notwithstanding that Satan has been constrained to acknowledge God's justice, and to bow to the supremacy of Christ, His character remains unchanged. The spirit of rebellion, like a mighty torrent, again bursts forth.

Filled with frenzy, he determines not to yield the great controversy. The time has come for a last desperate struggle against the King of Heaven. He rushes into the midst of his subjects, and endeavors to inspire them with his own fury, and arouse them to instant battle. **But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end.** The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. **Their rage is kindled against Satan and those who have been his agents in deception, and with the fury of demons they turn upon them.**

Saith the Lord: "Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit." "I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . I will cast thee to the ground. I will lay thee before kings, that they may behold thee." **"I will bring thee to ashes upon the earth in the sight of all them that behold thee. . . . Thou shalt be a terror, and never shalt thou be any more."** Ezekiel 28:6-8, 16-19.

"Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. "The indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, he hath delivered them to the slaughter." "Upon the wicked He shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup." Isaiah 9:5; 34:2; Psalm 11:6 (margin). Fire comes down from God out of Heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. **The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up.** Malachi 4:1; 2 Peter 3:10. **The**

earth's surface seems one molten mass,—a vast, seething lake of fire. It is the time of the judgment and perdition of ungodly men,—“the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.” Isaiah 34:8.

Behold the righteous shall be recompensed in the earth. Proverbs 11:31. They “shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts.” Malachi 4:1. **Some are destroyed as in a moment, while others suffer many days. All are punished “according to their deeds.”** The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. **In the cleansing flames the wicked are at last destroyed, root and branch,—Satan the root, his followers the branches.** The full penalty of the law has been visited; the demands of justice have been met; and Heaven and earth, beholding, declare the righteousness of Jehovah.

Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe, and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from His presence and temptations. “The whole earth is at rest, and is quiet; they (the righteous) break forth into singing.” Isaiah 14:7. And a shout of praise and triumph ascends from the whole loyal universe. “The voice of a great multitude,” “as the voice of many waters, and as the voice of mighty thunderings,” is heard, saying, “Alleluia; for the Lord God omnipotent reigneth.”

While the earth was wrapped in the fire of destruction, the righteous abode safely in the holy city. Upon those that had part in the first resurrection, the second death has no power. Revelation 20:6; Psalm 84:11. While God is to the wicked a consuming fire, He is to His people

both a sun and a shield. Psalm 84:11.

“And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.” Revelation 21:1. **The fire that consumes the wicked purifies the earth.** Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.

One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory, “He had bright beams coming out of His side; and there was the hiding of His power.” Habakkuk 3:4 (margin) That pierced side whence flowed the crimson stream that reconciled man to God,—there is the Saviour’s glory, there “the hiding of His power.” “Mighty to save,” through the sacrifice of redemption, He was therefore strong to execute justice upon them that despised God’s mercy. **And the tokens of His humiliation are His highest honor; through the eternal ages the wounds of Calvary will show forth His praise, and declare His power.**

“O Tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion.” Micah 4:8. The time has come, to which holy men have looked with longing since the flaming sword barred the first pair from Eden,—the time for “the redemption of the purchased possession.” Ephesians 1:14. **The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption.** All that was lost by sin has been restored. “Thus saith the Lord . . . that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited.” Isaiah 45:18. **God’s original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed.** “The righteous shall inherit the land, and dwell therein forever.” Psalm 37:29.

A fear of making the future inheritance seem too ma-

terial has led many to spiritualize away the very truths which lead us to look upon it as our home. Christ assured His disciples that He went to prepare mansions for them in the Father's house. Those who accept the teachings of God's Word will not be wholly ignorant concerning the heavenly abode. And yet, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9. **Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it.** No finite mind can comprehend the glory of the Paradise of God.

In the Bible the inheritance of the saved is called a country. Hebrews 11:14-16. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. **There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the widespreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.**

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: . . . Mine elect shall long enjoy the work of their hands." Isaiah 32:18; 60:18; 65:21, 22.

There, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isaiah 35:1; 55:13. "The wolf also shall dwell with the lamb, and

the leopard shall lie down with the kid; . . . and a little child shall lead them.” “They shall not hurt nor destroy in all My holy mountain,” (Isaiah 11:6, 9; 33:24; 62:3; 65:19) saith the Lord.

Pain cannot exist in the atmosphere of Heaven. There will be no more tears, no funeral trains, no badges of mourning. “There shall be no more death, neither sorrow, nor crying, . . . for the former things are passed away.” Revelation 21:4, 11, 24, 3. “The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.” Isaiah 33:24.

There is the New Jerusalem, the metropolis of the glorified new earth, “a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.” Isaiah 62:3. “Her light was like unto a stone most precious, even like a jasper stone, clear as crystal.” “The nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it.” Revelation 21:11, 24. Saith the Lord, “I will rejoice in Jerusalem, and joy in My people.” Isaiah 65:19. “The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” Revelation 21:3.

In the city of God “there shall be no night.” None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the morning, and shall ever be far from its close. “And they need no candle, neither light of the sun; for the Lord God giveth them light.” Revelation 22:5. The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb floods the holy city with unfading light. The redeemed walk in the sunless glory of perpetual day.

“I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.” Revelation 21:22. **The people of God are privileged to hold open communion with the Father and the Son.** Now we “see through a glass, darkly.”

1 Corinthians 13:12. We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. We shall stand in His presence, and behold the glory of His countenance.

There the redeemed shall “know, even as also they are known.” The loves and sympathies which God Himself has planted in the soul, shall there find truest and sweetest exercise. **The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages**, who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together “the whole family in Heaven and earth,” (Ephesians 3:15)—these help to constitute the happiness of the redeemed.

There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There is no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. **There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire**, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

All the treasures of the universe will be open to the study of God’s redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God’s handiwork. **With undimmed vision they gaze upon the glory of creation,—suns and stars and systems, all in their appointed order circling the throne of Deity.** Upon all things, from the least

to the greatest, the Creator's name is written, and in all are the riches of His power displayed.

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise.

“And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.” Revelation 5:13.

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.

ADDITIONAL INVALUABLE BOOKS

GREAT CONTROVERSY—The powerful, full-size book which *Entering Armageddon* was taken from. 42 chapters, 736 pages. \$12.95 ppd. // *Other good books are also available: Bible Readings, Ministry of Healing, Desire of Ages, National Sunday Law Crisis.* Contact the address given below or the publisher.

