

PLANET IN REBELLION

Fallen Angel Fights For Control of the Planet Earth

Fallen angel unmasked by history's most prolific lady author who wrote 50 inspired books verified by 2000 visions all fulfilled... not 50% but 100% accuracy.

About this Tabloid

The book, *The Great Controversy*, by Ellen G. White, of which this present tabloid is a very abridged edition, is actually an expanded commentary on Revelation 12, 13, and 14. Step by step, the prophecies in those three chapters find their fulfillments in the historical overview given in the book: A powerful summary of its many basic facts and principles is in this present tabloid.

1. How Sin Entered the Universe

It is impossible to explain the origin of sin so as to give a reason for its existence. Nothing is more plainly taught in Scripture than that God was in nowise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. 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." Before the entrance of evil, there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. 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. 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.

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. 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. But a note of discord now marred the celestial harmonies. 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. Pride in his own glory nourished the desire for supremacy. "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. He endeavored to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint. 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.

God, in His great mercy, bore long with Lucifer. Again and again he was offered pardon, on condition of repentance and submission. 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. But pride forbade him to submit.

All the powers of his mastermind were now bent to the work of deception, to secure the sympathy of the angels that had been under his command. All whom he could

Wrote on healthful living on medicine, education
All scientifically verified
Written 125 years ago
When science/medicine were mostly superstitions

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. It was his policy to perplex the angels with subtle arguments concerning the purposes of God.

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. His power to deceive was very great, and by disguising himself in a cloak of falsehood he had gained an advantage.

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. They could not discern the terrible consequences that would result from setting aside the divine law. 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.

In His dealing with sin, God could employ only righteousness and truth. Satan could use what God could not—flattery and deceit. 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. 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. 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. 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.

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 wellbeing of all the creatures He has made.

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 denounced the divine statutes as a restriction of their liberty, and declared that it was his purpose to secure the abolition of law. The archrebel and all his sympathizers were at last banished from Heaven.

The same spirit, that prompted rebellion in Heaven, still inspires rebellion on earth. Like him they seek to break down the restraints of the law of God, and promise men liberty through transgression of its precepts. Instead of correcting their errors, they excite indignation against the reprove, as if he were the sole cause of difficulty. 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.

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 contest between Christ and Satan, during the Saviour's earthly ministry, the character of the great deceiver was unmasked.

It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus. The pentup 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. 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. 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. 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. Christ had, in order to destroy sin, humbled Himself and become obedient unto death.

All Heaven saw His justice revealed, both in the condemnation of Satan and in the redemption of man. 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.

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. 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. The cross of Calvary, while it declares the law immutable, proclaims to the uni-

verse that the wages of sin is death. In the Saviour's expiring cry, "It is finished," the death-knell of Satan was rung.

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. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty.

2. Christ Predicted the Future

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; . . . *Luke 19:43-44.*

The disciples had been filled with awe and wonder at Christ's prediction of the overthrow of the temple, and they desired to understand more fully the meaning of His words. "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" *Matthew 24:3.*

Christ presented before them an outline of the prominent events to take place before the close of time. The prophecy which He uttered was twofold in its meaning: while foreshadowing the destruction of Jerusalem [A.D. 70], it prefigured also the terrors of the last great day. Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God. Jesus, looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law. Terrible have been the results of rejecting the authority of Heaven.

Come when it may, the day of God will come unawares to the ungodly. 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.

The powers of earth and hell arrayed themselves against Christ in the person of His followers. The fires of persecution were kindled. Under the fiercest persecution, these witnesses for Jesus kept their faith unsullied. In vain were Satan's efforts to destroy the church of Christ by violence.

Thousands were imprisoned and slain; but others sprung up to fill their places. Their living example and dying testimony were a constant witness for the truth.

Satan therefore laid his plans to war more successfully against the government of God, by planting his banner in the Christian church.

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. With some concessions on their part, they proposed that Christians should make concessions.

Now the church was in fearful peril. 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.

Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. They still clung to their idolatry, only changing the objects of their worship to images. Unsound doctrines, superstitious rites, and idolatrous ceremonies were incorporated into her faith and worship. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy.

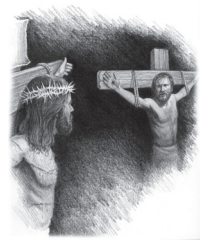
After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church. They saw that separation was an absolute necessity if they would obey the Word of God. They dared not tolerate errors fatal to their own souls.

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. 2 *Thessalonians* 2:3.

Little by little, at first in stealth and silence, and then more openly the customs of heathenism found their way into the Christian church. 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. Now the work of corruption rapidly progressed. Paganism, while appearing to be van-

quished, became the conqueror.

This compromise between paganism and Christianity resulted in the development of the “man of sin” foretold in prophecy.

Prophecy had declared that the papacy was to “think to change times and laws.” The adoration of images and relics was gradually introduced into the Christian worship. 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.

Satan tampered with the fourth Commandment also, and essayed to set aside the ancient Sabbath and in its stead to exalt the festival observed by the heathen as “the venerable day of the sun.” That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Satan cast contempt upon the Sabbath as a Jewish institution.

In the early part of the fourth century [A.D. 321], the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. 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. 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.

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.

He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. In the fourth commandment [Ex 20:8-11], God is revealed as the Creator. 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. No such honor was given to the day by Christ or his apostles. In the sixth century [A.D. 538] the papacy had become firmly established. Paganism had given place to the papacy. Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity.

The accession of the Roman Church to power marked the beginning of the Dark Ages. 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. 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.

Among the leading causes that had led to the separation of the true church from Rome was the hatred of the latter toward the Bible Sabbath. The law of God was trampled in the dust, while the traditions and customs of men were exalted. It was only by fleeing from the power of Rome that any could obey God’s

law in peace.

3. *The Waldenses, Wycliffe, and Huss*

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

In lands beyond the jurisdiction of Rome, there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. The Waldenses stood foremost. Notwithstanding the crusades against them, and the inhuman butchery to which they were subjected, they continued to send out their missionaries to scatter the precious truth. They planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time.

Before the Reformation there were at times but very few copies of the Bible in existence; but God had not suffered His Word to be wholly destroyed. Its truths were not to be forever hidden. In the different countries of Europe, men were moved by the Spirit of God to search for the truth as for hid treasures. Providentially guided to the Holy Scriptures, they studied the sacred pages with intense interest.

Except among the Waldenses, the Word of God had, for ages, been locked up in languages known only to the learned; but the time had come for the Scriptures to be translated and given to the people of different lands in their native tongue.

In the fourteenth century, there arose in England the “morning-star of the Reformation.” John Wycliffe was the herald of reform, not for England alone, but for all Christendom.

While Wycliffe was still at college, he entered upon the study of the Scriptures. When Wycliffe’s attention was directed to the Scriptures, he entered upon their investigation with the same thoroughness which had enabled him to master the learning of the schools.

Like after reformers, Wycliffe did not, at the opening of his work,

foresee whither it would lead him. He did not set himself deliberately in opposition to Rome. But devotion to truth could not but bring him in conflict with falsehood. He lived to place in the hands of his countrymen the most powerful of all weapons against Rome; to give them the Bible. At last the work was completed,—the first English translation of the Bible ever made. The Word of God was opened to England.

The art of printing being still unknown, it was only by slow and wearisome labor that copies of the Bible could be multiplied. Wycliffe now taught the distinctive doctrines of Protestantism,—salvation through faith in Christ, and the sole infallibility of the Scriptures. God had appointed to Wycliffe his work. He had put the word of truth in his mouth, and he set a guard about him that this word might come to the people.

Wycliffe accepted the Holy Scriptures with implicit faith as the inspired revelation of God’s will, a sufficient rule of faith and practice. He declared the only true authority to be the voice of God speaking through his Word. And he taught not only that the Bible is a perfect revelation of God’s will, but that the Holy Spirit is its only interpreter and that every man is, by the study of its teachings, to learn his duty for himself.

It was through the writings of Wycliffe that John Huss, of Bohemia, was led to renounce many of the errors of Romanism. Thus in these two countries, so widely separated, the seed of truth was sown. From Bohemia the work extended to other lands. A divine hand was preparing the way for the Great Reformation.

The gospel had been planted in Bohemia as early as the ninth century. The Bible was translated, and public worship was conducted in the language of the people. Huss was made professor and afterward rector of the university.

The mind of Huss, at this stage of his career, would seem to have been the scene of a painful conflict. Although the church was seeking to overwhelm him by her thunderbolts, he had not renounced her authority. This brought on a terrible conflict between the convictions of his understanding and the claims of his conscience. If the authority was just and infallible, as he be-

lieved it to be, how came it that he felt compelled to disobey it? This led him to adopt for his own guidance, and to preach to others for theirs, the maxim that the precepts of Scripture, conveyed through the understanding, are to rule the conscience; in other words, that God speaking in the Bible, and not the church speaking through the priesthood, is the one infallible guide.

4. Luther and the German Reformation

Foremost among those who were called to lead the church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time. While one day examining the books in the library of the university, Luther discovered a Latin Bible.

Every moment that could be spared from his daily duties he employed in study. Above everything else he delighted in the study of God's Word.

Under the plea of raising funds for the erection of St. Peter's church at Rome, indulgences for sin were publicly offered for sale by the authority of the pope. The official appointed to conduct the sale of indulgences in Germany was Tetzel by name. The infamous traffic was set up in the church; and Tetzel, ascending the pulpit, extolled indulgences as the most precious gift of God. He declared that, by virtue of his certificates of pardon, all the sins which the purchaser should afterward desire to commit would be forgiven. No prelate dared lift his voice against this iniquitous traffic. But the minds of men were becoming disturbed and uneasy, and many eagerly inquired if God would not work through some instrumentality for the purification of his church.

Luther now entered boldly upon his work as a champion of the truth. His voice was heard from the pulpit in earnest, solemn warning. Nothing but repentance toward God and faith in Christ can save the sinner. The grace of Christ cannot be purchased; it is a free gift.

As Tetzel continued his traffic and his impious pretensions, Luther determined upon a more effectual protest against these crying abuses.

On the preceding day [October 31, 1517], Luther, joining the crowds that were already making their way to the church, posted on its door a paper containing ninety-five propositions against the doctrine of indulgences. His propositions attracted universal attention. By these theses it was shown that the power to grant the pardon of sin, and to remit its penalty, had never been committed to the pope or to any other man.

Luther's teachings attracted the attention of thoughtful minds throughout all Germany. A living faith was taking the place of the dead formalism in which the church had so long been held. The people were daily losing confidence in the superstitions of Romanism.

Luther trembled as he looked upon himself,—one man opposed to the mightiest powers of earth. When human support failed, he looked to God alone, and learned that he could lean in perfect safety upon that all-powerful arm.

There was a present truth in the days of Luther,—a truth at that time of special importance; there is a present truth for the church today. He who does all things according to the counsel of His will has been pleased to place men under various circumstances, and to enjoin upon them duties peculiar to the times in which they live and the conditions under which they are placed. There is the same disposition to accept the theories and traditions of men instead of the Word of God as in former ages.

The reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history. From that time to this, new light has been continually shining upon the Scriptures and new truths have been constantly unfolding.

5. The Swiss Reformer

In the choice of instrumentalities for the reforming of the church, the same divine plan is seen as in that for the planting of the church. The heavenly Teacher passed by the great men of earth, the titled and wealthy, who were accustomed to receive praise and homage as leaders of the people.

A few weeks after the birth of Luther in a miner's cabin in Saxony, Ulric Zwingle was born in a herdsman's cottage among the Alps. The youth could not be long

content in his native valley. And he soon resumed his studies, repairing, after a time, to Basel [1502-1506]. It was here that Zwingle first heard the gospel of God's free grace. Zwingle was soon called from Basel, to enter upon his lifework. His first field of labor was in an Alpine parish. The more he searched the Scriptures, the clearer appeared the contrast between their truths and the heresies of Rome. He submitted himself to the Bible as the word of God, the only sufficient, infallible rule. He saw that it must be its own interpreter. He dared not attempt to explain Scripture to sustain a preconceived theory or doctrine, but held it his duty to learn what is its direct and obvious teaching.

"When I began to give myself wholly up to the Holy Scriptures, philosophy and theology (scholastic) would always keep suggesting quarrels to me. At last I came to this, that I thought, 'Thou must let all that lie, and learn the meaning of God purely out of His own simple Word.'

The doctrine preached by Zwingle was not received from Luther. It was the doctrine of Christ.

Already an interest had been awakened in the truths he taught; and the people flocked in great numbers to listen to his preaching. Many who had long since ceased to attend service were among his hearers. Here, as at Einsiedeln, he presented the Word of God as the only infallible authority, and the death of Christ as the only complete sacrifice. He not only proclaimed the offer of a free salvation, but fearlessly rebuked the evils and corruptions of the times.

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

The Protest of Spires [April 19, 1525] and the Confession at Augsburg [June 25, 1530], which marked the triumph of the Reformation in Germany, were followed by years of conflict and darkness. Weakened by divisions among its supporters, and assailed by powerful foes, Protestantism seemed destined to be utterly destroyed. But in the moment of his apparent triumph, the emperor was smitten with defeat. He saw the prey wrested from his grasp, and he was forced at last to grant toleration to the doctrines which it had been the ambition of his life to destroy.

Charles V had been battling against omnipotent power.

In Switzerland, as in Germany, there came dark days for the Reformation. While many cantons accepted the reformed faith, others clung with blind persistence to the creed of Rome. Their persecution of those who desired to receive the truth, finally gave rise to civil war. Rome was triumphant, and in many places seemed about to recover all that she had lost. But He whose counsels are from everlasting had not forsaken His cause or His people.

6. The English Reformers

While Luther was opening a closed Bible to the people of Germany, [William] Tyndale was impelled by the Spirit of God to do the same for England.

To the papist claim that the church had given the Bible, and the church alone could explain it, Tyndale responded, "Do you know who taught the eagles to find their prey? That same God teaches His hungry children to find their Father in His Word. Tyndale's preaching excited great interest; many accepted the truth. But the priests were on the alert, and no sooner had he left the field than they by their threats and misrepresentations endeavored to destroy his work. Oh! if Christians possessed the Holy Scriptures in their own tongue, they could of themselves withstand these sophists. Without the Bible it is impossible to establish the laity in the truth.

"A new purpose now took possession of his mind.

It was not long after, that a learned Catholic doctor, engaging in controversy with him, exclaimed, "It were better for us to be without God's law than without the pope's." Tyndale replied, "I defy the pope and all his laws; and if God spare my life, ere many years I will cause a boy who driveth the plow to know more of the Scriptures than you do." All England seemed closed against him, and he resolved to seek shelter in Germany. Here he began the printing of the English New Testament.

Tyndale was betrayed into the hands of his enemies, and at one time suffered imprisonment for



many months. He finally witnessed for his faith by a martyr's death.

[Hugh] Latimer maintained from the pulpit that the Bible ought to be read in the language of the people. "Do you know," said Latimer, "who is the most diligent bishop in England? I see you listening and hearkening that I should name him. I will tell you. It is the devil He is never out of his diocese; you shall never find him idle.

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

In England the establishment of Protestantism as the national religion diminished, but did not wholly stop persecution. While many of the doctrines of Rome had been renounced, not a few of its forms were retained. The supremacy of the pope was rejected, but in his place the monarch was enthroned as the head of the church. The great principle of religious toleration was not as yet understood.

In the seventeenth century thousands of pastors were expelled from their positions. The people were forbidden, on pain of heavy fines, imprisonment, and banishment, to attend any religious meetings except such as were sanctioned by the church. Yet God was with His people, and persecution could not prevail to silence their testimony. Many were driven across the ocean to America, and here laid the foundations of civil and religious liberty which have been the bulwark and glory of this country.

A hundred years later, in a day of great spiritual darkness, Whitefield and the Wesleys appeared as light-bearers for God.

Once established in the faith of Christ, his whole soul burned with the desire to spread everywhere a knowledge of the glorious gospel of God's free grace.

He continued his strict and self-denying life, not now as the *ground*, but the *result* of faith; not the *root*, but the *fruit* of holiness. The grace of God in Christ is the foundation of the Christian's hope, and that grace will be manifested in obedience.

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

Wesley declared the perfect harmony of the law and the gospel. On the one hand, the law continually makes way for, and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law.

To those who urged that "the preaching of the gospel answers all the ends of the law," Wesley replied: "This we utterly deny. It does not answer the very first end of the law, namely, the convincing men of sin, the awakening those who are still asleep on the brink of hell."

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

7. The Bible and The French Revolution

In the sixteenth century the Reformation, presenting an open Bible to the people, had sought ad49 mission to all the countries of Europe. In one country, though the light found entrance, it was not comprehended by the darkness. For centuries, truth and error struggled for the mastery. At last the evil triumphed, and the truth of Heaven was thrust out. The restraint of God's Spirit was removed from a people that had despised the gift of His grace. Evil was permitted to come to maturity. And all the world saw the fruit of willful rejection of the light.

The war against the Bible, carried forward for so many centuries in France, culminated in the scenes

of the Revolution. That terrible outbreak-ing was but the legitimate result of Rome's suppression of the Scriptures.

In no land had the spirit of enmity against Christ been more strikingly displayed. In no country had the truth encountered more bitter and cruel opposition. In the persecution which France had visited upon the confessors of the gospel, she had crucified Christ in the person of His disciples. the Albigenes rotendants] of France. The brave Huguenots [other French Protestants], battling for those rights which the human heart holds most sacred, had poured out their blood on many a hard-fought field.

But blackest in the black catalog of crime, most horrible among the fiendish deeds of all the dreadful centuries, was the St. Bartholomew Massacre [August 24, 1572].

The same master-spirit that urged on the St. Bartholomew Massacre led also in the scenes of the Revolution

The atheistical power that ruled in France, during the Revolution and the reign of terror, did wage such a war upon the Bible as the world had never witnessed. The Word of God was prohibited by the national assembly. The law of God was trampled underfoot. All religious worship was prohibited, except that of liberty and the country.

After France had renounced the worship of the living God, "the high and lofty One that inhabiteth eternity," it was only a little time till she descended to degrading idolatry, by the worship of the Goddess of Reason, in the person of a profligate woman.

It was popery that had begun the work which atheism was completing. The policy of Rome had wrought out those conditions, social, political, and religious, that were hurrying France on to ruin.

The spirit of liberty went with the Bible. Wherever the gospel was received, the minds of the people were awakened. They began to think and act as men. Monarchs saw it and trembled for their despotism. Rome was not slow to inflame their jealous fears.

Little did the rulers of the land foresee the results of that fateful



policy. The teaching of the Bible would have implanted in the minds and hearts of the people those principles of justice, temperance, truth, equity, and benevolence which are the very corner-stone of a nation's prosperity. He who fears God will honor the king in the exercise of all just and legitimate authority. But unhappy France prohibited the Bible and banned its disciples. Thousands upon thousands found safety in flight; and this continued for two hundred and fifty years after the opening of the Reformation.

Scarcely was there a generation of Frenchmen, during that long period, that did not witness the disciples of the gospel fleeing. And in proportion as they replenished other countries with these good gifts, did they empty their own of them.

With the flight of the Huguenots a general decline settled upon France. Flourishing manufacturing cities fell into decay.

The gospel would have brought to France the solution of those political and social problems that baffled the skill of her clergy, her king, and her legislators, and finally plunged the nation into anarchy and ruin. Deprived of the Bible, and abandoned to the teachings of bigotry and selfishness, the people were shrouded in ignorance and superstition.

But the outworking of all this was widely different from what Rome had purposed. Instead of holding the masses in a blind submission to her dogmas, her work resulted in making them infidels and revolutionists.

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

At the opening of the Revolution, by a concession of the king, the people were granted a representation exceeding that of the nobles and the clergy combined. Thus the balance of power was in their hands; but they were not prepared to use it with wisdom and moderation. The oppressed wrought out the lesson they had learned under tyranny, and became the oppressors of those who had oppressed them.

Unhappy France reaped in blood the harvest she had sown. Terrible were the results of her submission to the controlling power of Rome.

The war against the Bible inaugurated an era which stands in the world's history as "The Reign of Terror." Peace and happiness were banished from the homes and hearts of men. No one was secure.

King, clergy, and nobles were compelled to submit to the atrocities of an excited and maddened people. Their thirst for vengeance was only stimulated by the execution of the king; and those who had decreed his death, soon followed him to the scaffold. The cities of the kingdom were filled with scenes of horror. One party of revolutionists was against another party, and France became a vast field for contending masses, swayed by the fury of their passions. And to add to the general misery, the nation became involved in a prolonged and devastating war with the great powers of Europe.

The fatal error which wrought such woe for the inhabitants of France was the ignoring of this one great truth: that true freedom lies within the proscriptions of the law of God. "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

Atheists, infidels, and apostates oppose and denounce God's law; but the results of their influence prove that the well-being of man is bound up with His obedience of the divine statutes. Those who will not read the lesson from the book of God are bidden to read it in the history of nations. But in the Revolution, the law of God was openly set aside by the national council. And in the reign of terror which followed, the working of cause and effect could be seen by all—a kingdom free from the restraints of the law of God. But the transgression of a just and righteous law must inevitably result in misery and ruin. France was shaken as if by an earthquake. "The Bible is an anvil that has worn out many hammers." "The Word of our God shall stand forever." "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Isaiah 40:8; Psalm 111:7, 8. Whatever is built upon the authority of man will be overthrown; but that which is founded upon the rock of God's immutable Word shall stand forever.

8. The Pilgrim Fathers and Religious Liberty

The English reformers, while renouncing the doctrines of Romanism, had retained many of its forms. Thus though the authority and the creed of Rome were rejected, not a few of her customs and ceremonies were incorporated into the worship of the Church of England.

The fact, that these customs tended to bridge the chasm between Rome and the Reformation, was in their view a conclusive argument against retaining them. The very beginning of the great apostasy was in seeking to supplement the authority of God by that of the church.



The church, being supported by the civil authority, would permit no dissent from her forms. Attendance upon her service was required by law. And unauthorized assemblies for religious worship were prohibited, under penalty of imprisonment, exile, and death. Monarch [James I] who had just ascended the throne of England declared his determination to make the Puritans "conform or hary them out of the land, or else worse." Some at last determined to seek refuge in Holland. Difficulties, losses, and imprisonment were encountered. Their purposes were thwarted, and they were betrayed into the hands of their enemies. But steadfast perseverance finally conquered, and they found shelter on the friendly shores of the Dutch Republic.

Though often pinched with poverty, they thanked God for the blessings which were still granted them, and found their joy in unmolested spiritual communion. And when God's hand seemed pointing them across the sea, to a land where they might found for themselves a State and leave to their children the precious heritage of religious liberty, they went forward, without shrinking, in the path of Providence (1620).

The Pilgrims departed from Holland to find a home in the New World. John Robinson, their pastor, who was providentially prevented from accompanying them, in his farewell address to the exiles said: "I am very confident that the Lord hath more truth and light yet to break forth out of His Holy Word. For my part, I cannot sufficiently bewail the condition of the re-

formed churches, who are come to a period in religion, and will go no farther than the instruments of their reformation. Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written Word."

The Pilgrims braved the perils of the long journey across the sea. Yet honest and God-fearing as they were, the Pilgrims did not yet comprehend the great principle of religious toleration. The freedom which they sacrificed so much to secure for themselves, they were not equally ready to grant to others. Said one of the leading ministers in the colony of Massachusetts Bay: "It was toleration that made the world antichristian; and the church never took harm by the punishment of heretics." Thus the secular power was in the hands of the church. It was not long before these measures led to the inevitable result—persecution.

Eleven years after the planting of the first colony, Roger Williams came to the New World. He came to enjoy religious freedom; but unlike them, he saw—what so few in his time had yet seen—that this freedom was the inalienable right of all, whatever might be their creed. He declared it to be the duty of the magistrate to restrain crime, but never to control the conscience. Attendance at the services of the established church was required under a penalty of fine or imprisonment. His steadfast denial of the right of civil magistrates to authority over the church, and his demand for religious liberty, could not be tolerated. He was sentenced to banishment from the colonies; and finally, to avoid arrest, he was forced to flee, amid the cold and storms of winter, into the unbroken forest. Making his way at last, after months of change and wandering, to the shores of Narragansett Bay, he there laid the foundation of the first State of modern times that in the fullest sense recognized the right of religious freedom. His little State, Rhode Island, became the asylum of the oppressed; and it increased and prospered until its foundation principles—civil and religious liberty—became the cornerstones of the American Republic. The Constitution guarantees, in the most explicit terms, the inviolability of conscience: "No religious

test shall ever be required as a qualification to any office of public trust under the United States." "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."



As the tidings spread through the countries of Europe, of a land where every man might enjoy the fruit of his own labor and obey the convictions of his conscience, thousands flocked to the shores of the New World. The Bible was held as the foundation of faith, the source of wisdom, and the charter of liberty. Its principles were diligently taught in the home, in the school, and in the church; and its fruits were manifest in thrift, intelligence, purity, and temperance. It was demonstrated that the principles of the Bible are the surest safeguards of national greatness.

The world marked with wonder the peace and prosperity of "a church without a pope and a State without a king." The regulation adopted by the early colonists, of permitting only members of the church to vote or to hold office in the civil government, led to most pernicious results. A profession of religion being the condition of suffrage and officeholding, many, actuated solely by motives of worldly policy, united with the church, without a change of heart.

Thus the churches came to consist, to a considerable extent, of unconverted persons. The union of the church with the State, be the degree ever so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world. The Protestant churches of America—and those of Europe as well—so highly favored in receiving the blessings of the Reformation, failed to press forward in the path of reform. Therefore religion again degenerated into formalism; and errors and superstitions which would have been cast aside had the church continued to walk in the light of God's Word, were retained and cherished.

Thus the spirit inspired by the Reformation gradually died out. Satan led many to value it but lightly. Men neglected to search the Scriptures. Seeing the failure

of his efforts to crush out the truth by persecution, Satan had again resorted to the plan of compromise which led to the great apostasy and the formation of the Church of Rome. He had induced Christians to ally themselves, not now with pagans, but with those who by their devotion to the things of this world had proved themselves to be as



truly idolaters as were the worshippers of graven images. The church was upholding and defending these traditions, instead of contending for “the faith which was once delivered to the saints.”

9. The Truth of Christ's Second Advent

One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming, to complete the great work of redemption. The doctrine of the second advent is the very keynote of the sacred Scriptures.

The coming of the Lord has been in all ages the hope of His true followers. Then the dead in Christ should rise, and together with the living be caught up to meet the Lord in the air. “And so,” he said, “shall we ever be with the Lord.” *1 Thess. 4:17*. They looked for the “Lord to come from Heaven in the clouds with the glory of His Father.”

Luther declared: “I persuade myself verily, that the day of Judgment will not be absent full three hundred years. God will not, cannot, suffer this wicked world much longer.” “This aged world is not far from its end,” said Melancthon.

Ridley wrote: “The world without doubt—this I do believe, and therefore I say it—draws to an end. But as the spirit of humility and devotion in the church had given place to pride and formalism, love for Christ and faith in His coming had grown cold. When the Saviour pointed out to His followers the signs of His return, He foretold the state of backsliding that would exist just prior to His second advent. “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and

to stand before the Son of man.” *Luke 21: 36*.

It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation. “Behold, the day of the Lord cometh, . . . to lay the land desolate, and he shall destroy the sinners thereof out of it.” *Isa. 13:9*. “Blow ye the trumpet in Zion, and sound an alarm in My holy mountain. Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand.” “Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments.” *Joel 2:1, 12-13*

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

This warning is brought to view in Revelation

14. Here is a threefold message The first of these warnings announces the approaching Judgment. Fear God, and give glory to Him; for the hour of His Judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” *Revelation 14: 7*. Faithful men, who were obedient to the promptings of God's Spirit and the teachings of His Word, were to proclaim this warning to the world.

A backsliding church closed their eyes to the signs of the times. God did not forsake them or suffer His faithfulness to fail; but they departed from Him, and separated themselves from His love. As they refused to comply with the conditions, His promises were not fulfilled to them. God requires of His people works of faith and obedience corresponding to the blessings and privileges bestowed. Obedience requires a sacrifice and involves a cross; and this is why so many of the professed followers of Christ refused to receive the light

from Heaven, and, like the Jews of old, knew not the time of their visitation.

10. New Bible Truths Discovered

An upright, honest-hearted farmer, who had been led to doubt the divine authority of the Scriptures, yet who sincerely desired to know the truth, was the man specially chosen of God to lead out in the proclamation of Christ's second coming. At the age of thirty-four the Holy Spirit impressed his heart with a sense of his condition as a sinner [1816]. “I saw that the Bible did bring to view just such a Saviour as I needed. He now publicly professed his faith in the religion which he had despised. But his infidel associates were not slow to bring forward all those arguments which he himself had often urged against the divine authority of the Scriptures.

Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance. With intense interest he studied the book of Daniel and the Revelation, employing the same principles of interpretation as in the other scriptures, and found, to his great joy, that the prophetic symbols could be understood.

He became satisfied that the popular view of the spiritual reign of Christ—a temporal millennium before the end of the world—was not sustained by the Word of God. The doctrine of the world's conversion and the spiritual reign of Christ was not held by the apostolic church. It was not generally accepted by Christians until about the beginning of the eighteenth century. Miller found the literal, personal coming of Christ to be plainly taught in the Scriptures. At His coming the righteous dead will be raised, and the righteous living will be changed. “For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” *1 Corinthians 15:52-53*. “The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” *1 Thessalonians*

4:16, 17.

We have seen by the scriptures just given that, when the Son of man comes, the dead are raised incorruptible and the living are changed. By this great change they are prepared to receive the kingdom. Furthermore, all the signs of the times and the condition of the world corresponded to the prophetic description of the last days. He was forced to the conclusion, from the study of Scripture alone, that the period allotted for the continuance of the earth in its present state was about to close.

“Another evidence that vitally affected my mind,” he says, “was the chronology of the Scriptures. I found that predicted events, which had been fulfilled in the past, often occurred within a given time. “The secret things,” says Moses, “belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever.” *Deuteronomy 29:29* The students of God's Word may then confidently expect to find the most stupendous event to take place in human history clearly pointed out in the Scriptures of truth.

The prophecy which seemed most clearly to reveal the time of the second advent was that of *Daniel 8:14*: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Miller learned that a day in symbolic prophecy represents a year (*Numbers 14:34; Ezekiel 4:6*). He therefore understood that the cleansing of the sanctuary, foretold in *Daniel 8:14*, represented the purification of the earth by fire at the second coming of Christ. If, then, the correct starting point could be found for the 2300 days, he concluded that the time of the second advent could be readily ascertained.

In the eighth chapter of Daniel he could find no clue to the starting point of the 2300 days. Daniel “fainted, and was sick certain days.” “And I was astonished at the vision,” he says, “but none understood it.” *Daniel 8:27*. Yet God had bidden His messenger, “Make this man to understand the vision.” Verse 16.

There was only one point in the vision of chapter eight which had been left unexplained, namely, that relating to time,—the period



of the 2300 days; therefore, the angel, in resuming his explanation, dwells exclusively upon the subject of time: Seventy weeks are determined upon thy people and upon thy holy city . . . Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself . . . And He shall confirm the covenant with many for one week; and in the midst of the week He shall cause the sacrifice and the oblation to cease.” *Daniel 9:24-27*.

The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time., The word here, translated “determined,” literally signifies “cut off.” Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off? The seventy weeks must be a part of the 2300 days, and the two periods must begin together.

In *Ezra 7:12-26*, the decree is found in its completest form. It was issued by Artaxerxes, king of Persia in 457 B.C. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled. The decree of Artaxerxes went into effect in the autumn of 457 B.C. From this date, 483 years extend to the autumn of A.D. 27. At that time Christ was baptized by John, and received the anointing of the Spirit. “And He shall confirm the covenant with many for one week.”

The “week” here brought to view is the last one of the seventy. During this time, extending from A.D. 27 to A.D. 34, Christ, at first in person, and afterward by His disciples, extended the gospel invitation especially to the Jews. “And in the midst of the week He shall cause the sacrifice and the oblation to cease.”

In A.D. 31, three and a half years after His baptism, our Lord was crucified. Type had met antitype,

and all the sacrifices and oblations of the ceremonial system were there to cease. The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34.

At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel, by the martyrdom of Stephen. Then the message of salvation, no longer restricted to the chosen people, was given to the world. Thus far every specification of the prophecy is strikingly fulfilled. And the beginning of the seventy weeks is fixed beyond question at 457 B.C., and their expiration in A.D. 34.

From this date there is no difficulty in finding the termination of the 2300 days. The seventy weeks—490 days—having been cut off from the 2300, there were 1810 days remaining. From A.D. 34, 1810 years extend to 1844.

Entering upon the study of the Scriptures as he had done, in order to prove that they were a revelation from God, Miller had not, at the outset, the slightest expectation of reaching the conclusion at which he had now arrived. He had devoted two years to the study of the Bible; when, in 1818, he reached the solemn conviction that in about twenty-five years Christ would appear for the redemption of His people. He expected to encounter opposition from the ungodly, but was confident that all Christians would rejoice in the hope of meeting the Saviour whom they professed to love.

His only fear was that, in their great joy at the prospect of glorious deliverance, so soon to be consummated, many would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth. He was thus led to review the evidences, in support of the conclusions at which he had arrived, and to consider carefully every difficulty which presented itself to his mind. Five years spent thus left him fully convinced of the correctness of his position. And now the duty of making known to others what he believed to be so clearly taught in the Scriptures urged itself with new force upon him. Go and tell the world of their danger.

He began to present his views in private as he had opportunity, praying that some minister might feel their force and devote himself

to their promulgation. For nine years he waited, the burden still pressing upon his soul, until in 1831 he for the first time publicly gave the reasons of his faith. With trembling he entered upon his work, leading his hearers down, step by step, through the prophetic periods to the second appearing of Christ. With every effort he gained strength and courage as he saw the widespread interest excited by his words. He was now fifty years of age, unaccustomed to public speaking and burdened with a sense of unfitness for the work before him. But from the first his labors were blessed in a remarkable manner to the salvation of souls.

In nearly every town there were scores, in some hundreds, converted as the result of his preaching. In many places Protestant churches of nearly all denominations were thrown open to him; and the invitations to labor usually came from the ministers of the several congregations. In some of the large cities his work produced a marked impression. Prayer meetings were established by the various denominations, in different quarters.

He traveled and preached unceasingly, though his personal labors were confined principally to the New England and Middle States. Yet he did not prosecute his work without bitter opposition. But the Word of God was the only testimony accepted by the preachers of the Advent truth. “The Bible, and the Bible only,” was their watchword. The lack of Scripture argument on the part of their opponents was supplied by ridicule and scoffing.

Earnest were the efforts put forth to draw away the minds of the people from the subject of the second advent. It was made to appear a sin. Despite all opposition, the interest in the Advent movement had continued to increase. From scores and hundreds, the congregations had grown to as many thousands. The churches began to take disciplinary steps with those who had embraced Miller’s views.

As the arguments from the prophetic periods were found to be impregnable, opposers endeavored to discourage investigation of the subject, by teaching that the prophecies were sealed. Protestant churches claimed that an important part of the sacred Word—and that the part which brings to view truths



specially applicable to our time—could not be understood. “Who-so readeth, let him understand.” *Matthew 24:15*. “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.”

Why, then, this widespread ignorance concerning an important part of Holy Writ? Miller, as has been stated, adopted the generally received view that the earth is the sanctuary, and he believed that the cleansing of the sanctuary represented the purification of the earth by fire at the coming of the Lord. His error resulted from accepting the popular view as to what constitutes the sanctuary. The cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided. It is this work of judgment, immediately preceding the second advent, that is announced in the first angel’s message of *Revelation 14:7*: “Fear God, and give glory to Him; for the hour of His Judgment is come.”

Like the great Reformation of the sixteenth century, the Advent movement appeared in the different countries of Christendom at the same time. In both Europe and America, men of faith and prayer were led to the study of the prophecies.

In 1821, three years after Miller had arrived at his exposition of the prophecies pointing to the time of the judgment, Dr. Joseph Wolff, “the missionary to the world,” began to proclaim the Lord’s soon coming. During the twenty-four years from 1821 to 1845, Wolff traveled extensively: in Africa, visiting Egypt and Abyssinia; in Asia, traversing Palestine, Syria, Persia, Bokhara, and India. He also visited the United States.

As early as 1826 the Advent message began to be preached in England. Mourant Brock, an English writer, states that about seven hundred ministers of the Church of

England were engaged in preaching this “gospel of the kingdom.” The message pointing to 1844 as the time of the Lord’s coming was also given in Great Britain. In 1842, Robert Winter, an Englishman by birth, who had received the Advent faith in America, returned to his native country to herald the coming of the Lord. Many united with him in the work.

In South America, in the midst of barbarism and priestcraft, Lacunza, a Spaniard and a Jesuit, found his way to the Scriptures, and thus received the truth of Christ’s speedy return. In Germany the doctrine had been taught in the eighteenth century by Bengel, a minister in the Lutheran Church, and a celebrated Biblical scholar and critic. The light shone also in France and Switzerland. At Geneva, where Farel and Calvin has spread the truths of the Reformation, Gausson preached the message of the second advent. In Scandinavia also the Advent message was proclaimed, and a widespread interest was kindled.

Many were aroused from their careless security, to confess and forsake their sins, God was pleased to send the message, in a miraculous manner, through little children. As they were under age, the law of the State could not restrain them; and they were permitted to speak unmolested.

To William Miller and his co-laborers it was given to preach the warning in America. This country became the center of the great Advent movement. It was here that the prophecy of the first angel’s message had its most direct fulfillment. The writings of Miller and his associates were carried to distant lands. Far and wide spread the message of the everlasting gospel, “Fear God, and give glory to Him; for the hour of His Judgment is come” [1st Angels’ Message. Revelation 14:7]. [Today from America, like William Miller doing his part in the early 1800s, Harvest Time books and Cornerstone Publishing, USA publishers of this document have sent billions of pages of books and tracts to every corner of earth with the final warning messages of the 1st, 2nd, 3rd & 4th Angels of Revelation 14:6-12; 18:1-4 announcing in bugle like tones the world’s greatest event about to take place, the second coming of Christ our Lord and how to meet Him with purified

characters clothed in His Robe of Righteousness. Won’t you plan to meet us there? Read on!]

Many were convicted that the arguments from the prophetic periods were correct. And, sacrificing their pride of opinion, they joyfully received the truth. The time of expectation passed, and Christ did not appear for the deliverance of His people. Those, who with sincere faith and love had looked for their Saviour, experienced a bitter disappointment. There were among them many who had been actuated by no higher motive than fear. Their profession of faith had not affected their hearts or their lives. When the expected event failed to take place, these persons declared that they were not disappointed; they had never believed that Christ would come. They were among the first to ridicule the sorrow of the true believers.

11. What is the Sanctuary?

The scripture which, above all others, had been both the foundation and central pillar of the Advent faith was the declaration, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” *Daniel 8:14*. These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent.

The believers knew that God’s Word could not fail; their interpretation of the prophecy must be at fault; but where was the mistake? Many rashly cut the knot of difficulty by denying that the 2300 days ended in 1844. To accept this conclusion was to renounce the former reckoning of the prophetic periods. The commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of 457 B.C. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ’s baptism and anointing by the Holy Spirit, A.D. 27 In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of A.D. 31 The

seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period, the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844. But God had led His people in the great Advent movement; His power and glory had attended the work, and He would not permit it to end in darkness and disappointment.

Though many abandoned their former reckoning of the prophetic periods, and denied the correctness of the movement based thereon, others were unwilling to renounce points of faith and experience that were sustained by the Scriptures and by the witness of the Spirit of God.

In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services. “Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.” *Hebrews 9:1* Tabernacle built by Moses at the command of God, as the earthly dwelling place of the Most High. After the settlement of the Hebrews in Canaan, the tabernacle was replaced by the temple of Solomon. This is the only sanctuary that ever existed on the earth, of which the Bible gives any information. This was declared by Paul to be the sanctuary of the first covenant.

But has the new covenant no sanctuary? “Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” *Hebrews 8:1, 2*.

Here is revealed the sanctuary of the new covenant, by Moses; this is pitched by the Lord, not by man. One sanctuary was on earth; the other is in Heaven. Further, the tabernacle built by Moses was made after a pattern. The sanctuary in Heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy.

The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man’s redemption, were taught by the earthly sanctuary and its services. The holy places of the sanctuary in Heaven are represented by the two apartments in the sanctuary on earth.

Thus those who were studying the subject found indisputable proof of the existence of a sanctuary in Heaven. In the most holy place is His law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy seat, before which Christ pleads His blood in the sinner’s behalf. Thus is represented the union of justice and mercy in the plan of human redemption.

The question, What is the sanctuary? is clearly answered in the Scriptures. The term sanctuary, as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the “true tabernacle” in Heaven, to which the earthly sanctuary pointed. At the death of Christ the typical service [on earth] ended. At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries.

But the most important question remains to be answered: What is the cleansing of the sanctuary? Can there be anything in Heaven to be cleansed? In Hebrews 9, the cleansing of both the earthly and the heavenly sanctuaries is plainly taught. The cleansing, both in the typical and in the real service, must be accomplished with blood. Remission, or putting away of sin, is the work to be accomplished.

But how could there be sin connected with the sanctuary? The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary.



Day by day the repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins. The animal was then slain. The blood was carried by the priest into the holy place and sprinkled. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. Such was the work that went on, day by day, throughout the year. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal.

Once a year, on the great day of atonement, the priest entered the most holy place for the cleansing of the sanctuary. The high priest having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims. What was done in type, in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary.

The ministration of the priest throughout the year in the first apartment represents the work of ministration upon which Christ entered at His ascension. So did Christ plead His blood before the Father in behalf of sinners. Thither the faith of Christ's disciples followed Him as He ascended from their sight. Here their hopes centered.



For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended.

In the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. The actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. *But, before this can be accomplished, there must*

be an examination of the books of record to determine who, through repentance of sin, and faith in Christ, are entitled to the benefits of His atonement.

The cleansing of the sanctuary therefore involves a work of investigation,—a work of judgment. This work must be performed prior to the coming of Christ. Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary, to perform the closing work of atonement, preparatory to His coming.

12. The Investigative Judgment

The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great Advent movement and revealing present duty, as it brought to light the position and work of His people. But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in Heaven; and, as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church.

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling.

There is to be a special work of purification, of putting away of sin. When this work shall have been accomplished, the followers of Christ will be ready for His appearing.

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

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" to bless His waiting people with eternal life.

At the time appointed for the Judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny.

"I beheld," says the prophet Daniel, "till thrones were placed, and One that was ancient of days did sit. . . . The Judgment was set, and the books were opened." *Daniel 7:9, 10*. 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. It is He, the source of all being, and the fountain of all law, that is to preside in the Judgment. "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." *Daniel 7:13*. The coming of Christ here described is not His second coming to the earth. 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. 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.

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.

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. 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. [This book was written in 1884. In God's mercy time was extended for you and me] 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. "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.



13. God's Unchangeable Law

"The temple of God was opened in Heaven, and there was seen in His temple the ark of His testament." *Revelation 11:19*. The ark of God's testament is in the holy of holies, the second apartment of the sanctuary. This apartment was opened only upon the great day of atonement, for the cleansing of the sanctuary. Therefore the announcement that the temple of God was opened in Heaven, and the ark of His testament was seen, points to the opening of the most holy place of the heavenly sanctuary, in 1844. Those who by faith followed their great High Priest, as He entered upon His ministry in the most holy place, beheld the ark of His testament.

The ark in the tabernacle on earth contained the two tables of stone, upon which were inscribed the precepts of the law of God. The law of God in the sanctuary in Heaven is the great original. Those who arrived at an understanding of this important point were thus led to see the sacred, unchanging character of the divine law. The law of God, being a revelation of His will, a transcript of His character, must forever endure.

In the very bosom of the decalogue is the fourth commandment, as it was first proclaimed: "Remember the Sabbath day, to keep it holy . . . the seventh day is the Sabbath of the Lord thy God." *Exodus 20:8-11*. The conviction was urged upon the students that they had ignorantly transgressed this precept by disregarding the Creator's rest

day. As they saw themselves transgressors of His law, sorrow filled their hearts, and they manifested their loyalty to God by keeping His Sabbath holy.

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 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.

Those who had accepted the light concerning the mediation of Christ, and the perpetuity of the law of God, found that these were the truths presented in Revelation 14:6-12. The announcement, "*The hour of His Judgment is come,*" points to the closing work of Christ's ministration for the salvation of men.

The work of judgment, which began in 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.

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. Faith is essential in order to keep of the law of God.

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. Without obedience to His commandments, no worship can be pleasing to God. 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. The holy beings who worship God in Heaven state, as the reason why their homage is due to Him, "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things." [Rev. 14:12].

One of these commandments

points directly to God as the Creator. The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God." *Ex. 20:10*. Concerning the Sabbath, the Lord says further: that it is "a sign, . . . that ye may know that I am the Lord your God." *Eze. 20:20*.

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., It was to keep this truth ever before the minds of men that God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, the Sabbath will continue as its sign and memorial. The keeping of the Sabbath is a sign of loyalty to the true God.

In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: "*If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.*" *Rev. 14:9-10*. 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. Thus, while the dragon primarily represents Satan, it is, in a secondary sense, a symbol of pagan Rome. In chapter 13 is described another beast, "like unto a leopard This symbol, as most Protestants have believed, represents the papacy. And he opened his mouth in blasphemy against God, to blaspheme His name. And it was given unto him to make war with the saints." *Revelation 13:6-7*. This prophecy is nearly identical with the description of the little horn of Daniel 7. 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.

At this point another symbol is introduced. "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." *Rev. 13:11*. The preceding great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when the "four winds

of the heaven strove upon the great sea." *Dan. 7:2*. Waters represent "peoples, and winds are a symbol of strife. his beast "coming up out of the earth" must arise in territory previously unoccupied, and grow up gradually and peacefully.

What nation of the New World in 1798 was rising into power, giving promise of strength and greatness, and attracting the attention of the world?—the United States of America. horns indicate youth, innocence, and gentleness. The Christian exiles who first fled to America determined to establish a government upon the broad foundation of civil and religious liberty. "And he spake as a dragon." 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 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. The authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy. "Saying to them that dwell on the earth, that *they* should make an image to the beast." *Revelation 13:14*.

The image is made by the two-horned beast. 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, 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." Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines.

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. The beast with two horns "causeth [commands] all, both small and great, rich and poor, free and bond, to receive a mark." *Rev. 13:16*.

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.

Those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark. 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. Only by changing God's law could the papacy exalt itself above God. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God. The fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. "He shall *think* to change the times and the law." The change in the fourth commandment exactly fulfills the prophecy.

The worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. But the Bible points to the seventh day, and not to the first, as the Lord's day. It is a fact generally admitted by Protestants, that the Scriptures give no authority for the change of the Sabbath. By keeping Sunday strictly they acknowledge the church's Power. The Roman Church has not relinquished her claim to supremacy. 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 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 in the United States would be an enforcement of the worship of the beast and his image. 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. They will thereby accept the sign of allegiance to Rome—“the mark of the beast.”

The most fearful threatening ever addressed to mortals is contained in the third angel’s message. 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. 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. The people of God will not receive it.

Romanism is now regarded by Protestants with far greater favor than in former years. 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. Have these persons forgotten the claim of infallibility put forth for nine hundred years by this haughty power? How can she renounce the principles which governed her course in past ages?

Let the restraints now imposed by secular governments be removed, and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution. “We are not bound to keep faith and promises to heretics,” she declares. There has been a change; but the change is not in the papacy. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. *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.

They are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance,—a custom which originated with Rome, and which she claims as the sign of her authority. It is the boast of Rome that she never changes. 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.

14. Returning to God’s Day of Rest

The work of Sabbath reform to be accomplished in the last days. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it. Every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain.” *Isaiah 56:2, 6, 7.* “Bind up the testimony, seal the law among My disciples.” *Isaiah 8:16.*

The seal of God’s law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. 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 law of God is the one unerring rule by which all opinions, doctrines, and theories are to be tested.

“Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day. The breach was made in the law of power Hallowed by the Creator’s rest and blessing, the Sabbath was kept by Adam. 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. The Sabbath and its observance were more ancient and widespread, *even as old as the world itself.* Well may this institution demand our rever-

ence. 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.

15. A Masterpiece of Deception

With the earliest history of man, Satan began his efforts to deceive our race. “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;*” *Gen. 3:2-4.* When Adam sinned, he was cut off from partaking of the tree of life, and he became subject to death. Immortality, promised to man on condition of obedience, had been forfeited by transgression.

Only through Christ can immortality be obtained. All “who by patient continuance in well doing seek for glory and honor and immortality,” will receive eternal life (*Rom. 2:7*). The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden,—“Ye shall not surely die,”—was the first sermon ever preached upon the immortality of the soul. The divine sentence, “The soul that sinneth, it shall die” is made to mean, The soul that sinneth, it shall not die, but live eternally. 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.

Satan bade his angels make a special effort to inculcate the belief in man’s natural immortality they were to lead them on to conclude that the sinner would live in eternal misery. 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. A large class to whom the doctrine of eternal torment is revolting are driven to the opposite error. They see no alternative but to conclude that all mankind will finally be saved. God has given in His Word decisive evidence that He will punish the transgressors of His

law. The death of the spotless Son of God testifies that “the wages of sin is death.”

In order to inherit all things, we must resist and overcome sin. “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. 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. Those who have chosen Satan as their leader, and have been controlled by his power, are not prepared to enter the presence of God. Can they enter Heaven, to dwell forever with those whom they despised and hated on earth? While life is the inheritance of the righteous, death is the portion of the wicked.

It is the “second death” that is placed in contrast with everlasting life. “There shall be a resurrection of the dead, both of the just and unjust;” *Acts 24:15*. Two classes that are brought forth. They who have been “accounted worthy” of the resurrection of life are “blessed and holy.” “On such the second death hath no power.” *Rev. 20:6.* [The other] They suffer punishment varying in duration and intensity, “according to their works,” but finally ending in the second death. “Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.” “They shall be as though they had not been.” *Ps. 37:10; Obad. 16*. Thus will be made an end of sin, with all the woe and ruin which have resulted from it.

Every creature in Heaven and earth was heard ascribing glory to God. There will then be no lost souls to blaspheme God. Upon the fundamental error of natural immortality rests the doctrine of consciousness in death. According to the popular belief, the redeemed in Heaven are acquainted with all that takes place on the earth. What say the Scriptures concerning these things? “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” *Ps. 146:4.* “The living know that they shall die; but the dead know not anything.” *Eccl. 9:5.* “In death there is no remembrance of Thee; in the grave who shall give Thee



thanks?" "The dead praise not the Lord, neither any that go down into silence." *Ps. 6:5; 115:17.*

The hope of immortal blessedness at death has led to widespread neglect of the Bible doctrine of the resurrection. Jesus said, "And if I go and prepare a place for you, I will come again, and receive you unto Myself." "The Lord Himself shall descend from Heaven with a shout the dead in Christ shall rise first. And so shall we ever be with the Lord." *1 Thess. 4:16-18.* Paul thus points his brethren to the future coming of the Lord.

Before any can enter the mansions of the blessed, their cases must be investigated, and their characters and their deeds must pass in review before God. *141* "He hath appointed a day, in the which He will judge the world." *Acts 17:31.* Here the apostle plainly stated that a specified time, then future, had been fixed upon for the Judgment. But if the dead are already enjoying the bliss of Heaven or writhing in the flames of hell, what need of a future Judgment? All are sleeping until the resurrection (*1 Thess. 4:14; Job 14:10-12*). man's thoughts perish. They that go down to the grave are in silence. They sleep; they are awakened by the trump of God to a glorious immortality. As they are called forth from their deep slumber, they begin to think just where they ceased. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout, "O death, where is thy sting?" *1 Cor. 15:55.*

The doctrine of man's consciousness in death, especially the belief that the spirits of the dead return to minister to the living, has prepared the way for modern Spiritualism. The fallen angels who do his bidding appear as messengers from the spirit world. The prince of evil exercises his bewitching influence. He has power to bring before men the appearance of their departed friends. Satan causes those to appear who went into the grave unprepared. They claim to be happy in Heaven and thus the error is widely taught, that no difference is made between the righteous and the wicked. Then, as confidence is gained, they present doctrines that directly undermine faith in the Scriptures. Many will be ensnared through the belief that Spiritualism is a merely human

imposture. Scriptures concerning the wonders wrought by Satan and his agents. 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. 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.

God has expressly forbidden all pretended communication with departed spirits. The work of dealing with familiar spirits was pronounced an abomination to the Lord, and was solemnly forbidden under penalty of death. This mammoth deception is but a revival, in a new guise, of the witchcraft condemned and prohibited of old. The spirits make no difference between righteousness and sin. 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. But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will. "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? To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them."

Multitudes close their eyes to the light and walk straight on, regardless of warnings—while Satan weaves his snares about them. Many will be confronted by the spirits of devils personating beloved relatives or friends, and declaring the most dangerous heresies. All whose faith is not firmly established upon the Word of God will be deceived and overcome. Satan's deceptions will continually increase. The prophet Isaiah brings to view the fearful deception which will come upon the wicked. "We have made a covenant with death, and with hell are we at agreement." *Isa. 28:15.* Satan has long been preparing for his final effort to deceive the world—in Eden, "Ye shall not surely die," ye shall be as gods.

Little by little he has prepared the way for his masterpiece of deception in the development of Spiritualism. 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. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." *Isa. 28:17-18.*

16. Entering the Final Crisis

From the very beginning of the great controversy in Heaven it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator; and though he was cast out of



Heaven, he has continued the same warfare upon the earth. In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible. 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.

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. 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.

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. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded. If the law were not

binding, why should any fear to transgress?

Already the doctrine, that men are released from obedience to God's requirements, has weakened the force of moral obligation and opened the floodgates of iniquity upon the world. The whole system of religious principles and doctrines which should form the foundation and framework of social life seems to be a tottering mass, ready to fall to ruin. "To the law and to the testimony: If they speak not according to this Word, it is because there is no light in them." *Isa. 8:20.* men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions.

So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.

Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus? Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. 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. 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. 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.

The nature and the importance of the law of God have been, to a great extent, lost sight of. Here is to be found the secret of the lack of the Spirit and power of God in the revivals of our time. And then the great deceiver will persuade men that those who serve God are causing these evils. He professed to be

seeking to promote the stability of the divine government, while secretly bending every effort to secure its overthrow. It has professed to act as the vicegerent of Heaven while seeking to exalt itself above God and to change His law. 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.

Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society. 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. 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. 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.

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. Whatever their nationality or their government, they are to regard the authority of the church as above all other. The religious organizations of the day have refused to listen to unpopular truths plainly brought to view in the Scriptures. 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.

As the only way to free themselves from a duty which they are unwilling to perform, popular teachers declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become almost universal. 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.

Many religious teachers assert

that Christ by His death abolished the law, and men are henceforth free from its requirements. But not so did prophets and apostles regard the holy law of God. The Revelator, half a century after the crucifixion, pronounces a blessing upon those "that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." *Rev. 22:14*. 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 first step in reconciliation to God is the conviction of sin. "Sin is the transgression of the law." "By the law is the knowledge of sin." *1 John 3:4; Rom. 3:20*. The law reveals to man his sins, but it provides no remedy. 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. Is he now free to transgress God's law? "Do we then make void the law through faith? God forbid; yea, we establish the law." "This is the love of God, that we keep His commandments." *Romans 3:31; 1 John 5:3*. As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. Through Spiritualism, Satan appears as a benefactor of the race, but at the same time he works as a destroyer.

"I saw one of his heads as it were wounded to death; and his deadly wound was healed." *Rev. 13:3*. The infliction of the deadly wound points to the abolition of the papacy in 1798. Paul states plainly that the man of sin will continue until the second advent (*2 Thess. 2:8*). To the very close of time he will carry forward his work of deception. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution. "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 . . . Come out of her, My people, that ye be not partakers of her sins, and that

ye receive not of her plagues." *Rev. 18:4*. 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. As the teachings of Spiritualism are accepted by the churches, the restraint imposed upon the carnal heart is removed. A belief in spiritual manifestations opens the door to seducing spirits and doctrines of devils. Of Babylon, "Her sins have reached unto heaven, and God hath remembered her iniquities." *Rev. 18:5*.

But God still has a people in Babylon; and, before the visitation of His judgments, these faithful ones must be called out. These announcements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of the earth. The powers of earth, uniting to war against the commandments of God, will decree that all, "both small and great, rich and poor, free and bond" (*Rev. 13:16*), shall conform to the customs of the church by the observance of the false sabbath. 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. 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 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.

Chapter 17 Choosing Eternity with Christ

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. *Daniel 12:1*.

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" *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. 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. The wicked have passed the boundary of their probation. Satan will then plunge the inhabitants of the earth into one great, final trouble. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old.

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.

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, will be poured out. 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. *Rev. 14:9,10*.

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.

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. 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. With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms. *Rev. 19:11, 14*.

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. *Rev. 19: 16.* Before His presence, "all faces are turned into paleness;" upon the rejecters of God's mercy falls the terror of eternal despair. *Jeremiah 30:6; Nahum 2:10.* The righteous cry with trembling, "Who shall be able to stand?" Then the voice of Jesus is heard, saying, "My grace is sufficient for you."

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. Throughout the length and breadth of the earth, the dead shall hear that voice; and they that hear shall live. *1 Corinthians 15:55.* And the living righteous and the risen saints unite their voices in a long, glad shout of victory.

All arise with the freshness and vigor of eternal youth. 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. Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part.

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.

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. 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.

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. No language can express the longing which the disobedient and disloyal feel for that which they have lost forever,—eternal life. 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. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed.

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 time has come for God to vindicate the authority of His downtrodden law. Now the controversy is not alone with Satan, but with men. 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. *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. The whole earth appears like a desolate 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. 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. Even the wicked are now placed beyond the power of Satan. *Rev. 20: 1-3.*

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. To God's people, the captivity of Satan will bring gladness and rejoicing.

During the thousand years between the first and the second resurrection, the Judgment of the wicked takes place. At this time the righteous reign as kings and priests unto God. Satan also and evil

angels are judged by Christ and His people. *1 Cor. 4:5; Daniel 7:22; 1 Cor. 6:3; Rev 20: 4-6.*

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."

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. Every eye in that vast multitude is turned to behold the glory of the Son of God. They are to have no new probation, in which to remedy the defects of their past lives. Nothing would be gained by this.

Christ descends upon the Mount of Olives, whence, after His resurrection, He ascended. "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." *Zechariah 14: 5,* 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, enters the holy city.

Now Satan prepares for a last mighty struggle for the supremacy. 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. Satan works wonders to support his claims. He makes the weak strong, and inspires all with his own spirit and energy. In that vast throng are multitudes of the long-lived race that existed before the flood; men of lofty stature and giant intellect. There are kings and generals who conquered nations, valiant men who never lost a battle.

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 lay their plans to take possession

of the riches and glory of the New Jerusalem. All immediately begin to prepare for battle. At last the order to advance is given, and the countless host moves on,—an army such as was never summoned by earthly conquerors. 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. 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. The redeemed raise a song of praise that echoes and re-echoes through the vaults of heaven and angel and seraph unite their voices in adoration. In all that shining throng there are none to ascribe salvation to themselves. *Rev 7: 9.*

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. *Rev. 20: 11, 12.*

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." 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 like a panoramic view appear the scenes of Adam's temptation and fall, and the successive steps in the great plan of redemption.

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 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. The whole wicked world stand arraigned at the bar of God, on the charge of



PLANET IN REBELLION

ment of God. He is the object of universal abhorrence. Satan sees that his voluntary rebellion has unfitted him for Heaven. And now Satan bows down, and confesses the justice of his sentence. 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. *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." The hour has come when Christ occupies His rightful position, and is glorified above principalities and powers and every name that is named.

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."

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. 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. Some are destroyed as in a moment, while others suffer many days. All are punished "according to their deeds." *Malachi 4:1; 2 Peter 3:10; Is. 34:8; Prov. 11:31.*

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. In the cleansing flames the wicked are at last destroyed, root and branch,—Satan the root, his followers the branches. 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. *Rev. 20:6, Psalm 84:11*

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." *Rev. 21:1* The fire that consumes the wicked purifies the earth. 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. *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. *Psalm 37:29.* A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home. *1 Cor. 2:9.*

Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. *Hebrews 11:14-16.* 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 wide spreading 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. *Isaiah 32:18; 60:18; 65:21, 22.*

Pain cannot exist in the atmosphere of Heaven. There will be no

more tears. *Rev. 21:4, 11, 24, 3. Is. 11:6, 9; 33:24; 62:3; 65:19.*

There is the New Jerusalem, the metropolis of the glorified new earth. 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. *Rev. 25:5; 21:22.*

The people of God are privileged to hold open communion with the Father and the Son. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages. *Ephesians 3:15.* There, immortal minds will contemplate with never failing delight the wonders of creative power, the mysteries of redeeming love. 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.

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. 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.

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. *Rev. 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.*

View, Read, or
Print Books etc.:

www.sabbathtruth.com
www.worldincrisis.org

www.earthsfinalwarning.com
www.peacefinders.org

www.bible-sabbath.com
www.evolutionfacts.com

Send your comments and requests to the address nearest you: