

Great Controversy

1884 – 1911

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The [-Spirit of Prophecy

Volume Four-] {+Great Controversy+}

Ellen G. White

[-1884-]

{+1911+}

Preface {+This book, reader, is not published to tell us that there is sin and woe and misery in this world. We know+} it {+all too well. This book+} is [-with much pleasure-] {+not published to tell us that there is an irreconcilable controversy between darkness and light, sin and righteousness, wrong and right, death and life. In our heart of hearts we know it, and know+} that we [-send forth-] {+are participators, actors, in the conflict. But to every one of us comes at times a longing to know more of the great controversy. How did the controversy begin? Or was it always here? What elements enter into its awfully complex aspect? How am I related to it? What is my responsibility? I find myself in+} this [-book, Vol. IV.-] {+world by no choice+} of {+my own. Does that mean to me evil or good? What are+} the [-series on "The-] great {+principles involved? How long will the+} controversy {+continue? What will be its ending? Will this earth sink, as some scientists say, into the depths of a sunless, frozen, eternal night? Or is there a better future? The question comes closer still: How may the controversy in my own heart, the strife+} between [-Christ-] {+inflowing selfishness+} and [-Satan." Vol. I., beginning with-] {+outgoing love, be settled in+} the [-fall-] {+victory+} of [-Satan, embraces

Old-Testament history. Vol. II. contains-] {+good, and settled forever? What does+} the [-life-] {+Bible say? What has God to teach us about this eternally important question? It is the aim+} of [-Christ; Vol. III.,-] {+this book, reader, to help+} the [-lives-] {+troubled soul to a right solution of all these problems. It is written by one who has tasted and found that God is good, and who has learned in communion with God and the study of his word that the secret+} of the [-apostles;-] {+Lord is with them that fear Him,+} and [-this volume, giving first a sketch-] {+that He will show them His covenant. That we may better understand the principles+} of [-our Lord's great prophecy (which,-] {+the all-important controversy,+} in [-brief, covers-] {+which+} the [-whole dispensation), contains a history-] {+life+} of {+a universe is involved,+} the [-church-] {+author has set it before us+} in {+great, concrete object lessons of the last twenty centuries. iii

The book opens with the sad closing scenes of Jerusalem's his^[iv] tory, the city of God's chosen, after+} her [-warfare to her final redemption, and vividly describes-] {+rejection of+} the [-triumph-] {+Man+} of {+Calvary, who came to save. Thence onward along+} the [-people-] {+great highway+} of [-God,-] the [-destruction-] {+nations, it points us to the persecutions+} of [-Satan and all-] {+God's children in the first centuries; the great apostasy which followed in+} his [-followers, and-] {+church;+} the [-renewing-] {+world-awakening+} of the [-earth,-] {+reformation, in+} which [-ends-] {+some of the great principles of+} the [-awful-] controversy [-between-] {+are clearly manifest;+} the [-son-] {+awful lesson+} of [-God-] {+the rejection of right principles by France; the revival+} and {+exaltation of+} the [-powers-] {+Scriptures, and their beneficent, life-saving influence; the religious awakening of the last days; the unsealing of the radiant fountain of God's word, with its wonderful revelations of light and knowledge to meet the baleful upspringing of every delusion+} of darkness.

[-Apart from-] The [-Bible,-] {+present impending conflict, with the vital principles involved, in which no one can be neutral, is simply, lucidly, strongly, set forth. Last of all, we are told of the eternal and glorious victory of good over evil, right over wrong, light over darkness, joy over sorrow, hope over despair, glory over shame, life over death, and everlasting, long-suffering love over vindictive hate. Beginning with its first edition (1888), followed by an author's revision (1911),+} this [-series presents-] {+outstanding work has achieved worldwide circulation through many editions and translations.+} The [-most wonderful-] {+reader will find that the author writes frankly+} and [-intensely interesting history-] {+vigorously, pointing out errors and suggesting solutions based on the infallible Word+} of {+God. And even though the last few decades have witnessed shifts and adjustments in+} the {+socioreligious+} world, [-from-] the [-entering-] {+main scheme and the future projections presented in this book maintain today full timeliness and absorbing interest. Former editions+} of [-sin-] {+this book have brought many souls+} to the [-complete restitution-] {+True Shepherd; it is the prayer+} of [-all things,-] {+the Publisher+} that {+this edition may be even more fruitful of eternal good. The Publishers.

Introduction

[v]

Before the entrance of sin, Adam enjoyed open communion with his Maker; but since man separated himself from God by transgression, the human race+} has [-ever-] been [-published.-] {+cut off from this high privilege. By the plan of redemption, however, a way has been opened whereby the inhabitants of the earth may still have connection with heaven. God has communicated with men by His

Spirit,+} and {+divine light has been imparted to the world by revelations to His chosen servants. "Holy men of God spake+} as {+they were moved by+} the [-closing events-] {+Holy Ghost." 2 Peter 1:21. During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught+} of {+God, communicated their knowledge to others, and it was handed down from father to son, through successive generations.+} The [-dispensation are-] {+preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years—from Moses, the historian of creation and the law, to John, the recorder of+} the most [-momentous,—the destruction-] {+sublime truths+} of [-Satan-] {+the gospel. The Bible points to God as its author; yet it was written by human hands;+} and {+in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are+} all [-that pertains-] {+"given by inspiration of God" (2 Timothy 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those+} to {+whom the truth was thus revealed have themselves embodied the thought in human language. The Ten Commandments were spoken by God Himself, and were written by+} His [-work,-] {+own hand. They are of divine,+} and {+not of human [vi] composition. But+} the [-revealing-] {+Bible, with its God-given truths expressed in the language of men, presents a union+} of the [-coming glory, being unparalleled by all events-] {+divine and the human. Such a union existed in the nature of Christ, who was the Son of v

God and the Son of man. Thus it is true of the Bible, as it was of Christ,+} that [-precede them,—so-] {+"the Word was made flesh, and dwelt among us." John 1:14. Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments,+} the [-contents-] {+books+}

of [-this book are,-] {+the Bible present a wide contrast+} in [-many respects,-] {+style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is+} more [-deeply interesting-] {+strikingly presented by one+} than {+by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony. As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of the subject; he grasps+} those {+points that harmonize with his experience or with his power+} of {+perception and appreciation; another seizes upon a different phase; and each, under+} the [-volumes which preceded it.-] {+guidance of+} the [-closing chapters are-] {+Holy Spirit, presents what is+} most [-thrilling. They will be best appreciated, however, by those who read all-] {+forcibly impressed upon his own mind—a different aspect of+} the [-four volumes-] {+truth+} in [-connection.

We would say-] {+each, but a perfect harmony through all. And the truths thus revealed unite+} to [-those who have felt disappointed because-] {+form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life. God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do+} this [-volume was not issued sooner, that we believe-] {+work. He guided+} the [-delay-] {+mind in the selection of what to speak and what to write. The treasure+} was [-providential,-] {+entrusted to earthen vessels, yet it is, nonetheless, from Heaven. The [vii] testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full

of grace and truth. In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted+} as {+an authoritative, infallible revelation of His will. They are+} the [-book contains matter-] {+standard+} of [-great interest-] {+character, the revealer of doctrines,+} and [-importance-] {+the test of experience. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction+} which {+is in righteousness; that

the man of God may be complete, furnished completely unto every good work." 2 Timothy 3:16, 17, R.V. Yet the fact that God has revealed His will to men through His word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour, to open the word to His servants, to illuminate and apply its teachings. And since+} it [-would-] {+was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the word. The Spirit was+} not [-have contained had-] {+given—nor can+} it [-been published sooner.-] {+ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching+} and [-still this volume does-] {+experience must be tested. Says the apostle John, "Believe+} not [-give all that-] {+every spirit, but try+} the [-writer-] {+spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1. And Isaiah declares, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. Great reproach+} has {+been cast upon the work of the Holy Spirit by the errors of a class that, claiming its enlightenment, profess+} to [-present on-] {+have no further need of guidance from+} the [-closing scenes-] {+word+} of [-this dispensation. Some matters-] {+God. They are governed by impressions+} which [-could not possibly be inserted-] {+they regard as the voice of God+} in {+the soul. But the spirit that controls them is

not the Spirit of God.} This {+following of impressions, to the neglect of the Scriptures, [viii] can lead only to confusion, to deception and ruin. It serves only to further the designs of the evil one. Since the ministry of the Holy Spirit is of vital importance to the church of Christ, it is one of the devices of Satan, through the errors of extremists and fanatics, to cast contempt upon the+} work [- (space-) {+of the Spirit and cause the people of God to neglect this source of strength which our Lord Himself has provided. In harmony with the word of God, His Spirit was to continue its work throughout the period of the gospel dispensation. During the ages while the Scriptures of both the Old and the New Testament were+} being [-limited), will-] {+given, the Holy Spirit did not cease to communicate light to individual minds, apart from the revelations to+} be [-published separately. As it is, this book-] {+embodied in the Sacred Canon. The Bible itself relates how, through the Holy Spirit, men received warning, reproof, counsel, and instruction, in matters in no way relating to the giving of the Scriptures. And

mention+} is [-larger than-] {+made of prophets in different ages, of whose utterances nothing is recorded. In like manner, after the close of the canon of the Scripture, the Holy Spirit+} was [-intended.

We have faith that-] {+still to continue its work, to enlighten, warn, and comfort the children of God. Jesus promised His disciples, "The Comforter which is the Holy Ghost, whom+} the [-merciful-] Father {+will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "When He, the Spirit of truth,+} is {+come, He will guide you into all truth: ... and He will show you things to come." John 14:26; 16:13. Scripture plainly teaches that these promises, so far from being limited to apostolic days, extend to the church of Christ+} in [-kindness bestowing upon-] {+all ages. The Saviour assures+} His [-waiting people-] {+followers, "I am with

you alway, even unto+} the [-light-] {+end of the world." Matthew 28:20.+} And [-instruction which they specially need-] {+Paul declares that the gifts and manifestations of the Spirit were set+} in the [-perils-] {+church "for the perfecting+} of the [-last days.-] {+saints, for the work of the ministry, for the edifying of the body of Christ: till we all come [ix] in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Ephesians 4:12, 13. For the believers at Ephesus the apostle prayed, "That the+} God [-is willing to-] {+of our Lord Jesus Christ, the Father of glory, may+} give [-His-] {+unto you the+} Spirit {+of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and ... what is the exceeding greatness of His power+} to [-those-] {+usward+} who [-ask Him,-] {+believe." Ephesians 1:17-19. The ministry of the divine Spirit in enlightening the understanding and opening+} to [-those who call upon Him-] {+the mind the deep things of God's holy word, was the blessing which Paul thus besought for the Ephesian church. After the wonderful manifestation of the Holy Spirit on the Day of Pentecost, Peter exhorted the people to repentance and baptism+} in [-truth. We believe-] {+the name of Christ, for the remission of their sins; and he said: "Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all+} that {+are afar off, even as many as+} the [-writer-] {+Lord our God shall call." Acts 2:38, 39. In immediate connection with the scenes of the great day of God, the Lord by the prophet Joel+} has {+promised a special manifestation of His Spirit. Joel 2:28. This prophecy+} received {+a partial fulfillment in+} the [-illumination-] {+outpouring+} of the [-Holy-] Spirit {+on the Day of Pentecost; but it will

reach its full accomplishment+} in [-preparing these pages,-in laying before us-] the [-nature-] {+manifestation+} of {+divine grace which will attend the

closing work of the gospel.+} The great controversy between [-Christ-] {+good+} and [-Satan, that we may be warned-] {+evil will increase in intensity to the very close of time. In all ages the wrath of Satan has been manifested+} against the [-snares-] {+church+} of {+Christ; and God has bestowed His grace and Spirit upon His people to strengthen them to stand against+} the [-enemy,-] {+power of the evil one. When the apostles of Christ were to bear His gospel to the world+} and [-prepared-] {+to record it+} for [-an inheritance-] {+all future ages, they were especially endowed+} with the [-saints-] {+enlightenment of the Spirit. But as the church approaches her final deliverance, [x] Satan is to work with greater power. He comes down "having great wrath, because he knoweth that he hath but a short time." Revelation 12:12. He will work "with all power and signs and lying wonders." 2 Thessalonians 2:9. For six thousand years that mastermind that once was highest among the angels of God has been wholly bent to the work of deception and ruin. And all the depths of satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages, will be brought to bear against God's people+} in [-light.

While many subjects here presented are-] {+the final conflict. And in this time+} of [-wondrous depth,-relating-] {+peril the followers of Christ are+} to [-"the deep things-] {+bear to the world the warning+} of [-God,"-they-] {+the Lord's second advent; and a people+} are [-presented in language easy-] to be [-understood.-] {+prepared to stand before Him at His coming, "without spot,+} and [-we are happy-] {+blameless." 2 Peter 3:14. At this time the special endowment of divine grace and power is not less needful to the church than+} in [-knowing that-] {+apostolic days. Through+} the [-reading-] {+illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer+} of these [-works leads-] {+pages. From time+} to [-greater love for-] {+time I have been permitted to behold+} the {+working, in different ages, of the great controversy between

Christ, the Prince of life, the Author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God's+} holy [-Scriptures,-] {+law. Satan's enmity against Christ has been manifested against His followers. The same hatred of the principles of God's law, the same policy of deception, by which error is made to appear as truth, by which human laws are substituted for the law of God,+} and {+men are led+} to [-reverence-] {+worship the creature rather than the Creator, may be traced in all the history of the past. Satan's efforts to misrepresent the character of God, to cause men to cherish a false conception of the Creator, and thus to regard Him with fear and hate rather

than with love; his endeavors to set aside the divine law, leading the people to think themselves free from its requirements; and his persecution of those who dare to resist his deceptions, have been [xi] steadfastly pursued in all ages. They may be traced in the history of patriarchs, prophets, and apostles, of martyrs and reformers. In the great final conflict, Satan will employ the same policy, manifest the same spirit, and work+} for the {+same end as in all preceding ages. That which has been, will be, except that the coming struggle will be marked with a terrible intensity such as the world has never witnessed. Satan's deceptions will be more subtle, his assaults more determined. If it were possible, he would lead astray the elect. Mark 13:22, R.V. As the Spirit of+} God {+has opened to my mind the great truths+} of [-grace,-] {+His word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed- to trace the history of the controversy+} in [-whom-] {+past ages, and especially so to present it as to shed a light on the fast-approaching struggle of the future. In pursuance of this purpose, I have endeavored to select and group together events in the history of the church in such a manner as to trace the unfolding of the great testing truths that at different periods have been given to the world, that have excited the wrath of

Satan, and the enmity of a world-loving church, and that have been maintained by the witness of those who "loved not their lives unto the death." In these records we may see a foreshadowing of the conflict before us. Regarding them in the light of God's word, and by the illumination of His Spirit, we may see unveiled the devices of the wicked one, and the dangers which they must shun who would be found "without fault" before the Lord at His coming. The great events which have marked the progress of reform in past ages+} are [-all-] {+matters of history, well known and universally acknowledged by+} the [-treasures-] {+Protestant world; they are facts which none can gainsay. This history I have presented briefly, in accordance with the scope+} of [-wisdom-] {+the book,+} and [-knowledge.-] {+the brevity which must necessarily be observed, the facts having been condensed into as little space as [xii] seemed consistent with a proper understanding of their application. In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has

summarized details in a convenient manner, his words have been quoted; but in some instances no specific credit has been given, since the quotations are not given for the purpose of citing+} that {+writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has been made of their published works. It is not so much the object of+} this [-volume-] {+book to present new truths concerning the struggles of former times, as to bring out facts and principles which have a bearing on coming events. Yet viewed as a part of the controversy between the forces of light and darkness, all these records of the past are seen to have a new significance; and through them a light is cast upon the future, illumining the pathway of those who, like the reformers of past ages, will be called, even at the peril of all earthly good, to witness "for the word of God, and for the

testimony of Jesus Christ." To unfold the scenes of the great controversy between truth and error; to reveal the wiles of Satan, and the means by which he may [-prove-] {+be successfully resisted; to present+} a [-blessing-] {+satisfactory solution of the great problem of evil, shedding such a light upon the origin and the final disposition of sin as+} to {+make fully manifest the justice and benevolence of God in+} all [-who read it,-] {+His dealings with His creatures;+} and [-redound-] to {+show+} the [-glory-] {+holy, unchanging nature+} of {+His law, is+} the [-most high,-] {+object of this book. That through its influence souls may be delivered from the power of darkness, and become "partakers of the inheritance of the saints in light," to the praise of Him who loved us, and gave Himself for us,+} is the earnest prayer of the

[-Publishers.-] {+writer. E.G.W.+}

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Chapter [-I. --] {+1-The+} Destruction of [-Jerusalem.

"The-] {+Jerusalem

"If thou hadst known, even thou, at least in this thy day, the things which
belong unto thy peace! but now they are hid from thine eyes. For the+} days
shall come upon thee, that thine enemies shall cast a trench about thee, and
compass thee round, and keep thee in on every side, and shall lay thee even with
the ground, and thy children within thee; and they shall not leave in thee one
stone upon another; because thou knewest not the time of thy visitation."
[-[Luke 19:43, 44.]-] {+Luke 19:42-44.+} From the crest of Olivet, Jesus
[-looks-] {+looked+} upon Jerusalem. Fair and peaceful [-is-] {+was+} the scene
spread out before Him. {+It was the season of the Passover, and from all lands
the children of Jacob had gathered there to celebrate the great national
festival.+} In the midst of gardens and [-vineyards-] {+vineyards,+} and green
slopes studded with pilgrims' tents, [-rise-] {+rose+} the terraced hills, the

stately palaces, and massive bulwarks of Israel's capital. The daughter of Zion [-seems-] {+seemed+} in her pride to say, [-"I-] {+I+} sit a [-queen,-] {+queen+} and shall see no [-sorrow;"-] {+sorrow;+} as lovely [-now,-] {+then,+} and deeming herself as secure in Heaven's favor, as when, ages before, the royal minstrel [-sung,-] {+sang:+} "Beautiful for situation, the joy of the whole earth, is Mount [-Zion," "the-] {+Zion, ... the+} city of the great King." [-[Psalm 48:2.] -] {+Psalm 48:2.+} In full view [-are-] {+were+} the magnificent buildings of the temple. The rays of the setting sun [-light-] {+lighted+} up the snowy whiteness of its marble [-walls,-] {+walls+} and [-gleam-] {+gleamed+} from {+[18]+} golden gate and tower

[-17-] and pinnacle. "The perfection of beauty" it [-stands,-] {+stood,+} the pride of the Jewish nation. What child of Israel could gaze upon the scene without a thrill of joy and admiration! But far other thoughts [-occupy-] {+occupied+} the mind of Jesus. "When He was come near, He beheld the city, and wept over it." [-[Luke 19:41.] -] {+Luke 19:41.+} Amid the universal rejoicing of the triumphal entry, while palm branches [-wave,-] {+waved,+} while glad hosannas [-awake-] {+awoke+} the echoes of the hills, and thousands of voices [-declare-] {+declared+} Him king, the world's Redeemer [-is-] {+was+} overwhelmed with a sudden and mysterious sorrow. He, the Son of God, the Promised One of Israel, whose power [-has-] {+had+} conquered [-death,-] {+death+} and called its {+14

Destruction of Jerusalem

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captives from the grave, [-is-] {+was+} in tears, not of ordinary grief, but of intense, irrepressible agony. His tears were not for Himself, though He well

knew whither His feet were tending. Before Him lay [-Gethsemane.-] {+Gethsemane, the scene of His approaching agony. The sheepgate also was in sight, through which for centuries the victims for sacrifice had been led, and which was to open for Him when He should be "brought as a lamb to the slaughter." Isaiah 53:7.+} Not far distant was {+Calvary,+} the place of crucifixion. Upon the path which [-he-] {+Christ+} was soon to tread must fall the horror of great darkness as He should make His soul an offering for sin. Yet it was not [-a-] {+the+} contemplation of these scenes that cast the shadow upon Him in this hour of gladness. No [-forebodings-] {+foreboding+} of His own superhuman anguish clouded that unselfish spirit. He wept for the doomed thousands of [-Jerusalem,-because-] {+Jerusalem-because+} of the blindness and impenitence of those whom He came to bless and {+to+} save. The history of {+more than+} a thousand years of [-privilege-] {+God's special favor+} and [-blessing, granted-] {+guardian care, manifested+} to the [-Jewish-] {+chosen+} people, was [-unfolded-] {+open+} to the eye of Jesus. {+There was Mount Moriah, where the son of promise, an unresisting victim, had been bound to the altar-emblem of the offering of the Son of God. There the covenant of blessing, the glorious Messianic promise, had been confirmed to the father of the faithful. Genesis 22:9, 16-18. There the flames of the sacrifice ascending to heaven from the threshing floor of Ornan had turned aside [19] the sword of the destroying angel (1 Chronicles 21)-fitting symbol of the Saviour's sacrifice and mediation for guilty men. Jerusalem had been honored of God above all the earth.+} The Lord had [-made Zion-] {"chosen Zion," He had "desired it for+} His {+habitation." Psalm 132:13. There, for ages,+} holy [-habitation. There-] prophets had [-unsealed their rolls and-] uttered their [-warnings.-] {+messages of warning.+} There

[-18-] priests had waved their censers, and {+the cloud of incense, with the prayers of the worshipers, had ascended before God. There+} daily [-offered-]

the blood of slain [-lambs,-] {+lambs had been offered,+} pointing forward to the Lamb of God. There [-had-] Jehovah [-dwelt in visible glory,-] {+had revealed His presence+} in the [-shekinah-] {+cloud of glory+} above the [-mercy-seat.-] {+mercy seat.+} There rested the base of that mystic ladder connecting earth with [-Heaven,-that-] {+heaven (Genesis 28:12; John 1:51)-that+} ladder upon which angels of God descended and ascended, and which opened to the world the way into the holiest of all. Had Israel as a nation preserved her allegiance to Heaven, Jerusalem would have stood forever, the elect [-metropolis-] of God. {+Jeremiah 17:21-25.+} But the

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history of that favored people was a record of backsliding and rebellion. They had resisted Heaven's grace, abused their privileges, {+and+} slighted their opportunities.

[-Amid forgetfulness-] {+Although Israel had "mocked the messengers of God,+} and [-apostasy, God-] {+despised His words, and misused His prophets" (2 Chronicles 36:16), He+} had [-dealt with Israel-] {+still manifested Himself to them,+} as [-a loving father deals-] {+"the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth" (Exodus 34:6); notwithstanding repeated rejections, His mercy had continued its pleadings.+} With {+more than+} a [-rebellious son, admonishing, warning, correcting, still saying in-] {+father's pitying love for+} the [-tender anguish-] {+son+} of [-a parent's soul, How can I give thee up?-] {+his care, God had "sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place." 2 Chronicles 36:15.+} When remonstrance,

entreaty, and rebuke had failed, [-God-] {+He+} sent to [-this people-] {+them+} the best gift of heaven; nay, He poured out [-to them-] all heaven in that one Gift.

[-For three years-] The Son of God [-knocked at the gate of-] {+Himself was sent to plead with+} the impenitent city. {+It was Christ that had brought Israel as a goodly vine out of [20] Egypt. Psalm 80:8. His own hand had cast out the heathen before it.+} He [-came to-] {+had planted it "in a very fruitful hill."+} His [-vineyard seeking fruit. Israel-] {+guardian care had hedged it about. His servants+} had been [-as-] {+sent to nurture it. "What could have been done more to My vineyard," He exclaims, "that I have not done in it?" Isaiah 5:1-4. Though when He looked that it should bring forth grapes, it brought forth wild grapes, yet with+} a [-vine transplanted-] {+still yearning hope of fruitfulness He came in person to His vineyard, if haply it might be saved+} from [-Egypt into a genial soil.-] {+destruction.+} He [-dug-] {+dug+} about His vine; He pruned and cherished it. He was unwearied in His efforts to save this vine of His own planting. For three years the Lord of light and glory had gone in and out among His people. He [-healed the sick; he comforted-] {+"went about doing good, and healing all that were oppressed of+} the [-sorrowing; he raised-] {+devil," binding up+} the [-dead; he spoke pardon and peace-] {+brokenhearted, setting at liberty them that were bound, restoring sight+} to the [-repentant. He gathered about him-] {+blind, causing+} the [-weak-] {+lame to walk+} and

[-19-] the [-weary,-] {+deaf to hear, cleansing+} the [-helpless and-] {+lepers, raising+} the [-desponding,-] {+dead,+} and [-extended-] {+preaching the gospel+} to [-all, without respect-] {+the poor. Acts 10:38; Luke 4:18; Matthew 11:5.+} To [-age or character,-] {+all classes alike was addressed+} the [-invitation of mercy:-] {+gracious call:+} "Come unto Me, all ye that labor and

are heavy-laden, and I will give you rest." [-[Matthew 11:28.]

Regardless of indifference-] {+Matthew 11:28. Though rewarded with evil for good,+} and [-contempt,-] {+hatred for His love (Psalm 109:5),+} He had steadfastly pursued His [-ministry-] {+mission+} of [-love. No frown upon his brow-] {+mercy. Never were those+} repelled [-the suppliant. Himself subjected to privation-] {+that sought His grace. A homeless wan-

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derer, reproach+} and [-reproach,-] {+penury His daily lot,+} He [-had-] lived to [-scatter blessings in his path,-] {+minister to the needs and lighten the woes of men,+} to plead with [-men-] {+them+} to accept the gift of life. The waves of mercy, beaten back by [-the-] {+those+} stubborn [-heart,-] {+hearts,+} returned in a {+stronger+} tide of [-untiring-] {+pitying, inexpressible+} love. But Israel had turned from her best Friend and only Helper. The pleadings of His love had been despised, His counsels spurned, His warnings ridiculed. The hour of [-grace-] {+hope+} and [-reprieve-] {+pardon+} was fast passing; the cup of God's long-deferred wrath was almost full. The cloud [-of wrath-] that had been gathering through ages of apostasy and rebellion, {+now black with woe,+} was about to burst upon a guilty [-people,-] {+people;+} and He who alone could save {+[21]+} them from their impending fate had been slighted, abused, rejected, and was soon to be crucified. When Christ should hang [-on Calvary's cross,-] {+upon the cross of Calvary,+} Israel's day as a nation favored and blessed of God would be ended. The loss of even one soul is a calamity [-in comparison with which-] {+infinitely outweighing+} the [-gain-] {+gains and treasures+} of a [-world sinks into insignificance;-] {+world;+} but as Christ looked upon

Jerusalem, the doom of a whole city, a whole nation, was before [-him; that-] {+Him-that+} city, that [-nation-] {+nation,+} which had once been the chosen of [-God,-his-] {+God, His+} peculiar treasure. Prophets had wept over the apostasy of [-Israel.-] {+Israel and the terrible desolations by which their sins were visited.+} Jeremiah wished that his eyes were a fountain of tears, that he might [-"weep-] {+weep+} day and night for the

[-20-] slain of the daughter of his [-people."-] {+people, for the Lord's flock that was carried away captive. Jeremiah 9:1; 13:17.+} What, then, was the grief of Him whose prophetic glance took in, not years, but [-ages?-] {+ages!+} He [-beholds-] {+beheld+} the destroying angel [-hovering over-] {+with sword uplifted against+} the [-ancient metropolis of patriarchs and prophets.-] {+city which had so long been Jehovah's dwelling place.+} From the ridge of Olivet, the very spot afterward occupied by Titus and his army, He [-looks-] {+looked+} across the valley upon the sacred courts and porticoes, and with [-tear-blinded-] {+tear-dimmed+} eyes He [-sees,-] {+saw,+} in awful perspective, the walls surrounded by alien [-armies.-] {+hosts.+} He [-hears-] {+heard+} the tread of [-the hosts mustering-] {+armies marshaling+} for [-battle.-] {+war.+} He [-hears-] {+heard+} the voice of mothers and children crying for bread in the besieged city. He [-sees-] {+saw+} her holy and beautiful house, her palaces and towers, given to the [-flames,-] {+flames,+} and where once they stood, only a heap of smoldering ruins.

[-He looks-] {+Looking+} down the ages, [-and sees-] {+He saw+} the covenant people scattered in every land, [-like-] {"like+} wrecks on a desert [-shore. He sees-] {+shore."+} In the temporal retribution about to fall upon her children, {+He saw+} but the first [-draught-] {+draft

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from that cup of wrath which at the final judgment she must drain to its dregs. Divine pity, yearning love, [-finds-] {+found+} utterance in the mournful words: "O Jerusalem, Jerusalem, thou that killest the prophets, and {+[22]+} stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" [-[Matthew 23:37.] Oh-] {+0+} that thou, a nation favored above every other, hadst known the time of thy visitation, and the things that belong unto thy peace! I have stayed the angel of justice, I have called thee to repentance, but [-all-] in vain. It is not merely servants, delegates, and prophets, whom thou hast refused and

[-21-] rejected, but the Holy One of Israel, thy Redeemer. If thou art destroyed, thou [-art-] alone {+art+} responsible. "Ye will not come to [-me-] {+Me,+} that ye might have life." {+Matthew 23:37; John 5:40.+} Christ saw in Jerusalem a symbol of [-a-] {+the+} world hardened in unbelief and rebellion, and [-rushing-] {+hastening+} on to meet the retributive judgments of God. The woes of a fallen race, pressing upon His soul, forced from His lips that exceeding bitter cry. He saw the record of sin traced in human misery, [-in tears-] {+tears,+} and blood; His heart was moved with infinite pity for the [-afflicted-] {+afflicted+} and suffering ones of earth; He yearned to relieve {+them+} all. But [-he knew that-] even His hand might not turn back the [-incoming-] tide of human woe; few would seek their only Source of help. He was willing to [-suffer and to die-] {+pour out His soul unto death,+} to bring salvation within their reach; but few would come to Him that they might have life. The Majesty of heaven in tears! the Son of the infinite God troubled in spirit, bowed down with anguish! The scene filled all heaven with wonder. That

scene reveals to us the exceeding sinfulness of sin; it shows how hard a task it is, even for Infinite Power, to save the guilty from the consequences of transgressing the law of God. Jesus, looking down to the last generation, saw the world [-inclosed-] {+involved+} in a deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at [-naught.-] {+nought.+} Millions in bondage to {+[23]+} sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! strange infatuation!

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Two days before the Passover, when Christ had for the last time departed from the temple, after denouncing the hypocrisy of the Jewish rulers, He again went out with His disciples to the Mount of [-Olives,-] {+Olives+} and seated Himself with them upon [-a-] {+the+} grassy slope overlooking the city. Once more He gazed upon its walls, its [-towers-] {+towers,+} and {+its+} palaces. Once more He beheld the temple in its dazzling splendor, a diadem of beauty crowning the sacred mount. A thousand years [-before had-] {+before,+} the psalmist {+had+} magnified God's favor to Israel in making her holy house His [-dwelling-place:-] {+dwelling place:+} "In Salem {+also+} is His tabernacle, and His [-dwelling-place-] {+dwelling place+} in Zion." [-[Psalm 76:2.] "He chose-] {+He "chose+} the tribe of Judah, the Mount Zion which He loved. And He

built His sanctuary like high palaces." [-[Psalm-] {+Psalm 76:2;+} 78:68, [-69.] -] {+69.+} The first temple had been erected during the most prosperous period of Israel's history. Vast stores of treasure for this purpose had been collected by King David, and the plans for its construction were made by divine inspiration. {+1 Chronicles 28:12, 19.+} Solomon, the wisest of Israel's monarchs, had completed the work. This temple was the most magnificent building which the world ever saw. Yet the Lord had declared by the prophet Haggai, concerning the second [-temple,-] {+temple:+} "The glory of this latter house shall be greater than of the former." "I will shake all nations, and the Desire of all nations shall [-come,-] {+come:+} and I will fill this house with glory, saith the Lord of hosts." [-[Haggai-] {+Haggai+} 2:9, [-7.] -] {+7.+} After the destruction of the temple by [-Nebuchadnezzar,-] {+Nebuchadnezzar+} it was rebuilt about five hundred years before the birth of [-Christ,-] {+Christ+} by a people who from a lifelong captivity had returned to a wasted and almost

[-23-] deserted country. There were then among them aged men who had seen the glory of Solomon's temple, and who wept at the foundation of the new building, that it must be so inferior to the former. The feeling that prevailed is forcibly described by the prophet: "Who is left among you that saw this house in her first glory? and how do ye {+[24]+} see it now? is it not in your eyes in comparison of it as nothing?" [-[Haggai 2:3.] -] {+Haggai 2:3; Ezra 3:12.+} Then was given the promise that the glory of this latter house should be greater than {+that+} of the former. But the second temple had not equaled the first in magnificence; nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from heaven

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descended to consume the sacrifice upon its altar. The Shekinah no longer abode between the cherubim in the most holy place; the ark, the [-mercy-seat,-] {+mercy seat,+} and the tables of the testimony were not to be found therein. No voice sounded from heaven to make known to the inquiring priest the will of Jehovah. For centuries the Jews had vainly endeavored to show wherein the promise of [-God,-] {+God+} given by [-Haggai,-] {+Haggai+} had been fulfilled; yet pride and unbelief blinded their minds to the true meaning of the prophet's words. The second temple was not honored with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt the fullness of the Godhead [-bodily,-who-] {+bodily-who+} was God Himself manifest in the [-flesh.-] {+flesh.+} The "Desire of all nations" had indeed come to His

[-24-] temple when the Man of Nazareth taught and healed in the sacred courts. In the presence of Christ, and in this only, did the second temple exceed the first in glory. But Israel had {+put+} from her the proffered Gift of heaven. With the humble Teacher who had that day passed out from its golden gate, the glory had forever departed from the temple. Already were [-fulfilled-] the Saviour's [-words,-] {+words fulfilled:+} "Your house is left unto you desolate." [-[Matthew 23:38.]-] {+Matthew 23:38.+} 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. Wealth, labor, and architectural skill had for more than forty years been freely expended {+[25]+} to enhance its splendors. Herod the Great had lavished upon it both Roman wealth and Jewish treasure, and even the emperor of the world had enriched it with his gifts. Massive blocks of white marble, of almost fabulous size, forwarded from Rome for this purpose, formed a part of its structure; and to

these the disciples had called the attention of their Master, [-saying,-] {+saying:+} "See what manner of stones and what buildings are here!" [-[Mark 13:1.] -] {+Mark 13:1.+} To these words, Jesus made the solemn and [-starting reply,-] {+startling reply:+} "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." [-[Matthew 24:2.] -] {+Matthew 24:2.+} With the overthrow of Jerusalem the disciples associated the events of Christ's personal coming in temporal glory to take the throne of universal empire, to punish the impenitent Jews, and to break from off the nation the Roman yoke. The Lord had

[-25-] told them that He would come the second time. Hence at the mention of

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judgments upon Jerusalem, their minds [-revert-] {+reverted+} to that [-coming,-] {+coming;+} and as they [-are-] {+were+} gathered about the Saviour upon the Mount of Olives, they [-ask,-] {+asked:+} "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" [-[Matthew 24:3.] -] {+Verse 3.+} The future was mercifully veiled from the disciples. Had they at that time fully comprehended the two awful [-facts,-the-] {+facts-the+} Redeemer's sufferings and [-death-] {+death,+} and the destruction of their city and [-temple,-they-] {+temple-they+} would have been [-paralyzed-] {+overwhelmed+} with horror. Christ presented before them an outline of the prominent events to [-transpire-] {+take place+} before the close of time. His words were not then fully understood; but their meaning was to be unfolded as His people should need the instruction therein given. The prophecy which He uttered was twofold in its

[-meaning:-] {+meaning;+} while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day. Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. The dreaded hour would come suddenly and swiftly. And the Saviour {+[26]+} warned His followers: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy [-place-] {+place,+} (whoso [-readeth-] {+readeth,+} let him [-understand),-] {+understand:)+} then let them which be in Judea [-flee-] {+flee+} into the mountains." [-[Matthew-] {+Matthew+} 24:15, [-16.] -] {+16; Luke 21:20, 21.+} When the idolatrous standards of

[-26-] the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in [-flight.-] {+flight.+} When the warning sign should be seen, [-judgment was to follow so quickly that-] those who would escape must make no delay. {+Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed.+} He who chanced to be upon the housetop must not go down [-through his house-] into [-the street; but he must speed-] his [-way from roof-] {+house, even+} to [-roof until he reach the city wall, and be saved "so as by fire."-] {+save his most valued treasures.+} Those who were working in the fields or vineyards must not take time to return for the outer garment laid aside while they should be toiling in the heat of the day. They must not hesitate a moment, lest they be involved in the general destruction. In the reign of Herod, Jerusalem had not only been greatly beautified, but by the erection of towers, walls, and fortresses, [-added-] {+adding+} to the natural strength of its situation, it had been rendered apparently

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impregnable. He who would at this time have foretold publicly its destruction, would, like Noah in his day, have been called a crazed alarmist. But Christ had [-said,-] {+said:+} "Heaven and earth shall pass away, but My words shall not pass away." [-[Matthew 24:35.] -] {+Matthew 24:35.+} Because of her sins, wrath had been denounced against Jerusalem, and her stubborn unbelief rendered her doom certain. The Lord had declared by the prophet Micah: "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof

[-27-] teach for hire, and the prophets thereof divine for [-money;-] {+money:+} yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." [-[Micah 3:9-11.]

How exactly did-] {+Micah 3:9-11. [27]+} These words [-describe-] {+faithfully described+} the corrupt and self-righteous inhabitants of [-Jerusalem!-] {+Jerusalem.+} While claiming to [-rigidly-] observe {+rigidly+} the [-law-] {+precepts+} of [-God,-] {+God's law,+} they were transgressing all its principles. They hated Christ because His purity and holiness revealed their iniquity; and they accused Him of being the cause of all the troubles which had come upon them in consequence of their sins. Though they knew Him to be sinless, they had declared that His death was necessary to their safety as a nation. "If we let Him thus alone," said the Jewish leaders, "all men will believe on

[-him;-] {+Him:+} and the Romans shall come and take away both our place and nation." [-[John 11:48.] -] {+John 11:48.+} If Christ were sacrificed, they might once more become a strong, united people. Thus they reasoned, and they concurred in the decision of their high priest, that it would be better for one man to die than for the whole nation to perish. Thus [-had-] the Jewish leaders [-"built-] {+had built+} up [-Zion-] {"Zion+"} with blood, and Jerusalem with iniquity." {+Micah 3:10.+} And yet, while they slew their Saviour because He reproved their sins, such was their self-righteousness that they regarded themselves as God's favored [-people,-] {+people+} and expected the Lord to deliver them from their enemies. "Therefore," continued the prophet, "shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." [-[Micah 3:12.] -] {+Verse 12.+} For {+nearly+} forty years after the doom of Jerusalem had

[-28-] been pronounced by Christ Himself, the Lord delayed His judgments

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upon the city and the nation. Wonderful was the long-suffering of God toward the [-rejecters-] {+rejectors+} of His gospel and the murderers of His Son. The parable of the unfruitful tree represented God's dealings with the Jewish nation. The command had gone [-forth.-] {+forth,+} "Cut it down; why cumbereth it the ground?" [-[Luke 13:7.] -] {+(Luke 13:7)+} but divine mercy had spared it yet a little longer. There were still many among the Jews who were ignorant of the character and the work of Christ. And the children had not enjoyed the opportunities or received the light which their {+[28]+} parents had spurned. Through the preaching of the apostles and their associates, God would cause

light to shine upon them; they [-could-] {+would be permitted to+} see how prophecy had been fulfilled, not only in the birth and life of Christ, but in His death and resurrection. The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of the parents' sins, and filled up the measure of their iniquity. The long-suffering of God toward [-Jerusalem,-] {+Jerusalem+} only confirmed the Jews in their stubborn impenitence. In their hatred and cruelty toward the disciples of [-Jesus,-] {+Jesus+} they rejected the last offer of mercy. Then God withdrew His protection from [-them,-] {+them+} and removed His restraining power from Satan and his angels, and the nation was left to the control of the leader she had chosen. Her children had spurned the grace of Christ, which would have enabled them to subdue

[-29-] their evil impulses, and now these became the conquerors. Satan aroused the fiercest and most debased passions of the soul. Men did not reason; they were beyond [-reason,-controlled-] {+reason-controlled+} by impulse and blind rage. They became satanic in their cruelty. In the family and in the nation, [-alike-] among the highest and the lowest [-classes,-] {+classes alike,+} there was suspicion, envy, hatred, strife, rebellion, murder. There was no safety anywhere. Friends and kindred betrayed one another. Parents slew their children, and children their parents. The rulers of the people had no power to rule themselves. Uncontrolled passions made them tyrants. The Jews had accepted false testimony to condemn the innocent Son of God. Now false accusations made their own lives uncertain. By their actions they had long been [-saying,-] {+saying:+} "Cause the Holy One of Israel to cease from before us." [-[Isaiah 30:11.] -] {+Isaiah 30:11.+} Now their desire was granted. The fear of God no longer disturbed them. Satan

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[29]+} was at the head of the nation, and the highest civil and religious authorities were under his sway. The leaders of the opposing factions at times united to plunder and torture their wretched victims, and again they fell upon each other's [-forces,-] {+forces+} and slaughtered without mercy. Even the sanctity of the temple could not restrain their horrible ferocity. The worshipers were stricken down before the altar, and the sanctuary was polluted with the bodies of the slain. Yet in their blind and blasphemous presumption the instigators of this hellish work publicly declared that they had no fear that Jerusalem would be destroyed, for it was God's own city. To establish

[-30-] their power more firmly, they bribed false prophets to proclaim, even [-when-] {+while+} Roman legions were besieging the temple, that the people were to wait for deliverance from God. To the last, multitudes held fast to the belief that the Most High would interpose for the defeat of their adversaries. But Israel had spurned the divine protection, and now she had no defense. Unhappy Jerusalem! rent by internal dissensions, the blood of her [-children,-] {+children+} slain by one another's [-hands,-] {+hands+} crimsoning her streets, while alien armies beat down her fortifications and slew her men of war! All the predictions given by Christ concerning the destruction of Jerusalem were fulfilled to the letter. The Jews experienced the truth of His words of [-warning,-] {+warning:+} "With what measure ye mete, it shall be measured to you again." {+Matthew 7:2.+} Signs and wonders appeared, foreboding disaster and doom. [-A comet, resembling a flaming sword, for a year hung over-] {+In+} the [-city.-] {+midst of the night+} an unnatural light [-was seen hovering-] {+shone+} over the [-temple.-] {+temple and the altar.+} Upon the clouds {+at

sunset+} were pictured chariots [-mustered-] {+and men of war gathering+} for battle. [-Mysterious voices-] {+The priests ministering by night+} in the [-temple court uttered-] {+sanctuary were terrified by mysterious sounds;+} the [-warning words,-] {+earth trembled, and a multitude of voices were heard crying;+} "Let us depart hence." The {+great+} eastern [-gate of the inner court,-] {+gate,+} which was [-of brass, and-] so heavy that it [-was with difficulty-] {+could hardly [30] be+} shut by a score of men, and [-having bolts-] {+which was secured by immense bars of iron+} fastened deep [-into-] {+in+} the [-firm pavement, was seen at midnight to be-] {+pavement of solid stone,+} opened {+at midnight, without visible agency.–Milman, The History+} of [-its own accord.-] {+the Jews, book 13.+} For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city. By day and by night he chanted the wild [-dirge,-] {+dirge:+} "A voice from the

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east;-] {+east!+} a voice from the [-west;-] {+west!+} a voice from the four [-winds;-] {+winds!+} a voice

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against Jerusalem and {+against+} the [-temple;-] {+temple!+} a voice against the [-bridegroom-] {+bridegrooms+} and the [-bride; and-] {+brides!+} a voice against [-all-] the [-people."-] {+whole people!"–Ibid.+} This strange being was imprisoned and [-scourged;-] {+scourged,+} but no complaint escaped his lips. To insult and abuse he answered [-only, "Woe-] {+only: "Woe, woe+} to

[-Jerusalem! woe,-] {+Jerusalem!" "woe,+} woe to the inhabitants thereof!" His warning cry ceased not until he was slain in the siege he had foretold. Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. {+"When ye shall see Jerusalem compassed with armies," said Jesus, "then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out." Luke 21:20, 21.+} After the Romans {+under Cestius+} had surrounded the city, they unexpectedly [-withdrew their forces, at a time-] {+abandoned the siege+} when everything seemed favorable for an immediate attack. [-In-] The {+besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces without the least apparent reason. But God's merciful+} providence {+was directing events for the good+} of [-God-] {+His own people.+} The promised [-signal was thus-] {+sign had been+} given to the waiting Christians, and {+now an opportunity was offered for all who would, to obey the Saviour's warning. Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army; and while both forces were thus fully engaged, the Christians had an opportunity to leave the city. At this time the country also had been cleared of enemies who might have [31] endeavored to intercept them. At the time of the siege, the Jews were assembled at Jerusalem to keep the Feast of Tabernacles, and thus the Christians throughout the land were able to make their escape unmolested.+} Without [-a moment's-] delay they [-fled-] {+fled+} to a place of [-safety,-the refuge-] {+safety-the+} city {+of+} Pella, in the land of Perea, beyond Jordan. {+The Jewish forces, pursuing after Cestius and his army, fell upon their rear with such fierceness as to threaten them with total destruction. It was with great difficulty that the Romans succeeded in making their retreat. The Jews escaped almost without loss, and with their spoils returned in triumph to Jerusalem. Yet

this apparent success brought them only evil. It inspired them with that

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spirit of stubborn resistance to the Romans which speedily brought unutterable woe upon the doomed city.+} Terrible were the calamities [-which-] {+that+} fell upon Jerusalem [-in-] {+when+} the siege [-of the city-] {+was resumed+} by Titus. The [-last desperate assault-] {+city+} was [-made-] {+invested+} at the time of the Passover, when millions of Jews [-had-] {+were+} assembled within its [-walls to celebrate the national festival.-] {+walls.+} Their stores of provision, which if carefully preserved would have [-been sufficient to supply-] {+supplied+} the inhabitants for years, had previously been destroyed through the jealousy and revenge of the contending factions, and now all the horrors of starvation were experienced. A measure of wheat was sold for a talent. {+So fierce were the pangs of hunger that men would gnaw the leather of their belts and sandals and the covering of their shields.+} Great numbers of the people would steal out at [-night,-] {+night+} to [-appease their hunger by devouring herbs and-] {+gather+} wild plants growing

[-32-] outside the city walls, though [-they-] {+many+} were [-often detected,-] {+seized+} and [-punished-] {+put to death+} with [-torture and death. Some would gnaw the leather on their shields-] {+cruel torture,+} and [-sandals.-] {+often those who returned in safety were robbed of what they had gleaned at so great peril.+} The most inhuman tortures were [-inflicted-] {+inflicted+} by those in [-power-] {+power,+} to force from the want-stricken people the last scanty supplies which they might have concealed. And these cruelties were not infrequently practiced by men who were themselves well fed, and who were

merely desirous of laying up a store of provision for the future. {[32]+} Thousands perished from famine and pestilence. Natural affection seemed to have been [-utterly-] destroyed. {+Husbands robbed their wives, and wives their husbands.+} Children would be seen snatching the food from the mouths of their aged parents. The question of the prophet, "Can a woman forget her sucking child?" [-[Isaiah 49:15.] -] received the answer within the walls of that doomed [-city, -] {+city:+} "The hands of the pitiful women have sodden their own [-children;-] {+children:+} they were their meat in the destruction of the daughter of my people." [-[Lamentations 4:10.] -] {+Isaiah 49:15; Lamentations 4:10. Again was fulfilled the warning prophecy given fourteen centuries before: "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, ... and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." Deuteronomy 28:56, 57.

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The Roman leaders endeavored to strike terror to the [-Jews, -] {+Jews+} and thus cause them to surrender. Those prisoners who resisted when taken, were scourged, tortured, and crucified before the wall of the city. Hundreds were daily {+put+} to death in this manner, and the dreadful work continued until, along the Valley of Jehoshaphat and at Calvary, crosses were erected in so great numbers that there was scarcely room to move among them. So terribly was [-fulfilled the profane prayer-] {+visited that awful imprecation+} uttered [-forty years before, -] {+before the judgment seat of Pilate:+} "His blood be on us, and on

our children." [-[Matthew 27:25.] -] {+Matthew 27:25.+} Titus would willingly have {+put+} an end to the fearful scene, and thus have spared Jerusalem the full

[-33-] measure of her doom. He was filled with horror as he saw the bodies of the dead lying in heaps in the valleys. Like one entranced, he looked from the crest of Olivet upon the magnificent [-temple,-] {+temple+} and gave command that not one stone of it be touched. Before attempting to gain possession of this stronghold, he made an earnest appeal to the Jewish leaders not {[33]+} to force him to defile the sacred place with blood. If they would come forth and fight in any other place, no Roman should violate the sanctity of the temple. Josephus himself, in a most eloquent appeal, entreated them to surrender, to save themselves, their city, and their place of worship. But his words were answered with bitter curses. Darts were hurled at him, their last human mediator, as he stood pleading with them. The Jews had rejected the entreaties of the Son of God, and now expostulation and entreaty only made them more determined to resist to the last. In vain were the efforts of Titus to save the temple; One greater than he had declared that not one stone was to be left upon another. The blind obstinacy of the Jewish leaders, and the detestable crimes perpetrated within the besieged city, excited the horror and indignation of the Romans, and Titus at last decided to take the temple by storm. He determined, however, that if possible it should be saved from destruction. But his commands were disregarded. After he had retired [-at night-] to his [-tent,-] {+tent at night,+} the Jews, sallying from the temple, attacked the soldiers without. In the struggle, a firebrand was [-flung-] {+flung+} by a soldier through an opening in the porch, and immediately the {+cedar-lined+} chambers about the holy house were in a blaze. Titus rushed to the place,

[-34-] followed by his generals and legionaries, and commanded the soldiers to

quench the [-flames.-] {+flames.+} His words were

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unheeded. In their fury the soldiers hurled blazing brands into the chambers adjoining the temple, and then with their swords they slaughtered in great numbers those who had found shelter there. Blood [-flowed-] {+flowed+} down the temple steps like water. Thousands upon thousands of Jews perished. Above the sound of [-battle-] {+battle, voices+} were heard [-voices shouting,-] {+shouting:+} "Ichabod!"—the glory is departed. {"Titus found it impossible to check+} the [-fire-] {+rage of the soldiery; he entered with his officers, and surveyed the interior of the sacred edifice. The splendor filled them with wonder; and as the flames [34]+} had not [-reached-] {+yet penetrated to+} the holy [-house itself when Titus entered, and, beholding its unsurpassed splendor,-] {+place,+} he [-was impelled to-] {+made+} a last effort [-for its preservation.-] {+to save it, and springing forth, again exhorted the soldiers to stay the progress of the conflagration. The centurion Liberalis endeavored to force obedience with his staff of office;+} but {+even respect for the emperor gave way to the furious animosity against the Jews, to the fierce excitement of battle, and to the insatiable hope of plunder. The soldiers saw everything around them radiant with gold, which shone dazzlingly+} in [-his very presence,-] {+the wild light of the flames; they supposed that incalculable treasures were laid up in the sanctuary.+} A [-soldier-] {+soldier, unperceived,+} thrust a lighted torch between the hinges of the [-door, and-] {+door: the whole building was in flames+} in an [-instant-] {+instant.+} The [-flames burst out within-] {+blinding smoke and fire forced+} the [-sanctuary. As-] {+officers to retreat, and+} the [-red glare revealed-] {+noble edifice

was left to its fate. "It was an appalling spectacle to} the [-walls-] {+Roman-what was it to the Jew? The whole summit+} of the [-holy places, glittering with gold,-] {+hill which commanded the city, blazed like+} a [-frenzy seized-] {+volcano. One after another+} the [-soldiers. Goaded on by-] {+buildings fell in, with+} a [-desire for plunder,-] {+tremendous crash,+} and [-filled with rage by-] {+were swallowed up in+} the [-resistance of-] {+fiery abyss.+} The [-Jews, they-] {+roofs of cedar+} were [-beyond control.-] {+like sheets of flame;+} the [-lofty and massive structures that had crowned Mount Moriah were in flames.-] {+gilded pinnacles shone like spikes of red light;+} the [-temple-] {+gate+} towers sent up {+tall+} columns of [-fire-] {+flame+} and smoke. [-As-] The [-lurid tide rolled on, devouring everything before it,-] {+neighboring hills were lighted up; and dark groups of people were seen watching in horrible anxiety+} the [-whole summit-] {+progress+} of the [-hill blazed like a volcano. Mingled with-] {+destruction:+} the [-roar-] {+walls and heights+} of the [-fire,-] {+upper city were crowded with faces, some pale with the agony of despair, others scowling unavailing vengeance.+} The shouts of the [-soldiers,-] {+Roman soldiery as they ran to and fro,+} and the [-crash-] {+howlings+} of [-falling buildings,-] {+the insurgents who+} were [-heard-] {+perishing in+} the [-frantic, heart-rending cries-] {+flames, mingled with the roaring+} of [-old and young, priests-] {+the conflagration+} and [-rulers.-] the [-very-] {+thundering sound of falling timbers. The echoes of the+} mountains [-seemed to give-] {+replied or brought+} back the [-echo. The awful glare-] {+shrieks+} of the [-conflagration lighted up-] {+people on+} the [-surrounding country, and-] {+heights; all along+} the [-people gathered upon-] {+walls resounded screams and wailings; men who were

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expiring with famine rallied their remaining strength to utter a cry of anguish and desolation. "The slaughter within was even more dreadful than+} the [-hills,-] {+spectacle [35] from without. Men+} and [-gazed-] {+women, old and young, insurgents and priests, those who fought and those who entreated mercy, were hewn down+} in [-terror upon-] {+indiscriminate carnage.+} The [-scene.

35-] {+number of the slain exceeded that of the slayers. The legionaries had to clamber over heaps of dead to carry on the work of extermination."—Milman, The History of the Jews, book 16.+} After the destruction of the temple, the whole city soon fell into the hands of the Romans. The leaders of the Jews forsook their impregnable towers, and Titus found them solitary. He gazed upon them with amazement, and declared that God had given them into his hands; for no engines, however powerful, could have prevailed against those stupendous battlements. Both the city and the temple were razed to their foundations, and the ground upon which the holy house had stood was "plowed [-as-] {+like+} a field." {+Jeremiah 26:18. In the siege and the slaughter that followed,+} more than a million of the people [-were slaughtered;-] {+perished;+} the survivors were carried away as captives, sold as slaves, dragged to Rome to grace the conqueror's triumph, thrown to wild beasts in the amphitheaters, or scattered as homeless wanderers throughout the earth. The Jews had forged their own fetters; they had [-loaded-] {+filled+} for themselves the [-cloud-] {+cup+} of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. {+Says the prophet: "O Israel, thou hast destroyed thyself;" "for thou hast fallen by thine iniquity." Hosea 13:9; 14:1.+} Their sufferings are often represented as a punishment visited upon them by the direct decree of God. [-This-] {+It+} is [-a device by which-] {+thus that+} the great deceiver seeks to conceal his own work. By stubborn rejection

of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem are a demonstration {+[36]+} of Satan's vindictive power over those who yield to his control. We cannot know how much we owe to Christ for

[-36-] the peace and protection which we enjoy. It is the restraining power of God that prevents mankind from passing fully under the control of Satan. The

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disobedient and unthankful have great reason for gratitude for God's mercy and long-suffering in holding in check the cruel, malignant power of the evil one. But when men pass the limits of divine forbearance, that restraint is removed. God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the [-rejecters-] {+rejectors+} of His mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed [-sown,-] {+sown+} which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and solemn warning to all who are [-trifling-] {+trifling+} with the offers of divine [-grace,-] {+grace+} and [-turning away-] {+resisting+} the pleadings of divine mercy. Never was {+there+} given a more decisive testimony to God's hatred of [-sin,-] {+sin+} and to the certain punishment that will fall upon the guilty. The Saviour's prophecy concerning the

visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible [-scene-] {+desolation+} was but a faint shadow. {+In+} the [-second advent-] {+fate+} of the [-Son-] {+chosen city we may behold the doom+} of [-God-] {+a world that has rejected God's mercy and trampled upon His law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens, and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker+} is [-foretold by lips which make-] {+presented in the revelations of the future. The [37] records of the past,—the long procession of tumults, conflicts, and revolutions, the "battle of the warrior ... with confused noise, and garments rolled in blood" (Isaiah 9:5),—what are these, in contrast with the terrors of that day when the restraining Spirit of God shall be wholly withdrawn from the wicked,+} no [-mistake:-] {+longer to hold in check the outburst of human passion and satanic wrath! The world will then behold, as never before, the results of Satan's rule. But in that day, as in the time of Jerusalem's destruction, God's people will be delivered, everyone that shall be found written among the living. Isaiah 4:3. Christ has declared that He will come the second time to gather His faithful ones to Himself:+} "Then shall all the tribes of the earth mourn, and they shall see the Son of man

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coming in the clouds of [-heaven,-] {+heaven+} with power and great glory. And He shall send His

[-37-] angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

[-[Matthew-] {+Matthew+} 24:30, [-31.-] {+31.+} Then shall they that obey not the gospel be consumed with the spirit of His [-mouth,-] {+mouth+} and {+be+} destroyed with the brightness of His coming. [-[2-] {+2+} Thessalonians [-2:8.-] {+2:8. Like Israel of old the wicked destroy themselves; they fall by their iniquity. By a life of sin, they have placed themselves so out of harmony with God, their natures have become so debased with evil, that the manifestation of His glory is to them a consuming fire.+} Let men beware lest they neglect the lesson conveyed to them in the words of Christ. [-He has declared that he will come the second time, to gather his faithful ones to himself, and to take vengeance on them that reject his mercy.-] As He warned His disciples of Jerusalem's destruction, giving them a sign of the approaching [-ruin-] {+ruin,+} that they might make their [-escape,-] {+escape;+} so He has warned [-his people-] {+the world+} of the day of final [-destruction,-] {+destruction+} and {+has+} given them [-signs-] {+tokens+} of its approach, that all who will may [-flee-] {+flee+} from the wrath to come. {+Jesus declares: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations." Luke 21:25; Matthew 24:29; Mark 13:24-26; Revelation 6:12-17.+} Those who behold [-the promised signs-] {+these harbingers of His coming+} are to "know that it is near, even at the [-door.-] {+doors." Matthew [38] 24:33.+} "Watch ye therefore," are His words of admonition. [-"If thou shalt-] {+Mark 13:35. They that heed the warning shall+} not [-watch, I-] {+be left in darkness, that that day should overtake them unawares. But to them that+} will [-come on thee-] {+not watch, "the day of the Lord so cometh+} as a [-thief.-] {+thief in the night." 1 Thessalonians 5:2-5.+} The world is no more ready [-now-] to credit the [-warning-] {+message for this time+} than were the Jews [-in-] {+to receive+} the [-days of our Saviour.-] {+Saviour's warning concerning Jerusalem.+} Come when it may, the [-end-] {+day of God+} will come unawares to the ungodly. When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in

traffic, in [-money-making;-] {+moneymaking;+} when religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in a false [-security,-then,-] {+security- then,+} as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly, "and they shall not escape."

[-38-] {+Verse 3.

[39]+}

Chapter [-II. - Persecution-] {+2-Persecution+} in the First [-Centuries.-] {+Centuries+}

When Jesus revealed to His disciples the fate of Jerusalem and the scenes of the second advent, He foretold also the experience of His people from the time when He should be taken from them, to His return in power and glory for their deliverance. From Olivet the Saviour beheld the storms about to fall upon the apostolic [-church, and,-] {+church; and+} penetrating deeper into the future, His eye discerned the fierce, wasting tempests that were to beat upon His followers in the coming ages of darkness and persecution. In a few brief [-utterances,-] {+utterances+} of awful [-significance,-] {+significance+} He foretold the portion which the rulers of this world would mete out to the church of God. {+Matthew 24:9, 21, 22.+} The followers of Christ must tread the same path of humiliation, reproach, and suffering which their Master trod. The enmity that burst forth against the world's [-Redeemer,-] {+Redeemer+} would be manifested against all who should believe on His name. The history of the early church testified to the fulfillment of the Saviour's words. The powers of earth and hell arrayed themselves against Christ in the person of His followers. Paganism foresaw that should the gospel triumph, her temples and altars would be

swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution

[-39-] were kindled. Christians were stripped of their [-possessions,-] {+possessions+} and driven from their homes. They "endured a great fight of [-afflictions.-] {+afflictions." Hebrews 10:32.+} They "had trial of cruel {+[40]+} mockings and scourgings, yea, moreover of bonds and imprisonment." [-[Hebrews 11:36.] -] {+Hebrews 11:36.+} Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy. {+These persecutions, beginning under Nero about the time of the martyrdom of Paul, continued with greater or less fury for centuries. Christians were falsely accused of the most dreadful crimes and declared to be the cause of great calamities—famine, pestilence, and earthquake. As they became the objects of popular hatred and suspicion, informers stood ready, for the sake of gain, to betray the 32

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innocent. They were condemned as rebels against the empire, as foes of religion, and pests to society. Great numbers were thrown to wild beasts or burned alive in the amphitheaters. Some were crucified; others were covered with the skins of wild animals and thrust into the arena to be torn by dogs. Their punishment was often made the chief entertainment at public fetes. Vast multitudes assembled to enjoy the sight and greeted their dying agonies with laughter and applause.+} Wherever they sought refuge, the followers of Christ were hunted like beasts of prey. They were forced to seek concealment in desolate and solitary places. "Destitute, [-afflicted, tormented, of-] {+afflicted, tormented; (of+} whom the

world was not [-worthy,-] {+worthy:)+} they wandered in deserts, and in mountains, and in dens and caves of the earth." [-[Hebrews 11:37, 38.] The subterranean excavations connected with-] {+Verses 37, 38.+} The [-city of Rome-] {+catacombs+} afforded shelter for thousands. {+Beneath the hills outside the city of Rome,+} long galleries had been tunneled through earth and [-rock to procure material for the vast structures of the capital, and-] {+rock;+} the dark and intricate network of passages extended for miles beyond the {+city+} walls. In these underground [-retreats, many of-] {+retreats+} the followers of [-Christ,-] {+Christ buried their dead; and here also,+} when suspected and proscribed, {+they+} found a [-home; and here also they buried their dead.-] {+home.+} When the [-Lifegiver-] {+Life-giver+} shall awaken those who have fought the good fight, many a martyr for Christ's sake will come forth from those gloomy caverns. Under the fiercest [-persecution,-] {+persecution+} these witnesses for Jesus kept {+[41]+} their faith unsullied. Though deprived of every comfort, shut away from the light of the sun, making their home in the dark but friendly bosom of the earth, they uttered no complaint. With words of faith, patience, and [-hope,-] {+hope+} they

[-40-] encouraged one another to endure privation and distress. The loss of every earthly blessing could not force them to renounce their belief in Christ. Trials and [-persecutions-] {+persecution+} were but steps bringing them nearer their rest and their reward. {+Like God's servants of old, many were "tortured, not accepting deliverance; that+} they {+might obtain a better resurrection." Verse 35. These+} called to mind the words of their Master, that when persecuted for Christ's [-sake-] {+sake,+} they were to be exceeding [-glad;-] {+glad,+} for great would be their reward in heaven; for so [-had-] the prophets {+had+} been persecuted before them. [-Like God's servants of old, they were "tortured, not accepting deliverance, that they might obtain a better resurrection." [Hebrews 11:35.]-] They rejoiced that they were accounted worthy to suffer for

the truth, and songs of triumph ascended [-in-] {+from+} the midst of crackling [-flames.-] {+flames.+} Looking upward by faith, they saw Christ and angels leaning over the battlements of heaven, gazing upon

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them with the deepest [-interest,-] {+interest+} and regarding their steadfastness with approval. A voice came down to them from the throne of [-God,-] {+God:+} "Be thou faithful unto death, and I will give thee a crown of life." [-[Revelation 2:10.] -] {+Revelation 2:10.+} In vain were Satan's efforts to destroy the church of Christ by violence. The great controversy in which the disciples of Jesus yielded up their lives did not cease when these faithful standard-bearers fell at their post. By defeat they conquered. God's workmen were slain, but His work went steadily forward. The gospel continued to [-spread,-] {+spread+} and the number of its adherents to increase. It penetrated into regions that were [-inaccessible,-] {+inaccessible+} even to the eagles of Rome. Said a Christian, expostulating with the heathen rulers who were urging forward the persecution:

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"You-] {+You+} may [-torment, afflict, and vex us.-] {+"kill us, torture us, condemn us.... [42]+} Your [-wickedness s our weakness to-] {+injustice is+} the [-test, but-] {+proof that we are innocent Nor does+} your cruelty [-is of no avail.-] {+... avail you."+} It [-is-] {+was+} but a stronger invitation to bring others to [-our-] {+their+} persuasion. [-The more-] {+"The oftener+} we are [-mowed down,-] {+mown down by you,+} the more {+in number+} we

[-spring up again.-] {+grow;+} the blood of [-the-] Christians is [-seed."-] {+seed."-Tertullian, Apology, paragraph 50.+} Thousands were imprisoned and [-slain;-] {+slain,+} but others [-sprung-] {+sprang+} up to fill their places. And those who were martyred for their faith were secured to [-Christ,-] {+Christ+} and accounted of Him as conquerors. They had fought the good fight, and they were to receive the crown of glory when Christ should come. The sufferings which they endured brought Christians nearer to one another and to their Redeemer. Their living example and dying testimony were a constant witness for the truth; [-and,-] {+and+} where least expected, the subjects of Satan were leaving his [-service,-] {+service+} and enlisting under the banner of Christ. Satan therefore laid his plans to war more successfully against the government of [-God,-] {+God+} by planting his banner in the Christian church. If the followers of Christ could be [-deceived,-] {+deceived+} and led to displease God, then their strength, fortitude, and firmness would fail, and they would fall an easy prey. The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of [-God,-] {+God+} and to believe in His death and [-resurrection;-]

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resurrection,+} but they had no conviction of [-sin,-] {+sin+} and

[-42-] felt no need of repentance or of a change of heart. With some concessions on their [-part,-] {+part+} they proposed that Christians should

make concessions, that all might unite on the platform of belief in Christ. Now [-was-] the church {+was+} in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no compromise. {[43]+} Others [-reasoned that if they should yield-] {+were in favor of yielding+} or [-modify-] {+modifying+} some features of their [-faith,-] {+faith+} and [-unite-] {+uniting+} with those who had accepted a part of Christianity, [-it-] {+urging that this+} might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their [-faith,-] {+faith+} and turn their minds from the word of truth.

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

[-43-] There have ever been two classes among those who profess to be followers of Christ. While one class study the Saviour's [-life,-] {+life+} and earnestly seek to correct their defects and [-to-] conform to the Pattern, the other class shun the plain, practical truths which expose their errors. Even in her best

[-estate,-] {+estate+} the church was not composed wholly of the true, pure, and sincere. Our Saviour taught that those who willfully indulge in sin are not to be received into the church; yet He connected with Himself men who were faulty in character, and granted them the benefits of His teachings and example, that they might have an opportunity to see {+their errors+} and correct [-their errors.-] {+them.+} Among the twelve apostles was a traitor. Judas was accepted, not because of his defects {+[44]

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

[-44-] The apostles encountered those in the church who professed godliness while they were secretly cherishing iniquity. Ananias and Sapphira acted the part of deceivers, pretending to make an entire sacrifice for God, when they

were covetously withholding a portion for themselves. The Spirit of truth revealed to the apostles the real character of these pretenders, and the judgments of God [-forever-] rid the church of this foul blot upon its purity. This signal evidence of the discerning Spirit of Christ in the church was a terror to hypocrites and [-evil-doers.-] {+evildoers.+} They could not long remain in connection with those who were, in habit and disposition, constant representatives of Christ; and as trials and persecution came upon His followers, those only who were willing to forsake all for the truth's sake desired to become His disciples. Thus, as long as persecution continued, the church remained comparatively pure. But as it ceased, converts were added who were less sincere and devoted, and the way was [-opened-] {+open+} for Satan to obtain a foothold. {+[45]+} But there is no union between the Prince of light and the prince of darkness, and there can be no union between their followers. When Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led [-farther-] {+further+} and [-farther-] {+further+} from the truth. Satan exulted that he had succeeded in deceiving so large a number of the followers of Christ. He then brought his power to bear more fully upon [-them,-] {+these,+} and inspired them to persecute those who remained true to God. None [-could-] {+understood+} so

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well [-understand-] how to oppose the true Christian faith as [-could-] {+did+} those who had once been its

[-45-] defenders; and these apostate Christians, uniting with their half-pagan companions, directed their warfare against the most essential features of the

doctrines of Christ. It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed. After a long and severe [-conflict,-] {+conflict,+} the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war. Well would it be for the church and the world if the principles {+[46]+} that actuated those steadfast souls were revived in the hearts of God's professed people. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so

[-46-] that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ. The early Christians were indeed a peculiar people. Their blameless deportment and unswerving faith were a continual reproof that disturbed the sinner's peace. Though few in numbers, without wealth, position, or honorary titles, they were a terror to [-evil-doers-] {+evildoers+} wherever their character and doctrines were known. Therefore they were hated by the wicked, even as Abel was hated by the ungodly

Cain. For the same reason that Cain slew [-Abel-] {+Abel,+} did those who [-would-] {+sought to+} throw off the restraint of the Holy Spirit, {+put+} to death

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God's people. It was for the same reason that the Jews rejected and crucified the [-Saviour,-because-] {+Saviour-because+} the purity and holiness of His character was a constant rebuke to their selfishness and corruption. From the days of Christ until [-now,-] {+now+} His faithful disciples have excited the hatred and opposition of those who love and follow the ways of sin. How, then, can the gospel be called a message of peace? When Isaiah foretold the birth of the Messiah, he ascribed to Him the title, "Prince of Peace." When angels announced to the shepherds that Christ was born, they [-sung-] {+sang+} above the plains of [-Bethlehem,-] {+Bethlehem:+} "Glory to God in the highest, and on earth peace, good will toward men." [-[Luke 2:14.]-] {+Luke 2:14.+} There is a seeming contradiction between these prophetic declarations and the words of [-Christ,-] {+Christ:+} "I came not to send peace, but {+[47]+} a sword." [-[Matthew 10:34.] But-] {+Matthew 10:34. But,+} rightly understood, the two are in perfect harmony. The gospel is a message of peace.

[-47-] Christianity is a [-system,-] {+system+} which, received and obeyed, would spread peace, harmony, and happiness throughout the earth. The religion of Christ will unite in close brotherhood all who accept its teachings. It was the mission of Jesus to reconcile [-man-] {+men+} to God, and thus to [-his fellow-man.-] {+one another.+} But the world at large are under the control of Satan, Christ's bitterest foe. The gospel presents to them principles of life

which are wholly at variance with their habits and desires, and they rise in rebellion against it. They hate the purity which reveals and condemns their sins, and they persecute and destroy those who would urge upon them its just and holy claims. It is in this sense—because the exalted truths it [-brings,-] {+brings+} occasion hatred and strife—that the gospel is called a sword. The mysterious providence which permits the righteous to suffer persecution at the hand of the [-wicked,-] {+wicked+} has been a cause of great perplexity to many who are weak in faith. Some are even ready to cast away their confidence in God because He suffers the basest of men to prosper, while the best and purest are [-afflicted-] {+afflicted+} and tormented by their cruel power. How, it is asked, can One who is just and merciful, and who is also infinite in power, tolerate such injustice and oppression? This is a question with which we have nothing to do. God has given us sufficient evidence of His love, and we are not to doubt His goodness because we cannot understand the workings of His providence. Said the Saviour to His disciples, foreseeing

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the doubts that would press upon their souls in days of trial and [-darkness,-] {+darkness:+} "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also

[-48-] persecute you." [-[John 15:20.] -] {+John 15:20.+} Jesus suffered for us more than any of His followers can be made to suffer through the cruelty of wicked men. Those who are called to endure torture and [-martyrdom,-] {+martyrdom+} are but following in the steps of God's dear Son. "The Lord is not slack concerning His promise." [-[2-] {+2+} Peter [-3:9.-] {+3:9.+} He {+[48]+}

does not forget or neglect His children; but He permits the wicked to reveal their true character, that none who desire to do His will may be deceived concerning them. Again, the righteous are placed in the furnace of [-affliction,-] {+affliction,+} that they themselves may be purified; that their example may convince others of the reality of faith and godliness; and also that their consistent course may condemn the ungodly and unbelieving. God permits the wicked to [-prosper,-] {+prosper+} and to reveal their enmity against Him, that when they shall have filled up the measure of their [-iniquity,-] {+iniquity+} all may see His justice and mercy in their utter destruction. The day of His vengeance hastens, when all [-the transgressors of-] {+who have transgressed+} His law and [-the oppressors of-] {+oppressed+} His people will meet the just recompense of their deeds; when every act of cruelty or [-oppression-] {+injustice+} toward God's faithful ones will be punished as though done to Christ Himself. There is another and more important question that should engage the attention of the churches of today. The apostle Paul declares that "all that will live godly in Christ Jesus shall suffer persecution." [-[2-] {+2+} Timothy [-3:12.-] {+3:12.+} Why is it, then, that persecution seems in a great degree to [-slumber?—The-] {+slumber? The+} only reason [-is,-] {+is+} that the church has conformed to the world's [-standard,-] {+standard+} and

[-49-] therefore awakens no opposition. The religion {+which is+} current in our day is not of the pure and holy character [-which-] {+that+} marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled.

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Chapter [-III. - The Roman Church.-] {+3--An Era of Spiritual Darkness+}

The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." And furthermore, the apostle warns his brethren that "the mystery of iniquity doth already work." [-[2-] {+2+} Thessalonians 2:3, 4, [-7.-] {+7.+} Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy. Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, [-the-] {"the+} mystery of [-iniquity-] {+iniquity"+} carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts

[-51-] and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal {+[50]+} conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, [-arrayed in

robes-] {+cloaked with a form+} of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ. This compromise between paganism and Christianity resulted in the development of [-the-] {"the+} man of [-sin-] {"sin"+} foretold in prophecy as opposing and exalting himself above God. That gigantic system of {+40

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false religion is a masterpiece of Satan's [-power,-a-] {+power-a+} monument of his efforts to seat himself upon the throne to rule the earth according to his will. Satan once endeavored to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, [-and,-] {+and+} showing Him all the kingdoms of the world and the glory of them, offered to give all into His hands if He would but acknowledge the supremacy of the prince of darkness. Christ rebuked the presumptuous [-tempter,-] {+tempter+} and forced him to depart. But Satan meets with greater success in presenting the same temptations to man. To secure worldly gains and honors, the church was led to seek the favor and support of the great men of [-earth,-] {+earth;+} and having thus rejected Christ, she was

[-52-] induced to yield allegiance to the representative of [-Satan,-the-] {+Satan-the+} bishop of Rome. It is one of the leading doctrines of Romanism that the pope is the visible head of the universal church of Christ, invested with supreme authority over bishops and pastors in all parts of the world. More

than this, the pope has [-arrogated-] {+been given+} the very titles of Deity. He [-styles himself-] {+has been styled+} "Lord God the [-Pope," assumes infallibility, -] {+Pope" (see Appendix),+} and {+has been declared infallible. He+} demands [-that-] {+the homage of+} all [-men pay him homage. Thus-] {+men.+} The same claim urged by Satan in the wilderness of temptation is still urged by him through the Church of Rome, and vast numbers are ready to yield him homage. But {+those who fear and reverence God meet+} this heaven-daring {+[51]+} assumption as Christ met the solicitations of the wily foe: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." [-[Luke 4:8.]-] {+Luke 4:8.+} God has never given a hint in His word that He has appointed any man to be the head of the church. The doctrine of papal supremacy is directly opposed to the teachings of the Scriptures. The pope can have no power over Christ's church except by usurpation.

[-those who fear and reverence God meet-] Romanists have persisted in bringing against Protestants the charge of [-heresy,-] {+heresy+} and willful separation from the true church. But these accusations apply rather to themselves. They are the ones who laid down the banner of [-Christ,-] {+Christ+} and departed from [-the-] {+"the+} faith {+which was+} once delivered [-to-] {+unto+} the [-saints.-] {+saints." Jude 3.+} Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. It was by the word that even the Saviour of the world [-has-] {+had+} resisted his attacks. At

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every

[-53-] assault, Christ presented the shield of eternal truth, saying, "It is written." To every suggestion of the [-adversary-] {+adversary,+} He opposed the wisdom and power of the word. In order for Satan to maintain his sway over men, and establish the authority of the papal usurper, he must keep them in ignorance of the Scriptures. The Bible would exalt [-God,-] {+God+} and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. This logic was adopted by the Roman Church. For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read [-it,-] {+it+} or to have it in their houses, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be almost universally acknowledged as the vicegerent of God on earth, endowed with [-supreme-] authority over church and state. The detector of error having been removed, Satan worked according to his will. Prophecy had declared that the papacy was to {+[52]+} "think to change times and laws." [-[Daniel 7:25.]-] {+Daniel 7:25.+} This work it was not slow to attempt. To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, the adoration of images and relics was gradually introduced into the Christian worship. The decree of a general council {+(see Appendix)+} finally established this system of [-popish-] idolatry. To complete the sacrilegious work, Rome presumed to expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number.

[-54-] The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority. [-Satan-] {+Satan, working through unconsecrated leaders of the church,+} tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and [-sanctified,-] {+sanctified (Genesis 2:2, 3),+} and in its stead to exalt the festival observed by the heathen as "the venerable day of the sun."

This change was not at first attempted openly. In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God, and, believing that His law is immutable, they zealously guarded the sacredness of its precepts. But with great [-subtlety,-] {+subtlety+} Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of

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

[-Constantine,-] {+To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution.+} While [-still-] {+Christians generally continued to observe the Sunday as+} a [-heathen, issued-] {+joyous festival, he led them, in order to show their [53] hatred of Judaism, to make the Sabbath+} a [-decree enjoining-] {+fast, a day of sadness and gloom. In+} the [-general observance-] {+early part+} of {+the fourth century the emperor Constantine issued a decree making+} Sunday [-as-] a public festival throughout the Roman Empire. [-After his conversion, he remained a staunch advocate-] {+(See Appendix.) The day+} of [-Sunday, and-] {+the sun was revered by+} his pagan [-edict-] {+subjects and+} was [-then enforced-] {+honored+} by [-him in-] {+Christians; it was+} the {+emperor's policy to unite the conflicting+} interests of [-his new faith. But the honor shown this day-]

{+heathenism and Christianity. He+} was [-not as yet sufficient-] {+urged+} to [-prevent Christians from regarding the true Sabbath as-] {+do this by+} the [-holy-] {+bishops+} of the [-Lord. Another step must be taken; the false Sabbath must be exalted to an equality with the true. A few years after-] {+church, who, inspired by ambition and thirst for power, perceived that if+} the [-issue of Constantine's decree,-] {+same day was observed by both Christians and heathen, it would promote+} the [-bishop-] {+nominal acceptance+} of [-Rome conferred on the Sunday-] {+Christianity by pagans and thus advance+} the [-title-] {+power and glory+} of [-Lord's day. Thus-] the [-people-] {+church. But while many Godfearing Christians+} were gradually led to regard [-it-] {+Sunday+} as possessing a degree of [-sacredness.-] {+sacredness, they+} still {+held+} the [-original-] {+true+} Sabbath [-was kept.

55-] {+as+} the [-arch-deceiver-] {+holy of the Lord and observed it in obedience to the fourth commandment. The archdeceiver+} had not completed his work. He was resolved to gather the Christian world under his [-banner,-] {+banner+} and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving [-churchmen,-] {+churchmen+} he accomplished his purpose. Vast councils were [-held,-] {+held+} from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed. The great apostate had succeeded in exalting himself "above all that is called God, or that is worshiped." [-[2-] {+2+} Thessalonians [-2:4.-] {+2:4.

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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 {+[54]+} fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a [-rest-day-] {+rest day+} for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator.

[-56-] Protestants now urge that the resurrection of Christ on [-Sunday,-] {+Sunday+} made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or His apostles. The observance of Sunday as a Christian institution [-has-] {+had+} its origin in that "mystery of lawlessness" {+(2 Thessalonians 2:7, R.V.)+} which, even in Paul's day, had begun its work. Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change [-concerning-] which the Scriptures [-are silent?-] {+do not sanction?+} In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." [-[Revelation 13:2.] -] {+Revelation 13:2.+} And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and [-John. [Daniel-] {+the Revelation. Daniel+} 7:25; Revelation [-13:5-7.] -]

{+13:5-7. (See Appendix.)+} Christians were forced to [-choose,-] {+choose+} either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in [-dungeon cells,-] {+dungeons+} or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of [-Jesus,-] {+Jesus:+} "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be {+put+} to death. And ye shall be hated of all men for My name's sake." [-[Luke-] {+Luke+} 21:16, [-17.] -] {+17.+} Persecution opened upon the faithful with greater fury than ever {+[55]+} before, and the world became a vast [-battle-field.-] {+battlefield.+} For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: "The woman [-fled-] {+fled+} into the wilderness, where

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she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days." [-[Revelation 12:16.] -] {+Revelation 12:6.+} The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their [-mediator,-] {+earthly mediator+} and that none could approach God except through [-him,-] {+him;+} and, further, that he stood in the place of God to [-them,-] {+them+} and was therefore to be implicitly

obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men, [-nay-] {+nay,+} more, to the prince of darkness himself, who exercised his power through them. Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God. Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition

[-58-] would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions. They were taught not only to look to the pope as their mediator, but to trust to works of their own to atone for sin. Long pilgrimages, acts of penance, the worship of relics, the erection of churches, {+[56]+} shrines, and altars, the payment of large sums to the [-church,-these-] {+church-these+} and many similar acts were enjoined to appease the wrath of God or to secure His favor; as if God were like men, to be angered at [-trifles,-] {+trifles,+} or pacified by gifts or acts of penance! Notwithstanding {+that+} vice prevailed, even among the leaders of the [-Romish-] {+Roman+} Church, her [-influence-] {+influence+} seemed steadily to increase. About the close of the eighth century, papists {+put+} forth the claim that in the first ages of the church the bishops of Rome had possessed the same

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spiritual power which they now assumed. To establish this claim, some means must be employed to give it a show of authority; and this was readily suggested by the father of lies. Ancient writings were forged by monks. Decrees of councils before unheard of were discovered, establishing the universal supremacy of the pope from the earliest times. And a church that had rejected the truth greedily accepted these deceptions. {(See Appendix.)} The few faithful builders upon the true foundation {(1 Corinthians 3:10, 11)} were perplexed and hindered as the rubbish of false doctrine obstructed the work. Like the builders upon the wall of Jerusalem in Nehemiah's day, some were ready to [-say,-] {+say:+} "The strength of the bearers of

[-59-] burdens is decayed, and there is much [-rubbish,-] {+rubbish;+} so that we are not able to build." [-[Nehemiah 4:10.] -] {+Nehemiah 4:10.+} Wearied with the constant struggle against persecution, fraud, iniquity, and every other obstacle that Satan could devise to hinder their progress, some who had been faithful builders became disheartened; and for the sake of peace and security for their property and their [-lives-] {+lives,+} they turned away from the true foundation. Others, undaunted by the opposition of their enemies, fearlessly [-declared,-] {+declared:+} "Be not ye afraid of [-them;-] {+them:+} remember the Lord, which is great and [-terrible;" [Nehemiah 4:14.] -] {+terrible" (verse 14);+} and they proceeded with the work, [-every one-] {+everyone+} with his sword girded by his side. {+Ephesians 6:17.+} The same spirit of hatred and opposition to the truth has inspired {+[57]+} the enemies of God in every age, and the same vigilance and fidelity have been required in His servants. The words of Christ to the first disciples are applicable to His followers to the close of time: "What I say unto [-you,-] {+you+} I say unto all, Watch." [-[Mark 13:37.] -] {+Mark 13:37.+} The darkness seemed to grow more dense. Image worship became more general. Candles were burned before images, and prayers were offered

to them. The most absurd and superstitious customs prevailed. The minds of men were so completely controlled by superstition that reason itself seemed to have lost [-her-] {+its+} sway. While priests and bishops were themselves pleasure-loving, sensual, and corrupt, it could only be expected that the people who looked to them for guidance would be sunken in ignorance and vice. Another step in papal assumption was taken, when, in the eleventh century, Pope Gregory [-VII.-] {+VII+} proclaimed the perfection of the [-Romish-] {+Roman+} Church.

[-60-] Among the propositions which he [-forth,-] {+put forth

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was one declaring that the church had never erred, nor would it ever err, according to the Scriptures. But the Scripture proofs did not accompany the assertion. The proud pontiff [-next-] {+also+} claimed the power to depose emperors, and declared that no sentence which he pronounced could be reversed by [-any one,-] {+anyone,+} but that it was his prerogative to reverse the decisions of all others. {(See Appendix.)} A striking illustration of the tyrannical character of this advocate of infallibility was given in his treatment of the German [-king,-] {+emperor,+} Henry IV. For presuming to disregard the pope's authority, this monarch was declared to be excommunicated and dethroned. {+Terrified by the desertion and threats of his own princes, who were encouraged+} in [-order to make-] {+rebellion against him by the papal mandate, Henry felt the necessity of making+} his peace with [-Rome, Henry-] {+Rome. In company with his wife and a faithful servant he+} crossed the Alps in [-midwinter-] {+midwinter,+} that he might humble himself before the pope. Upon reaching the castle whither Gregory had withdrawn, he was conducted, without his

guards, into an outer court, and there, in the severe cold of winter, with uncovered head and naked [-feet-] {+feet,+} and in a miserable dress, he {+[58]+} awaited the pope's permission to come into his presence. Not until he had continued three days fasting and making [-confession-] {+confession,+} did the pontiff condescend to grant him pardon. Even then it was only upon condition that the emperor should await the sanction of the pope before resuming the insignia or exercising the power of royalty. And Gregory, elated with his triumph, boasted that it was his duty [-"to-] {+to+} pull down the pride of [-kings."-] {+kings.+} How striking the contrast between the overbearing pride of this haughty pontiff and the meekness and gentleness of Christ, who represents Himself as

[-61-] pleading at the door of the heart for admittance, that He may come in to bring pardon and peace, and who taught His [-disciples,-] {+disciples:+} "Whosoever will be chief among you, let him be your servant." [-[Matthew 20:27.] -] {+Matthew 20:27.+} The advancing centuries witnessed a constant increase of error in the doctrines {+put+} forth from Rome. Even before the establishment of the [-papacy,-] {+papacy+} the teachings of heathen philosophers had received attention and exerted an [-influence-] {+influence+} in the church. Many who professed conversion still clung to the tenets of their pagan philosophy, and not only continued its study themselves, but urged it upon others as a means of extending their [-influence-] {+influence+} among the heathen. [-Thus were-] Serious [-errors-] {+er-

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rors were thus+} introduced into the Christian faith. Prominent among these was

the belief in man's natural immortality and his consciousness in death. This doctrine laid the foundation upon which Rome established the invocation of saints and the adoration of the Virgin Mary. From this [-sprung-] {+sprang+} also the heresy of eternal torment for the finally impenitent, which was early incorporated into the papal faith. Then the way was prepared for the introduction of still another invention of paganism, which Rome named purgatory, and employed to terrify the credulous and superstitious multitudes. By this heresy is affirmed the existence of a place of torment, in which the souls of such as have not merited eternal damnation are to suffer punishment {+[59]+} for their sins, and from which, when freed from impurity, they are admitted to heaven. {+(See Appendix.)+} Still another fabrication was needed to enable

[-62-] Rome to profit by the fears and the vices of her adherents. This was supplied by the doctrine of indulgences. Full remission of sins, past, present, and future, and release from all the pains and penalties incurred, were promised to all who would enlist in the pontiff's wars to extend his temporal dominion, to punish his enemies, or to exterminate those who dared deny his spiritual supremacy. The people were also taught that by the payment of money to the church they might free themselves from sin, and also release the souls of their deceased friends who were confined in the tormenting [-flames.-] {+flames.+} By such means did Rome fill her [-coffers,-] {+coffers+} and sustain the magnificence, luxury, and vice of the pretended representatives of Him who had not where to lay His head. {+(See Appendix.)+} The Scriptural ordinance of the Lord's Supper had been supplanted by the idolatrous sacrifice of the mass. [-Papist-] {+Papal+} priests pretended, by their senseless mummerly, to convert the simple bread and wine into the actual {"body and blood of Christ."-Cardinal Wiseman, The Real Presence of the+} Body and Blood of [-Christ.-] {+Our Lord Jesus Christ in the Blessed Eucharist, Proved From Scripture, lecture 8, sec. 3, par. 26.+} With blasphemous presumption, they

openly claimed the power [-to "create their Creator."-] {+of creating God, the Creator of+} all {+things.+} Christians were required, on pain of death, to avow their faith in this horrible, Heaven-insulting heresy. [-Those-] {+Multitudes+} who refused were given to the [-flames.-] {+flames. (See Appendix.)

Era of Spiritual Darkness

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In the thirteenth century was established that most terrible of all the engines of the [-papacy,-the-] {+papacy-the+} Inquisition. The prince of darkness wrought with the leaders of the papal hierarchy. In their secret [-councils,-] {+councils+} Satan and his angels [-presided,-] {+controlled the minds of evil men,+} while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous [-decrees,-] {+decrees+} and writing the history of deeds too horrible to appear to human

[-63-] eyes. "Babylon the great" was "drunken with the blood of the saints." The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power. {+[60]+} Popery had become the world's despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. For hundreds of years the doctrines of Rome had been extensively and implicitly received, its rites reverently performed, its festivals generally observed. Its clergy were honored and liberally sustained. Never since has the Roman Church attained to greater dignity, magnificence, [-and-] {+or+} power.

[-The noontide-] {+But "the noon+} of the papacy was the [-world's moral midnight.-] {+midnight of the world."-J. A. Wylie, The History of

Protestantism, b. 1, ch. 4.+] The Holy Scriptures were almost unknown, not only to the people, but to the priests. Like the Pharisees of old, the [-papist-] {+papal+} leaders hated the light which would reveal their sins. God's law, the standard of righteousness, having been removed, they exercised power without limit, and practiced vice without restraint. Fraud, avarice, and [-profligacy-] {+profligacy+} prevailed. Men shrank from no crime by which they could gain wealth or position. The palaces of popes and prelates were scenes of the vilest debauchery. Some of the reigning pontiffs were guilty of crimes so revolting that secular rulers endeavored to depose these dignitaries of the church as monsters too vile to be [-tolerated upon the throne.-] {+tolerated.+} For centuries [-there was-] {+Europe had made+} no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom.

[-In-] The condition of the world under the Romish

[-64-] power [-was-] presented a fearful and striking fulfillment of the words of the prophet Hosea: "My people are destroyed for lack of [-knowledge.-] {+knowledge:+} because thou hast rejected knowledge, I will also reject [-thee." "Seeing-] {+thee: ... seeing+} thou hast forgotten the law of thy God, I will also forget thy children." "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing

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adultery, they break out, and blood toucheth blood." [-[Hosea-] {+Hosea+} 4:6, 1, [-2.-] {+2.+} Such were the results of banishing the word of God.

[-65-]

Chapter [-IV. - The-] {+4-The+} Waldenses

{+[61]+}

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-] {+God-men+} who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come. The history of God's [-faithful-] people [-for hundreds-] {+during the ages+} of [-years after Rome attained to power,-] {+darkness that followed upon Rome's supremacy+} is [-known alone to heaven.-] {+written in heaven, but+} they [-cannot be traced-] {+have little place+} in human [-records, except as hints-] {+records. Few traces+} of their existence [-are found-] {+can be found, except+} in the [-censures and-] accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, [-was destroyed. A single expression-] {+she sought to destroy. Expressions+} of doubt, [-a question-] {+or questions+} as to the authority of papal dogmas, [-was-] {+were+} enough to [-cost-] {+forfeit+} the life of rich or poor, high or low. Rome endeavored

[-66-] also to destroy every record of her cruelty toward dissenters. Papal

councils decreed that books and writings containing such records should be committed to the [-flames.-] {+flames. [62]+} Before the invention of printing, books were few in number, and in a form not favorable for preservation; therefore there was little to prevent the Romanists from carrying out their purpose. No church within the limits of Romish jurisdiction was long left undisturbed in the enjoyment of freedom of conscience. No sooner had the papacy obtained power than she stretched out her arms to crush all that refused to acknowledge her sway, and one after [-another,-] {+another+} the churches submitted to her dominion. In Great Britain [-a-] primitive Christianity had very early taken root. [-Faithful men had preached-] The gospel {+received by the Britons+} in {+the first centuries was then 51

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uncorrupted by Romish apostasy. Persecution from pagan emperors, which extended even to these far-off shores, was the only gift+} that [-country-] {+the first churches of Britain received from Rome. Many of the Christians, fleeing from persecution in England, found refuge in Scotland; thence the truth was carried to Ireland, and in all these countries it was received+} with [-great zeal-] {+gladness. When the Saxons invaded Britain, heathenism gained control. The conquerors disdained to be instructed by their slaves,+} and [-success. Among-] the [-leading-] {+Christians were forced to retreat to the mountains and the wild moors. Yet the light, hidden for a time, continued to burn. In Scotland, a century later, it shone out with a brightness that extended to far-distant lands. From Ireland came the pious Columba and his colaborers, who, gathering about them the scattered believers on the lonely island of Iona, made this the center of their missionary labors. Among these+} evangelists was an observer of

the Bible Sabbath, and thus this truth [-found its way-] {+was introduced+} among the [-people for whom he labored. Toward the close of the sixth century, missionaries were sent-] {+people. A school was established at Iona,+} from [-Rome-] {+which missionaries went out, not only+} to [-England-] {+Scotland and England, but+} to [-convert-] {+Germany, Switzerland, and even Italy. But Rome had fixed her eyes on Britain, and resolved to bring it under her supremacy. In+} the [-barbarian-] {+sixth century her missionaries undertook [63] the conversion of the heathen+} Saxons. They {+were received with favor by the proud barbarians, and they+} induced many thousands to profess the Romish [-faith, and-] {+faith.+} As the work progressed, the papal leaders and their converts encountered the primitive Christians. A striking contrast was presented. The latter were simple, humble, and Scriptural in character, doctrine, and manners, while the former manifested the superstition, pomp, and arrogance of popery. The emissary of Rome demanded that these Christian churches acknowledge the supremacy of the sovereign pontiff. The Britons meekly replied that they desired to love all men, but that the pope was not entitled to supremacy in the church, and they

[-67-] could render to him only that submission which was due to every follower of Christ. Repeated attempts were made to secure their allegiance to Rome; but these humble Christians, amazed at the pride displayed by her [-apostles,-] {+emissaries,+} steadfastly replied that they knew no other master than Christ. Now the true spirit of the papacy was revealed. Said the Romish [-leader,-] {+leader:+} "If you will not receive brethren who bring you peace, you shall receive enemies who will bring you war. If you will not unite with us in showing

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the Saxons the way of life, you shall receive from them the stroke of [-death."-] {+death."-J. H. Merle D'Aubigne, History of the Reformation of the Sixteenth Century, b. 17, ch. 2.+} These were no idle threats. War, intrigue, and deception were employed against these witnesses for a Bible faith, until the churches of Britain were destroyed, or forced to submit to the authority of the pope. In lands beyond the jurisdiction of [-Rome,-] {+Rome+} there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. They were surrounded by [-heathenism,-] {+heathenism+} and in the lapse of ages were affected by its errors; but they continued to regard the Bible as the only rule of [-faith,-] {+faith+} and adhered to many of its truths. These Christians believed in the perpetuity of the law of [-God,-] {+God+} and observed the Sabbath of the fourth commandment. Churches that held to this faith and [-practice,-] {+practice+} existed in Central Africa and among the Armenians of Asia. But of those who resisted the encroachments of the papal power, {+[64]+} the Waldenses stood foremost. {+In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted.+} For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome [-demanded-] {+insisted upon+} their submission. After ineffectual struggles against her tyranny, the leaders of these churches

[-68-] reluctantly acknowledged the supremacy of the power to which the whole world seemed [-bowing down. A considerable number,-] {+to pay homage. There were some,+} however, {+who+} refused to yield to the authority of pope or prelate. They were determined to maintain their allegiance to [-God,-] {+God+} and to preserve the purity and simplicity of their faith. A separation took place. [-Some of the protesters crossed-] {+Those who adhered to+} the {+ancient faith now withdrew; some, forsaking their native+} Alps, [-and-] raised the

[-standard-] {+banner+} of truth in foreign [-lands.-] {+lands;+} others [-retired into-] {+retreated to+} the [-more-] secluded [-valleys among-] {+glens and rocky fastnesses of+} the mountains, and there [-maintained-] {+preserved+} their freedom to worship God. The {+faith which for centuries was held and taught by the Waldensian Christians was in marked contrast to the false doctrines put forth from Rome. Their+} religious belief [-of the Waldenses-] was founded upon the written word of God, the true system of [-Christianity, and was in marked contrast to the errors of Rome.-] {+Christianity.+} But those [-herdsmen and vine-dressers,-] {+humble peasants,+} in their obscure retreats, shut away from the world, {+and bound to daily toil among their flocks and their vineyards,+} had not {+by+} themselves arrived at the truth in opposition to the dogmas and

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heresies of the apostate church. Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church,—"the faith {+which was+} once delivered [-to-] {+unto+} the saints." {+Jude 3. "The church in the wilderness," and not the proud hierarchy enthroned in the world's great capital, was the true church of Christ, the guardian of the treasures of truth which God has committed to His people to be given to the world. [65]+} Among the leading causes that had led to the separation of the true church from [-Rome,-] {+Rome+} was the [-inveterate-] hatred of the latter toward the Bible Sabbath. As foretold by prophecy, the papal power cast down the truth to the ground. The law of God was trampled in the dust, while the traditions and customs of men were exalted. The churches that were under the rule of the papacy were early compelled to honor the Sunday

as a holy day. Amid the prevailing error and superstition, [-many-] {+many,+} even of the true people of God, became so bewildered that while they

[-69-] observed the Sabbath, they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. It was only by [-fleeing-] {+fleeing+} from the power of Rome that any could obey God's law in peace. {+(See Appendix.)+} The Waldenses were {+among+} the first of [-all-] the peoples of Europe to obtain a translation of the {+Holy+} Scriptures. {+(See Appendix.)+} Hundreds of years before the [-Reformation,-] {+Reformation+} they possessed the [-entire-] Bible in manuscript in their native tongue. They had the truth unadulterated, and this rendered them the special objects of hatred and persecution. They declared the Church of Rome to be the apostate Babylon of the Apocalypse, and at the peril of their lives they stood up to resist her corruptions. While, under the pressure of long-continued persecution, some compromised their faith, little by little yielding its distinctive principles, others held fast the truth. Through ages of darkness and [-apostasy,-] {+apostasy+} there were Waldenses who denied the supremacy of Rome, who rejected image worship as idolatry, and who kept the true Sabbath. Under the fiercest tempests of opposition they maintained their faith. Though gashed by the Savoyard spear, and scorched by the Romish fagot, they stood [-unflinchingly-] {+unflinchingly+} for God's word and His honor. [-They would not yield one iota of the truth.-]

{+Waldenses

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Behind the lofty bulwarks of the [-mountains,-in-] {+mountains-in+} all ages the refuge of the persecuted and [-oppressed,-the-] {+oppressed-the+} Waldenses found a [-hiding-place.-] {[66] hiding place.+} Here the [-lamp-] {+light+} of truth was kept burning [-during-] {+amid+} the [-long night that

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descended upon Christendom. Here-] {+darkness of the Middle Ages. Here,+} for a thousand [-years they-] {+years, witnesses for the truth+} maintained [-their-] {+the+} ancient faith. God had provided for His people a sanctuary of awful grandeur, befitting the mighty truths committed to their trust. To those faithful exiles the mountains were an emblem of the immutable righteousness of Jehovah. They pointed their children to the heights towering above them in unchanging majesty, and spoke to them of Him with whom there is no variability nor shadow of turning, whose word is as enduring as the everlasting hills. God had set fast the [-mountains,-] {+mountains+} and girded them with strength; no arm but that of Infinite Power could move them out of their place. In like manner [-had-] He {+had+} established His law, the foundation of His government in heaven and upon earth. The arm of man might reach his [-fellow-men-] {+fellow men+} and destroy their lives; but that arm could as readily uproot the mountains from their foundations, and hurl them into the sea, as it could change one precept of the law of Jehovah, or blot out one of His promises to those who do His will. In their fidelity to His law, God's servants should be as firm as the unchanging hills. The mountains that girded their lowly valleys were a constant witness [-of-] {+to+} God's creative power, and a never-failing assurance of His protecting care. Those pilgrims learned to love the silent symbols of Jehovah's presence. They indulged no repining because of the hardships of their lot; they were never lonely amid the mountain solitudes. They thanked God that He had provided for them an asylum from the wrath and cruelty

of men. They rejoiced in their freedom to worship before Him. Often when pursued by their

[-71-] enemies, the strength of the hills proved a sure defense. From many a lofty cliff they chanted the praise of God, and the armies of Rome could not silence their songs of thanksgiving. Pure, simple, and fervent was the piety of these followers of {[67]+} Christ. The principles of truth they valued above houses and lands, friends, kindred, even life itself. These principles they earnestly sought to impress upon the hearts of the young. From earliest childhood the youth were instructed in the [-Scriptures,-] {+Scriptures+} and taught to [-sacredly-] regard {+sacredly+} the claims of the law of God. Copies of the Bible

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were rare; therefore its precious words were committed to memory. Many were able to repeat large portions of both the Old and the New Testament. Thoughts of God were associated alike with the sublime scenery of nature and with the humble blessings of daily life. Little children learned to look with gratitude to God as the giver of every favor and every comfort. Parents, tender and affectionate as they were, loved their children too wisely to accustom them to self-indulgence. Before them was a life of trial and hardship, perhaps a martyr's death. They were educated from childhood to endure hardness, to submit to control, and yet to think and act for themselves. Very early they were taught to bear responsibilities, to be guarded in speech, and to understand the wisdom of silence. One indiscreet word let fall in the hearing of their [-enemies,-] {+enemies+} might imperil not only the life of the speaker, but the lives of

hundreds of his brethren; for as wolves hunting their prey did the enemies of truth pursue those who dared to claim freedom of religious faith.

[-72-] The Waldenses had sacrificed their worldly prosperity for the truth's sake, and with persevering patience they toiled for their bread. Every spot of tillable land among the mountains was carefully improved; the valleys and the less fertile hillsides were made to yield their increase. Economy and severe self-denial formed a part of the education which the children received as their only legacy. They were taught that God designs life to be a discipline, and that their wants could be supplied only by personal labor, by forethought, care, and faith. The process was laborious and wearisome, but it was {+[68]+} wholesome, just what man needs in his fallen state, the school which God has provided for his training and development. While the youth were inured to toil and hardship, the culture of the intellect was not neglected. They were taught that all their powers belonged to God, and that all were to be improved and developed for His service. The [-church of the Alps,-] {+Vaudois churches,+} in [-its-] {+their+} purity and simplicity, resembled the church [-in-] {+of apostolic times. Rejecting+} the [-first centuries.-] {+supremacy of+} the [-shepherds-] {+pope and prelate, they held the Bible as the only supreme, infallible authority. Their pastors, unlike the lordly priests+} of {+Rome, followed+} the [-flock led-] {+example of+} their [-charge-] {+Master, who "came not+} to {+be ministered unto, but to minister." They fed+} the [-fountain-] {+flock+} of {+God, leading them to the green pastures and+} living [-waters,-the word-] {+fountains+} of [-God. On-] {+His holy word. Far from+} the [-grassy slopes-]

{+Waldenses

monuments+} of {+human pomp and pride+} the [-valleys, or-] {+people assembled, not+} in [-some sheltered glen among-] {+magnificent churches or grand cathedrals, but beneath+} the [-hills,-] {+shadow of+} the [-people gathered about-] {+mountains, in+} the [-servants-] {+Alpine valleys, or, in time+} of [-Christ-] {+danger, in some rocky stronghold,+} to listen to the words of [-truth.

Here-] {+truth from the servants of Christ. The pastors not only preached the gospel, but they visited the sick, catechized the children, admonished the erring, and labored to settle disputes and promote harmony and brotherly love. In times of peace they were sustained by the freewill offerings of the people; but, like Paul the tentmaker, each learned some trade or profession by which, if necessary, to provide for his own support. From their pastors+} the youth received instruction. {+While attention was given to branches of general learning,+} the Bible was [-their text-book. They studied-] {+made the chief study. The Gospels of Matthew+} and {+John were+} committed to [-memory the words of Holy Writ. A considerable portion-] {+memory, with many+} of [-their time was spent, also,-] {+the Epistles. They were employed also+} in [-reproducing copies of-] {+copying+} the Scriptures. Some manuscripts contained the whole Bible, others only brief selections,

[-73-] to which some simple explanations of the text were added by those who were able to expound the Scriptures. Thus were brought forth the treasures of truth so long concealed by those who sought to exalt themselves above God. {+[69]+} By patient, untiring labor, sometimes in the deep, dark caverns of the earth, by the light of torches, [-were-] the Sacred Scriptures {+were+} written out, verse by verse, chapter by chapter. Thus the work went on, the revealed will of God shining out like pure gold; how much brighter, clearer, and more powerful because of the trials undergone for its [-sake,-] {+sake+} only those

could realize who were engaged in the work. Angels from heaven surrounded these faithful workers. Satan had urged on the papal [-bishops-] {+priests+} and prelates to bury the word of truth beneath the rubbish of error, heresy, and superstition; but in a most wonderful manner [-was-] it {+was+} preserved uncorrupted through all the ages of darkness. It bore not the stamp of man, but the impress of God. Men have been unwearied in their efforts to obscure the plain, simple meaning of the Scriptures, and to make them contradict their own testimony; [-but,-] {+but+} like the ark upon the billowy deep, the word of God outrides the storms that threaten it with destruction. As the mine has rich veins of gold and silver hidden beneath the surface, so that all must dig who would discover its precious stores, so the Holy Scriptures have treasures of truth that are [-unfolded-] {+revealed+} only to the earnest, humble, prayerful seeker. God designed the Bible to be a [-lesson-book-]

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lessonbook+} to all mankind, in childhood, youth, and manhood, and to be studied through all time. He gave His word to men as a revelation of Himself.

[-74-] Every new truth discerned is a fresh disclosure of the character of its Author. The study of the Scriptures is the means divinely ordained to bring men into closer connection with their [-Creator,-] {+Creator+} and to give them a clearer knowledge of His will. It is the medium of communication between God and man.

[-When-] {+While+} the [-Waldensian youth had spent some time-] {+Waldenses regarded the fear of the Lord as the beginning of wisdom, they were not blind to

the importance of a contact [70] with the world, a knowledge of men and of active life,+} in {+expanding the mind and quickening the perceptions. From+} their schools in the [-mountains,-] {+mountains+} some of [-them-] {+the youth+} were sent to [-complete their education-] {+institutions of learning+} in the [-great cities,-] {+cities of France or Italy,+} where [-they could have-] {+was+} a [-wider range-] {+more extended field+} for [-thought-] {+study, thought,+} and observation than in their [-secluded homes.-] {+native Alps.+} The youth thus sent forth were exposed to temptation, they witnessed vice, they encountered Satan's wily agents, who urged upon them the most subtle heresies and the most dangerous deceptions. But their education from childhood had been of a character to prepare them for all this. In the schools whither they went, they were not to make confidants of any. Their garments were so prepared as to conceal their greatest [-treasure,-the-] {+treasure-the+} precious manuscripts of the Scriptures. These, the fruit of months and years of toil, they carried with them, and whenever [-it-] {+they+} could [-be done-] {+do so+} without exciting suspicion, they cautiously placed some portion in the way of those whose hearts seemed open to receive [-it.-] {+the truth.+} From their mother's knee the Waldensian youth had been trained with this purpose in view; they understood their [-work,-] {+work+} and faithfully performed it. Converts to the true faith were won in these institutions of learning, and frequently its principles were found to be permeating the entire school; yet the [-papist-] {+papal+} leaders could not, by the closest inquiry, trace the so-called corrupting heresy to its source.

[-75-] The [-Waldenses-] {+spirit of Christ is a missionary spirit. The very first impulse of the renewed heart is to bring others also to the Saviour. Such was the spirit of the Vaudois Christians. They+} felt that God required more of them than merely to [-maintain-] {+preserve+} the truth in {+its purity in+} their own [-mountains;-] {+churches;+} that a solemn responsibility rested upon

them to let their light shine forth to those who were in darkness; [-that-] by the mighty

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power of God's [-word,-] {+word+} they [-were-] {+sought+} to break the bondage which Rome had imposed. [-It was a law among them that all-] {+The Vaudois ministers were trained as missionaries, everyone+} who [-entered-] {+expected to enter+} the ministry [-should,-] {+being required first to gain an experience as an evangelist. Each was to serve three years in [71] some mission field+} before taking charge of a church at [-home, serve three years in the missionary field. As-] {+home. This service, requiring at+} the [-hands of-] {+outset self-denial and sacrifice, was a fitting introduction to+} the [-men of God were laid upon their heads,-] {+pastor's life in those times that tried men's souls.+} The youth {+who received ordination to the sacred office+} saw before them, not the prospect of earthly wealth [-or-] {+and+} glory, but {+a life of toil and danger, and+} possibly a martyr's fate. The missionaries [-began their labors in the plains and valleys at the foot of their own mountains, going forth-] {+went out+} two and two, as Jesus sent [-out-] {+forth+} His disciples. {+With each young man was usually associated a man of age and experience, the youth being under the guidance of his companion, who was held responsible for his training, and whose instruction he was required to heed.+} These [-co-laborers-] {+colaborers+} were not always together, but often met for prayer and counsel, thus strengthening each other in the faith. To [-make-] {+have made+} known the [-nature-] {+object+} of their mission would have [-insured-] {+ensured+} its defeat; therefore they {+carefully+} concealed their real [-character under the guise-] {+character. Every minister possessed a knowledge+} of some [-secular-]

{+trade or+} profession, [-most commonly-] {+and the missionaries prosecuted their work under cover of a secular calling. Usually they chose+} that of [-merchants-] {+merchant+} or [-peddlers. They offered for sale-] {+peddler. "They carried+} silks, jewelry, and other [-valuable-] articles, {+at that time not easily purchasable save at distant marts;+} and {+they+} were [-received-] {+welcomed+} as merchants where they would have been [-repulsed-] {+spurned+} as [-missionaries.-] {+missionaries."- Wylie, b. 1, ch. 7.+} All the while their hearts were uplifted to God for wisdom to present a treasure more precious than gold or gems. They {+secretly+} carried about with them [-portions-] {+copies+} of the [-Holy Scriptures concealed-] {+Bible,+} in [-their clothing-] {+whole+} or [-merchandise,-] {+in part;+} and whenever [-they could do so with safety,-] {+an opportunity was presented,+} they called the attention of [-the inmates of the dwelling-] {+their customers+} to these manuscripts. [-When they saw that-] {+Often+} an interest {+to read God's word+} was {+thus+} awakened, [-they left-] {+and+} some portion {+was gladly left+} with [-them as a gift.

76-] {+those who desired to receive it. The work of these missionaries began in the plains and valleys at the foot of their own mountains, but it extended far beyond these limits.+} With naked feet and in {+garments+} coarse [-garments,

these missionaries-] {+and travel-stained as were those of their Master, they+} passed through great [-cities,-] {+cities+} and [-traversed provinces far removed from their native valleys.-] {+[72] penetrated to distant lands.+} Everywhere they scattered the precious seed. Churches sprang up in their path, and the blood of martyrs witnessed for the truth. The day of God will reveal a rich harvest

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of souls garnered by the labors of these faithful men. Veiled and silent, the word of God was making its way through [-Christendom,-] {+Christendom+} and meeting a glad reception in the homes and hearts of men. To the Waldenses the Scriptures were not merely a record of God's dealings with men in the past, and a revelation of the responsibilities and duties of the present, but an unfolding of the perils and glories of the future. They believed that the end of all things was not far [-distant;-] {+distant,+} and as they studied the Bible with prayer and [-tears,-] {+tears+} they were the more deeply impressed with its precious [-utterances,-] {+utterances+} and with their duty to make known to others its saving truths. They saw the plan of salvation clearly revealed in the [-word of God,-] {+sacred pages,+} and they found comfort, hope, and peace in believing in Jesus. As the light illuminated their understanding and made glad their hearts, they longed to shed its beams upon those who were in the darkness of papal error. They saw that under the guidance of pope and [-priests,-] {+priest,+} multitudes were vainly endeavoring to obtain [-pardon,-] {+pardon+} by [-afflicting-] {+afflicting+} their bodies for the sin of their souls. Taught to trust {+to+} their good works to save them, they were ever looking to themselves, their minds dwelling upon their sinful condition, seeing themselves exposed to the wrath of God, [-afflicting

77-] {+afflicting+} soul and body, yet finding no relief. Thus [-were-] conscientious souls {+were+} bound by the doctrines of Rome. Thousands abandoned friends and kindred, and spent their lives in convent cells. By oft-repeated fasts and cruel scourgings, by midnight vigils, by prostration for weary hours upon the cold, damp stones of their dreary abode, by long pilgrimages, by humiliating penance and fearful torture, [-many-] {+thousands+} vainly sought to obtain peace of conscience. Oppressed with a sense of sin, and haunted with the

fear of God's {+[73]+} avenging wrath, [-they-] {+many+} suffered on, until exhausted nature gave way, and without one ray of light or [-hope,-] {+hope+} they sank into the tomb. The Waldenses longed to break to [-those-] {+these+} starving souls the bread of life, to open to them the messages of peace in the promises of God, and to point them to Christ as their only hope of salvation. The doctrine that good works can [-make satisfaction-] {+atone+} for {+the+} transgression of God's [-law,-] {+law+} they held to be based upon falsehood. Reliance upon human [-merits-] {+merit+} intercepts the view of Christ's infinite love. Jesus died as [-men's sacrifice,-] {+a sacrifice for man+} because [-they-] {+the fallen race+} can do nothing to recommend themselves to God. The merits of a crucified and risen

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Saviour are the foundation of the Christian's faith. The [-union-] {+dependence+} of the soul [-to-] {+upon+} Christ [-by faith-] is as real, {+and its connection with Him must be+} as close, as that of a limb to the body, or of a branch to the vine. The teachings of popes and priests had led men to look upon the character of God, and even of Christ, as stern, gloomy, and forbidding. The Saviour [-of the world-] was represented as so far devoid of [-all-] sympathy with man in his fallen state that the mediation of priests and saints must be invoked. [-How-] Those

[-78-] whose minds had been enlightened by the word of God longed to point these souls to Jesus as their compassionate, loving Saviour, standing with outstretched arms, inviting all to come to Him with their burden of sin, their care and weariness. They longed to clear away the obstructions which Satan had

piled up that men might not see the promises, and come directly to God, confessing their sins, and obtaining pardon and peace. Eagerly did the Vaudois missionary unfold to the inquiring mind the precious truths of the gospel. Cautiously he produced the carefully written portions of the [-word of God.-] {+Holy Scriptures.+} It was his greatest joy to give hope to the conscientious, sin-stricken soul, who could see only a God of vengeance, waiting to execute justice. With quivering lip and tearful eye did he, often on bended knees, open to his brethren the precious promises that reveal the sinner's only hope. {+[74]+} Thus the light of truth penetrated many a darkened mind, rolling back the cloud of gloom, until the Sun of Righteousness shone into the heart with healing in His beams. {+It was often the case that+} some [-portions-] {+portion+} of Scripture [-were-] {+was+} read again and again, the hearer desiring [-them-] {+it+} to be [-often-] repeated, as if he would assure himself that he had heard aright. Especially was the repetition of these words eagerly desired: "The blood of Jesus Christ His Son cleanseth us from all sin." [-[1-] {+1+} John [-1:7.-] {+1:7.+} "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted [-up,-] {+up:+} that whosoever believeth in Him should not perish, but have eternal life." [-[John-] {+John+} 3:14, [-15.-] {+15.+} Many were undeceived in regard to the claims of Rome. They saw how vain is the mediation of men

[-79-] or angels in behalf of the sinner. As the true light dawned upon their [-minds,-] {+minds+} they exclaimed with [-rejoicing,-] {+rejoicing:+} "Christ is my priest; His blood is my sacrifice; His altar is my confessional." They cast themselves wholly upon the merits of Jesus, repeating the words, "Without faith it is impossible

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to please [-God." [Hebrews 11:6.] -] {+Him." Hebrews 11:6.+} "There is none other name under heaven given among men, whereby we must be saved." [-[Acts 4:12.] -] {+Acts 4:12.+} The assurance of a Saviour's love seemed too much for some of these poor tempest-tossed souls to realize. So great was the relief which it brought, such a [-flood-] {+flood+} of light was shed upon them, that they seemed transported to heaven. Their [-hand was-] {+hands were+} laid confidently in the hand of Christ; their feet were planted upon the Rock of Ages. All fear of death was banished. They could now covet the prison and the fagot if they might thereby honor the name of their Redeemer. In secret places the word of God was thus brought forth and read, sometimes to a single soul, sometimes to a little company who were longing for light and truth. Often the entire night was spent in this manner. So great would be the wonder and admiration of the listeners that the messenger of mercy was not infrequently {+[75]+} compelled to cease his reading until the understanding could grasp the tidings of salvation. Often would words like these be uttered: "Will God indeed accept my offering? Will He smile upon me? Will He pardon me?" The answer was [-read, -] {+read:+} "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." [-[Matthew 11:23.] -] {+Matthew 11:28.+} Faith [-grasps-] {+grasped+} the promise, and the glad response [-is heard, -] {+was heard:+} "No more long pilgrimages to make; no more

[-80-] painful journeys to holy shrines. I may come to Jesus just as I am, sinful and unholy, and He will not spurn the penitential prayer. 'Thy sins be forgiven thee.' Mine, even mine, may be [-forgiven." -] {+forgiven!" +} A tide of sacred joy would fill the heart, and the name of Jesus would be magnified by praise and thanksgiving. Those happy souls returned to their homes to diffuse light, to repeat to others, as well as they could, their new experience; that

they had found the true and living Way. There was a strange and solemn power in the words of Scripture that spoke directly to the hearts of those who were longing for the truth. It was the voice of God, and it carried conviction to those who heard. The messenger of truth went on his way; but his appearance of humility, his sincerity, his earnestness and deep fervor, were subjects of frequent remark. In many instances his hearers had not asked him whence he [-came,-] {+came+} or whither he went. They had been so overwhelmed, at first with surprise, and afterward with gratitude and joy, that they had not thought to question him. When they had urged

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him to accompany them to their homes, he had replied that he must visit the lost sheep of the [-flock.-] {+flock.+} Could he have been an angel from heaven? they queried. In many cases the messenger of truth was seen no more. He had made his way to other lands, {+or+} he was wearing out his life in some unknown dungeon, or perhaps his bones were whitening on the spot where he had witnessed for the truth. But the words he had {[76]+} left behind could not be destroyed. They were doing their work in the hearts of [-men:-] {+men;+} the blessed results will be fully known only in the judgment.

[-81-] The Waldensian missionaries were invading the kingdom of Satan, and the powers of darkness aroused to greater vigilance. Every effort to advance the truth was watched by the prince of evil, and he excited the fears of his agents. The papal leaders saw a portent of danger to their cause from the labors of [-those-] {+these+} humble itinerants. If the light of truth were allowed to shine unobstructed, it would sweep away the heavy clouds of error that enveloped

the [-people;-] {+people.+} It would direct the minds of men to God [-alone,-] {+alone+} and would eventually destroy the supremacy of Rome. The very existence of this people, holding the faith of the ancient church, was a constant testimony to Rome's apostasy, and therefore excited the most bitter hatred and persecution. Their refusal to surrender the Scriptures was also an offense that Rome could not tolerate. She determined to blot them from the earth. Now began the most terrible crusades against God's people in their mountain homes. Inquisitors were {+put+} upon their track, and the scene of innocent Abel falling before the murderous Cain was often repeated. Again and again were their fertile lands laid waste, their dwellings and chapels swept away, so that where once were [-flourishing-] {+flourishing+} fields and the homes of an innocent, industrious people, there remained only a desert. As the ravenous beast is rendered more furious by the taste of blood, so [-was-] the rage of the papists {+was+} kindled to greater intensity by the sufferings of their victims. Many of these witnesses for a pure faith were pursued across the [-mountains,-] {+mountains+} and hunted down in the valleys where they were hidden, shut in by mighty [-forests,-] {+forests+} and pinnacles of rock.

[-82-] No charge could be brought against the moral character of this proscribed class. Even their enemies declared them to be a peaceable,

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quiet, pious people. Their grand offense was that they would not {+[77]+} worship God according to the will of the pope. For this [-crime,-] {+crime+} every humiliation, insult, and torture that men or devils could invent was heaped upon them. When Rome at one time determined to exterminate the hated

sect, a bull was issued by the [-pope-] {+pope,+} condemning them as heretics, and delivering them to slaughter. {(See Appendix.)+} They were not accused as idlers, or dishonest, or disorderly; but it was declared that they had an appearance of piety and sanctity that seduced "the sheep of the true fold." Therefore the pope ordered "that [-the-] malicious and abominable sect of malignants," if they [-refuse-] {"refuse+"} to abjure, [-"be-] {"to be+"} crushed like venomous [-snakes."-] {"snakes."-}Wylie, b. 16, ch. 1.+} Did this haughty potentate expect to meet those words again? Did he know that they were registered in the books of heaven, to confront him at the judgment? "Inasmuch as ye have done it unto one of the least of these My brethren," said Jesus, "ye have done it unto Me." [-[Matthew 25:40.] -] {"Matthew 25:40.+} This bull [-invited-] {"called upon+"} all [-Catholics-] {"members of the church+"} to [-take up-] {"join+"} the [-cross-] {"crusade+"} against the heretics. [-In order-] {"As an incentive+"} to [-stimulate them-] {"engage+"} in this cruel work, it [-absolved them-] {"absolved+"} from all ecclesiastical pains and penalties, {"general and particular;+} it released all who joined the crusade from any oaths they might have taken; it [-legalized-] {"legitimatized+"} their title to any property [-which-] they might have illegally [-acquired,-] {"acquired;+} and promised remission of all their sins to such as should kill any heretic. It annulled all contracts made in favor of [-the-] Vaudois, ordered their domestics to abandon them, forbade all

[-83-] persons to give them any aid whatever, and empowered all persons to take possession of their [-property How clearly does-] {"property."-}Wylie, b. 16, ch. 1.+} This document [-reveal-] {"clearly reveals+"} the master spirit behind the [-scenes!-] {"scenes.+} It is the roar of the dragon, and not the voice of Christ, that is heard therein. The papal leaders would not conform their characters to the great standard of God's law, but erected a standard to suit themselves, and determined to compel all to conform to this because Rome willed

it. The most horrible tragedies were enacted. Corrupt and blasphemous priests and popes were doing the work which Satan appointed them. {+[78]+} Mercy had no place in their natures. The same spirit that crucified [-Christ,-] {+Christ+} and [-that-] slew the apostles, the same that moved the blood-thirsty

{+Waldenses

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Nero against the faithful in his day, was at work to rid the earth of those who were beloved of God. The persecutions visited for many centuries upon this God-fearing people were endured by them with a patience and constancy that honored their Redeemer. Notwithstanding the crusades against them, and the inhuman butchery to which they were subjected, they continued to send out their missionaries to scatter the precious truth. They were hunted to [-the-] death; yet their blood watered the seed sown, and it failed not of yielding fruit. Thus the Waldenses witnessed for [-God,-] {+God+} centuries before the birth of Luther. Scattered over many lands, they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things for "the word of [-God-] {+God,+} and for the testimony of Jesus Christ." [-[Revelation 1:9.]

84-] {+Revelation 1:9.

[79]+}

Chapter [-V. - Early Reformers.

So bitter had been the war waged upon-] {+5--John Wycliffe

Before+} the [-Bible, that at times-] {+Reformation+} there were {+at times but+} very few copies {+of the Bible+} in [-existence;-] {+existence,+} but God had not suffered His word to be wholly destroyed. Its truths were not to be forever hidden. He could as easily unchain the words of life as He could open prison doors and unbolt iron gates to set His servants free. In the different countries of [-Europe,-] {+Europe+} men were moved by the Spirit of God to search for the truth as for [-hidden treasure.-] {+hid treasures.+} Providentially guided to the Holy Scriptures, they studied the sacred pages with intense interest. They were willing to accept the [-light,-] {+light+} at any cost to themselves. Though they did not see all things clearly, they were enabled to perceive many long-buried truths. As Heaven-sent messengers they went forth, rending asunder the chains of error and superstition, and calling upon those who had been so long [-enslaved-] {+enslaved,+} to arise and assert their liberty. Except among the Waldenses, the word of God had for ages been locked up in languages known only to the learned; but the time had come for the Scriptures to be [-translated,-] {+translated+} and given to the people of different lands in their native tongue. The world had passed its midnight. The hours of darkness were wearing

[-85-] away, and in many lands appeared tokens of the coming dawn. {+[80]+} In the fourteenth century arose in England the "morning star of the Reformation." John Wycliffe was the herald of reform, not for England alone, but for all Christendom. [-He was-] The [-progenitor of-] {+great protest against Rome which it was permitted him to utter was never to be silenced. That protest opened+} the [-Puritans; his era-] {+struggle which+} was [-an oasis-] {+to result+} in the [-desert.-] {+emancipation of individuals, of churches, and of nations.+} Wycliffe received a liberal education, and with him the fear of the Lord was the

beginning of wisdom. He was noted at college for his fervent piety as well as for his remarkable talents and sound scholarship. [-He was educated-] In [-the civil and the canon law, and-] {+his thirst for knowledge he+} sought to become acquainted with every branch of [-knowledge.-] {+learning. He was educated in the scholastic philosophy, in the canons of the church, and in the civil law, especially that of his own country.+} In his [-after-labors-] {+after labors+} the value {+66

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of this early [-discipline-] {+training+} was apparent. {+A thorough acquaintance with the speculative philosophy of his time enabled him to expose its errors; and by his study of national and ecclesiastical law he was prepared to engage in the great struggle for civil and religious liberty.+} While he could wield the [-sword-] {+weapons drawn from the word+} of {+God, he had acquired+} the [-Spirit,-] {+intellectual discipline of the schools, and+} he [-was acquainted also with-] {+understood+} the [-practice-] {+tactics+} of the [-schools. This combination-] {+schoolmen. The power+} of [-accomplishments won for him-] {+his genius and the extent and thoroughness of his knowledge commanded+} the respect of [-all parties.-] {+both friends and foes.+} His [-followers-] {+adherents+} saw with satisfaction that their [-teacher was-] {+champion stood+} foremost among the [-sages and doctors-] {+leading minds+} of [-his time. The Lord saw fit to intrust-] the [-work of reform to one whose intellectual ability would give character-] {+nation;+} and [-dignity to-] his [-labors. This silenced the voice of contempt, and-] {+enemies were+} prevented [-the adversaries of truth-] from [-attempting to discredit-] {+casting contempt+} upon [-his-] {+the+} cause {+of reform+} by [-ridiculing-]

{+exposing+} the ignorance {+or weakness+} of [-the advocate.

When-] {+its supporter. While+} Wycliffe [-had mastered the learning of the schools,-] {+was still at college,+} he entered upon the study of the Scriptures. [-Every subject-] {+In those early times, when the Bible existed only in the ancient languages, scholars were enabled to find their way+} to {+the fountain of truth,+} which [-he turned-] {+was closed to the uneducated classes. Thus already the way had been prepared for Wycliffe's future work as a Reformer. Men of learning had studied the word of God and [81] had found the great truth of+} His {+free grace there revealed. In their teachings they had spread a knowledge of this truth, and had led others to turn to the living oracles. When Wycliffe's+} attention [-he-] was [-accustomed-] {+directed+} to [-investigate thoroughly, and-] {+the Scriptures,+} he [-pursued-] {+entered upon their investigation with+} the same [-course with-] {+thoroughness which had enabled him to master+} the [-Bible.-] {+learning of the schools.+} Heretofore he had felt a great want, which neither his scholastic studies nor the [-teachings-] {+teaching+} of the church could satisfy.

[-86-] In the [-Scriptures-] {+word of God+} he found that which he had before sought in vain. Here he saw the plan of salvation [-revealed,-] {+revealed+} and Christ set forth as the only advocate for man. He [-saw that Rome had forsaken the Biblical paths for human traditions. He-] gave himself to the service of [-Christ,-] {+Christ+} and determined to proclaim the truths [-which-] he had discovered. {+Like after Reformers, Wycliffe did not, at the opening of his work, foresee whither it would lead him.+} He [-commenced with great prudence,-] {+did not set himself deliberately in opposition to Rome.+} But [-as he discerned-] {+devotion to truth could not but bring him in conflict with falsehood. The+} more clearly {+he discerned+} the errors of the papacy, [-he taught-] {+the+} more earnestly {+he presented+} the [-doctrine-] {+teaching+}

of [-faith. His knowledge-] {+the Bible. He saw that Rome had forsaken the word+} of [-theology, his penetrating mind,-] {+God for human tradition; he fearlessly accused+} the [-purity-] {+priesthood

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of [-his life, and his unbending courage-] {+having banished the Scriptures,+} and [-integrity, won for him general confidence-] {+demanded that the Bible be restored to the people+} and [-esteem.-] {+that its authority be again established in the church.+} He was an able and earnest [-teacher,-] {+teacher+} and an eloquent preacher, and his daily life was a demonstration of the truths he preached. [-He accused the clergy-] {+His knowledge+} of [-having banished-] the [-Holy-] Scriptures, [-and demanded that-] the [-authority-] {+force+} of {+his reasoning,+} the [-Bible should be reestablished in the church.-] {+purity of his life, and his unbending courage and integrity won for him general esteem and confidence.+} Many of the people had become dissatisfied with their former faith as they saw the iniquity that prevailed in the Roman Church, and they hailed with unconcealed joy the truths brought to view [-in these discussions;-] {+by Wycliffe+;} but the [-papist-] {+papal+} leaders [-trembled-] {+were filled+} with rage when they perceived that this Reformer was gaining an [-influence-] {+influence+} greater than their own. {+[82]+} Wycliffe was a [-clear thinker and a-] keen detector of error, and he struck [-boldly-] {+fearlessly+} against many of the abuses sanctioned by the authority of Rome. [-Thus he brought upon himself the enmity of the pope and his supporters. Repeated attempts were made to condemn and execute him for heresy; but God had given him favor with princes, who stood in his defense.

87-] While acting as chaplain for the king, he [-had taken-] {+took+} a bold stand against the payment of [-the-] tribute claimed by the pope from the English [-monarch,-] {+monarch+} and [-had declared-] {+showed that+} the papal assumption of authority over secular rulers [-to be-] {+was+} contrary to both reason and revelation. {+The demands of the pope had excited great indignation, and Wycliffe's teachings exerted an influence upon the leading minds of the nation. The king and the nobles united in denying the pontiff's claim to temporal authority and in refusing the payment of the tribute. Thus an effectual blow was struck against the papal supremacy in England. Another evil against which the Reformer waged long and resolute battle was the institution of the orders of mendicant friars. These friars swarmed in England, casting a blight upon the greatness and prosperity of the nation. Industry, education, morals, all felt the withering influence. The monk's life of idleness and beggary was not only a heavy drain upon the resources of the people, but it brought useful labor into contempt. The youth were demoralized and corrupted. By the influence of the friars many were induced to enter a cloister and devote themselves to a monastic life, and this not only without the consent of their parents, but even without their knowledge and contrary to their commands. One of the early Fathers of the Roman Church, urging the claims of monasticism above the obligations of filial love and duty, had declared: "Though thy father should lie before thy door weeping and lamenting, and thy mother should show the body that bore thee and the breasts that

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nursed thee, see that thou trample them underfoot, and go onward straightway to Christ." By this "monstrous inhumanity," as Luther afterward styled it,

"savoring more of the wolf and the tyrant than of the Christian and the man," were the hearts of children steeled against their parents.—Barnas Sears, *The Life of Luther*, pages 70, 69. Thus did the papal leaders, like the Pharisees of old, make the [83] commandment of God of none effect by their tradition. Thus homes were made desolate and parents were deprived of the society of their sons and daughters. Even the students in the universities were deceived by the false representations of the monks and induced to join their orders. Many afterward repented this step, seeing that they had blighted their own lives and had brought sorrow upon their parents; but once fast in the snare it was impossible for them to obtain their freedom. Many parents, fearing the influence of the monks, refused to send their sons to the universities. There was a marked falling off in the number of students in attendance at the great centers of learning. The schools languished, and ignorance prevailed. The pope had bestowed on these monks the power to hear confessions and to grant pardon. This became a source of great evil. Bent on enhancing their gains, the friars were so ready to grant absolution that criminals of all descriptions resorted to them, and, as a result, the worst vices rapidly increased. The sick and the poor were left to suffer, while the gifts that should have relieved their wants went to the monks, who with threats demanded the alms of the people, denouncing the impiety of those who should withhold gifts from their orders. Notwithstanding their profession of poverty, the wealth of the friars was constantly increasing, and their magnificent edifices and luxurious tables made more apparent the growing poverty of the nation. And while spending their time in luxury and pleasure, they sent out in their stead ignorant men, who could only recount marvelous tales, legends, and jests to amuse the people and make them still more completely the dupes of the monks. Yet the friars continued to maintain their hold on the superstitious multitudes and led them to believe that all religious duty was comprised in acknowledging the supremacy of the pope, adoring the saints, and making gifts to the monks, and that this was sufficient to secure

them a place in heaven.

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Men of learning and piety had labored in vain to bring about a reform in these monastic orders; but Wycliffe, with clearer insight, struck at the root of the evil, declaring that the system itself was false and that it should be abolished. Discussion and inquiry were awakening. As the monks traversed the country, vending the pope's pardons, many were led to doubt the possibility of purchasing forgiveness with money, and they questioned whether they should not seek pardon from God rather than from the pontiff of Rome. (See Appendix note for page 59.) Not+} a few [-years later,-] {+were alarmed at the rapacity of the friars, whose greed seemed never to be satisfied. "The monks and priests of Rome," said they, "are eating us away like a cancer. God must deliver us, or the people will perish."—D'Aubigne, b. 17, ch. 7. To cover their avarice, these begging monks claimed that they were following the Saviour's example, declaring that Jesus and His disciples had been supported by the charities of the people. This claim resulted in injury to their cause, for it led many to the Bible to learn the truth for themselves—a result which of all others was least desired by Rome. The minds of men were directed to the Source of truth, which it was her object to conceal. Wycliffe began to write and publish tracts against the friars, not, however, seeking so much to enter into dispute with them as to call the minds of the people to the teachings of the Bible and its Author.+} He [-ably defended-] {+declared that the power of pardon or of excommunication is possessed by the pope in no greater degree than by common priests, and that no

man can be truly excommunicated unless he has first brought upon himself the condemnation of God. In no more effectual way could he have undertaken the overthrow of that mammoth fabric of spiritual and temporal dominion which the pope had erected and in which the souls and bodies of millions were held captive. Again Wycliffe was called to defend+} the rights of the English crown against the encroachments of {+Rome; and being appointed a royal ambassador, he spent two years in+} the [-Romish power.-] {+Netherlands, in conference with+} the [-people-] {+commissioners of the pope. Here he was brought [85] into communication with ecclesiastics from France, Italy, and Spain,+} and {+he had an opportunity to look behind+} the [-nobility-] {+scenes and gain a knowledge of many things which would have remained hidden from him in England. He learned much that was to give point to his after labors. In these representatives from the papal court he read the

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true character and aims+} of {+the hierarchy. He returned to+} England [-sided-] {+to repeat his former teachings more openly and+} with [-him,-] {+greater zeal, declaring that covetousness, pride,+} and [-his enemies could accomplish nothing against him. Upon-] {+deception were the gods of Rome. In+} one [-occasion, when-] {+of his tracts he said, speaking of the pope and his collectors: "They draw out of our land poor men's livelihood, and many thousand marks, by the year, of the king's money, for sacraments and spiritual things, that is cursed heresy of simony, and maketh all Christendom assent and maintain this heresy. And certes though our realm had a huge hill of gold, and never other man took thereof but only this proud worldly priest's collector, by process of time this hill must be spende; for+} he {+taketh ever money out of our land, and sendeth

nought again but God's curse for his simony."—John Lewis, History of the Life and Sufferings of J. Wiclif, page 37. Soon after his return to England, Wycliffe received from the king the appointment to the rectory of Lutterworth. This+} was [-brought-] {+an assurance that the monarch at least had not been displeased by his plain speaking. Wycliffe's influence was felt in shaping the action of the court, as well as in molding the belief of the nation. The papal thunders were soon hurled against him. Three bulls were dispatched+} to [-trial-] {+England,—to the university, to the king, and to the prelates,—all commanding immediate and decisive measures to silence the teacher of heresy. (Augustus Neander, General History of the Christian Religion and Church, period 6, sec. 2, pt. 1, par. 8. See also Appendix.)+} Before [-a synod-] {+the arrival+} of {+the bulls, however, the+} bishops, {+in their zeal, had summoned Wycliffe before them for trial. But two of+} the [-people surrounded-] {+most powerful princes in+} the [-building where-] {+kingdom accompanied him to+} the [-synod met, and,-] {+tribunal; and the people, surrounding the building and+} rushing in, [-stood between him-] {+so intimidated the judges that the proceedings were for the time [86] suspended,+} and [-all harm.

About this time, strife-] {+he+} was [-caused-] {+allowed to go his way+} in {+peace. A little later, Edward III, whom in his old age+} the [-church-] {+prelates were seeking to influence against the Reformer, died, and Wycliffe's former protector became regent of the kingdom. But the arrival of the papal bulls laid upon all England a peremptory command for the arrest and imprisonment of the heretic. These measures pointed directly to the stake. It appeared certain that Wycliffe must soon fall a prey to the vengeance of Rome. But He who declared to one of old, "Fear not: ... I am thy shield" (Genesis

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15:1), again stretched out His hand to protect His servant. Death came, not to the Reformer, but to the pontiff who had decreed his destruction. Gregory XI died, and the ecclesiastics who had assembled for Wycliffe's trial, dispersed. God's providence still further overruled events to give opportunity for the growth of the Reformation. The death of Gregory was followed+} by the [-conflicting claims-] {+election+} of two rival popes. {+Two conflicting powers,+} each [-professed infallibility, and demanded-] {+professedly infallible, now claimed+} obedience. {(See Appendix notes for pages 50 and 85.)+} Each called upon the faithful to assist him [-to make-] {+in making+} war upon the other, enforcing his [-demand-] {+demands+} by terrible anathemas against his adversaries, and promises of rewards in heaven to his supporters. This occurrence greatly weakened the power of the [-papacy,-] {+papacy. The rival factions had all they could do to attack each other,+} and [-saved-] Wycliffe [-from further persecution.

God-] {+for a time+} had [-preserved-] {+rest. Anathemas and recriminations were flying from pope to pope, and torrents of blood were poured out to support their conflicting claims. Crimes and scandals flooded the church. Meanwhile the Reformer, in the quiet retirement of+} his [-servant-] {+parish of Lutterworth, was laboring diligently to point men from the contending popes to Jesus, the Prince of Peace. The schism, with all the strife and corruption which it caused, prepared the way+} for {+the Reformation by enabling the people to see what the papacy really was. In a tract which he published, On the [87] Schism of the Popes, Wycliffe called upon the people to consider whether these two priests were not speaking the truth in condemning each other as the antichrist. "God," said he, "would no longer suffer the fiend to reign in only one such priest, but ... made division among two, so that men, in Christ's name, may the+} more

[-important labors.-] {+easily overcome them both."-R. Vaughan, Life and Opinions of John de Wycliffe, vol. 2, p. 6.+} Wycliffe, like his Master, preached the gospel to the poor. {+Not content with spreading the light in their humble homes in his own parish of Lutterworth, he determined that it should be carried to every part of England. To accomplish this he organized a body of preachers, simple, devout men, who loved the truth and desired nothing so much as to extend it. These men went everywhere, teaching in the market places, in the streets of the great cities, and in the country lanes. They sought out the aged, the sick, and the poor, and opened to them the glad tidings of the grace of God.

John Wycliffe

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As a professor of [-theology,-] {+theology at Oxford, Wycliffe preached the word of God in the halls of the university. So faithfully did+} he [-presented-] {+present+} the truth to the students under his instruction, [-and-] {+that he+} received the title of "the gospel doctor." [-In his parish he addressed the people as a friend and pastor.-] But the greatest work of his life was {+to be+} the translation of the Scriptures into the English language. {+In a work, On the Truth and Meaning of Scripture, he expressed his intention to translate the Bible, so that every man in England might read, in the language in which he was born, the wonderful works of God. But suddenly his labors were stopped. Though not yet sixty years of age, unceasing toil, study, and the assaults of his enemies had told upon his strength and made him prematurely old. He was attacked by a dangerous illness. The tidings brought great joy to the friars. Now they thought he would bitterly repent the evil he had done the church, and they hurried to his chamber to listen to his confession. Representatives from the

four religious orders, with four civil officers, gathered about the supposed dying man. "You have death on your lips," they said; "be touched by your faults, and [88] retract in our presence all that you have said to our injury." The Reformer listened in silence; then he bade his attendant raise him in his bed, and, gazing steadily upon them as they stood waiting for his recantation, he said, in the firm, strong voice which had so often caused them to tremble: "I shall not die, but live; and again declare the evil deeds of the friars."—D'Aubigne, b. 17, ch. 7. Astonished and abashed, the monks hurried from the room. Wycliffe's words were fulfilled. He lived to place in the hands of his countrymen the most powerful of all weapons against Rome— to give them the Bible, the Heaven-appointed agent to liberate, enlighten, and evangelize the people. There were many and great obstacles to surmount in the accomplishment of+} this {+work. Wycliffe+} was {+weighed down with infirmities; he knew that only a few years for labor remained for him; he saw+} the {+opposition which he must meet; but, encouraged by the promises of God's word, he went forward nothing daunted. In the full vigor of his intellectual powers, rich in experience, he had been preserved and prepared by God's special providence for this, the greatest of his labors. While all Christendom was filled with tumult, the Reformer in his rectory at Lutterworth, unheeding the storm that raged without, applied himself to his chosen task.

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At last the work was completed—the+} first [-complete-] English translation {+of the Bible+} ever made. The {+word of God was opened to England. The Reformer feared not now the prison or the stake. He had placed in the hands of the English people a light which should never be extinguished. In giving the

Bible to his countrymen, he had done more to break the fetters of ignorance and vice, more to liberate and elevate his country, than was ever achieved by the most brilliant victories on fields of battle. The art of printing being still unknown, it

[-88-] was only by slow and wearisome labor that copies of the [-work-] {+Bible+} could be [-multiplied; yet this-] {+multiplied. [89] So great+} was [-done, and-] the [-people of England received-] {+interest to obtain+} the [-Bible-] {+book, that many willingly engaged+} in [-their own tongue. Thus-] the [-light-] {+work+} of [-God's word began to shed its bright beams athwart the darkness. A divine hand-] {+transcribing it, but it+} was [-preparing-] {+with difficulty that the copyists could supply the demand. Some of+} the {+more wealthy purchasers desired the whole Bible. Others bought only a portion. In many cases, several families united to purchase a copy. Thus Wycliffe's Bible soon found its+} way [-for-] {+to+} the [-Great Reformation.-] {+homes of the people.+} The appeal to men's reason aroused them from their passive submission to papal dogmas. [-The Scriptures were received with favor by the higher classes, who alone in that age possessed a knowledge of letters.-] Wycliffe now taught the distinctive doctrines of [-Protestantism,–salvation-] {+Protestantism–salvation+} through faith in Christ, and the sole infallibility of the Scriptures. [-Many priests joined him-] {+The preachers whom he had sent out circulated the Bible, together with the Reformer's writings, and with such success that the new faith was accepted by nearly one half of the people of England. The appearance of the Scriptures brought dismay to the authorities of the church. They had now to meet an agency more powerful than Wycliffe—an agency against which their weapons would avail little. There was at this time no law+} in [-circulating-] {+England prohibiting+} the [-Bible-] {+Bible, for it had never before been published in the language of the people. Such laws were afterward enacted and rigorously

enforced. Meanwhile, notwithstanding the efforts of the priests, there was for a season opportunity for the circulation of the word of God. Again the papal leaders plotted to silence the Reformer's voice. Before three tribunals he was successively summoned for trial, but without avail. First a synod of bishops declared his writings heretical, and, winning the young king, Richard II, to their side, they obtained a royal decree consigning to prison all who should hold the condemned doctrines.

John Wycliffe

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Wycliffe appealed from the synod to Parliament; he fearlessly arraigned the hierarchy before the national council+} and {+demanded a reform of the enormous abuses sanctioned by the church. With convincing power he portrayed the usurpation and corruptions of the papal see. His enemies were brought to confusion. The friends and supporters of Wycliffe had been forced to yield, and it had been confidently expected that the Reformer himself,+} in [-preaching-] {+his old age, alone [90] and friendless, would bow to+} the [-gospel;-] {+combined authority of the crown and the miter. But instead of this the papists saw themselves defeated. Parliament, roused by the stirring appeals of Wycliffe, repealed the persecuting edict,+} and {+the Reformer was again at liberty. A third time he was brought to trial, and now before the highest ecclesiastical tribunal in the kingdom. Here no favor would be shown to heresy. Here at last Rome would triumph, and the Reformer's work would be stopped.+} So [-great-] {+thought the papists. If they could but accomplish their purpose, Wycliffe would be forced to abjure his doctrines, or would leave the court only for the flames. But Wycliffe did not retract; he would not dissemble. He fearlessly maintained his teachings and repelled the accusations of his persecutors. Losing

sight of himself, of his position, of the occasion, he summoned his hearers before the divine tribunal, and weighed their sophistries and deceptions in the balances of eternal truth. The power of the Holy Spirit+} was {+felt in+} the [-effect-] {+council room. A spell from God was upon the hearers. They seemed to have no power to leave the place. As arrows from the Lord's quiver, the Reformer's words pierced their hearts. The charge+} of [-these labors-] {+heresy, which they had brought against him, he with convincing power threw back upon themselves. Why, he demanded, did they dare to spread their errors? For the sake of gain, to make merchandise of the grace of God? "With whom, think you," he finally said, "are ye contending? with an old man on the brink of the grave? No! with Truth—Truth which is stronger than you,+} and {+will overcome you."—Wylie, b. 2, ch. 13. So saying, he withdrew from the assembly, and not one+} of {+his adversaries attempted to prevent him.+} Wycliffe's [-writings,-] {+work was almost done; the banner of truth which he had so long borne was soon to fall from his hand; but once more he was to bear witness for the gospel. The truth was to be proclaimed [91] from the very stronghold of the kingdom of error. Wycliffe was

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summoned for trial before the papal tribunal at Rome, which had so often shed the blood of the saints. He was not blind to the danger+} that {+threatened him, yet he would have obeyed+} the [-new faith-] {+summons had not a shock of palsy made it impossible for him to perform the journey. But though his voice+} was [-accepted-] {+not to be heard at Rome, he could speak+} by [-nearly one-half-] {+letter, and this he determined to do. From his rectory the Reformer wrote to the pope a letter, which, while respectful in tone and Christian in spirit, was

a keen rebuke to the pomp and pride+} of the [-people-] {+papal see. "Verily I do rejoice," he said, "to open and declare unto every man the faith which I do hold, and especially unto the bishop+} of [-England.-] {+Rome: which, forasmuch as I do suppose to be sound and true, he will most willingly confirm my said faith, or if it be erroneous, amend+} the [-kingdom-] {+same. "First, I suppose that the gospel+} of [-darkness trembled. Mendicant friars, who swarmed-] {+Christ is the whole body of God's law.... I do give and hold the bishop of Rome, forasmuch as he is the vicar of Christ here on earth, to be most bound, of all other men, unto that law of the gospel. For the greatness among Christ's disciples did not consist+} in [-England, listened-] {+worldly dignity or honors, but+} in [-anger-] {+the near+} and [-amazement to-] {+exact following of Christ in+} His [-bold, eloquent utterances.-] {+life and manners.... Christ, for+} the [-hatred-] {+time+} of [-Rome-] {+His pilgrimage here,+} was [-kindled-] {+a most poor man, abjecting and casting off all worldly rule and honor.... "No faithful man ought+} to [-greater intensity,-] {+follow either the pope himself or any of the holy men, but in such points as he hath followed the Lord Jesus Christ; for Peter+} and [-again she plotted-] {+the sons of Zebedee, by desiring worldly honor, contrary+} to [-silence-] the [-Reformer's voice.-] {+following of Christ's steps, did offend, and therefore in those errors they are not to be followed.... "The pope ought to leave unto the secular power all temporal dominion and rule, and thereunto effectually to move and exhort his whole clergy; for so did Christ, and especially by His apostles. Wherefore, if I have erred in any of these points, I will most humbly [92] submit myself unto correction, even by death, if necessity so require; and if I could labor according to my will or desire in mine own person, I would surely present myself before the bishop of Rome;+} but the Lord [-covered-] {+hath otherwise visited me to the contrary, and hath taught me rather to obey God than men." In closing he said: "Let us pray unto our God, that He will so stir up our Pope Urban VI, as he began, that he+} with his [-shield-] {+clergy may

follow+} the [-messenger-] {+Lord Jesus Christ in life and manners; and that they may teach the people effectually, and that they, likewise, may faithfully follow them in the same."—John Foxe, Acts and Monuments, vol. 3, pp. 49, 50. Thus Wycliffe presented to the pope and his cardinals the meekness and humility+} of [-truth.-] {+Christ, exhibiting not only to themselves but to all Christendom+} the [-efforts-] {+contrast between them and the Master whose representatives they professed to be. Wycliffe fully expected that his life would be the price of his fidelity. The king, the pope, and the bishops were united to accomplish his ruin, and it seemed certain that a few months at most would bring him to the stake. But his courage was unshaken. "Why do you talk of seeking the crown of martyrdom afar?" he said. "Preach the gospel of Christ to haughty prelates, and martyrdom will not fail you. What! I should live and be silent? ... Never! Let the blow fall, I await its coming."—D'Aubigne, b. 17, ch. 8. But God's providence still shielded His servant. The man who for a whole lifetime had stood boldly in defense+} of {+the truth, in daily peril of his life, was not to fall a victim of the hatred of its foes. Wycliffe had never sought to shield himself, but the Lord had been his protector; and now, when+} his enemies {+felt sure of their prey, God's hand removed him beyond their reach. In his church at Lutterworth, as he was about+} to [-stop-] {+dispense the communion, he fell, stricken with palsy, and in a short time yielded up+} his [-work-] {+life. God had appointed to Wycliffe his work. He had put the word [93] of truth in his mouth,+} and {+He set a guard about him that this word might come+} to [-destroy-] {+the people.+} His life {+was protected, and his labors+} were [-alike unsuccessful,-] {+prolonged, until a foundation was laid

for the great work of the Reformation. Wycliffe came from the obscurity of the Dark Ages. There were none who went before him from whose work he could shape his system of reform. Raised up like John the Baptist to accomplish a special mission, he was the herald of a new era. Yet in the system of truth which he presented there was a unity and completeness which Reformers who followed him did not exceed, and which some did not reach, even a hundred years later. So broad and deep was laid the foundation, so firm and true was the framework, that it needed not to be reconstructed by those who came after him.

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The great movement that Wycliffe inaugurated, which was to liberate the conscience and the intellect, and set free the nations so long bound to the triumphal car of Rome, had its spring in the Bible. Here was the source of that stream of blessing, which, like the water of life, has flowed down the ages since the fourteenth century. Wycliffe accepted the Holy Scriptures with implicit faith as the inspired revelation of God's will, a sufficient rule of faith and practice. He had been educated to regard the Church of Rome as the divine, infallible authority, and to accept with unquestioning reverence the established teachings and customs of a thousand years; but he turned away from all these to listen to God's holy word. This was the authority which he urged the people to acknowledge. Instead of the church speaking through the pope, he declared the only true authority to be the voice of God speaking through His [-sixty-first year-] word. And he [-died-] taught not only that the Bible is a perfect revelation of God's will, but that the Holy Spirit is its only interpreter, and that every man is, by the study of its teachings, to learn his duty for himself. Thus he turned the minds of men from the pope and the Church

of Rome to the word of God. [94] Wycliffe was one of the greatest of the Reformers.} In [-peace-] {+breadth of intellect, in clearness of thought,+} in {+firmness to maintain+} the [-very service-] {+truth, and in boldness to defend it, he was equaled by few who came after him. Purity+} of {+life, unwearied diligence in study and in labor, incorruptible integrity, and Christlike love and faithfulness in his ministry, characterized+} the [-altar.-] {+first of the Reformers. And this notwithstanding the intellectual darkness and moral corruption of the age from which he emerged. The character of Wycliffe is a testimony to the educating, transforming power of the Holy Scriptures. It was the Bible that made him what he was. The effort to grasp the great truths of revelation imparts freshness and vigor to all the faculties. It expands the mind, sharpens the perceptions, and ripens the judgment. The study of the Bible will ennoble every thought, feeling, and aspiration as no other study can. It gives stability of purpose, patience, courage, and fortitude; it refines the character and sanctifies the soul. An earnest, reverent study of the Scriptures, bringing the mind of the student in direct contact with the infinite mind, would give to the world men of stronger and more active intellect, as well as of nobler principle, than

John Wycliffe

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has ever resulted from the ablest training that human philosophy affords. "The entrance of Thy words," says the psalmist, "giveth light; it giveth understanding." Psalm 119:130.} The doctrines which had been taught by Wycliffe continued for a time to spread; {+his followers, known as Wycliffites and Lollards, not only traversed England, but scattered to other lands, carrying the knowledge of the gospel. Now that their leader was removed, the preachers

labored with even greater zeal than before, and multitudes flocked to listen to their teachings. Some of the nobility, and even the wife of the king, were among the converts. In many places there was a marked reform in the manners of the people, and the idolatrous symbols of Romanism were removed from the churches.+) But soon the pitiless storm of persecution burst upon those who had dared to accept the Bible as their [-guide and standard.-] {+guide. The English monarchs, [95] eager to strengthen their power by securing the support of Rome, did not hesitate to sacrifice the Reformers. For the first time in the history of England the stake was decreed against the disciples of the gospel.+} Martyrdom succeeded martyrdom. The advocates

[-89-] of truth, proscribed and tortured, could only pour their [-suffering-] cries into the ear of the Lord of Sabaoth. [-The-] Hunted [-reformers found-] {+as foes of the church and traitors to the realm, they continued to preach in secret places, finding+} shelter as best they could [-among the lower classes, preaching-] in [-secret places,-] {+the humble homes of the poor,+} and {+often+} hiding away even in dens and caves. {+Notwithstanding the rage of persecution, a calm, devout, earnest, patient protest against the prevailing corruption of religious faith continued for centuries to be uttered. The Christians of that early time had only a partial knowledge of the truth, but they had learned to love and obey God's word, and they patiently suffered for its sake. Like the disciples in apostolic days,+} many {+sacrificed their worldly possessions for the cause of Christ. Those who were permitted to dwell in their homes gladly sheltered their banished brethren, and when they too were driven forth they cheerfully accepted the lot of the outcast. Thousands, it is true, terrified by the fury of their persecutors, purchased their freedom at the sacrifice of their faith, and went out of their prisons, clothed in penitents' robes, to publish their recantation. But the number was not small—and among them were men of noble birth as well as the humble and lowly—who+}

bore fearless [-witness-] {+testimony+} to the truth in [-massive dungeons-] {+dungeon cells, in "Lollard

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towers," and in the midst of torture+} and [-Lollard towers.-] {+flame, rejoicing that they were counted worthy to know "the fellowship of His sufferings."+} The papists had failed to work their will with Wycliffe during his life, and their hatred could not be satisfied while his body rested quietly in the grave. {+By the decree of the Council of Constance,+} more than forty years after his [-death,-] {+death+} his bones were [-disinterred-] {+exhumed+} and publicly burned, and the ashes were thrown into a neighboring brook. [-"The-] {+"This [96]+} brook," says an old writer, [-"did convey-] {+"hath conveyed+} his ashes into Avon, Avon into Severn, Severn into the narrow seas, [-and-] they into the main [-ocean,-] {+ocean.+} And thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world [-over."-] {+over."-T. Fuller, Church History of Britain, b. 4, sec. 2, par. 54.+} Little did his enemies realize the significance of their malicious act. It was through the writings of Wycliffe that John [-Huss-] {+Huss,+} of [-Bohemia-] {+Bohemia,+} was led to renounce many of the errors of [-Romanism,-] {+Romanism+} and to enter upon the work of reform. [-Like Wycliffe,-] {+Thus in these two countries, so widely separated, the seed of truth was sown. From Bohemia the work extended to other lands. The minds of men were directed to the long-forgotten word of God. A divine hand was preparing the way for the Great Reformation.

Chapter 6—Huss and Jerome

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The gospel had been planted in Bohemia as early as the ninth century. The Bible was translated, and public worship was conducted, in the language of the people. But as the power of the pope increased, so the word of God was obscured. Gregory VII, who had taken it upon himself to humble the pride of kings, was no less intent upon enslaving the people, and accordingly a bull was issued forbidding public worship to be conducted in the Bohemian tongue. The pope declared that "it was pleasing to the Omnipotent that His worship should be celebrated in an unknown language, and that many evils and heresies had arisen from not observing this rule."— Wylie, b. 3, ch. 1. Thus Rome decreed that the light of God's word should be extinguished and the people should be shut up in darkness. But Heaven had provided other agencies for the preservation of the church. Many of the Waldenses and Albigenses, driven by persecution from their homes in France and Italy, came to Bohemia. Though they dared not teach openly, they labored zealously in secret. Thus the true faith was preserved from century to century. Before the days of+} Huss {+there were men in Bohemia who rose up to condemn openly the corruption in the church and the profligacy of the people. Their labors excited widespread interest. The fears of the hierarchy were roused, and persecution+} was {+opened against the disciples of the gospel. Driven to worship in the forests and [98] the mountains, they were hunted by soldiers, and many were put to death. After+} a [-noble Christian,-] {+time it was decreed that all who departed from the Romish worship should be burned. But while the Christians yielded up their lives, they looked forward to the triumph of their cause. One of those who "taught that salvation was only to be found by faith in the crucified Saviour," declared when dying: "The rage of the enemies of the truth now prevails against us, but it will not be forever; there shall arise one from among the common people, without sword or authority, and against him they

shall not be able to prevail."—Ibid., b. 3, ch. 1. Luther's time was yet far distant; but 81

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already one was rising, whose testimony against Rome would stir the nations. John Huss was of humble birth, and was early left an orphan by the death of his father. His pious mother, regarding education and the fear of God as the most valuable of possessions, sought to secure this heritage for her son. Huss studied at the provincial school, and then repaired to the university at Prague, receiving admission as+} a [-man-] {+charity scholar. He was accompanied on the journey to Prague by his mother; widowed and poor, she had no gifts+} of [-learning-] {+worldly wealth to bestow upon her son, but as they drew near to the great city, she kneeled down beside the fatherless youth+} and {+invoked for him the blessing+} of [-unswerving devotion-] {+their Father in heaven. Little did that mother realize how her prayer was+} to {+be answered. At+} the [-truth.-] {+university, Huss soon distinguished himself by+} his [-appeals-] {+untiring application and rapid progress, while his blameless life and gentle, winning deportment gained him universal esteem. He was a sincere adherent of the Roman Church and an earnest seeker for the spiritual blessings which it professes+} to {+bestow. On+} the [-Scriptures-] {+occasion of a jubilee he went to confession, paid the last few coins in his scanty store,+} and {+joined in the processions, that he might share in the absolution promised. After completing+} his [-bold denunciations-] {+college course, he entered the priest[99] hood, and rapidly attaining to eminence, he soon became attached to the court+} of the [-scandalous-] {+king. He was also made professor+} and [-immoral lives-] {+afterward rector+} of the [-clergy, awakened wide-spread

interest, -] {+university where he had received his education. In a few years the humble charity scholar had become the pride of his country,+} and [-thousands gladly accepted-] {+his name was renowned throughout Europe. But it was in another field that Huss began the work of reform. Several years after taking priest's orders he was appointed preacher of the chapel of Bethlehem. The founder of this chapel had advocated, as+} a [-purer faith.-] {+matter of great importance, the preaching of the Scriptures in the language of the people. Notwithstanding Rome's opposition to+} this [-excited-] {+practice, it had not been wholly discontinued in Bohemia. But there was great ignorance of+} the [-ire-] {+Bible, and the worst vices prevailed among the people of all ranks. These evils Huss unsparingly denounced, appealing to the word+} of {+God to enforce the principles of truth and purity which he inculcated. A citizen of Prague, Jerome, who afterward became so closely associated with Huss, had, on returning from England, brought

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with him the writings of Wycliffe. The queen of England, who had been a convert to Wycliffe's teachings, was a Bohemian princess, and through her influence also the Reformer's works were widely circulated in her native country. These works Huss read with interest; he believed their author to be a sincere Christian and was inclined to regard with favor the reforms which he advocated. Already, though he knew it not, Huss had entered upon a path which was to lead him far away from Rome. About this time there arrived in Prague two strangers from England, men of learning, who had received the light and had come to spread it in this distant land. Beginning with an open attack on the pope's supremacy, they were soon silenced by the authorities; but being unwilling to relinquish

their purpose, they had recourse to other measures. Being artists as well as preachers, they proceeded to exercise their skill. In a place open to the public they drew two pictures. One represented the entrance of Christ into Jerusalem, "meek, and sitting upon an ass" (Matthew 21:5), and followed by [100] His disciples in travel-worn garments and with naked feet. The other picture portrayed a pontifical procession—the pope arrayed in his rich robes and prelates, priests—triple crown, mounted upon a horse magnificently adorned, preceded by trumpeters and friars—followed by cardinals and prelates in dazzling array. Here was a sermon which arrested the attention of all classes. Crowds came to gaze upon the drawings. None could fail to read the moral, and many were deeply impressed by the contrast between the meekness and humility of Christ the Master and the pride and arrogance of the pope, His professed servant. There was great commotion in Prague, and the strangers after a time found it necessary, for their own safety, to depart. But the lesson they had taught was not forgotten. The pictures made a deep impression on the mind of Huss and led him to a closer study of the Bible and of Wycliffe's writings. Though he was not prepared, even yet, to accept all the reforms advocated by Wycliffe, he saw more clearly the true character of the papacy, and with greater zeal denounced the pride, the ambition, and the corruption of the hierarchy. From Bohemia the light extended to Germany, for disturbances in the University of Prague caused the withdrawal of hundreds of German students. Many of them had received from Huss their first

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knowledge of the Bible, and on their return they spread the gospel in their fatherland. Tidings of the work at Prague were carried to Rome, and Huss was

soon+} summoned to appear before the [-Council-] {+pope. To obey would be to expose himself to certain death. The king and queen+} of [-Constance-] {+Bohemia, the university, members of the nobility, and officers of the government united in an appeal to the pontiff that Huss be permitted to remain at Prague and+} to answer {+at Rome by deputy. Instead of granting this request, the pope proceeded+} to the [-charge-] {+trial and condemnation+} of [-heresy.-] {+Huss, and then declared the city of Prague to be under interdict. [101] In that age this sentence, whenever pronounced, created widespread alarm. The ceremonies by which it was accompanied were well adapted to strike terror to+} a [-safe-conduct-] {+people who looked upon the pope as the representative of God Himself, holding the keys of heaven and hell, and possessing power to invoke temporal as well as spiritual judgments. It+} was [-granted him-] {+believed that the gates of heaven were closed against the region smitten with interdict; that until it should please the pope to remove the ban, the dead were shut out from the abodes of bliss. In token of this terrible calamity, all the services of religion were suspended. The churches were closed. Marriages were solemnized in the churchyard. The dead, denied burial in consecrated ground, were interred, without the rites of sepulture, in the ditches or the fields. Thus+} by {+measures which appealed to+} the [-German

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emperor,-] {+imagination, Rome essayed to control the consciences of men. The city of Prague was filled with tumult. A large class denounced Huss as the cause of all their calamities+} and [-upon-] {+demanded that he be given up to the vengeance of Rome. To quiet the storm, the Reformer withdrew for a time to+} his [-arrival-] {+native village. Writing to the friends whom he had left+} at [-Constance-] {+Prague,+} he {+said: "If I have withdrawn from the midst of you, it is to follow the precept and example of Jesus Christ, in order not to give

room to the ill-minded to draw on themselves eternal condemnation, and in order not to be to the pious a cause of affliction and persecution. I have retired also through an apprehension that impious priests might continue for a longer time to prohibit the preaching of the word of God amongst you; but I have not quitted you to deny the divine truth, for which, with God's assistance, I am willing to die."—Bonnechose, *The Reformers Before the Reformation*, vol. 1, p.

87. Huss did not cease his labors,

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but traveled through the surrounding country, preaching to eager crowds. Thus the measures to which the pope resorted to suppress the gospel were causing it to be the more widely extended. "We can do nothing against the truth, but for the truth." 2 Corinthians 13:8. "The mind of Huss, at this stage of his career, would seem to have [102] been the scene of a painful conflict. Although the church+} was [-personally assured-] {+seeking to overwhelm him+} by {+her thunderbolts, he had not renounced her authority. The Roman Church was still to him the spouse of Christ, and+} the pope {+was the representative and vicar of God. What Huss was warring against was the abuse of authority, not the principle itself. This brought on a terrible conflict between the convictions of his understanding and the claims of his conscience. If the authority was just and infallible, as he believed it to be, how came it+} that [-no injustice-] {+he felt compelled to disobey it? To obey, he saw, was to sin; but why+} should [-be done-] {+obedience to an infallible church lead to such an issue? This was the problem he could not solve; this was the doubt that tortured him hour by hour. The nearest approximation to a solution which he was able to make was that it had happened again, as once before in the days of the Saviour, that the priests

of the church had become wicked persons and were using their lawful authority for unlawful ends. This led him to adopt for his own guidance, and to preach to others for theirs, the maxim that the precepts of Scripture, conveyed through the understanding, are to rule the conscience; in other words, that God speaking in the Bible, and not the church speaking through the priesthood, is the one infallible guide."—Wylie, b. 3, ch. 2. When after a time the excitement in Prague subsided, Huss returned to his chapel of Bethlehem, to continue with greater zeal and courage the preaching of the word of God. His enemies were active and powerful, but the queen and many of the nobles were his friends, and the people in great numbers sided with him. {+Comparing his pure and elevating teachings and holy life with the degrading dogmas which the Romanists preached, and the avarice and debauchery which they practiced, many regarded it an honor to be on his side. Hitherto Huss had stood alone in his labors; but now Jerome, who while in England had accepted the teachings of Wycliffe, joined in the work of reform. The two were hereafter united in their lives, and [103] in death they were not to be divided. Brilliancy of genius, eloquence and learning—gifts that win popular favor—were possessed+} in a [-short time, however,-] {+pre-

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eminent degree by Jerome; but in those qualities which constitute real strength of character, Huss was the greater. His calm judgment served as a restraint upon the impulsive spirit of Jerome, who, with true humility, perceived his worth, and yielded to his counsels. Under their united labors the reform was more rapidly extended. God permitted great light to shine upon the minds of these chosen men, revealing to them many of the errors of Rome; but they did not receive all the light that was to be given to the world. Through these, His

servants, God was leading the people out of the darkness of Romanism; but there were many and great obstacles for them to meet, and He led them on, step by step, as they could bear it. They were not prepared to receive all the light at once. Like the full glory of the noontide sun to those who have long dwelt in darkness, it would, if presented, have caused them to turn away. Therefore+} He {+revealed it to the leaders little by little, as it could be received by the people. From century to century, other faithful workers were to follow, to lead the people on still further in the path of reform. The schism in the church still continued. Three popes were now contending for the supremacy, and their strife filled Christendom with crime and tumult. Not content with hurling anathemas, they resorted to temporal weapons. Each cast about him to purchase arms and to obtain soldiers. Of course money must be had; and to procure this, the gifts, offices, and blessings of the church were offered for sale. (See Appendix note for page 59.) The priests also, imitating their superiors, resorted to simony and war to humble their rivals and strengthen their own power. With daily increasing boldness Huss thundered against the abominations which were tolerated in the name of religion; and the people openly accused the Romish leaders as the cause of the miseries that overwhelmed Christendom. [104] Again the city of Prague seemed on the verge of a bloody conflict. As in former ages, God's servant was accused as "he that troubleth Israel." 1 Kings 18:17. The city+} was {+again+} placed under [-arrest,-] {+interdict, and Huss withdrew to his native village. The testimony so faithfully borne from his loved chapel of Bethlehem was ended. He was to speak from a wider stage, to all Christendom, before laying down his life as a witness for the truth. To cure the evils that were distracting Europe, a general council was summoned to meet at Constance. The council was called at the

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desire of the emperor Sigismund, by one of the three rival popes, John XXIII. The demand for a council had been far from welcome to Pope John, whose character and policy could ill bear investigation, even by prelates as lax in morals as were the churchmen of those times. He dared not, however, oppose the will of Sigismund. (See Appendix.) The chief objects to be accomplished by the council were to heal the schism in the church and to root out heresy. Hence the two antipopes were summoned to appear before it, as well as the leading propagator of the new opinions, John Huss. The former, having regard to their own safety, did not attend in person, but were represented by their delegates. Pope John, while ostensibly the convoker of the council, came to it with many misgivings, suspecting the emperor's secret purpose to depose him, and fearing to be brought to account for the vices which had disgraced the tiara, as well as for the crimes which had secured it. Yet he made his entry into the city of Constance with great pomp, attended by ecclesiastics of the highest rank and followed by a train of courtiers. All the clergy and dignitaries of the city, with an immense crowd of citizens, went out to welcome him. Above his head was a golden canopy, borne by four of the chief magistrates. The host was carried before him, and the rich dresses of the cardinals and nobles made an imposing display. Meanwhile another traveler was approaching Constance. Huss was conscious of the dangers which threatened him. He parted from [105] his friends as if he were never to meet them again, and went on his journey feeling that it was leading him to the stake. Notwithstanding he had obtained a safe-conduct from the king of Bohemia, and received one also from the emperor Sigismund while on his journey, he made all his arrangements in view of the probability of his death. In a letter addressed to his friends at Prague he said: "My brethren, ... I am departing with a safe-conduct from the king to meet my numerous and mortal enemies.... I confide altogether in the all-powerful God, in my Saviour; I trust that He will

listen to your ardent prayers, that He will infuse His prudence and His wisdom into my mouth, in order that I may resist them; and that He will accord me His Holy Spirit to fortify me in His truth, so that I may face with courage, temptations, prison, and, if necessary, a cruel death.

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Jesus Christ suffered for His well-beloved; and therefore ought we to be astonished that He has left us His example, in order that we may ourselves endure with patience all things for our own salvation? He is God, and we are His creatures; He is the Lord, and we are His servants; He is Master of the world, and we are contemptible mortals—yet He suffered! Why, then, should we not suffer also, particularly when suffering is for us a purification? Therefore, beloved, if my death ought to contribute to His glory, pray that it may come quickly, and that He may enable me to support all my calamities with constancy. But if it be better that I return amongst you, let us pray to God that I may return without stain—that is, that I may not suppress one tittle of the truth of the gospel, in order to leave my brethren an excellent example to follow. Probably, therefore, you will nevermore behold my face at Prague; but should the will of the all-powerful God deign to restore me to you, let us then advance with a firmer heart in the knowledge and the love of His law."—Bonnechose, vol. 1, pp. 147, 148. In another letter, to a priest who had become a disciple of the gospel, Huss spoke with deep humility of his own errors, accusing [106] himself "of having felt pleasure in wearing rich apparel and of having wasted hours in frivolous occupations." He then added these touching admonitions: "May the glory of God and the salvation of souls occupy thy mind, and not the possession of benefices and estates. Beware of adorning thy house more than thy

soul; and, above all, give thy care to the spiritual edifice. Be pious and humble with the poor, and consume not thy substance in feasting. Shouldst thou not amend thy life and refrain from superfluities, I fear that thou wilt be severely chastened, as I am myself.... Thou knowest my doctrine, for thou hast received my instructions from thy childhood; it is therefore useless for me to write to thee any further. But I conjure thee, by the mercy of our Lord, not to imitate me in any of the vanities into which thou hast seen me fall." On the cover of the letter he added: "I conjure thee, my friend, not to break this seal until thou shalt have acquired the certitude that I am dead."—Ibid., vol. 1, pp. 148, 149. On his journey, Huss everywhere beheld indications of the spread of his doctrines and the favor with which his cause was regarded. The people thronged to meet him, and in some towns the magistrates attended him through their streets.

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Upon arriving at Constance, Huss was granted full liberty. To the emperor's safe-conduct was added a personal assurance of protection by the pope. But, in violation of these solemn and repeated declarations, the Reformer was in a short time arrested,+} by order of the pope and cardinals, and thrust into a loathsome dungeon. [-Some-] {+Later he was transferred to a strong castle across the Rhine and there kept a prisoner. The pope, profiting little by his perfidy, was soon after committed to the same prison. Ibid., vol. 1, p. 247. He had been proved before the council to be guilty+} of the [-nobles-] {+basest crimes, besides murder, simony,+} and [-people-] {+adultery, "sins not fit to be named." So the council itself declared, and he was finally deprived+} of [-Bohemia-] {+the tiara and thrown into prison. The antipopes also were deposed, and a new pontiff

was chosen. Though the pope himself had been guilty of greater crimes than [107] Huss had ever charged upon the priests, and for which he had demanded a reformation, yet the same council which degraded the pontiff proceeded to crush the Reformer. The imprisonment of Huss excited great indignation in Bohemia. Powerful noblemen+} addressed to the council earnest protests against this outrage. The emperor, who was [-loath-] {+loath+} to permit the violation of a safe-conduct, opposed the proceedings against him. But the enemies of the Reformer were malignant and determined. They appealed to the emperor's prejudices, to his fears, to his zeal for the church. They brought forward arguments of great length to prove that [-he was perfectly at liberty-] {"faith ought+} not to [-keep faith-] {+be kept+} with [-a heretic; and that-] {+heretics, nor persons suspected of heresy, though they are furnished with safe-conducts from+} the [-council, being above-] {+emperor and kings."-Jacques Lenfant, History of+} the [-emperor, could free him from his word.-] {+Council of Constance, vol. 1, p. 516.+} Thus they prevailed. [-After-] {+Enfeebled by illness and imprisonment,-for the damp, foul air of his dungeon had brought on+} a [-long trial, in-] {+fever+} which [-he firmly maintained the truth,-] {+nearly ended his life,-+} Huss was [-required to choose whether he would recant his doctrines or suffer death.-] {+at last brought before the council. Loaded with chains+} he [-chose-] {+stood in+} the [-martyr's fate,-] {+presence of the emperor, whose honor+} and [-after seeing his books given-] {+good faith had been pledged+} to [-the flames,-] {+protect him. During his long trial+} he [-was himself burned at-] {+firmly maintained+} the [-stake.-] {+truth, and+} in the presence of the assembled dignitaries of church and [-State, the servant of God had-] {+state he+} uttered a solemn and faithful protest against the corruptions of the [-papal-] hierarchy. {+When required to choose whether he would recant+} his [-execution, in shameless violation-] {+doctrines or suffer death, he accepted the martyr's fate.

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The grace+} of {+God sustained him. During+} the [-most solemn and public promise-] {+weeks+} of [-protection, exhibited-] {+suffering that passed before his final sentence, heaven's peace filled his soul. "I write this letter," he said+} to {+a friend, "in my prison, and with my fettered hand, expecting my sentence of death tomorrow.... When, with+} the [-whole world the perfidious cruelty-] {+assistance+} of [-Rome.-] {+Jesus Christ, we shall again meet in+} the [-enemies-] {+delicious peace+} of [-truth, though they knew it not, were furthering-] the [-cause which they sought vainly to destroy.-] {+future life, you will learn how merciful God has shown Himself toward me, how effectually He has supported me in the midst of my temptations and trials."—Bonnechose, vol. 2, p. 67. [108]+} In the gloom of his [-dungeon, John Huss had foreseen-] {+dungeon he foresaw+} the triumph of the true faith. [-Returning,-] {+Returning+} in his

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dreams,-] {+dreams+} to the [-humble parish-] {+chapel at Prague+} where he had preached the gospel, he saw the pope and his bishops effacing the pictures of Christ which he had painted on [-the walls of his chapel. The sight caused him great distress;-] {+its walls. "This vision distressed him:+} but {+on+} the next day he [-was filled with joy as he beheld-] {+saw+} many [-artists busily engaged-] {+painters occupied+} in [-replacing the-] {+restoring these+} figures in greater [-numbers-] {+number+} and {+in+} brighter colors. [-When-] {+As soon as+} their [-work-] {+task+} was [-completed, the painters exclaimed to-] {+ended,+} the {+painters, who were surrounded by an+} immense [-crowd

surrounding them, "Now-] {+crowd, exclaimed, 'Now+} let the popes and bishops [-come!-] {+come;+} they shall never efface them [-more!"-] {+more!"+"} Said the Reformer, as he related his [-dream,-] {+dream:+} "I [-am certain-] {+maintain this for certain,+} that the image of Christ will never be effaced. They have wished to destroy it, but it shall be painted {+afresh+} in all hearts by much better preachers than [-myself."-] {+myself."-D'Aubigne, b. 1, ch. 6. For the last time, Huss was brought before the council. It was a vast and brilliant assembly—the emperor, the princes of the empire, the royal deputies, the cardinals, bishops, and priests, and an immense crowd who had come as spectators of the events of the day. From all parts of Christendom had been gathered the witnesses of this first great sacrifice in the long struggle by which liberty of conscience was to be secured. Being called upon for his final decision, Huss declared his refusal to abjure, and, fixing his penetrating glance upon the monarch whose plighted word had been so shamelessly violated, he declared: "I determined, of my own free will, to appear before this council, under the public protection and faith of the emperor here present."— Bonnechose, vol. 2, p. 84. A deep flush crimsoned the face of Sigismund as the eyes of all in the assembly turned upon him. Sentence having been pronounced, the ceremony of degradation began. The bishops clothed their prisoner in the sacerdotal habit, and as he took the priestly robe, he said: "Our Lord Jesus Christ

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was covered with a white robe, by way of insult, when Herod had [109] Him conducted before Pilate."—Ibid., vol. 2, p. 86. Being again exhorted to retract, he replied, turning toward the people: "With what face, then, should I behold the heavens? How should I look on those multitudes of men to whom I have

preached the pure gospel? No; I esteem their salvation more than this poor body, now appointed unto death." The vestments were removed one by one, each bishop pronouncing a curse as he performed his part of the ceremony. Finally "they put on his head a cap or pyramidal-shaped miter of paper, on which were painted frightful figures of demons, with the word 'Archheretic' conspicuous in front. 'Most joyfully,' said Huss, 'will I wear this crown of shame for Thy sake, O Jesus, who for me didst wear a crown of thorns.'" When he was thus arrayed, "the prelates said, 'Now we devote thy soul to the devil.' 'And I,' said John Huss, lifting up his eyes toward heaven, 'do commit my spirit into Thy hands, O Lord Jesus, for Thou hast redeemed me.'"—Wylie, b. 3, ch. 7. He was now delivered up to the secular authorities and led away to the place of execution. An immense procession followed, hundreds of men at arms, priests and bishops in their costly robes, and the inhabitants of Constance. When he had been fastened to the stake, and all was ready for the fire to be lighted, the martyr was once more exhorted to save himself by renouncing his errors. "What errors," said Huss, "shall I renounce? I know myself guilty of none. I call God to witness that all that I have written and preached has been with the view of rescuing souls from sin and perdition; and, therefore, most joyfully will I confirm with my blood that truth which I have written and preached."—Ibid., b. 3, ch. 7. When the flames kindled about him, he began to sing, "Jesus, Thou Son of David, have mercy on me," and so continued till his voice was silenced forever. Even his enemies were struck with his heroic bearing. A zealous papist, describing the martyrdom of Huss, and of Jerome, who died [110]+} soon {+after, said: "Both bore themselves with constant mind when their last hour approached. They prepared for the fire as if they were going to a marriage feast. They uttered no cry of pain. When the flames rose, they began to sing hymns; and scarce could the vehemency of the fire stop their singing."—Ibid., b. 3, ch. 7.

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When the body of Huss had been wholly consumed, his ashes, with the soil upon which they rested, were gathered up and cast into the Rhine, and thus borne onward to the ocean. His persecutors vainly imagined that they had rooted out the truths he preached. Little did they dream that the ashes that day borne away to the sea were to be as seed scattered in all the countries of the earth; that in lands yet unknown it would yield abundant fruit in witnesses for the truth. The voice which had spoken in the council hall of Constance had wakened echoes that would be heard through all coming ages. Huss was no more, but the truths for which he died could never perish. His example of faith and constancy would encourage multitudes to stand firm for the truth, in the face of torture and death. His execution had exhibited to the whole world the perfidious cruelty of Rome. The enemies of truth, though they knew it not, had been furthering the cause which they vainly sought to destroy. Yet another stake was to be set up at Constance. The blood of another witness must testify for the truth. Jerome, upon bidding farewell to Huss on his departure for the council, had exhorted him to courage and firmness, declaring that if he should fall into any peril, he himself would fly to his assistance. Upon hearing of the Reformer's imprisonment, the faithful disciple immediately prepared to fulfill his promise. Without a safe-conduct he set out, with a single companion, for Constance. On arriving there he was convinced that he had only exposed himself to peril, without the possibility of doing anything for the deliverance of Huss. He fled from the city, but was arrested on the homeward journey and brought back loaded with fetters and under the custody of a band of soldiers. [111] At his first appearance before the council his attempts to reply to the accusations brought against him were met with shouts, "To the flames with him! to the flames!"—Bonnechose, vol. 1, p. 234. He was thrown into a dungeon, chained in

a position which caused him great suffering, and fed on bread and water.+} After {+some months the cruelties of his imprisonment brought upon Jerome an illness that threatened his life, and his enemies, fearing that he might escape them, treated him with less severity, though he remained in prison for one year.+} The death of [-Huss,-] {+Huss had not resulted as the papists had hoped. The violation of+} his [-faithful friend-] {+safe-conduct had roused a storm of indignation,

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and as the safer course, the council determined, instead of burning+} Jerome, {+to force him, if possible, to retract. He was brought before the assembly, and offered the alternative to recant, or to die at the stake. Death at the beginning of his imprisonment would have been+} a [-man-] {+mercy in comparison with the terrible sufferings which he had undergone; but now, weakened by illness, by the rigors of his prison house, and the torture of anxiety and suspense, separated from his friends, and disheartened by the death of Huss, Jerome's fortitude gave way, and he consented to submit to the council. He pledged himself to adhere to the Catholic faith, and accepted the action of the council in condemning the doctrines of Wycliffe and Huss, excepting, however, the "holy truths" which they had taught.—Ibid, vol. 2, p. 141. By this expedient Jerome endeavored to silence the voice of conscience and escape his doom. But in the solitude of his dungeon he saw more clearly what he had done. He thought of the courage and fidelity of Huss, and in contrast pondered upon his own denial of the truth. He thought of the divine Master whom he had pledged himself to serve, and who for his sake endured the death of the cross. Before his retraction he had found comfort, amid all his sufferings, in the assurance

of God's favor; but now remorse and doubts tortured his soul. He knew that still other retractions must be made before he could be at peace with Rome. The path upon which he was entering [112] could end only in complete apostasy. His resolution was taken: To escape a brief period of suffering he would not deny his Lord. Soon he was again brought before the council. His submission had not satisfied his judges. Their thirst for blood, whetted by the death of Huss, clamored for fresh victims. Only by an unreserved surrender of the truth could Jerome preserve his life. But he had determined to avow his faith and follow his brother martyr to the flames. He renounced his former recantation and, as a dying man, solemnly required an opportunity to make his defense. Fearing the effect of his words, the prelates insisted that he should merely affirm or deny the truth of the charges brought against him. Jerome protested against such cruelty and injustice. "You have held me shut up three hundred and forty days in a frightful prison," he said, "in the midst of filth, noisomeness, stench, and the utmost want of

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everything; you then bring me out before you, and lending an ear to my mortal enemies, you refuse to hear me.... If you be really wise men, and the lights of the world, take care not to sin against justice. As to me, I am only a feeble mortal; my life is but of little importance; and when I exhort you not to deliver an unjust sentence, I speak less for myself than for you."—Ibid., vol. 2, pp. 146, 147. His request was finally granted. In the presence of his judges, Jerome kneeled down and prayed that the divine Spirit might control his thoughts and words, that he might speak nothing contrary to the truth or unworthy of his Master. To him that day was fulfilled the promise of God to the

first disciples: "Ye shall be brought before governors and kings for My sake.... But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that+} same [-fervent piety-] {+hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matthew 10:18-20. The words of Jerome excited astonishment and admiration, even [113] in his enemies. For a whole year he had been immured in a dungeon, unable to read or even to see, in great physical suffering+} and {+mental anxiety. Yet his arguments were presented with as much clearness and power as if he had had undisturbed opportunity for study. He pointed his hearers to the long line+} of [-greater learning,-] {+holy men who had been condemned by unjust judges. In almost every generation have been those who, while seeking to elevate the people of their time, have been reproached and cast out, but who in later times have been shown to be deserving of honor. Christ Himself was condemned as a malefactor at an unrighteous tribunal. At his retraction, Jerome had assented to the justice of the sentence condemning Huss; he now declared his repentance and bore witness to the innocence and holiness of the martyr. "I knew him from his childhood," he said. "He was a most excellent man, just and holy; he+} was [-also-] condemned, {+notwithstanding his innocence.... I also—I am ready to die: I will not recoil before the torments that are prepared for me by my enemies and false witnesses, who will one day have to render an account of their impostures before the great God, whom nothing can deceive."—Bonnechose, vol. 2, p. 151. In self-reproach for his own denial of the truth, Jerome continued: "Of all the sins that I have committed since my youth, none weigh so heavily on my mind,+} and {+cause me such poignant remorse, as

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that which I committed in this fatal place, when I approved of the iniquitous sentence rendered against Wycliffe, and against the holy martyr, John Huss, my master and my friend. Yes! I confess it from my heart, and declare with horror that I disgracefully quailed when, through a dread of death, I condemned their doctrines. I therefore supplicate ... Almighty God to deign to pardon me my sins, and this one in particular, the most heinous of all." Pointing to his judges,+} he [-met-] {+said firmly: "You condemned Wycliffe and John Huss, not for having shaken the doctrine of the church, but simply because they branded with reprobation the scandals proceeding from the clergy— their pomp, their pride, and all the vices of the prelates and priests. The things which they have affirmed, and which are irrefutable, I [114] also think and declare, like them."+} His [-fate-] {+words were interrupted. The prelates, trembling with rage, cried out: "What need is there of further proof? We behold with our own eyes the most obstinate of heretics!" Unmoved by the tempest, Jerome exclaimed: "What! do you suppose that I fear to die? You have held me for a whole year in a frightful dungeon, more horrible than death itself. You have treated me more cruelly than a Turk, Jew, or pagan, and my flesh has literally rotted off my bones alive; and yet I make no complaint, for lamentation ill becomes a man of heart and spirit; but I cannot but express my astonishment at such great barbarity toward a Christian."—Ibid., vol. 2, pp. 151-153. Again the storm of rage burst out, and Jerome was hurried away to prison. Yet there were some+} in the {+assembly upon whom his words had made a deep impression and who desired to save his life. He was visited by dignitaries of the church and urged to submit himself to the council. The most brilliant prospects were presented before him as the reward of renouncing his opposition to Rome. But like his Master when offered the glory of the world, Jerome remained steadfast. "Prove to me from the Holy Writings that I am in error," he said, "and I will abjure it." "The Holy Writings!" exclaimed one of his tempters, "is everything then to be judged by them? Who can understand them till the church has interpreted them?"

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"Are the traditions of men more worthy of faith than the gospel of our Saviour?" replied Jerome. "Paul did not exhort those to whom he wrote to listen to the traditions of men, but said, 'Search the Scriptures.'" "Heretic!" was the response, "I repent having pleaded so long with you. I see that you are urged on by the devil."—Wylie, b. 3, ch. 10. Ere long sentence of condemnation was passed upon him. He [115] was led out to the+} same [-manner.-] {+spot upon which Huss had yielded up his life. He went singing on his way, his countenance lighted up with joy and peace. His gaze was fixed upon Christ, and to him death had lost its terrors. When the executioner, about to kindle the pile, stepped behind him, the martyr exclaimed: "Come forward boldly; apply the fire before my face. Had I been afraid, I should not be here." His last words, uttered as the flames rose about him, were a prayer. "Lord, Almighty Father," he cried, "have pity on me, and pardon me my sins; for Thou knowest that I have always loved Thy truth."—Bonnechose, vol. 2, p. 168. His voice ceased, but his lips continued to move in prayer. When the fire had done its work, the ashes of the martyr, with the earth upon which they rested, were gathered up, and like those of Huss, were thrown into the Rhine.+} So perished God's faithful [-light-bearers.-] {+light bearers.+} But the light of the truths which they [-proclaimed,-the-] {+proclaimed-the+} light of their heroic [-example,-could-] {+example-could+} not be extinguished. As well might men attempt to turn back the sun in its [-course,-] {+course+} as to prevent the dawning of that day which was even then breaking upon the world.

[-Notwithstanding-] The [-rage-] {+execution+} of [-persecution,-] {+Huss

had kindled+} a [-calm, devout, earnest, patient protest against-] {+flame of indignation and horror in Bohemia. It was felt by+} the [-prevailing corruption-] {+whole nation that he had fallen a prey to the malice+} of [-religious faith continued-] {+the priests and the treachery of the emperor. He was declared+} to [-be uttered after-] {+have been a faithful teacher of+} the {+truth, and the council that decreed his+} death {+was charged with the guilt+} of [-Wycliffe. Like-] {+murder. His doctrines now attracted greater attention than ever before. By+} the [-believers in apostolic days, many freely sacrificed their worldly possessions for-] {+papal edicts+} the [-cause-] {+writings+} of [-Christ.-] {+Wycliffe had been condemned to the flames. But+} those [-who-] {+that had escaped destruction+} were [-permitted-] {+now brought out from their hiding places and studied in connection with the Bible, or such parts of it as the people could obtain, and many were thus led+} to [-dwell-] {+accept the reformed faith.

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The murderers of Huss did not stand quietly by and witness the triumph of his cause. The pope and the emperor united to crush out the movement, and the armies of Sigismund were hurled upon Bohemia. But a deliverer was raised up. Ziska, who soon after the opening [116] of the war became totally blind, yet who was one of the ablest generals of his age, was the leader of the Bohemians. Trusting+} in {+the help of God and the righteousness of+} their [-homes, gladly received their brethren who had been banished from home

92-] {+cause, that people withstood the mightiest armies that could be brought against them. Again+} and [-kindred. When they too-] {+again the emperor,

raising fresh armies, invaded Bohemia, only to be ignominiously repulsed. The Hussites+} were [-driven forth, they accepted-] {+raised above+} the [-lot-] {+fear+} of {+death, and nothing could stand against them. A few years after+} the [-outcast,-] {+opening of the war, the brave Ziska died; but his place was filled by Procopius, who was an equally brave+} and [-rejoiced-] {+skillful general, and in some respects a more able leader. The enemies of the Bohemians, knowing that the blind warrior was dead, deemed the opportunity favorable for recovering all+} that they [-were permitted-] {+had lost. The pope now proclaimed a crusade against the Hussites, and again an immense force was precipitated upon Bohemia, but only+} to suffer [-for-] {+terrible defeat. Another crusade was proclaimed. In all+} the [-truths sake.

Strenuous efforts-] {+papal countries of Europe, men, money, and munitions of war+} were {+raised. Multitudes flocked to the papal standard, assured that at last an end would be+} made {+of the Hussite heretics. Confident of victory, the vast force entered Bohemia. The people rallied+} to [-strengthen-] {+repel them. The two armies approached each other until only a river lay between them. "The crusaders were in greatly superior force, but instead of dashing across the stream,+} and [-extend-] {+closing in battle with+} the [-power-] {+Hussites whom they had come so far to meet, they stood gazing in silence at those warriors."—Wyllie, b. 3, ch. 17. Then suddenly a mysterious terror fell upon the host. Without striking a blow, that mighty force broke and scattered as if dispelled by an unseen power. Great numbers were slaughtered by the Hussite army, which pursued the fugitives, and an immense booty fell into the hands+} of the [-papacy; but while-] {+victors, so that+} the [-popes-] {+war, instead of impoverishing, enriched the Bohemians. A few years later, under a new pope,+} still [-claimed-] {+another crusade was set on foot. As before, men and means were drawn from all the papal [117] countries of Europe. Great were the inducements held out+} to [-be Christ's representatives, their lives-] {+those

who should engage in this perilous enterprise. Full forgiveness of the

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most heinous crimes was ensured to every crusader. All who died in the war+} were [-so corrupt-] {+promised a rich reward in heaven, and those who survived were to reap honor and riches on the field of battle. Again a vast army was collected, and, crossing the frontier they entered Bohemia. The Hussite forces fell back before them, thus drawing the invaders farther and farther into the country, and leading them to count the victory already won. At last the army of Procopius made a stand, and turning upon the foe, advanced to give them battle. The crusaders, now discovering their mistake, lay in their encampment awaiting the onset.+} As {+the sound of the approaching force was heard, even before the Hussites were in sight, a panic again fell upon the crusaders. Princes, generals, and common soldiers, casting away their armor, fled in all directions. In vain the papal legate, who was the leader of the invasion, endeavored+} to [-disgust-] {+rally his terrified and disorganized forces. Despite his utmost endeavors, he himself was swept along in+} the [-people.-] {+tide of fugitives. The rout was complete, and again an immense booty fell into the hands of the victors. Thus the second time a vast army, sent forth+} by the [-aid-] {+most powerful nations of Europe, a host+} of {+brave, warlike men, trained and equipped for battle, fled without a blow before+} the [-invention-] {+defenders+} of [-printing,-] {+a small and hitherto feeble nation. Here was a manifestation of divine power.+} The [-Scriptures-] {+invaders+} were [-more widely circulated,-] {+smitten with a supernatural terror. He who overthrew the hosts of Pharaoh in the Red Sea, who put to flight the armies of Midian before Gideon+} and [-many were led-] {+his three hundred, who in one night laid low

the forces of the proud Assyrian, had again stretched out His hand+} to [-see-] {+wither the power of the oppressor. "There were they in great fear, where no fear was: for God hath scattered the bones of him+} that {+encampeth against thee: thou hast put them to shame, because God hath despised them." Psalm 53:5. [118]+} The papal [-doctrines were not sustained-] {+leaders, despairing of conquering+} by {+force, at last resorted to diplomacy. A compromise was entered into, that while professing to grant to+} the [-word-] {+Bohemians freedom+} of [-God.

When one witness was forced-] {+conscience, really betrayed them into the power of Rome. The Bohemians had specified four points as the condition of peace with Rome: the free preaching of the Bible; the right of the whole church+} to [-let fall-] {+both+} the [-torch-] {+bread and the wine in the communion, and the use+} of [-truth, another seized it-] {+the mother tongue in divine worship; the exclusion of the clergy+} from [-his hand,-] {+all secular offices+} and [-with undaunted courage held it aloft.-] {+authority; and, in cases of crime,+} the [-struggle had opened-] {+jurisdiction of the civil courts

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over clergy and laity alike. The papal authorities at last "agreed that the four articles of the Hussites should be accepted, but that the right of explaining them,+} that {+is, of determining their precise import, should belong to the council—in other words, to the pope and the emperor."—Wylie, b. 3, ch. 18. On this basis a treaty+} was {+entered into, and Rome gained by dissimulation and fraud what she had failed+} to [-result in-] {+gain by conflict; for, placing her own interpretation upon the Hussite articles, as upon+} the

[-emancipation,-] {+Bible, she could pervert their meaning to suit her own purposes. A large class in Bohemia, seeing that it betrayed their liberties, could+} not [-only-] {+consent to the compact. Dissensions and divisions arose, leading to strife and bloodshed among themselves. In this strife the noble Procopius fell, and the liberties+} of [-individuals-] {+Bohemia perished. Sigismund, the betrayer of Huss+} and [-churches, but-] {+Jerome, now became king+} of [-nations. Across-] {+Bohemia, and regardless of his oath to support+} the [-gulf-] {+rights+} of {+the Bohemians, he proceeded to establish popery. But he had gained little by his subservience to Rome. For twenty years his life had been filled with labors and perils. His armies had been wasted and his treasuries drained by+} a [-hundred years, men stretched-] {+long and fruitless struggle; and now, after reigning one year, he died, leaving his kingdom on the brink of civil war, and bequeathing to posterity a name branded with infamy. Tumults, strife, and bloodshed were protracted. Again foreign armies invaded Bohemia, and internal dissension continued to dis- [119] tract the nation. Those who remained faithful to the gospel were subjected to a bloody persecution. As+} their [-hands-] {+former brethren, entering into compact with Rome, imbibed her errors, those who adhered+} to [-grasp-] the [-hands-] {+ancient faith had formed themselves into a distinct church, taking the name+} of {"United Brethren." This act drew upon them maledictions from all classes. Yet their firmness was unshaken. Forced to find refuge in+} the [-Lollards-] {+woods and caves, they still assembled to read God's word and unite in His worship. Through messengers secretly sent out into different countries, they learned that here and there were "isolated confessors+} of the [-time-] {+truth, a few in this city and a few in that, the object, like themselves,+} of [-Wycliffe. Under Luther began-] {+persecution; and that amid+} the [-Reformation-] {+mountains of the Alps was an ancient church, resting on the foundations of Scripture, and protesting against the idolatrous corruptions of Rome."—Wylie, b. 3, ch. 19.

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This intelligence was received with great joy, and a correspondence was opened with the Waldensian Christians. Steadfast to the gospel, the Bohemians waited through the night of their persecution,+} in [-Germany; Calvin preached-] the [-gospel-] {+darkest hour still turning their eyes toward the horizon like men who watch for the morning. "Their lot was cast+} in [-France, Zwingli-] {+evil days, but ... they remembered the words first uttered by Huss, and repeated by Jerome, that a century must revolve before the day should break. These were to the Taborites [Hussites] what the words of Joseph were to the tribes+} in [-Switzerland.-] the [-world was awakened from-] {+house of bondage: 'I die, and God will surely visit you, and bring you out.'"—Ibid., b. 3, ch. 19. "The closing period of+} the [-slumber-] {+fifteenth century witnessed the slow but sure increase+} of [-ages, as-] {+the churches of the Brethren. Although far+} from [-land-] {+being unmolested, they yet enjoyed comparative rest. At the commencement of the sixteenth century their churches numbered two hundred in Bohemia and Moravia."—Ezra Hall Gillett, Life and Times of John Huss, vol. 2, p. 570. "So goodly was the remnant which, escaping the destructive fury of fire and sword, was permitted+} to [-land were sounded-] {+see+} the [-magic words, "Religious Liberty."

93-] {+dawning of that day which Huss had foretold."—Wylie, b. 3, ch. 19.+}

Chapter [-VI. - Luther's-] {+7—Luther's+} Separation From [-Rome.-] {+Rome

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Foremost among those who were called to lead the church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through [-him,-] {+him+} God accomplished a great work for the reformation of the church and the enlightenment of the world. Like the first heralds of the gospel, Luther [-sprung-] {+sprang+} from the ranks of poverty. His early years were spent in the humble home of a German peasant. By daily toil as a [-miner,-] {+miner+} his father earned the means for his education. He intended him for a lawyer; but God [-designed-] {+purposed+} to make him a builder in the great temple that was rising so slowly through the centuries. Hardship, privation, and severe discipline were the school in which Infinite Wisdom prepared Luther for the important mission of his life. Luther's father was a man of strong and active [-mind,-] {+mind+} and great force of character, honest, resolute, and straightforward. He was true to his convictions of duty, let the consequences be what they might. His sterling good sense led him to regard the monastic system with distrust. He was highly displeased

[-94-] when Luther, without his consent, entered a monastery; and it was two years before the father was reconciled to his son, and even then his opinions remained the same. Luther's parents bestowed great care upon the education and {+[121]+} training of their children. They endeavored to instruct them in the knowledge of God and the practice of Christian virtues. The father's prayer often ascended in the hearing of his [-son,-] {+son+} that the child might remember the name of the [-Lord,-] {+Lord+} and one day aid in the advancement of His truth. Every advantage for moral or intellectual culture which their life of toil permitted them to [-enjoy,-] {+enjoy+} was eagerly improved by these parents. Their efforts were earnest and persevering to prepare their children for a life of piety and usefulness. With their firmness and strength of

character they sometimes exercised too great severity; {+101

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but the Reformer himself, though conscious that in some respects they had erred, found in their discipline more to approve than to condemn. At school, where he was sent at an early age, Luther was treated with harshness and even violence. So great was the poverty of his [-parents,-] {+parents+} that {+upon going from home to school in another town he was+} for a time [-he was-] obliged to obtain his food by singing from door to door, and he often suffered from hunger. The gloomy, superstitious ideas of religion then prevailing filled him with fear. He would lie down at night with a sorrowful heart, looking forward with trembling to the dark [-future,-] {+future+} and in constant terror at the thought of God as a stern, unrelenting judge, a cruel tyrant, rather than a kind heavenly Father. Yet under so many and so great [-discouragements,

95-] {+discouragements+} Luther pressed resolutely forward toward the high standard of moral and intellectual excellence which [-he had determined to attain.-] {+attracted his soul.+} He thirsted for knowledge, and the earnest and practical character of his mind led him to desire the solid and useful rather than the showy and superficial. When, at the age of eighteen, he entered the University of [-Erfurth,-] {+Erfurt,+} his situation was more favorable and his prospects {+were+} brighter than in his earlier years. His parents having by thrift and industry acquired a competence, they were able to render him all needed {+[122]+} assistance. And the [-influence-] {+influence+} of judicious friends had somewhat lessened the gloomy effects of his former training. He [-now diligently-] applied himself to the study of the best authors,

[-enriching his understanding with-] {+diligently treasuring+} their most weighty [-thoughts,-] {+thoughts+} and making the wisdom of the wise his own. {+Even under the harsh discipline of his former instructors he had early given promise of distinction, and with favorable influences his mind rapidly developed.+} A retentive memory, a [-vivid-] {+lively+} imagination, strong reasoning powers, and [-energetic-] {+untiring+} application [-to study,-] soon [-won for-] {+placed+} him {+in+} the foremost rank among his associates. {+Intellectual discipline ripened his understanding and aroused an activity of mind and a keenness of perception that were preparing him for the conflicts of his life.+} The fear of the Lord dwelt in the heart of Luther, enabling him to maintain his steadfastness of [-purpose,-] {+purpose+} and leading him to deep humility before God. He had an abiding sense of his dependence upon divine aid, and he did not fail to begin each day with prayer, while his heart was continually breathing a petition for guidance

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and support. "To pray well," he often said, "is the better half of [-study."-] {+study."-D'Aubigne, b. 2, ch. 2.+} While one day examining the books in the library of the university, Luther discovered a Latin Bible. {+Such a book+} he had {+never+} before {+seen. He was ignorant even of its existence. He had+} heard [-fragments-] {+portions+} of the Gospels and [-Epistles-] {+Epistles, which were read to the people+} at public worship, and he [-thought-] {+supposed+} that [-they-] {+these+} were the [-whole of God's word.-] {+entire Bible.+} Now, for the first

[-96-] time, he looked upon the whole [-Bible.-] {+of God's word.+} With mingled

awe and wonder he turned the sacred pages; with quickened pulse and throbbing heart he read for himself the words of life, pausing now and then to [-exclaim, "Oh, if-] {+exclaim: "O that+} God would give me such a book for [-my own!"]-] {+myself!"-Ibid., b. 2, ch. 2.+} Angels of heaven were by his side, and rays of light from the throne of God revealed the treasures of truth to his understanding. He had ever feared to offend God, but now the deep conviction of his condition as a sinner took hold upon him as never before. An earnest desire to be free from sin and to find peace with [-God,-] {+God [123]+} led him at last to enter a [-cloister,-] {+cloister+} and devote himself to a monastic life. Here he was required to perform the lowest [-drudgery,-] {+drudgery+} and to beg from house to house. He was at an age when respect and appreciation are most eagerly craved, and these menial offices were deeply mortifying to his natural feelings; but he patiently endured this humiliation, believing that it was necessary because of his sins. Every moment that could be spared from his daily [-duties,-] {+duties+} he employed in study, robbing himself of [-sleep,-] {+sleep+} and grudging even the [-moments-] {+time+} spent at his [-humble-] {+scanty+} meals. Above everything else he delighted in the study of God's word. He had found a Bible chained to the convent wall, and to this he often repaired. As his convictions of sin deepened, he sought by his own works to obtain pardon and peace. He led a most rigorous life, endeavoring [-to crucify the flesh-] by [-fastings, watchings,-] {+fasting, vigils,+} and [-scourgings.-] {+scourgings to subdue the evils of his nature, from which the monastic life had brought no release.+} He shrank from no sacrifice {+by which he might attain+} to [-become holy and gain Heaven.-] {+that purity of heart which would enable him to stand approved before God. "I was indeed a pious monk," he afterward said, "and followed the rules of my order more strictly than I can express. If ever monk could obtain heaven by his monkish works, I should certainly have been entitled to it.... If it had continued much longer, I should have carried my mortifications even to death."-

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Ibid., b. 2, ch. 3.+) As the result of this painful [-discipline,-] {+discipline+} he

[-97-] lost [-strength,-] {+strength+} and suffered from fainting spasms, from the effects of which he never fully recovered. But with all his [-efforts,-] {+efforts+} his burdened soul found no relief. He was at last driven to the verge of despair. When it appeared to Luther that all was lost, God raised up a friend and helper for him. The pious Staupitz opened the word of God to Luther's [-mind,-] {+mind+} and bade him look away from himself, cease the contemplation of infinite punishment for the violation of God's law, and look to Jesus, his sin-pardoning Saviour. "Instead of {+[124]+} torturing yourself on account of your sins, [-cast-] {+throw+} yourself into the [-arms of your Redeemer.-] {+Redeemer's arms.+} Trust in [-him,-in-] {+Him, in+} the righteousness of His [-life,-in-] {+life, in+} the atonement of His [-death.-] {+death....+} Listen to the Son of God. He became man to give you the assurance of divine [-favor. Love-] {+favor." "Love+} Him who [-has-] first loved [-you."-] {+you."-Ibid., b. 2, ch. 4.+) Thus spoke this messenger of mercy. His words made a deep impression upon Luther's mind. After many a struggle with long-cherished errors, he was enabled to grasp the truth, and peace came to his troubled soul. Luther was ordained a [-priest,-] {+priest+} and was called from the cloister to a professorship in the University of [-Wittemberg.-] {+Wittenberg.+} Here he applied himself to the study of the Scriptures in the original tongues. He began to lecture upon the Bible; and the book of [-Psalm,-] {+Psalms,+} the Gospels, and the Epistles were opened to the understanding of crowds of

delighted listeners. Staupitz, his friend and superior, urged him to ascend the [-pulpit,-] {+pulpit+} and preach the word of God. Luther hesitated, feeling himself unworthy to speak to the people in Christ's stead. It was only after a long struggle that he yielded to the solicitations of his

[-98-] friends. Already he was mighty in the Scriptures, and the grace of God rested upon him. His eloquence captivated his hearers, the clearness and power with which he presented the truth convinced their understanding, and his [-deep-] fervor touched their hearts. Luther was still a true son of the papal [-church,-] {+church+} and had no thought that he would ever be anything else. In the providence of God he [-decided-] {+was led+} to visit Rome. He pursued his journey on foot, lodging at the monasteries on the way. At a convent in Italy he was filled with wonder [-as he saw the splendor of the apartments, the richness of the dresses,-] {+at+} the {+wealth, magnificence, and+} luxury [-of-] {+that he witnessed. Endowed with a princely revenue,+} the [-table,-] {+monks dwelt in splendid apartments, attired themselves in+} the [-extravagance everywhere.-] {+richest and most costly robes, and feasted at a sumptuous table.+} With painful misgivings [-he-] {+Luther

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contrasted this scene with the self-denial and hardship of his own life. His mind was becoming perplexed. At last he beheld in the distance the seven-hilled city. With deep {+[125]+} emotion he prostrated himself upon the earth, [-exclaiming,-] {+exclaiming:+} "Holy Rome, I salute [-thee!"]-] {+thee!"-Ibid., b. 2, ch. 6.+} He entered the city, visited the churches, listened to the marvelous tales repeated by priests and monks, and performed all

the ceremonies required. Everywhere he looked upon scenes that filled him with astonishment and horror. He saw that iniquity existed among all classes of the clergy. He heard indecent jokes from prelates, and was filled with horror at their awful profanity, even during mass. As he mingled with the monks and [-citizens,-] {+citizens+} he met dissipation, debauchery. Turn where he would, in the place of sanctity he found profanation. [-"It is incredible,"-] {"No one can imagine,"+} he wrote, "what sins and [-atrocities-] {+infamous actions+} are committed in [-Rome." "If there-] {+Rome; they must be seen and heard to+} be {+believed. Thus they are in the habit of saying, 'If there is+} a hell, Rome is built [-above it.-] {+over it:+} it is an abyss whence [-all sins proceed."

99-] {+issues every kind of sin.'"—Ibid., b. 2, ch. 6. By a recent decretal+} an indulgence had been promised by the pope to all who should ascend [-on-] {+upon+} their knees [-what was known as Pilate's staircase.-] {"Pilate's staircase," said to have been descended by our Saviour on leaving the Roman judgment hall and to have been miraculously conveyed from Jerusalem to Rome.+} Luther was one day [-performing this act,-] {+devoutly climbing these steps,+} when suddenly a voice like thunder seemed to say to [-him,-] {+him:+} "The just shall live by [-faith!"-] {+faith." Romans 1:17.+} He [-sprung upon-] {+sprang to+} his feet [-in shame and horror,-] and [-fled-] {+hastened+} from the [-scene of his folly.-] {+place in shame and horror.+} That text never lost its power upon his soul. From that time he saw more clearly than ever before the fallacy of trusting to human works for salvation, and the necessity of constant faith in the merits of Christ. His eyes had been opened, and were never again to be closed, to the [-Satanic-] delusions of the papacy. When he turned his face from [-Rome,-] {+Rome+} he had turned away also in heart, and from that time the separation grew wider, until he severed all connection with the papal church. After his return from Rome, Luther received at the University of [-Wittemberg-] {+Wittenberg+} the degree of doctor of divinity. Now he was at liberty to devote

himself, as never before, to the Scriptures that he loved. He {+[126]+} had taken a solemn vow to study carefully and to preach with fidelity the word of God, not the sayings and doctrines of the popes, all the days of his life. He was no longer the mere monk or professor,

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but the authorized herald of the Bible. He had been called as a shepherd to feed the [-flock-] {+flock+} of God, that were hungering and thirsting for the truth. He firmly declared that Christians should receive no other doctrines than those which rest on the authority of the Sacred Scriptures. These words struck at the very foundation of papal supremacy. They contained the vital principle of the Reformation. Luther saw the danger of exalting human theories

[-100-] above the word of God. He fearlessly attacked the speculative infidelity of the [-schoolmen,-] {+schoolmen+} and opposed the philosophy and theology which had so long held a controlling [-influence-] {+influence+} upon the people. He denounced such studies as not only worthless but pernicious, and sought to turn the minds of his hearers from the sophistries of philosophers and theologians to the eternal truths set forth by prophets and apostles. Precious was the message which he bore to the eager crowds that hung upon his words. Never before had such teachings fallen upon their ears. The glad tidings of a Saviour's love, the assurance of pardon and peace through His atoning blood, rejoiced their [-hearts,-] {+hearts+} and inspired within them an immortal hope. At [-Wittenberg-] {+Wittenberg+} a light was kindled whose rays should extend to the uttermost parts of the earth, and which was to increase in brightness to the close of time. But light and darkness cannot harmonize. Between truth and

error there is an irrepressible [-conflict.-] {+conflict.+} To uphold and defend the one is to attack and overthrow the other. Our Saviour Himself [-declared,-] {+declared:+} "I came not to send peace, but a sword." [-[Matthew 10:34.] -] {+Matthew 10:34.+} Said Luther, a few years after the opening of the [-Reformation,-] {+Reformation:+} "God does not [-conduct, but drives-] {+guide me, He pushes+} me forward. {+He carries me away.+} I am not {+[127]+} master of [-my own actions.-] {+myself.+} I [-would gladly-] {+desire to+} live in [-repose,-] {+repose;+} but I am thrown into the midst of tumults and [-revolutions."-] {+revolutions."-D'Aubigne, b. 5, ch. 2.+} He was now about to be urged into the contest. The Roman Church had made merchandise of the grace of God. The tables of the money-changers {+(Matthew 21:12)+} were set up beside her altars, and the air

[-101-] resounded with the shouts of buyers and sellers. 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. By the price of crime a temple was to be built up for God's [-worship,-the corner-stone-] {+worship-the cornerstone+} laid with the wages of [-iniquity.-] {+iniquity!+} But the very means [-of-] {+adopted for+} Rome's aggrandizement provoked the deadliest blow to her power and greatness. It was this

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that aroused the most determined and successful of the enemies of popery, and led to the battle which shook the papal throne [-to its foundation,-] and jostled the triple crown upon the pontiff's head. The [-sale of

indulgences

The-] official appointed to conduct {+the sale of indulgences+} in Germany—Tetzel by name—had been convicted of the basest offenses against society and against the law of God; but having escaped the punishment due [-to-] {+for+} his crimes, he was employed to further the mercenary and unscrupulous projects of the [-Romish Church.-] {+pope.+} With great effrontery he repeated the most glaring [-falsehoods,-] {+falsehoods+} and related marvelous tales to deceive an ignorant, credulous, and superstitious people. Had they possessed the word of [-God,-] {+God+} they would not have been thus deceived. It was to keep them under the control of the papacy, [-that they might-] {+in order to+} swell the power and wealth of her ambitious leaders, that the Bible had been withheld from them. {+(See John C. L. Gieseler, A Compendium of Ecclesiastical History, per. 4, sec. 1, par. 5.)+} As Tetzel entered a town, a messenger went before him, [-announcing,-] {+announcing:+} "The grace of God and of the holy father is at your [-gates."-] {+gates."—D'Aubigne, b. 3, ch. 1.+} And the people welcomed the blasphemous pretender as if he were God Himself come down from heaven to them. The

[-102-] infamous traffic was set up in the church, and Tetzel, ascending the pulpit, extolled {+the+} indulgences as the most {+[128]+} precious gift of God. He declared that by virtue of his certificates of [-pardon,-] {+pardon+} all the sins which the purchaser should afterward desire to commit would be forgiven him, and that {"not+} even repentance [-was not indispensable.-] {+is necessary."—Ibid., b. 3, ch. 1.+} More than this, he assured his hearers that the indulgences had power to save not only the living but the dead; that the very moment the money should clink against the bottom of his chest, the soul in whose behalf it had been paid would escape from purgatory and make its way to heaven. {+(See K. R. Hagenbach, History of the Reformation, vol. 1, p. 96.)+}

When Simon Magus offered to purchase of the apostles the power to work miracles, Peter answered [-him,-] {+him:+} "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." [-[Acts 8:20.] -] {+Acts 8:20.+} But Tetzal's offer was grasped by eager thousands. Gold and silver [-flowed-] {+flowed+} into his treasury. A salvation that could be bought with money was more easily obtained than that which requires repentance, faith, and diligent effort to resist and overcome sin. {(See Appendix note for page 59.)}

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The doctrine of indulgences had been opposed by men of learning and piety in the [-Romish-] {+Roman+} Church, and there were many who had no faith in pretensions so contrary to both reason and revelation. [-Yet-] No [-bishop-] {+prelate+} dared lift his voice against [-the fraud and corruption of-] this iniquitous [-traffic.-] {+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.

[-103-] Luther, though still a papist of the straitest sort, was filled with horror at the blasphemous assumptions of the [-indulgence-mongers.-] {+indulgence mongers.+} Many of his own congregation had purchased certificates of pardon, and they soon began to come to their pastor, confessing their various sins, and expecting absolution, not because they were penitent and wished to reform, but on the ground of the indulgence. Luther refused them absolution, and warned them that unless they should [-repent,-] {+[129] repent+} and reform their lives, they must perish in their sins. In great perplexity they [-sought

out Tetzel, and informed him-] {+repaired to Tetzel with the complaint+} that [-an Augustine monk-] {+their confessor+} had [-treated-] {+refused+} his [-letters with contempt.-] {+certificates; and some boldly demanded that their money be returned to them.+} The friar was filled with rage. He uttered the most terrible curses, caused fires to be lighted in the public [-square,-] {+squares,+} and declared that he [-had orders-] {"had received an order+} from the pope to burn [-the-] {+all+} heretics who [-dared-] {+presumed to+} oppose his most holy [-indulgences.-] {+indulgences."-D'Aubigne, b. 3, ch. 4.+} Luther now entered boldly upon his work as a champion of the truth. His voice was heard from the pulpit in earnest, solemn warning. He set before the people the offensive character of sin, and taught them that it is impossible for man, by his own works, to lessen its guilt or evade its punishment. Nothing but repentance toward God and faith in Christ can save the sinner. The grace of Christ cannot be purchased; it is a free gift. He counseled the people not to buy [-the-] indulgences, but to look in faith to a crucified Redeemer. He related his own painful experience in vainly seeking by humiliation and penance to secure salvation, and assured his hearers that it was by looking away from himself and believing in Christ that he found peace and joy.

[-104-] As Tetzel continued his traffic and his impious pretensions, Luther determined upon a more effectual protest against these crying abuses. [-The festival of All-Saints was-] An [-important day for Wittemberg. The costly relics of-] {+occasion soon offered.+} The {+castle+} church {+of Wittenberg possessed many relics, which on certain holy days+} were [-then displayed,-] {+exhibited to

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the people,+} and {+full+} remission of [-sin-] {+sins+} was granted to all who {+then+} visited the church and made confession. Accordingly on [-this day-] {+these days+} the people in great numbers resorted thither. {+One of the most important of these occasions, the festival of All Saints, was approaching.+} On the [-day-] preceding {+day, Luther, joining+} the [-festival, Luther went boldly to the church, to which-] crowds [-of worshipers-] {+that+} were already [-repairing, and affixed-] {+making their way+} to the {+church, posted on its+} door {+a paper containing+} ninety-five propositions against the doctrine of indulgences. [-These theses-] He declared [-himself ready-] {+his willingness+} to defend {+these theses next day at the [130] university,+} against all [-opposers.-] {+who should see fit to attack them.+} His propositions attracted universal attention. They were read and [-re-read-] {+reread,+} and repeated in every direction. Great excitement was created in the university and in the whole city. By these theses it was shown that the power to grant the pardon of sin, and to remit its penalty, had never been committed to the pope or to any other man. The whole scheme was a farce,—an artifice to extort money by playing upon the superstitions of the people,—a device of Satan to destroy the souls of all who should trust to its lying pretensions. It was also clearly shown that the gospel of Christ is the most valuable treasure of the church, and that the grace of God, therein revealed, is freely bestowed upon all who seek it by repentance and faith. Luther's theses challenged discussion; but no one dared accept the challenge. The questions which he proposed had in a few days spread through all Germany, and in a few weeks they had sounded

[-105-] throughout Christendom. Many devoted Romanists, who had seen and lamented the terrible iniquity prevailing in the church, but had not known how to arrest its progress, read the propositions with great joy, recognizing in them the voice of God. They felt that the Lord had graciously set His hand to

arrest the rapidly swelling tide of corruption that was issuing from the see of Rome. Princes and magistrates secretly rejoiced that a check was to be {+put+} upon the arrogant power [-from-] which [-there was no appeal.-] {+denied the right of appeal from its decisions.+} But the sin-loving and superstitious multitudes were terrified as the sophistries that had soothed their fears were swept away. Crafty ecclesiastics, interrupted in their work of sanctioning crime, and seeing their gains endangered, were enraged, and rallied to uphold their pretensions. The Reformer had bitter accusers to meet. Some charged him with acting hastily and from impulse. Others accused him of presumption, declaring that he was not directed of God, but

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[131]+} was acting from pride and forwardness. "Who does not know," he responded, "that [-one can seldom advance-] a {+man rarely puts forth any+} new idea without having some appearance of pride, and without being accused of exciting quarrels? {+...+} Why were Christ and all the martyrs {+put+} to [-death?—Because-] {+death? Because+} they [-appeared-] {+seemed to be+} proud [-despisers-] {+contemners+} of the wisdom of the [-times in which they lived,-] {+time,+} and because they [-brought forward new truths-] {+advanced novelties+} without having first [-consulted-] {+humbly taken counsel of+} the oracles of the [-old-] {+ancient+} opinions." Again he declared: [-"What-] {+"Whatever+} I [-am doing-] {+do+} will [-not-] be [-effected-] {+done, not+} by the prudence of [-man,-] {+men,+} but by the counsel of God. If the work be of God, who shall stop it?

[-106-] if it be not, who [-shall-] {+can+} forward it? Not my will, [-not-]

{+nor+} theirs, [-not ours,-] {+nor ours;+} but Thy will, {+0+} holy [-Father who-] {+Father, which+} art in [-Heaven!"-] {+heaven."-Ibid., b. 3, ch. 6.+} Though Luther had been moved by the Spirit of God to begin his work, he was not to carry it forward without severe [-conflicts.-] {+conflicts.+} The reproaches of his enemies, their misrepresentation of his purposes, and their unjust and malicious [-reflections-] {+reflections+} upon his character and motives, came in upon him like an overwhelming [-flood;-] {+flood;+} and they were not without effect. He had felt confident that the leaders {+of the people, both+} in the church and {+in+} the [-philosophers of the nation,-] {+schools,+} would gladly unite with him in efforts for reform. Words of encouragement from those in high position had inspired him with joy and hope. Already in anticipation he had seen a brighter day dawning for the church. But encouragement had changed to reproach and condemnation. Many dignitaries, [-both-] of {+both+} church and state, were convicted of the truthfulness of his theses; but they soon saw that the acceptance of these truths would involve great changes. To enlighten and reform the people would be virtually to undermine the [-papal authority,-] {+authority of Rome,+} to stop thousands of streams now [-flowing-] {+flowing+} into her treasury, and thus greatly to curtail the extravagance and luxury of the [-Romish-] {+papal+} leaders. Furthermore, to teach the people to think and act as responsible beings, looking to Christ alone for salvation, would overthrow the pontiff's [-throne,-] {+throne+} and eventually destroy their own authority. For this reason they refused the knowledge tendered them of [-God,-] {+God+} and {+[132]+} arrayed themselves against Christ and the truth by their opposition to the man whom He had sent to enlighten them.

[-107-] Luther trembled as he looked upon [-himself,-one-] {+himself-one+} man opposed to the mightiest powers of earth. He sometimes doubted whether he had indeed been led of God to set himself against the authority of

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the church. "Who was I," he writes, "to oppose the majesty of the pope, before whom {+...+} the kings of the earth and the whole world [-trembled?" "No-] {+trembled? ... No+} one can know what [-I-] {+my heart+} suffered [-in those-] {+during these+} first two years, and into what [-dejection and even despair-] {+despondency, I may say into what despair,+} I was [-sunk."-] {+sunk."-Ibid., b. 3, ch. 6.+} But he was not left to become utterly disheartened. When human support failed, he looked to God [-alone,-] {+alone+} and learned that he could lean in perfect safety upon that all-powerful arm. To a friend of the Reformation Luther wrote: "We cannot attain to the understanding of Scripture either by study or [-strength of-] {+by the+} intellect. [-Therefore-] Your first duty [-must be-] {+is+} to begin [-with-] {+by+} prayer. Entreat the Lord to [-deign to-] grant you, [-in-] {+of+} His [-rich-] {+great+} mercy, [-rightly to understand-] {+the true understanding of+} His word. There is no other interpreter of the word [-but-] {+of God than+} the Author of [-that word himself. Even-] {+this word,+} as He {+Himself+} has said, 'They shall be all taught of God.' Hope {+for+} nothing from your [-study and strength of intellect; but simply-] {+own labors, from+} your {+own understanding:+} trust {+solely+} in God, and in the [-guidance-] {+influence+} of His Spirit. Believe [-one-] {+this on the word of a man+} who has [-made trial of this matter."-] {+had experience."-Ibid., b. 3, ch. 7.+} Here is a lesson of vital importance to those who feel that God has called them to present to others the solemn truths for this time. These truths will stir the enmity of [-Satan,-] {+Satan+} and of men who love the fables that he has devised. In the [-conflict-] {+conflict+} with the powers of [-evil,-] {+evil+} there is need of something more than {+strength of+} intellect and human wisdom. When enemies appealed to

custom and tradition,

[-108-] or to the assertions and authority of the pope, Luther met them with the Bible and the Bible [-alone.-] {+only.+} Here were arguments which they could not answer; therefore the slaves of formalism and superstition clamored for his blood, as the Jews had clamored for the blood of Christ. "He is a heretic," cried the Roman [-zealots;-] {+zealots.+} "It is [-a sin-] {+high treason against the [133] church+} to allow [-him-] {+so horrible a heretic+} to live [-an-] {+one+} hour [-longer! Away with him at once to-] {+longer. Let+} the [-scaffold!"] {+scaffold be instantly erected for him!"-Ibid., b. 3, ch. 9.+} But Luther did not fall a prey to their fury. God had a work for him to do, and angels of heaven were sent to protect him. Many, however, who had received from Luther the precious [-light,-] {+light+} were made the objects of Satan's [-wrath,-] {+wrath+} and for the truth's sake fearlessly suffered torture and death. Luther's teachings attracted the attention of thoughtful minds throughout all Germany. From his sermons and writings issued beams of light which awakened and illuminated thousands. A living

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faith was taking the place of the dead formalism in which the church had so long been held. The people were daily losing confidence in the superstitions of Romanism. The barriers of prejudice were giving way. The word of God, by which Luther tested every doctrine and every claim, was like a two-edged sword, cutting its way to the hearts of the people. Everywhere there was awakening a desire for spiritual progress. Everywhere was such a hungering and thirsting after righteousness as had not been known for ages. The eyes of the people, so

long directed to human rites and [-human-] {+earthly+} mediators, were now [-turning,-] {+turning+} in penitence and [-faith,-] {+faith+} to Christ and Him crucified.

[-109-] This [-wide-spread-] {+widespread+} interest aroused still further the fears of the papal authorities. Luther received a summons to appear at Rome to answer to the charge of heresy. The command filled his friends with terror. They knew full well the danger that threatened him in that corrupt city, already drunk with the blood of the martyrs of Jesus. They protested against his going to [-Rome,-] {+Rome+} and requested that he receive his examination in Germany. This arrangement was finally effected, and the pope's legate was appointed to hear the case. In the instructions communicated by the pontiff to this official, it was stated that Luther had already been declared a heretic. The legate was therefore charged [-to-] {"to+} prosecute {+[134]+} and [-reduce him to submission-] {+constrain+} without [-delay.-] {+any delay."+} If he should remain steadfast, and the legate should fail to gain possession of his person, he was empowered [-to-] {"to+} proscribe him in [-all places in Germany,-] {+every part of Germany;+} to [-away,-] {+banish,+} curse, and excommunicate all {+those+} who [-were-] {+are+} attached to [-him. And-] {+him."– Ibid., b. 4, ch. 2. And,+} further, the pope [-called upon-] {+directed+} his legate, in order entirely to root out the pestilent heresy, to excommunicate all, of whatever dignity in church or state, except the emperor, who should neglect to seize Luther and his adherents, and deliver them up to [-suffer-] the vengeance of Rome. Here is displayed the true spirit of popery. Not a trace of Christian principle, or even of common justice, is to be seen in the whole document. Luther was at a great distance from Rome; he had had no opportunity to explain or defend his position; yet before his case had been investigated, he was summarily pronounced a heretic, and in the same day, exhorted, accused, judged, and condemned; and all this by the

[-110-] self-styled holy father, the only supreme, infallible authority in church or state!

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At this time, when Luther so much needed the sympathy and counsel of a true friend, God's providence sent Melanchthon to Wittenberg. Young in years, modest and diffident in his manners, Melanchthon's sound judgment, extensive knowledge, and winning eloquence, combined with the purity and uprightness of his character, won universal admiration and esteem. The brilliancy of his talents was not more marked than his gentleness of disposition. He soon became an earnest disciple of the gospel, and Luther's most trusted friend and valued supporter; his gentleness, caution, and exactness serving as a complement to Luther's courage and energy. Their union in the work added strength to the Reformation and was a source of great encouragement to Luther.+) Augsburg had been fixed upon as the place of trial, and the Reformer set out on foot to perform the journey thither. Serious fears were entertained in his behalf. Threats had been made openly that he would be [-waylaid-] {+seized+} and murdered on the way, and his friends begged him not to venture. They even entreated him to leave [-Wittemberg-] {+Wittenberg [135]+} for a [-time,-] {+time+} and find safety with those who would gladly protect him. But he would not leave the position where God had placed him. He must continue faithfully to maintain the truth, notwithstanding the storms that were beating upon him. His language was: "I am like Jeremiah, a man of strife and contention; but the more [-they increase-] their [-threatenings,-] {+threats increase,+} the more [-they multiply-] my [-joy....-] {+joy is multiplied....+} They have already [-torn to

pieces-] {+destroyed+} my honor and my [-good name. All I have left-]
{+reputation. One single thing remains; it+} is my wretched [-body;-] {+body:+}
let them [-have-] {+take+} it; they will [-then-] {+thus+} shorten my life
by a few hours. But as [-to-] {+for+} my soul, they [-shall not have-]
{+cannot take+} that. He who [-resolves-] {+desires+} to [-bear-] {+proclaim+}
the word of Christ to the world, must expect death at every [-hour."-]
{+moment."-Ibid., b. 4, ch. 4.+} The tidings of Luther's arrival at Augsburg
gave great satisfaction to the papal legate. The troublesome heretic who was
exciting the attention of the whole world seemed now in the power of Rome, and
the legate determined that he should not [-leave the city as he had entered.-]
{+escape.+} The Reformer had failed to provide himself with a safe-conduct. His
friends urged him not to appear before the legate without one, and they
themselves undertook to procure it from the emperor. The legate intended to

[-111-] force Luther, if possible, to retract, or, failing in this, to cause him
to be conveyed to Rome, to share the fate of Huss and Jerome. Therefore through
his agents he endeavored to induce Luther to

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appear without a safe-conduct, trusting himself to his mercy. This the Reformer
firmly declined to do. Not until he had received the document pledging him the
emperor's protection, did he appear in the presence of the papal ambassador. As
a matter of policy, the Romanists had decided to attempt to win Luther by an
appearance of gentleness. The legate, in his interviews with him, professed
great friendliness; but he demanded that Luther submit implicitly to the
authority of the church, and yield every point without argument or question. He

had not rightly estimated the character of the man with whom he had to deal. Luther, {+[136]+} in reply, expressed his regard for the church, his desire for the truth, his readiness to answer all objections to what he had taught, and to submit his doctrines to the decision of certain leading universities. But at the same time he protested against the cardinal's course in requiring him to retract without having proved him in error. The only response [-was, "Recant, recant."-] {+was: "Retract, retract!"+} The Reformer showed that his position was sustained by the [-Scriptures,-] {+Scriptures+} and firmly declared that he could not renounce the truth. {+The legate, unable to reply to Luther's arguments, overwhelmed him with a storm of reproaches, gibes, and flattery, interspersed with quotations from tradition and the sayings of the Fathers, granting the Reformer no opportunity to speak. Seeing that the conference, thus continued, would be utterly futile, Luther finally obtained a reluctant permission to present his answer in writing. "In so doing," said he, writing to a friend, "the oppressed find double gain; first, what is written may be submitted to the judgment of others; and second, one has a better chance of working on the fears, if not on the conscience, of an arrogant and babbling despot, who would otherwise overpower by his imperious language."-Martyn, The Life and Times of Luther, pages 271, 272. At the next interview, Luther presented a clear, concise, and forcible exposition of his views, fully supported by many quotations from Scripture. This paper, after reading aloud, he handed to the cardinal, who, however, cast it contemptuously aside, declaring it to be a mass of idle words and irrelevant quotations. Luther, fully aroused, now met the haughty prelate on his own ground—the traditions and teachings of the church—and utterly overthrew his assumptions.

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When the prelate saw that Luther's reasoning was unanswerable, he lost all self-control, and in a rage cried out: [-"Retract,-] {+"Retract!+"} or I will send you to Rome, there to appear before the judges commissioned to take cognizance of your [-case.-] {+cause.+} I will excommunicate you

[-112-] and all your partisans, and all who shall at any time countenance you, {+[137]+} and will cast them out of the church." And he finally declared, in a haughty and angry [-tone,-] {+tone:+} "Retract, or return no [-more."-] {+more."-D'Aubigne, London ed., b. 4, ch. 8.+} The Reformer [-retired-] {+promptly withdrew+} with his friends, [-leaving-] {+thus declaring plainly that no retraction was to be expected from him. This was not what+} the cardinal [-and his supporters-] {+had purposed. He had flattered himself that by violence he could awe Luther+} to [-look at-] {+submission. Now, left alone with his supporters, he looked from+} one {+to+} another in utter [-confusion-] {+chagrin+} at the unexpected [-result-] {+failure+} of [-the conference.-] {+his schemes.+} Luther's efforts on this occasion were not without good results. The large assembly present had opportunity to compare the two men, and to judge for themselves of the spirit manifested by them, as well as of the strength and truthfulness of their positions. How marked the contrast! The Reformer, simple, humble, firm, stood up in the strength of God, having truth on his side; the pope's representative, self-important, overbearing, haughty, and unreasonable, was without a single argument from the [-Scriptures-] {+Scriptures,+} yet vehemently [-crying,-] {+crying:+} "Retract, or be sent to Rome for punishment." Notwithstanding Luther had secured a safe-conduct, the Romanists were plotting to seize and imprison him. His friends urged that as it was useless for him to prolong his stay, he should return to [-Wittemberg-] {+Wittenberg+} without delay, and that the utmost caution should be observed in order to conceal his intentions. He accordingly left Augsburg before

[-daybreak,-] {+day-break,+} on horseback, accompanied only by a guide furnished him by the magistrate. With many forebodings he secretly made his way through the dark and silent streets of the city. Enemies, vigilant and cruel, were plotting his destruction. Would he escape the snares prepared for him? Those were moments of

[-113-] anxiety and earnest prayer. He reached a small gate in the wall of the city. It was opened for him, and with his guide he passed through without hindrance. Once [-beyond-] {+safely outside, the fugitives hastened their flight, and before+} the [-limits,-] {+legate learned of Luther's departure,+} he [-soon left-] {+was beyond [138]+} the [-city far behind.-] {+reach of his persecutors.+} Satan and his emissaries were defeated.

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The man whom they had thought in their power was gone, escaped as a bird from the snare of the fowler. At the news of Luther's [-departure,-] {+escape+} the legate was overwhelmed with surprise and anger. He had expected to receive great honor for his wisdom and firmness in dealing with this disturber of the church; but his hope was disappointed. He gave expression to his wrath in a letter to Frederick, the elector of Saxony, bitterly denouncing [-Luther,-] {+Luther+} and demanding that Frederick send the Reformer to Rome or banish him from Saxony. In defense, Luther urged that the legate or the pope show him his errors from the Scriptures, and pledged himself in the most solemn manner to renounce his doctrines if they could be shown to contradict the word of God. And he expressed his gratitude to God that he had been counted worthy to suffer in so holy a cause. [-These words made a deep impression upon-] The [-elector, and-]

{+elector had, as yet, little knowledge of the reformed doctrines, but+} he
{+was deeply impressed by the candor, force, and clearness of Luther's words;
and until the Reformer should be proved to be in error, Frederick+} resolved
to stand as [-Luther's-] {+his+} protector. {+In reply to the legate's
demand+} he [-refused-] {+wrote: "Since Dr. Martin has appeared before you at
Augsburg, you should be satisfied. We did not expect that you would endeavor+}
to [-send-] {+make+} him {+retract without having convinced him of his
errors. None of the learned men in our principality have informed me that
Martin's doctrine is impious, anti-christian, or heretical.' The prince refused,
moreover, to send Luther+} to Rome, or to expel him from his [-territories.-]
{+states."—D'Aubigne, b. 4, ch. 10.+} The elector saw that there was a general
breaking down of the moral restraints of society. A great work of reform was
needed. The complicated and expensive arrangements to restrain and punish crime
would be unnecessary if men but acknowledged and obeyed the requirements of God
and the dictates of

[-114-] an enlightened [-conscience.-] {+con[139] science.+} He saw that Luther
was laboring to secure this object, and he secretly rejoiced that a better
[-influence-] {+influence+} was making itself felt in the church. He saw also
that as a professor in the [-university,-] {+university+} Luther was eminently
successful. {+Only a year had passed since the Reformer posted his theses on the
castle church, yet there was already a great falling off in the number of
pilgrims that visited the church at the festival of All Saints. Rome had been
deprived of worshipers and

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offerings, but their place was filled by another class, who now came to Wittenberg, not pilgrims to adore her relics, but students to fill her halls of learning. The writings of Luther had kindled everywhere a new interest in the Holy Scriptures, and not only+} from all parts of Germany, {+but from other lands,+} students [-crowded-] {+flocked+} to [-Wittemberg to listen to his teachings.-] {+the university.+} Young men, coming in sight of [-the city-] {+Wittenberg+} for the first time, [-would raise-] {"raised+} their hands [-toward-] {+to+} heaven, and [-thank-] {+praised+} God [-that he had-] {+for having+} caused the light of [-his-] truth to shine forth from [-that place-] {+this city,+} as [-in former ages-] from [-Jerusalem.-] {+Zion in times of old, and whence it spread even to the most distant countries."-Ibid., b. 4, ch. 10.+} Luther was as yet but partially converted from the errors of Romanism. But as he compared the Holy Oracles with the papal decrees and constitutions, he was filled with wonder. "I am reading," he wrote, "the [-decretals-] {+decrees+} of the [-popes,-] {+pontiffs,+} and ... I [-know-] {+do+} not {+know+} whether the pope is antichrist himself, or [-whether he is-] his apostle, so {+greatly is Christ+} misrepresented and [-even-] crucified [-does Christ appear-] in [-them."-] {+them."-Ibid., b. 5, ch. 1.+} Yet at this time Luther was still a supporter of the Roman Church, and had no thought that he would ever separate from her communion. The Reformer's writings and his doctrine were extending to every nation in Christendom. The work spread to Switzerland and Holland. Copies of his writings found their way to France and Spain. In England his teachings were received as the word of life. To Belgium and Italy also the truth had extended. Thousands were awakening from their deathlike stupor to the joy and hope of a life of faith. Rome became more and more exasperated by the attacks of {+[140]+} Luther, and it was [-secretly-] declared

[-115-] by some of his fanatical opponents, {+even by doctors in Catholic universities,+} that he who should [-take his life-] {+kill the rebellious

monk+} would be without sin. One day a stranger, with a pistol [-concealed-] {+hidden+} under his cloak, approached the [-Reformer,-] {+Reformer+} and inquired why he went thus alone. "I am in [-the hands of God,"-] {+God's hands,"+} answered Luther. "He is my [-help-] {+strength+} and my shield. What can [-men-] {+man+} do unto [-me?"-] {+me?"- Ibid., b. 6, ch. 2.+} Upon hearing these words, the stranger turned [-pale,-] {+pale+} and [-fled away,-] {+fled away+} as from the presence of the angels of heaven. Rome was bent upon the destruction of Luther; but God was his defense. His doctrines were heard [-everywhere,-in-] {+everywhere-"in cottages and+} convents, [-in cottages,-] {+...+} in the castles of the nobles, in the universities, {+and+} in

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the palaces of [-kings;-] {+kings;"+"} and noble men were rising on every hand to sustain his [-efforts.-] {+efforts.-Ibid., b. 6, ch. 2. It was about this time that Luther, reading the works of Huss, found that the great truth of justification by faith, which he himself was seeking to uphold and teach, had been held by the Bohemian Reformer. "We have all," said Luther, "Paul, Augustine, and myself, been Hussites without knowing it!" "God will surely visit it upon the world," he continued, "that the truth was preached to it a century ago, and burned!"-Wylie, b. 6, ch. 1+} In an appeal to the emperor and nobility of Germany in behalf of the reformation of Christianity, Luther wrote concerning the pope: "It is [-monstrous-] {+a horrible thing+} to [-see him who is called-] {+behold+} the [-vicar of Christ,-] {+man who styles himself Christ's vicegerent,+} displaying a magnificence [-unrivaled by-] that [-of any emperor.-] {+no emperor can equal.+} Is this [-to represent-] {+being like+} the

poor [-and lowly Jesus-] {+Jesus,+} or the humble [-St.-] Peter? [-The pope,-] {+He is,+} say they, [-is-] the lord of the world! But Christ, whose vicar he boasts of being, {+has+} said, 'My kingdom is not of this world.' Can the dominions of a vicar extend beyond those of his [-superior?"-] {+superior?"-D'Aubigne, b. 6, ch. 3.+} He wrote thus of the universities: "I [-fear-] {+am+} much {+afraid+} that the {+[141]+} universities will [-be found-] {+prove+} to be {+the+} great gates [-leading down to-] {+of+} hell, unless they [-take diligent care to explain-] {+diligently labor in explaining+} the Holy Scriptures, and [-to engrave-] {+engraving+} them in the hearts of youth. I advise no one to place his child where the [-Holy-] Scriptures [-are-] {+do+} not [-regarded as the rule of life.-] {+reign paramount.+} Every institution [-where-] {+in which men are not unceasingly occupied with+} the word of God [-is not diligently studied,-] must become [-corrupt."

116-] {+corrupt."-Ibid., b. 6, ch. 3.+} This appeal was rapidly circulated throughout [-Germany,-] {+Germany+} and exerted a powerful [-influence-] {+influence+} upon the people. The whole nation was {+stirred, and multitudes were+} roused to rally around the standard of reform. Luther's opponents, burning with a desire for revenge, urged the pope to take decisive measures against him. It was decreed that his doctrines should be [-condemned immediately.-] {+immediately condemned.+} Sixty days were granted the Reformer and his adherents, after which, if they did not recant, they were all to be excommunicated. That was a terrible crisis for the Reformation. For centuries Rome's sentence of excommunication had [-been swiftly followed by the stroke of death.-] {+struck terror to powerful monarchs; it had filled mighty empires with woe and desolation. Those upon whom its condemnation fell were universally regarded with dread and horror; they were cut off from intercourse with their

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fellows and treated as outlaws, to be hunted to extermination.+} Luther was not blind to the tempest about to burst upon him; but he stood firm, trusting in Christ to be his support and shield. With a martyr's faith and courage he wrote: "What is about to happen I know not, [-and-] {+nor do+} I care [-not-] to [-know." "Wherever-] {+know.... Let+} the blow [-may reach me,-] {+light where it may,+} I [-fear not.-] {+am without fear.+} Not so much as a leaf [-falls-] {+falls,+} without the will of our [-Father;-] {+Father.+} How much rather will He care for us! It is a [-little matter-] {+light thing+} to die for the Word, since [-his Word, that-] {+the Word which+} was made [-flesh for us,-] {+flesh+} hath Himself died. If we die with Him, we shall live with Him; [-and,-] {+and+} passing through that which He has passed through before us, we shall be where He [-is,-] {+is+} and dwell with Him [-forever."-] {+forever."-Ibid., 3d London ed., Walther, 1840, b. 6, ch. 9.+} When the papal bull reached Luther, he said: "I despise [-it,-] and [-resist-] {+attack+} it, as [-impious and false.-] {+impious, false....+} It is Christ Himself who is condemned [-therein." "I glory-] {+[142] therein.... I rejoice+} in [-the prospect of suffering-] {+having to bear such ills+} for the best of causes. Already I feel greater [-liberty;-] {+liberty in my heart;+} for {+at last+} I know [-now-] that the pope is antichrist, and that his throne is that of Satan [-himself."

117-] {+himself."- D'Aubigne, b. 6, ch. 9.+} Yet the [-word of the pontiff-] {+mandate+} of Rome [-still had power.-] {+was not without effect.+} Prison, torture, and sword were weapons potent to enforce [-submission. Everything seemed to indicate that the Reformer's work was about to close.-] {+obedience.+} The weak and superstitious trembled before the decree of the [-pope,-] {+pope;+}

and while there was general sympathy for Luther, many felt that life was too dear to be risked in the cause of reform. {+Everything seemed to indicate that the Reformer's work was about to close.+} But Luther [-proceeded-] {+was fearless still. Rome had hurled her anathemas against him, and the world looked on, nothing doubting that he would perish or be forced+} to {+yield. But with terrible power he flung back upon herself the sentence of condemnation and+} publicly [-burn-] {+declared his determination to abandon her forever. In the presence of a crowd of students, doctors, and citizens of all ranks Luther burned+} the pope's bull, with the canon laws, the decretals, and certain writings sustaining the papal power. {"My enemies have been able,+} by [-this action-] {+burning my books,"+} he [-boldly declared-] {+said, "to injure the cause of truth in the minds of the common people, and destroy their souls; for this reason I consumed their books in return. A serious struggle has just begun. Hitherto I have been only playing with the pope. I began this work in God's name; it will be ended without me, and by His might."–Ibid., b. 6, ch. 10.

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To the reproaches of his enemies who taunted him with the weakness of+} his {+cause, Luther answered: "Who knows if God has not chosen and called me, and if they ought not to fear that, by despising me, they despise God Himself? Moses was alone at the departure from Egypt; Elijah was alone in the reign of King Ahab; Isaiah alone in Jerusalem; Ezekiel alone in Babylon.... God never selected as a prophet either the high priest or any other great personage; but [143] ordinarily He chose low and despised men, once even the shepherd Amos. In every age, the saints have had to reprove the great, kings, princes, priests, and wise men, at the peril of their lives.... I do not say that I am a prophet; but I say

that they ought to fear precisely because I am alone and that they are many. I am sure of this, that the word of God is with me, and that it is not with them."—Ibid., b. 6, ch. 10. Yet it was not without a terrible struggle with himself that Luther decided upon a} final separation from the [-Roman-] church. {+It was about this time that+} he [-accepted his excommunication,-] {+wrote: "I feel more+} and [-proclaimed-] {+more every day how difficult it is+} to {+lay aside+} the [-world-] {+scruples which one has imbibed in childhood. Oh, how much pain it has caused me, though I had the Scriptures on my side, to justify it to myself+} that [-between himself-] {+I should dare to make a stand alone against the pope, and hold him forth as antichrist! What have the tribulations of my heart not been! How many times have I not asked myself with bitterness that question which was so frequent on the lips of the papists: 'Art thou alone wise? Can everyone else be mistaken? How will it be, if, after all, it is thyself who art wrong, and who art involving in thy error so many souls, who will then be eternally damned?' 'Twas so I fought with myself+} and {+with Satan, till Christ, by His own infallible word, fortified my heart against these doubts."—Martyr, pages 372, 373.+} The pope [-there must hereafter be war.-] {+had threatened Luther with excommunication if he did not recant, and+} the [-great contest-] {+threat+} was now [-fully entered upon. Soon after,-] {+fulfilled.+} A new bull appeared, [-and-] {+declaring+} the [-excommunication which had before been threatened, was finally pronounced against-] {+Reformer's final separation from+} the [-Reformer-] {+Roman Church, denouncing him as accursed of Heaven,+} and {+including in the same condemnation+} all who should receive his doctrines. {+The great contest had been fully entered upon.+} Opposition is the lot of all whom God employs to present truths specially applicable to their time. There was a present [-truth,—a-] {+truth in the days of Luther,—a+} truth at that time of special [-importance,—in the days of Luther;-] {+importance;+} there is a

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present truth for the church today. {+He who does all things according [144] to the counsel of His will has been pleased to place men under various circumstances and to enjoin upon them duties peculiar to the times in which they live and the conditions under which they are placed. If they would prize the light given them, broader views of truth would be opened before them.+} But truth is no more desired by the majority today than it was by the papists who opposed Luther. There is the same disposition to accept the theories and traditions of men [-for-] {+instead of+} the word of God as in former ages. Those who present {+the+} truth for this time should not expect to be received with greater favor than were earlier reformers. The great controversy between truth and error, between Christ and Satan, is to increase in intensity to the close of this world's history.

[-118-] {+Said Jesus to His disciples: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also." John 15:19, 20. And on the other hand our Lord declared plainly: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." Luke 6:26. The spirit of the world is no more in harmony with the spirit of Christ today than in earlier times, and those who preach the word of God in its purity will be received with no greater favor now than then. The forms of opposition to the truth may change, the enmity may be less open because it is more subtle; but the same antagonism still exists and will be manifested

to the end of time.

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Chapter [-VII. - Luther-] {+8-Luther+} Before the [-Diet.-] {+Diet+}

A new emperor, Charles [-the Fifth,-] {+V,+} had ascended the throne of Germany, and the emissaries of Rome hastened to present their [-congratulations,-] {+congratulations+} and induce the monarch to employ his power against the Reformation. On the other hand, the elector of Saxony, to whom Charles was in great degree indebted for his crown, entreated him to take no step against Luther until he should have granted him a hearing. The emperor was thus placed in a position of great perplexity and embarrassment. The papists would be satisfied with nothing short of an imperial edict sentencing Luther to death. The elector had declared firmly that [-neither-] {"neither+} his imperial majesty nor any [-one else-] {+other person+} had [-yet made it appear to him-] {+shown+} that [-the Reformer's-] {+Luther's+} writings had been [-refuted;-] {+refuted;" +} therefore he requested [-that Doctor-] {"that Dr.+} Luther {+should+} be furnished with a safe-conduct, so that he might [-answer for himself-] {+appear+} before a tribunal of learned, pious, and impartial [-judges.-] {+judges."-D'Aubigne, b. 6, ch. 11.+} The attention of all parties was now directed to the assembly of the German states which convened at Worms soon after the accession of Charles to the empire. There were important political questions and interests to be considered by this national council;

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but these appeared-] {+for the first time the princes+} of [-little moment when contrasted-] {+Germany were to meet their youthful monarch in deliberative

assembly. From all parts of the fatherland had come the dignitaries of church and state. Secular lords, highborn, powerful, [146] and jealous of their hereditary rights; princely ecclesiastics, flushed+} with {+their conscious superiority in rank and power; courtly knights and their armed retainers; and ambassadors from foreign and distant lands,—all gathered at Worms. Yet in that vast assembly the subject that excited the deepest interest was+} the cause of the [-monk of Wittemberg.-] {+Saxon Reformer.+} Charles had previously directed the elector to bring Luther with him to the Diet, assuring him [-that the Reformer should be protected from all violence,-] {+of protection,+} and [-should be allowed-] {+promising+} a free [-conference-] {+discussion,+} with [-one-] competent [-to discuss-] {+persons, of+} the [-dised points.-] {+questions in dispute.+} Luther was anxious to appear before the emperor. His health was at this time much impaired; yet he wrote to the elector: "If I cannot [-perform the journey-] {+go+} to Worms in good health, I will be carried there, sick as I am. [-For, since-] {+For if 122

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the emperor [-has summoned-] {+calls+} me, I cannot doubt that it is the call of God Himself. If they [-intend-] {+desire+} to use violence against me, [-as they probably do, for assuredly-] {+and that is very probable (for+} it is [-with no view of gaining information-] {+not for their instruction+} that they [-require-] {+order+} me to [-appear before them,-] {+appear),+} I place the matter in the Lord's hands. He still lives and reigns who preserved the three [-Israelites-] {+young men+} in the {+burning+} fiery furnace. If [-it be not his-] {+He+} will [-to-] {+not+} save me, my life is of little consequence. Let us only [-take care that-] {+prevent+} the gospel [-be not-] {+from being+}

exposed to the scorn of the [-ungodly,-] {+wicked,+} and let us shed our blood [-in its defense rather than allow them to-] {+for it, for fear they should+} triumph. [-Who shall say-] {+It is not for me to decide+} whether my life or my death [-would-] {+will+} contribute most to the salvation of [-my brethren?" "Expect anything-] {+all.... You may expect everything+} from [-me but flight or-] {+me... except flight and+} recantation. Fly I [-cannot;-] {+cannot, and+} still less [-can I recant."-] {+retract."-Ibid., b. 7, ch. 1.+} As the news was circulated at Worms that Luther was to appear before the Diet, a general excitement was created. Aleander, the papal legate to whom [-his-] {+the+} case had been specially [-intrusted,-] {+entrusted,+} was alarmed and enraged. He saw that the result would be disastrous to the papal cause. To institute inquiry into

[-120-] a case in which the pope had already pronounced sentence of [-condemnation,-] {+condemnation+} would be to cast contempt upon the authority of the sovereign pontiff. Furthermore, he was apprehensive that the eloquent and powerful arguments of this man might turn away many of the princes from the cause of the pope. He therefore, in the most urgent manner, remonstrated with {+[147]+} Charles against Luther's appearance at Worms. [-He warned, entreated,-] {+About this time the bull declaring Luther's excommunication was published;+} and [-threatened, until-] {+this, coupled with the representations of the legate, induced+} the emperor [-yielded, and-] {+to yield. He+} wrote to the elector that if Luther would not retract, he must remain at [-Wittemberg.-] {+Wittemberg.+} Not content with this victory, Aleander labored with all the power and cunning at his command to secure Luther's condemnation. With a persistence worthy of a better cause, he urged the matter upon the attention of princes, prelates, and other members of the assembly, accusing the Reformer of [-sedition,-] {"sedition,+} rebellion, impiety, and [-blasphemy.-] {+blasphemy."+} But the vehemence and passion manifested by the

legate [-plainly-] revealed [-that-] {+too plainly the spirit by which+} he was [-actuated-] {+actuated. "He is moved+} by hatred and [-revenge rather-] {+vengeance," was the general remark, "much more+} than by zeal [-for religion. It was-] {+and piety."-Ibid., b. 7, ch. 1.+} The [-prevailing sentiment-] {+majority+} of the [-assembly that Luther was innocent.-] {+Diet were more than ever inclined to regard Luther's cause with favor.

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With redoubled [-zeal,-] {+zeal+} Aleander urged upon the emperor the duty of executing the papal edicts. {+But under the laws of Germany this could not be done without the concurrence of the princes; and,+} overcome at last by [-this-] {+the legate's+} importunity, Charles bade [-the legate-] {+him+} present his case to the Diet. [-Rome-] {"It was a proud day for the nuncio. The assembly was a great one: the cause was even greater. Aleander was to plead for Rome, ... the mother and mistress of all churches." He was to vindicate the principedom of Peter before the assembled principalities of Christendom. "He+} had [-few advocates better fitted, by nature-] {+the gift of eloquence,+} and [-education,-] {+he rose+} to [-defend-] {+the greatness of the occasion. Providence ordered it that Rome should appear and plead by the ablest of+} her [-cause.-] {+orators in+} the [-friends-] {+presence of the most august+} of {+tribunals, before she was condemned."-Wylie, b. 6, ch. 4. With some misgivings those who favored+} the Reformer looked forward [-with some anxiety-] to the [-result-] {+effect+} of Aleander's speech.

[-There was no little excitement when the legate,

with great dignity and pomp, appeared before the national assembly. Many called to mind-] The [-scene-] {+elector+} of [-our Saviour's trial, when Annas and Caiaphas, before the judgment-seat-] {+Saxony was not present, but by his direction some+} of [-Pilate, demanded the death-] {+his councilors attended to take notes+} of [-him "that perverted-] the [-people."-] {+nuncio's address. [148]+} With all the power of learning and eloquence, Aleander set himself to overthrow the truth. Charge after charge he hurled against Luther as an enemy of the church and the state, the living and the dead, clergy and laity, councils and private Christians. [-"There is enough in the-] {+"In Luther's+} errors [-of Luther."-] {+there is enough,"+} he declared, [-"to-] {+to+} warrant the burning of [-a-] {+"a+} hundred thousand heretics." In [-conclusion,-] {+conclusion+} he endeavored to cast contempt upon the adherents of the reformed faith: "What are all these [-Lutherans?—A motley rabble-] {+Lutherans? A crew+} of insolent [-grammarians,-] {+pedagogues,+} corrupt priests, dissolute monks, ignorant lawyers, and degraded nobles, with the common people whom they have misled and perverted. How [-greatly-] {+far+} superior {+to them+} is the Catholic party in [-numbers, intelligence,-] {+number, ability,+} and power! A unanimous decree from this illustrious assembly will [-open the eyes of-] {+enlighten+} the simple, [-show-] {+warn+} the [-unwary their danger, determine-] {+imprudent, decide+} the [-wavering,-] {+waverers,+} and [-strengthen-] {+give strength to+} the [-weak-hearted."-] {+weak."—D'Aubigne, b. 7, ch. 3.+} With such weapons [-have-] the advocates of truth in every age {+have+} been attacked. The same arguments are still urged against all who dare to present, in opposition to established errors, the plain and direct teachings of God's word. "Who are these preachers of new doctrines?" exclaim those who desire a popular religion. "They are unlearned, few in numbers, and of the poorer class. Yet they claim to have the truth, and to be the chosen people of God. They are

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and deceived. How greatly superior in numbers and [-influence are-] {+influence is+} our [-denominations!-] {+church!+} How many great and learned men are [-in our churches!-] {+among us!+} How much more power is on our side!" These are the arguments that have a telling [-influence-] {+influence+} upon the world; but they are no more conclusive now than in the days of the Reformer. The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history. Luther had a great work to do in [-reflecting-] {+reflecting+} to others the light which God had permitted to shine upon him; yet he did not receive all the light which was to be given to the world. From that time to this, new light has been continually shining upon the Scriptures, and new truths {+[149]+} have been constantly unfolding. The legate's address made a deep impression upon the Diet. There was no Luther present, with the clear and convincing truths of God's word, to vanquish the papal champion. No attempt was made to defend the Reformer. There was manifest a general [-impulse-] {+disposition not only+} to [-root out-] {+condemn him and+} the [-Lutheran heresy from-] {+doctrines which he taught, but if possible to uproot+} the [-empire.-] {+heresy.+} Rome had enjoyed the most favorable opportunity to defend her cause. [-The greatest of her orators had spoken.-] All that she could say in her own vindication had been said. But the apparent victory was the signal of defeat. Henceforth the contrast between truth and error would be more clearly seen, as they should take the field in open warfare. Never from that day would Rome stand as secure as she had stood. {+While most

of+} the [-majority-] {+members+} of the [-assembly were ready-] {+Diet would not have hesitated+} to [-sacrifice-] {+yield up+} Luther to the

[-demands-] {+vengeance+} of [-the pope; but-] {+Rome,+} many

[-123-] of them saw and deplored the existing depravity in the church, and desired a suppression of the abuses suffered by the German people in consequence of [-Rome's-] {+the+} corruption and greed of [-gain.-] {+the hierarchy.+} The legate had presented the papal rule in the most favorable light. Now the Lord moved upon a member of the Diet to give a true delineation of the effects of papal tyranny. With noble firmness, Duke George of Saxony stood up in that princely [-assembly,-] {+assembly+} and specified with terrible exactness the deceptions and abominations of popery, and their dire results. In closing he [-said:-

evermore money!-] {+said:+} "These are [-but a few-] {+some+} of the abuses [-which-] {+that+} cry out against [-Rome for redress.-] {+Rome.+} All shame [-is laid-] {+has been put+} aside, and [-one-] {+their only+} object [-alone incessantly pursued: money!-] {+is ... money, money, money, ...+} so that the [-very men whose duty it is to-] {+preachers who should+} teach the truth, utter nothing but falsehoods, and are not only [-tolerated-] {+tolerated,+} but [-rewarded;-] {+rewarded,

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because the greater their lies, the greater [-are-] their [-gains. This-] {+gain. It+} is [-the foul source-] from [-which so many corrupt streams flow-]

{+this foul spring that such tainted waters flow. Debauchery stretches+} out [-on every side. Profligacy and avarice go-] {+the+} hand [-in hand. Alas!-] {+to avarice.... Alas,+} it is the scandal caused by the clergy that [-plunges-] {+hurls+} so many poor souls into [-everlasting perdition.-] {+eternal condemnation.+} A [-thorough-] {+general+} reform must be [-effected."-] {+effected."-Ibid., b. 7, ch. 4. [150]+} A more able and forcible denunciation of the papal abuses could not have been [-made-] {+presented+} by Luther himself; and the fact that the speaker was a determined enemy of the [-Reformer,-] {+Reformer's+} gave greater [-influence-] {+influence+} to his words. Had the eyes of the assembly been opened, they would have beheld angels of God in the midst of them, shedding beams of light athwart the darkness of [-error,-] {+error+} and opening minds and hearts to the reception

[-124-] of truth. It was the power of the God of truth and wisdom that controlled even the adversaries of the reformation, and thus prepared the way for the great work about to be accomplished. Martin Luther was not present; but the voice of One greater than Luther had been heard in that assembly. {+A committee was at once appointed by the Diet to prepare an enumeration of the papal oppressions that weighed so heavily on the German people. This list, containing a hundred and one specifications, was presented to the emperor, with a request that he would take immediate measures for the correction of these abuses. "What a loss of Christian souls," said the petitioners, "what depredations, what extortions, on account of the scandals by which the spiritual head of Christendom is surrounded! It is our duty to prevent the ruin and dishonor of our people. For this reason we most humbly but most urgently entreat you to order a general reformation, and to undertake its accomplishment."-Ibid., b. 7, ch. 4.+} The council now demanded the Reformer's appearance before them. [-the-] Notwithstanding the entreaties, protests, and threats of Aleander, {+the+} emperor at last consented, and Luther was summoned

to appear before the Diet. With the summons was issued a safe-conduct, [-insuring-] {+ensuring+} his return to a place of security. These were borne to [-Wittemberg-] {+Wittenberg+} by a herald, who was commissioned to conduct him to Worms. The friends of Luther were terrified and distressed. Knowing the prejudice and enmity against him, they feared that even his safe-conduct would not be respected, and they entreated him not to

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imperil his life. He replied: "The papists [-have little-] {+do not+} desire {+my coming+} to [-see me at-] Worms, but [-they long for-] my condemnation and {+my+} death. It matters not. Pray {+[151]+} not for me, but for the word of God.... Christ will give me His Spirit to overcome these ministers of [-Satan.-] {+error.+} I despise them [-while I live;-] {+during my life;+} I [-will-] {+shall+} triumph over them by my death. They are busy at Worms about compelling me to [-recant. My recantation-] {+retract; and this+} shall be [-this:-] {+my retraction:+} I said formerly that the pope was Christ's vicar; now I [-say-] {+assert+} that he is [-the adversary of the Lord,-] {+our Lord's adversary,+} and the [-apostle of the devil."-] {+devil's apostle."-Ibid., b. 7, ch. 6.+} Luther was not to make his perilous journey alone. Besides the imperial messenger, three of his firmest friends determined to accompany him. [-A multitude-] {+Melanchthon earnestly desired to join them. His heart was knit to Luther's, and he yearned to follow him, if need be, to prison or to death. But his entreaties were denied. Should Luther perish, the hopes of the Reformation must center upon his youthful colaborer. Said the Reformer as he parted from Melanchthon: "If I do not return, and my enemies put me to death, continue to teach, and stand fast in the truth. Labor in my stead.... If you survive, my

death will be+} of {+little consequence."-Ibid., b. 7, ch. 7.+} Students and [-citizens,-] {+citizens who had gathered+} to [-whom-] {+witness Luther's departure were deeply moved. A multitude whose hearts had been touched by+} the [-gospel was

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precious,-] {+gospel,+} bade him farewell with [-weeping, as he departed.-] {+weeping.+} Thus the Reformer and his companions set out from [-Wittenberg.-] {+Wittenberg.+} On the journey they saw that the minds of the people were oppressed by gloomy forebodings. At some towns no honors were proffered them. As they stopped for the night, a friendly priest expressed his fears by holding up before Luther the portrait of an Italian reformer who had suffered [-martyrdom for the truth's sake.-] {+martyrdom.+} The next day they learned that Luther's writings had been condemned at Worms. Imperial messengers were proclaiming the emperor's [-decree,-] {+decree+} and [-urging all men-] {+calling upon the people+} to bring the proscribed works to the magistrates. The herald, [-in alarm, asked-] {+fearing for Luther's safety at+} the [-Reformer-] {+council, and thinking that already his resolution might be shaken, asked+} if he still wished to go forward. He [-answered, "I will go on, though I should be under interdict-] {+answered: "Although interdicted+} in every [-town."-] {+city, I shall go on."-Ibid., b. 7, ch. 7.+} At [-Erfurth,-] {+Erfurt,+} Luther was received with honor. Surrounded by [-admiring-] {+admir- [152] ing+} crowds, he [-entered-] {+passed through+} the [-city where, in his earlier years,-] {+streets that+} he had often [-begged a morsel of bread.-] {+traversed with his beggar's wallet. He visited his convent cell, and thought upon the struggles through which the light now flooding Germany

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had been shed upon his soul.+} He was urged to preach. This he had been forbidden to [-do;-] {+do,+} but the herald [-gave his consent,-] {+granted him permission,+} and the [-monk whose duty it-] {+friar who had+} once [-was-] {+been made the drudge of the convent, now entered the pulpit.+} To [-unclose-] {+a crowded assembly he spoke from+} the [-gates-] {+words of Christ, "Peace be unto you." "Philosophers, doctors,+} and [-sweep-] {+writers," he said, "have endeavored to teach men+} the [-aisles,-] {+way to obtain everlasting life, and they have not succeeded. I will+} now [-ascended-] {+tell it to you: ... God has raised one Man from+} the [-pulpit, while-] {+dead, the Lord Jesus Christ, that He might destroy death, extirpate sin, and shut the gates of hell. This is the work of salvation.... Christ has vanquished! this is the joyful news; and we are saved by His work, and not by our own.... Our Lord Jesus Christ said, 'Peace be unto you; behold My hands;' that is to say, Behold, O man! it is I, I alone, who have taken away thy sin, and ransomed thee; and now thou hast peace, saith the Lord." He continued, showing that true faith will be manifested by a holy life. "Since God has saved us, let us so order our works that they may be acceptable to Him. Art thou rich? let thy goods administer to the necessities of the poor. Art thou poor? let thy services be acceptable to the rich. If thy labor is useful to thyself alone, the service that thou pretendest to render unto God is a lie."-Ibid., b. 7, ch. 7.+} The people listened [-to his words-] as if [-spell-bound.-] {+spellbound.+} The bread of life was broken to those starving souls. Christ was lifted up before them as above popes, legates, emperors, and kings. Luther made no reference to his own perilous position. He did not seek to make himself the object of thought or sympathy. In the contemplation of [-Christ,-] {+Christ+} he had lost sight of self. He hid behind the Man of Calvary, seeking only to present Jesus as the sinner's Redeemer.

[-126-] {[153]+} As the Reformer proceeded on his journey, he was everywhere regarded with great interest. An eager multitude thronged about [-him;-] {+him,+} and friendly voices warned him of the purpose of the Romanists. [-"You-] {+"They+} will [-be burned alive,"-] {+burn you,"+} said [-they,-] {+some,+} "and {+reduce+} your body [-reduced-] to ashes, as [-was that of-] {+they did with+} John Huss." Luther answered, "Though they should kindle a fire all the way from Worms to [-Wittemberg, whose flames should rise up-] {+Wittenberg, the flames of which reached+} to heaven, I would [-go-] {+walk+} through it in the name of the [-Lord, and stand-] {+Lord; I would appear+} before them; I would enter the jaws

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of this behemoth, and break his teeth, confessing the Lord Jesus [-Christ."-] {+Christ."-Ibid., b. 7, ch. 7.+} The news of his approach to Worms created great commotion. His friends trembled for his safety; his enemies feared for the success of their cause. Strenuous efforts were made to dissuade him from entering the city. {+At the instigation of+} the papists {+he was+} urged [-him-] to repair to the castle of a friendly knight, where, [-they-] {+it was+} declared, all difficulties could be amicably adjusted. [-The advocates of truth-] {+Friends+} endeavored to excite his fears by describing the dangers that threatened him. All their efforts failed. Luther, still unshaken, [-declared, "Though there-] {+declared: "Even+} should {+there+} be as many devils [-at-] {+in+} Worms as [-there are-] tiles on [-its roofs,-] {+the housetops, still+} I would [-enter."-] {+enter it."-Ibid., b. 7, ch. 7.+} Upon his arrival at Worms, [-the-] {+a vast+} crowd [-that flocked-] {+flocked+} to

the gates to welcome [-him was even greater than at the public entry of-] {+him. So great a concourse had not assembled to greet+} the emperor himself. The excitement was intense, and from the midst of the throng a shrill and plaintive voice chanted a funeral [-dirge,-] {+dirge+} as a warning to Luther of the fate that awaited him. "God will be my defense," said he, as he alighted from his carriage. The {+papists had not believed that Luther would really venture to appear at Worms, and his arrival filled them with consternation. The+} emperor immediately [-convoked-] {+summoned+} his [-council-] {+councilors+} to

[-127-] consider what course should be [-pursued toward Luther.-] {+pursued.+} One of the bishops, a rigid papist, declared: "We have long consulted on this matter. Let your {+imperial+} majesty get rid of this man at once. Did not Sigismund [-bring-] {+cause+} John Huss to [-the stake?-] {+be burnt?+} We are [-under no obligation-] {+not bound+} either to give or to observe the {+[154]+} safe-conduct of a heretic." [-"Not so,"-] {"No,"+} said the [-emperor;-] {+emperor,+} "we must keep our [-promise.-] {+promise."-Ibid., b. 7, ch. 8.+} It was therefore decided that the Reformer should be heard. All the city were eager to see this remarkable man, and {+a throng of visitors soon filled his lodgings. Luther had scarcely recovered from his recent illness;+} he {+was wearied from the journey, which+} had [-enjoyed-] {+occupied two full weeks; he must prepare to meet the momentous events of the morrow, and he needed quiet and repose.+} But {+so great was the desire to see him that he had enjoyed only+} a few hours' rest when noblemen, knights, priests, and citizens gathered {+eagerly+} about him. [-Even-] {+Among these were many of the nobles who had so boldly demanded of the emperor a reform of ecclesiastical abuses and who, says Luther, "had all been freed by my gospel."-Martyr, page 393.

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Enemies, as well as friends, came to look upon the dauntless monk; but he received them with unshaken calmness, replying to all with dignity and wisdom.+) His [-enemies marked-] {+bearing was firm and courageous.+} His [-firm, courageous bearing,-] {+pale, thin face, marked with+} the {+traces of toil and illness, wore a+} kindly and {+even+} joyous [-expression upon his countenance, and-] {+expression.+} The [-solemn elevation-] {+solemnity+} and deep earnestness [-that gave to-] {+of+} his words [-an irresistible power.-] {+gave him a power that even his enemies could not wholly withstand. Both friends and foes were filled with wonder.+} Some were convinced that a divine [-influence-] {+influence+} attended him; others declared, as had the Pharisees concerning [-Christ,-] {+Christ:+} "He hath a devil." On the following [-day,-] {+day+} Luther was summoned to attend the Diet. An imperial officer was appointed to conduct him to the hall of audience; yet it was with difficulty that he reached the place. Every avenue was crowded with [-spectators,-] {+spectators+} eager to look upon the monk who had dared resist the authority of the pope. As he was about to enter the presence of his judges, an old general, the hero of many battles, said to him [-kindly,-] {+kindly:+} "Poor [-monk!-] {+monk,+} poor [-monk!-] {+monk,+} thou art now going to make a nobler stand than [-I,-] {+I+} or any other [-captains,-] {+captains+} have ever made in {+the bloodiest of+} our [-most bloody-] battles. But if thy cause is just, and thou art sure of it, go forward in God's name, {+[155]+} and fear [-nothing! He-] {+nothing. God+} will not forsake [-thee."

128-] {+thee."—D'Aubigne, b. 7, ch. 8.+} At length Luther stood before the council. The emperor occupied the throne. He was surrounded by the most illustrious personages in the empire. Never had any man appeared in the presence of a more imposing assembly than that before which Martin Luther was to answer

for his faith.

[-The very fact of that-] {"This+} appearance was {+of itself+} a signal victory [-for-] {+over+} the [-truth. That a man whom-] {+papacy.+} The pope had condemned [-should be judged by another tribunal,-] {+the man, and he+} was [-virtually-] {+now standing before+} a [-denial of-] {+tribunal which, by this very act, set itself above+} the [-pontiff's supreme authority.-] {+pope.+} The [-Reformer, placed-] {+pope had laid him+} under [-ban,-] {+an interdict,+} and [-denounced-] {+cut him off+} from {+all+} human [-fellowship by the pope, had been assured protection,-] {+society;+} and {+yet he+} was [-granted a hearing, by-] {+summoned in respectful language, and received before+} the [-highest dignitaries of-] {+most august assembly in+} the [-nation. Rome-] {+world. The pope+} had [-commanded-] {+condemned+} him to [-be silent; but-] {+perpetual silence, and+} he was {+now+} about to speak [-in the presence of-] {+before+} thousands {+of attentive hearers drawn together+} from [-all-] {+the farthest+} parts of Christendom. {+An immense revolution had thus been effected by Luther's instrumentality. Rome was already descending from her throne, and it was the voice of a monk that caused this humiliation."-Ibid., b. 7, ch. 8.

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In the presence of that powerful and titled [-assembly,-] {+assembly+} the [-lowly-born-] {+lowly born+} Reformer seemed awed and embarrassed. Several of the princes, observing his emotion, approached him, and one of them [-whispered,-] {+whispered:+} "Fear not them which kill the body, but are not able to kill the soul." Another [-said,-] {+said:+} "When ye shall be brought before governors and kings for My sake, it shall be given you, by the Spirit of

your Father, what ye shall say." Thus the words of Christ were brought by the world's great men to strengthen His servant in the hour of trial. Luther was conducted to a position directly in front of the emperor's throne. A deep silence fell upon the crowded assembly. Then an imperial officer [-arose,-] {+arose+} and, pointing to a collection of Luther's writings, demanded that the Reformer answer two [-questions,-whether-] {+questions-whether+} he acknowledged them as his, and

[-129-] whether he proposed to retract the opinions which he had therein advanced. {+The titles of the books having been read,+} Luther replied that as to the first {+[156]+} question, he acknowledged the books to be his. "As to the second," he said, "seeing {+that+} it is a question which concerns [-faith,-] {+faith and+} the salvation of souls, and {+in which+} the word of God, [-which is-] the greatest and most precious treasure either in heaven or earth, [-it would be rash and perilous for me-] {+is involved, I should act imprudently were I+} to reply without [-reflection.-] {+reflection.+} I might affirm less than the [-circumstances demand,-] {+circumstance demands,+} or more than truth [-requires; in either case I should fall under the sentence-] {+requires, and so sin against this saying+} of Christ: 'Whosoever shall deny Me before men, him will I also deny before [-the-] {+My+} Father which is in heaven.' {+[Matthew 10:33.]+} For this reason I entreat your imperial majesty, with all humility, to allow me time, that I may answer without offending against the word of [-God."-] {+God."-D'Aubigne, b. 7, ch. 8.+} In making this request, Luther moved wisely. His course convinced the assembly that he did not act from passion or impulse. Such calmness and self-command, unexpected in one who had shown himself bold and uncompromising, added to his power, and enabled him afterward to answer with a prudence, decision, wisdom, and [-dignity,-] {+dignity+} that surprised and disappointed his adversaries, and rebuked their insolence and pride. The next day he was to appear to render his [-second-] {+final+} answer. For a time his

heart [-sunk-] {+sank+} within him as he contemplated the forces that were combined against the truth. His faith [-faltered as-] {+faltered; fearfulness and

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trembling came upon him, and horror overwhelmed him. Dangers multiplied before him;+} his enemies seemed {+about+} to [-multiply before him,-] {+triumph,+} and the powers of darkness to prevail. Clouds gathered about [-him,-] {+him+} and seemed to separate him from God. He longed for the assurance that the Lord of hosts would be with him. In

[-130-] anguish of spirit he threw himself with his face upon the [-earth,-] {+earth+} and poured out those broken, heart-rending [-cries-] {+cries,+} which none but God can fully understand. {"O almighty and everlasting God," he pleaded, "how terrible is this world! Behold, it openeth its mouth to swallow me up, and I [157] have so little trust in Thee.... If it is only in the strength of this world that I must put my trust, all is over.... My last hour is come, my condemnation has been pronounced.... O God, do Thou help me against all the wisdom of the world. Do this, ... Thou alone; ... for this is not my work, but Thine. I have nothing to do here, nothing to contend for with these great ones of the world.... But the cause is Thine, ... and it is a righteous and eternal cause. O Lord, help me! Faithful and unchangeable God,+} in {+no man do I place my trust.... All that is of man is uncertain; all that cometh of man fails.... Thou hast chosen me for this work.... Stand at my side, for the sake of Thy well-beloved Jesus Christ, who is my defense, my shield, and my strong tower."—Ibid., b. 7, ch. 8. An all-wise Providence had permitted Luther to

realize+} his [-helplessness,-] {+peril, that he might not trust to+} his [-soul fastened upon Christ, the mighty deliverer.-] {+own strength and rush presumptuously into danger. Yet+} it was not {+the fear of personal suffering, a dread of torture or death, which seemed immediately impending, that overwhelmed him with its terror. He had come to the crisis, and he felt his insufficiency to meet it. Through his weakness the cause of truth might suffer loss. Not+} for his own safety, but for the [-success-] {+triumph+} of the [-truth, that-] {+gospel did+} he [-wrestled-] {+wrestle+} with [-God;-] {+God. Like Israel's, in that night struggle beside the lonely stream, was the anguish+} and {+conflict of his soul. Like Israel,+} he [-prevailed.-] {+prevailed with God. In his utter helplessness his faith fastened upon Christ, the mighty Deliverer.+} He was strengthened with the assurance that he would not appear alone before the council. Peace returned to his soul, and he rejoiced that he was permitted to [-uphold and defend-] {+uplift+} the word of God before the rulers of the [-nation. An all-wise providence had permitted Luther to realize his peril, that he might not trust to his own strength and wisdom, and rush presumptuously into danger. God was preparing-] {+nations. With+} his [-servant-] {+mind stayed upon God, Luther prepared+} for the [-great work-] {+struggle+} before him.

[-As-] {+He thought upon+} the [-time for-] {+plan of+} his [-appearance-] {+answer, examined passages in his own writings, and+} drew [-near, Luther approached a table on which lay-] {+from+} the Holy [-Scriptures, placed-] {+Scriptures

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suitable proofs to sustain his positions. Then, laying+} his left hand [-upon-] {+on+} the Sacred Volume, [-and, raising-] {+which was open before him, he lifted+} his right hand to [-Heaven, he-] {+heaven and+} vowed [-to adhere constantly-] {"to remain faithful+} to the gospel, and {+freely+} to confess his [-faith freely,-] {+faith,+} even [-though he-] should [-be called to-] {+he+} seal his testimony with his [-blood.-] {+[158] blood."—Ibid., b. 7, ch.

8.} When he was again ushered into the presence of the Diet, his countenance bore no trace of fear or embarrassment. Calm and peaceful, yet grandly brave and noble, he stood as God's witness among the great ones of the earth. The imperial officer now demanded his decision as to whether he desired to retract his doctrines. Luther made his answer in a subdued and humble tone, without violence or passion. His demeanor was diffident and respectful; yet he manifested a confidence and joy that surprised the assembly.

[-131-] {"Most serene emperor, illustrious princes, gracious lords," said Luther, "I appear before you this day, in conformity with the order given me yesterday, and by God's mercies I conjure your majesty and your august highnesses to listen graciously to the defense of a cause which I am assured is just and true. If, through ignorance, I should transgress the usages and proprieties of courts, I entreat you to pardon me; for I was not brought up in the palaces of kings, but in the seclusion of a convent."—Ibid., b. 7, ch. 8.

Then, proceeding to the question,+} he stated that his published works were not all of the same character. In some he had treated of faith and good works, and even his enemies declared them not only harmless but profitable. To retract these would be to condemn truths which all parties confessed. The second class consisted of writings exposing the corruptions and abuses of the papacy. To revoke these works would strengthen the tyranny of [-Rome,-] {+Rome+} and open a wider door to many and great impieties. In the third class of his books he had attacked individuals who had defended existing evils. Concerning these he freely

confessed that he had been more violent than was becoming. He did not claim to be free from fault; but even these books he could not revoke, for such a course would embolden the enemies of truth, and they would then take occasion to crush God's people with still greater cruelty.

[-"But as-] {"Yet+} I am {"but+} a mere man, and not God," he [-continued,-] {"continued;+} "I [-will-] {"shall [159] therefore+} defend myself as [-did Christ, who said,-] {"Christ did:+} 'If I have spoken evil, bear witness of the evil.' {"...+} By the mercy of God, I [-implore your imperial majesty, or any one else who can, whoever he may be,-] {"conjure you, most

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serene emperor, and you, most illustrious princes, and all men of every degree,+} to prove [-to me-] from the writings of the prophets {"and apostles+} that I [-am in error.-] {"have erred.+} As soon as I [-shall be convinced,-] {"am convinced of this,+} I will [-instantly-] retract [-all my errors,-] {"every error,+} and [-will-] be the first to [-cast-] {"lay hold of+} my books {"and throw them+} into the fire. [-What-] {"What+} I have just [-said, will show-] {"said plainly shows, I hope,+} that I have [-considered and-] {"carefully+} weighed {"and considered+} the dangers to which I [-am exposing-] {"expose+} myself; but far from being [-dismayed by them,-] {"dismayed,+} I rejoice [-exceedingly-] to see {"that+} the gospel [-this day,-] {"is now,+} as [-of old,-] {"in former times,+} a cause of trouble and dissension. This is the character, {"this is+} the destiny, of [-God's word. Said Christ,-] {"the word of God.+} 'I came not to send [-peace,-] {"peace on earth,+} but a [-sword.'-] {"sword,' said Jesus Christ.+} God is wonderful and terrible in His

counsels. Let us have a care lest in our endeavors to arrest discords we be found-] {+counsels; beware lest, by presuming+} to [-fight against-] {+quench dissensions, you should persecute+} the holy word of God, and [-bring-] {+draw+} down upon [-our heads-] {+yourselves+} a frightful deluge of [-inextricable-] {+insurmountable+} dangers, {+of+} present [-disaster,-] {+disasters,+} and [-everlasting-] {+eternal+} desolation.... I might {+quote many examples from the oracles of God. I might+} speak of {+the+} Pharaohs, [-of-] {+the+} kings of [-Babylon or-] {+Babylon, and those+} of Israel, [-who were-] {+whose labors+} never more [-contributing-] {+effectually contributed+} to their own [-ruin-] {+destruction+} than [-when,-] {+when they sought+} by [-measures in-] {+counsels, to all+} appearance most [-prudent, they thought-] {+wise,+} to [-establish-] {+strengthen+} their [-authority. God 'removeth the-] {+dominion. 'God removeth+} mountains, and they know [-not."'

I might cite examples drawn from the oracles of God.-] {+it not.'"—Ibid., b. 7, ch. 8.+} Luther had spoken in German; he was now requested to repeat the same words in Latin. Though exhausted by the previous effort, he complied, and again delivered his speech, with the same clearness and energy as at the first. God's providence directed in this matter. The minds of many of the princes were so blinded by error and superstition that at the first delivery they did not see the force of Luther's reasoning; but the repetition enabled them [-clearly-] to perceive {+clearly+} the points presented. {+[160]+} Those who stubbornly closed their eyes to the light, and determined not to be convinced of the truth, were enraged at the power of Luther's words. As he ceased speaking, the spokesman of the Diet said [-angrily,-] {+angrily:+} "You have not answered the [-question.-] {+question put to you.... You are required to give+} a clear and [-express reply

is demanded.-] {+precise answer....+} Will [-you-] {+you,+} or will you [-not-] {+not,+} retract?" The Reformer answered: "Since your most serene majesty and [-the princes-] {+your high mightinesses+} require {+from me+} a [-simple-] {+clear, simple, and precise+} answer, I will give {+you one, and+} it [-thus: Unless-] {+is this:+} I [-shall be convinced by proofs from Scripture-] {+cannot submit my faith

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either to the pope+} or [-by evident reason (for I

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believe neither in popes nor in-] {+to the+} councils, [-since-] {+because it is clear as the day that+} they have frequently erred and contradicted [-themselves),-] {+each other. Unless therefore+} I [-cannot choose but adhere to-] {+am convinced by+} the [-word-] {+testimony+} of [-God, which has possession-] {+Scripture or by the clearest reasoning, unless I am persuaded by means+} of {+the passages I have quoted, and unless they thus render+} my [-conscience. Nor can-] {+conscience bound by the word of God,+} I [-possibly nor will-] {+cannot and+} I [-ever make any recantation, since-] {+will not retract, for+} it is [-neither safe nor honest to act contrary-] {+unsafe for a Christian+} to {+speak against his+} conscience. Here I [-take my stand;-] {+stand,+} I [-cannot-] {+can+} do [-otherwise.-] {+no other; may+} God [-be my help! Amen."-] {+help me. Amen."-Ibid., b. 7, ch. 8.+} Thus stood this righteous [-man,-] {+man+} upon the sure foundation of the word of God. The light of heaven illuminated his countenance. His greatness and purity of

character, his peace and joy of heart, were manifest to all as he testified against the power of [-error,-] {+error+} and witnessed to the superiority of that faith that overcomes the world. The whole assembly were for a time speechless with amazement. {+At his first answer Luther had spoken in a low tone, with a respectful, almost submissive bearing.+} The [-emperor himself-] {+Romanists had interpreted this as evidence that his courage was beginning to fail. They regarded the request for delay as merely the prelude to his recantation. Charles himself, noting, half contemptuously, the monk's worn frame, his plain attire, and the simplicity of his address, had declared: "This monk will never make a heretic of me." The courage+} and {+firmness which he now displayed, as well as the power and clearness of his reasoning, filled all parties with surprise. The emperor, moved to [161] admiration, exclaimed: "This monk speaks with an intrepid heart and unshaken courage."+} Many of the {+German+} princes [-were struck-] {+looked+} with [-admiration.-] {+pride and joy upon this representative of their nation.+} The partisans of Rome had been worsted; their cause appeared in a most unfavorable light. They sought to maintain their power, not by appealing to the Scriptures, but by a resort to threats, Rome's unflinching argument. Said the spokesman of the [-Diet,-] {+Diet:+} "If you do not retract, the emperor and the states of the empire will [-proceed to consider how-] {+consult what course+} to [-deal with-] {+adopt against+} an [-obstinate-] {+incorrigible+} heretic." Luther's [-friends,-] {+friend,+} who had with great joy listened to his noble defense, trembled at these words; but the doctor himself said [-calmly,-] {+calmly:+} "May God be my [-helper!-] {+helper,+} for I can retract [-nothing."

Firm as a rock-] {+nothing."-Ibid., b. 7, ch. 8.+} He [-stood,-] {+was directed to withdraw from the Diet+} while the [-fiercest billows of worldly power beat harmlessly against him.-] {+princes consulted together. It was felt that a great crisis had come. Luther's

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The [-simple energy-] {+Great Controversy

persistent refusal to submit might affect the history+} of [-his words, his
fearless bearing, his

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calm, speaking eye, and-] the [-unalterable determination expressed in every
word and act, made a deep impression upon-] {+church for ages. It was decided to
give him one more opportunity to retract. For the last time he was brought
into+} the assembly. {+Again the question was put, whether he would renounce his
doctrines. "I have no other reply to make," he said, "than that which I have
already made."+} It was evident that he could not be induced, either by promises
or threats, to yield to the mandate of Rome. The [-papist-] {+papal+} leaders
were chagrined that their power, which had caused kings and nobles to tremble,
should be thus despised by a humble monk; they longed to make him feel their
wrath by torturing his life away. But Luther, understanding his danger, had
spoken to all with Christian dignity and calmness. His words had been free from
pride, passion, and misrepresentation. He {+had+} lost sight of himself, and
[-of-] the great men surrounding him, and felt only that he was in the presence
of One infinitely superior to popes, prelates, kings, and emperors. Christ had
spoken through Luther's testimony {+[162]+} with a power and grandeur that for
the time inspired both friends and foes with awe and wonder. The Spirit of God
had been present in that council, impressing the hearts of the chiefs of the
empire. Several of the princes [-openly-] {+boldly+} acknowledged the justice of
Luther's cause. Many were convinced of the truth; but with some the impressions

received were not lasting. There was another class who did not at the time express their convictions, but who, having searched the Scriptures for themselves, at a future time [-declared with great boldness for-] {+became fearless supporters of+} the Reformation. The elector Frederick had looked forward [-with anxiety-] {+anxiously+} to Luther's appearance before the Diet, and with deep emotion he listened to his speech. {+With joy and pride+} he [-rejoiced at-] {+witnessed+} the doctor's courage, firmness, and self-possession, and [-was proud of being-] {+determined to stand more firmly in+} his [-protector.

135-] {+defense.+} He contrasted the parties in contest, and saw that the wisdom of popes, kings, and prelates had been brought to [-naught-] {+nought+} by the power of truth. The papacy had sustained a defeat which would be felt among all nations and in all ages. As the legate perceived the effect produced by Luther's speech, he feared, as never before, for the security of the Romish power, and resolved to employ every means at his command to effect the Reformer's overthrow. With all the eloquence and diplomatic skill for which he was so eminently distinguished, he represented to the

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youthful emperor the folly and danger of sacrificing, in the cause of an insignificant monk, the friendship and support of the powerful see of Rome. His words were not without effect. On the day following Luther's answer, Charles [-Fifth-] caused a message to be presented to the Diet, announcing his determination to carry out the policy of his predecessors to maintain and protect the Catholic religion. Since Luther had refused to renounce his errors,

the most vigorous measures should be employed against him and the heresies he taught. [-Nevertheless,-] {"A single monk, misled by his own folly, has risen against+} the [-safe-conduct granted-] {"faith of Christendom. To stay such impiety, I will sacrifice my kingdoms, my treasures, my friends, my body, my blood, my soul, and my life. I am about [163] to dismiss the Augustine Luther, forbidding him to cause the least disorder among the people; I shall then proceed against+} him {"and his adherents as contumacious heretics, by excommunication, by interdict, and by every means calculated to destroy them. I call on the members of the states to behave like faithful Christians."-Ibid., b. 7, ch. 9. Nevertheless the emperor declared that Luther's safeconduct+} must be respected, and {"that+} before proceedings against him could be instituted, he must be allowed to reach his home in safety. {"Two conflicting opinions were now urged by the members of the Diet. The emissaries and representatives of the pope again demanded that the Reformer's safe-conduct should be disregarded. "The Rhine," they said, "should receive his ashes, as it had received those of John Huss a century ago."-Ibid., b. 7, ch. 9. But princes of Germany, though themselves papists and avowed enemies to Luther, protested against such a breach of public faith, as a stain upon the honor of the nation. They pointed to the calamities which had followed the death of Huss, and declared that they dared not call down upon Germany, and upon the head of their youthful emperor, a repetition of those terrible evils. Charles himself, in answer to the base proposal, said: "Though honor and faith should be banished from all the world, they ought to find a refuge in the hearts of princes."-Ibid., b. 7, ch. 9. He was still further urged by the most bitter of Luther's papal enemies to deal with the Reformer as Sigismund had dealt with Huss—abandon him to the mercies of the church; but recalling the scene when Huss in public assembly had pointed to his chains and reminded the monarch

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of his plighted faith, Charles V declared: "I should not like to blush like Sigismund."—Lenfant, vol. 1, p. 422. Yet Charles had deliberately rejected the truths presented by Luther.+) "I am firmly resolved to [-tread in-] {+imitate+} the [-footsteps-] {+example+} of my ancestors," wrote the [-monarch.-] {+monarch.—D'Aubigne, b. 7, ch. 9.+} He had decided {+[164]+} that he would not step out of the path of [-the-] custom, even to walk in the ways of truth and righteousness. Because his fathers did, he would uphold the papacy, with all its cruelty and corruption. Thus he took his position, refusing to accept any light in advance

[-136-] of what his fathers had received, or to perform any duty that they had not performed.

[-He seemed to feel that a change of religious views would be inconsistent with the dignity of a king.-] There are many at the present day thus clinging to the customs and traditions of their fathers. When the Lord sends them additional light, they refuse to accept it, because, not having been granted to their fathers, it was not received by them. We are not placed where our fathers were; consequently our duties and responsibilities are not the same as theirs. We shall not be approved of God in looking to the example of our fathers to determine our duty instead of searching the word of truth for ourselves. Our responsibility is greater than was that of our ancestors. We are accountable for the light which they received, and which was handed down as an inheritance for us, and we are accountable also for the additional light which is now shining upon us from the word of God. Said Christ of the unbelieving [-Jews,-] {+Jews:+} "If I had not come and spoken unto them, they had not had [-sin;-] {+sin:+} but

now they have no cloak for their sin." [-[John 15:22]-] {+John 15:22.+} The same divine power had spoken through Luther to the emperor and princes of Germany. And as the light shone forth from God's word, His Spirit pleaded for the last time with many in that assembly. As Pilate, centuries before, permitted pride and popularity to close his heart against the world's Redeemer; as the trembling Felix bade the messenger of truth, "Go thy way for this time; when I have a convenient [-season-] {+season,+} I will call for thee;" as the proud Agrippa

[-137-] confessed, "Almost thou persuadest me to be a [-Christian,"-] {+Christian" (Acts 24:25; 26:28),+} yet turned away from the Heaven-sent [-message,-so-] {+message-so+} had Charles [-Fifth,-] {+V,+} yielding to the dictates of worldly pride and policy, decided to reject the light of truth.

[-Several of the pope's adherents demanded that Luther's safe-conduct should not be respected. "The Rhine," they said, "should receive his ashes, as it received those of John Huss a century ago."-] Rumors of the designs against Luther were widely circulated, {+[165]+} causing great excitement throughout the city. The Reformer had

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made many friends, who, knowing the treacherous cruelty of Rome toward all [-that-] {+who+} dared expose her corruptions, resolved that he should not be sacrificed. Hundreds of nobles pledged themselves to protect him. Not a few openly denounced the royal message [-as-] {+of+} evincing a weak submission to the controlling power of Rome. On the gates of houses and in public places, placards were posted, some condemning and others sustaining Luther. On one

of [-them-] {+these+} were written merely the significant words of the wise [-man,-] {+man:+} "Woe to thee, O land, when thy king is a child." {+Ecclesiastes 10:16.+} The popular enthusiasm in Luther's favor throughout all Germany convinced both the emperor and the Diet that any injustice shown him would endanger the peace of the [-empire,-] {+empire+} and even the stability of the throne. Frederick of Saxony maintained a studied reserve, carefully concealing his real feelings toward the Reformer, while at the same time he guarded him with tireless vigilance, watching all his movements and all those of his enemies. But there were many who made no attempt to conceal their

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sympathy.-] {+sympathy with Luther. He was visited by+} princes, [-knights, gentlemen, ecclesiastics,-] {+counts, barons,+} and [-common people surrounded Luther's lodgings, entering-] {+other persons of distinction, both lay+} and [-gazing-] {+ecclesiastical. "The doctor's little room," wrote Spalatin, "could not contain all the visitors who presented themselves."-Martyr 1:404. The people gazed+} upon him as [-though-] {+if+} he were more than human. Even those who [-believed him to be-] {+had no faith+} in [-error-] {+his doctrines+} could not but admire that [-nobility of soul-] {+lofty integrity+} which led him to [-imperil his life-] {+brave death+} rather than violate his conscience. Earnest efforts were made to obtain Luther's consent to a compromise with Rome. Nobles and princes represented to him that if he persisted in setting up his own judgment against that of the church and the [-councils,-] {+councils+} he would soon be banished from the [-empire,-] {+empire+} and [-then-] would have no defense. To this appeal Luther answered: [-"It is impossible to preach the-] {+"The+} gospel of Christ {+cannot be preached+} without [-offense. Why, then,-] {+offense.... Why then+} should the fear {+or apprehension+} of danger separate me from the [-Lord-] {+Lord,+} and {+from+} that divine word which alone is

truth? No; I would rather give up my body, my blood, and my life."-D'Aubigne, b. 7, ch. 10.} Again he was urged to submit to the judgment of the emperor, and then he would have nothing to fear. "I consent," said he in reply, "with all my heart, that the emperor, the princes, and even the humblest meanest Christian, should examine and judge my writings; but on one condition, that they take God's word for their guide."-stan-

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dard.} Men have nothing to do but render obedience to that.} obey it. Do not offer violence to my conscience, which is in dependence upon that word, bound and I am chained up with the subject of its authority."-Holy Scriptures."-Ibid., b. 7, ch. 10.} To another appeal he said, "I consent to forego my safe-conduct, and resign safeconduct. I place my person and my life to the emperor's disposal; but as to the word of God—never!"-Ibid., b. 7, ch. 10.} He stated his willingness to submit to the decision of a general council, but only on condition

[139-] that the council be required to decide according to the Scriptures. "In what concerns the word of God and the faith," he added, "every Christian is as good a judge as the pope, though supported by a million councils, can be for him."-Martyn 1:410.} Both friends and foes were at last convinced that further effort for reconciliation would be useless. Had the Reformer yielded a single point, Satan and his hosts would have gained the victory. But his

unwavering firmness was the means of emancipating the church, and beginning a new and better era. The [-influence-] {+influence+} of this one man, who dared to think and act for himself in religious matters, was to affect the church and the world, not only in his own time, but in all future generations. His firmness and fidelity would strengthen all, to the close of time, who should pass through a similar experience. The power and majesty of God stood forth above the counsel of men, above the mighty power of Satan. Luther was soon commanded by the authority of the emperor to return home, and he knew that this notice would be speedily followed by his condemnation. Threatening clouds overhung his {[167]+} path; but as he departed from Worms, his heart was filled with joy and praise. [-"Satan-] {"The devil+} himself," said he, [-"kept-] {"guarded+} the pope's citadel; but Christ has made a wide breach in it, and [-the devil has been compelled-] {+Satan was constrained+} to confess that [-Christ-] {+the Lord+} is mightier than [-he." On this journey-] {+he."—D'Aubigne, b. 7, ch. 11. After his departure, still desirous that his firmness should not be mistaken for rebellion, Luther wrote to+} the [-Reformer received-] {+emperor. "God, who is+} the {+searcher of hearts, is my witness," he said, "that I am ready+} most [-flattering attentions from-] {+earnestly to obey your majesty, in honor or in dishonor, in life or in death, and with no exception save the word of God, by which man lives. In+} all [-classes. Dignitaries-] {+the affairs of this present life, my fidelity shall be unshaken, for here to lose or to gain is+} of {+no consequence to

Luther Before+} the [-church welcomed-] {+Diet

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salvation. But when eternal interests are concerned, God wills not that man should submit unto man. For such submission in spiritual matters is a

real worship, and ought to be rendered solely to} the [-monk upon whom-] [+Creator."-Ibid., b. 7, ch. 11. On+] the [-pope's curse rested,-] {+journey from Worms, Luther's reception was even more flattering than during his progress thither. Princely ecclesiastics welcomed the excommunicated monk,+} and [-secular officers-] {+civil rulers+} honored the man [-who-] {+whom the emperor had denounced. He+} was [-under-] {+urged to preach, and, notwithstanding+} the [-ban of-] {+imperial prohibition, he again entered+} the [-empire.-] {+pulpit. "I never pledged myself to chain up the word of God," he said, "nor will I."-Martyr 1:420.+} He had not been long absent from Worms, when the papists prevailed upon the emperor to issue an edict against him. In this decree Luther was denounced as "Satan himself under the [-semblance-] {+form+} of

[-140-] a man {+and dressed+} in a monk's [-hood."-] {+frock."-D'Aubigne, b. 7, ch. 11.+} It was commanded that as soon as his safe-conduct should expire, measures be taken to stop his work. All persons were forbidden to harbor him, to give him food or drink, or by word or act, in public or private, to aid or abet him. He was to be seized wherever he might be, and delivered to the authorities. His adherents also were to be [-imprisoned,-] {+imprisoned+} and their property confiscated. His writings were to be destroyed, [-and-] {+and,+} finally, all who should dare to act contrary to this decree were included in its condemnation. The [-emperor had spoken,-] {+elector of Saxony [168]+} and the [-Diet-] {+princes most friendly to Luther+} had [-given its-] {+left Worms soon after his departure, and the emperor's decree received the+} sanction [-to-] {+of+} the [-decree.-] {+Diet. Now+} the Romanists were jubilant. [-Now-] They considered the fate of the Reformation sealed. God had provided a way of escape for His servant in this hour of peril. A vigilant eye had followed Luther's movements, and a true and noble heart had resolved upon his rescue. It was plain that Rome would be satisfied with nothing short of his death; only by concealment could he be preserved from the jaws of the lion. God gave wisdom to

Frederick of Saxony to devise a plan for the Reformer's preservation. With the co-operation of true [-friends,-] {+friends+} the elector's purpose was carried out, and Luther was effectually hidden from friends and foes. Upon his homeward [-journey,-] {+journey+} he was seized, separated from his attendants, and hurriedly conveyed through the [-forests,-] {+forest+} to the castle of Wartburg, an isolated mountain fortress. Both

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his seizure and his concealment were so involved in mystery that even Frederick himself for a long time knew not whither he had been conducted. This ignorance was not without [-design:-] {+design;+} so long as the elector knew nothing of Luther's whereabouts, he could reveal nothing. He satisfied

[-141-] himself that the Reformer was safe, and with this knowledge he was content. Spring, summer, and autumn passed, and winter came, and Luther still remained a prisoner. Alexander and his partisans [-rejoiced that-] {+exulted as+} the light of the gospel seemed about to be extinguished. But instead of this, the Reformer was filling his lamp from the [-store-house-] {+storehouse+} of [-truth,-] {+truth; and its light was+} to shine forth [-in due time-] with brighter radiance. In the friendly security of the Wartburg, Luther for a time rejoiced in his release from the heat and turmoil of battle. But he could not long find satisfaction in quiet and repose. Accustomed to a life of activity and stern [-conflict,-] {+conflict,+} he could ill endure to remain inactive. In those solitary [-days,-] {+days+} the condition of the church rose up {+[169]+} before him, and he cried in [-despair,-] {+despair.+} "Alas! there is no one in this latter day of His [-anger-] {+anger,+} to stand like a wall before the

Lord, and save [-Israel!"] {+Israel!"-Ibid., b. 9, ch. 2.+} Again, his thoughts returned to himself, and he feared being charged with cowardice in withdrawing from the contest. Then he reproached himself for his indolence and self-indulgence. Yet at the same time he was daily accomplishing more than it seemed possible for one man to do. His pen was never idle. While his enemies [-flattered-] {+flattered+} themselves that he was silenced, they were astonished and confused by tangible proof that he was still active. A host of tracts, issuing from his pen, circulated throughout Germany. He also performed a most important service for his countrymen by translating the New Testament into the German tongue. From his rocky Patmos he continued for nearly a whole year to proclaim the [-gospel,-] {+gospel+} and rebuke the sins and errors of the times.

[-142-] But it was not merely to preserve Luther from the wrath of his enemies, nor even to afford him a season of quiet for these important labors, that God had withdrawn His servant from the stage of public life. There were results more precious than these to be secured. In the solitude and obscurity of his mountain retreat, Luther was removed from earthly [-supports,-] {+supports+} and shut out from human praise. He was thus saved from the pride and self-confidence that are so often caused by success. By suffering and humiliation he was prepared

{+Luther Before the Diet

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again to walk safely upon the dizzy heights to which he had been so suddenly exalted. As men rejoice in the freedom which the truth brings them, they are inclined to extol those whom God has employed to break the chains of error and superstition. Satan seeks to divert men's thoughts and affections from God, and {+to+} fix them upon human agencies; {+he leads them+} to honor the mere

[-instrument,-] {+instrument+} and to ignore the Hand that directs all the events of providence. Too [-often,-] {+often+} religious leaders who are thus praised and revered lose sight of their dependence upon [-God,-] {+God+} and are led to trust in themselves. As a [-result,-] {+result+} they seek to {+[170]+} control the minds and consciences of the people, who are disposed to look to them for guidance instead of looking to the word of God. The work of reform is often retarded because of this spirit indulged by its supporters. From this danger, God would guard the cause of the Reformation. He desired that work to receive, not the impress of man, but {+that+} of God. The eyes of men had been turned to Luther as the expounder of the truth; he was removed that all eyes might be directed to the eternal Author of truth.

[-143-]

{+[171]+}

Chapter [-VIII. - Progress-] {+9--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 the earth, the titled and wealthy, who were accustomed to receive praise and homage as leaders of the people. They were so proud and self-confident in their boasted superiority that they could not be molded to sympathize with their fellow men and to become colaborers with the humble Man of Nazareth. To the unlearned, toiling fishermen+} of {+Galilee was+} the {+call addressed: "Follow Me, and I will make you fishers of men." Matthew 4:19. These disciples were humble and teachable. The less they had been influenced by the false teaching of their time, the more successfully could Christ instruct and train them for His service. So in the days of the Great+}

Reformation.

[-Luther's mysterious disappearance excited consternation throughout-] {+The leading Reformers were men from humble life—men who were most free of any of their time from pride of rank and from the influence of bigotry and priestcraft. It is God's plan to employ humble instruments to accomplish great results. Then the glory will not be given to men, but to Him who works through them to will and to do of His own good pleasure. A few weeks after the birth of Luther in a miner's cabin in Saxony, Ulric Zwingli was born in a herdsman's cottage among the [172] Alps. Zwingli's surroundings in childhood, and his early training, were such as to prepare him for his future mission. Reared amid scenes of natural grandeur, beauty, and awful sublimity, his mind was early impressed with a sense of the greatness, the power, and the majesty of God. The history of the brave deeds achieved upon his native mountains kindled his youthful aspirations. And at the side of his pious grandmother he listened to the few precious Bible stories which she had gleaned from amid the legends and traditions of the church. With eager interest he heard of the grand deeds of patriarchs and prophets, of the shepherds who watched their flocks on the hills of Palestine where angels talked with them, of the Babe of Bethlehem and the Man of Calvary.

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Like John Luther, Zwingli's father desired an education for his son, and the boy was early sent from his native valley. His mind rapidly developed, and it soon became a question where to find teachers competent to instruct him. At the age of thirteen he went to Bern, which then possessed the most distinguished school

in Switzerland. Here, however, a danger arose which threatened to blight the promise of his life. Determined efforts were put forth by the friars to allure him into a monastery. The Dominican and Franciscan monks were in rivalry for popular favor. This they endeavored to secure by the showy adornments of their churches, the pomp of their ceremonials, and the attractions of famous relics and miracle-working images. The Dominicans of Bern saw that if they could win this talented young scholar, they would secure both gain and honor. His extreme youth, his natural ability as a speaker and writer, and his genius for music and poetry, would be more effective than all their pomp and display, in attracting the people to their services and increasing the revenues of their order. By deceit and flattery they endeavored to induce Zwingli to enter their convent. Luther, while a student at school, had buried himself in a convent cell, and he would have been lost to the world had not God's providence released him. Zwingli was not permitted to encounter the same peril. Providentially his [173] father received information of the designs of the friars. He had no intention of allowing his son to follow the idle and worthless life of the monks. He saw that his future usefulness was at stake, and directed him to return home without delay. The command was obeyed; but the youth could not be long content in his native valley, and he soon resumed his studies, repairing, after a time, to Basel. It was here that Zwingli first heard the gospel of God's free grace. Wittembach, a teacher of the ancient languages, had, while studying Greek and Hebrew, been led to the Holy Scriptures, and thus rays of divine light were shed into the minds of the students under his instruction. He declared that there was a truth more ancient, and of infinitely greater worth, than the theories taught by schoolmen and philosophers. This ancient truth was that the death of Christ is the sinner's only ransom. To Zwingli these words were as the first ray of light that precedes the dawn. Zwingli was soon called from Basel to enter upon his lifework. His first field of labor was in an Alpine parish, not far distant from

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his native valley. Having received ordination as a priest, he "devoted himself with his whole soul to the search after divine truth; for he was well aware," says a fellow Reformer, "how much he must know to whom the flock of Christ is entrusted."—Wylie, b. 8, ch. 5. The more he searched the Scriptures, the clearer appeared the contrast between their truths and the heresies of Rome. He submitted himself to the Bible as the word of God, the only sufficient, infallible rule. He saw that it must be its own interpreter. He dared not attempt to explain Scripture to sustain a preconceived theory or doctrine, but held it his duty to learn what is its direct and obvious teaching. He sought to avail himself of every help to obtain a full and correct understanding of its meaning, and he invoked the aid of the Holy Spirit, which would, he declared, reveal it to all who sought it in sincerity and with prayer. [174] "The Scriptures," said Zwingli, "come from God, not from man, and even that God who enlightens will give thee to understand that the speech comes from God. The word of God ... cannot fail; it is bright, it teaches itself, it discloses itself, it illumines the soul with all salvation and grace, comforts it in God, humbles it, so that it loses and even forfeits itself, and embraces God." The truth of these words Zwingli himself had proved. Speaking of his experience at this time, he afterward wrote: "When ... I began to give myself wholly up to the Holy Scriptures, philosophy and theology (scholastic) would always keep suggesting quarrels to me. At last I came to this, that I thought, 'Thou must let+} all {+that lie, and learn the meaning of God purely out of His own simple word.' Then I began to ask God for His light, and the Scriptures began to be much easier to me."—Ibid., b. 8, ch. 6. The doctrine preached by Zwingli was not

received from Luther. It was the doctrine of Christ. "If Luther preaches Christ," said the Swiss Reformer, "he does what I am doing. Those whom he has brought to Christ are more numerous than those whom I have led. But this matters not. I will bear no other name than that of Christ, whose soldier I am, and who alone is my Chief. Never has one single word been written by me to Luther, nor by Luther to me. And why? ... That it might be shown how much the Spirit of God is in unison with itself, since both of us, without any collusion, teach the doctrine of Christ with such uniformity."—D'Aubigne, b. 8, ch. 9.

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In 1516 Zwingli was invited to become a preacher in the convent at Einsiedeln. Here he was to have a closer view of the corruptions of Rome and was to exert an influence as a Reformer that would be felt far beyond his native Alps. Among the chief attractions of Einsiedeln was an image of the Virgin which was said to have the power of working miracles. Above the gateway of the convent was the inscription, "Here a plenary remission of sins may be obtained."— [175] Ibid., b. 8, ch. 5. Pilgrims at all seasons resorted to the shrine of the Virgin; but at the great yearly festival of its consecration multitudes came from all parts of Switzerland, and even from France and Germany. [-Inquiries concerning-] {+Zwingli, greatly afflicted at the sight, seized the opportunity to proclaim liberty through the gospel to these bondslaves of superstition. "Do not imagine," he said, "that God is in this temple more than in any other part of creation. Whatever be the country in which you dwell, God is around you, and hears you.... Can unprofitable works, long pilgrimages, offerings, images, the invocation of the Virgin or of the saints, secure for you the grace of God? ... What avails the multitude of words with which we embody our prayers? What

efficacy has a glossy cowl, a smooth-shorn head, a long and flowing robe, or gold-embroidered slippers? ... God looks at the heart, and our hearts are far from Him." "Christ," he said, "who was once offered upon the cross, is the sacrifice and victim, that had made satisfaction for the sins of believers to all eternity."—Ibid., b. 8, ch. 5. To many listeners these teachings were unwelcome. It was a bitter disappointment to them to be told that their toilsome journey had been made in vain. The pardon freely offered to them through Christ they could not comprehend. They were satisfied with the old way to heaven which Rome had marked out for them. They shrank from the perplexity of searching for anything better. It was easier to trust their salvation to the priests and the pope than to seek for purity of heart. But another class received with gladness the tidings of redemption through Christ. The observances enjoined by Rome had failed to bring peace of soul, and in faith they accepted the Saviour's blood as their propitiation. These returned to their homes to reveal to others the precious light which they had received. The truth was thus

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carried from hamlet to hamlet, from town to town, and the number of [176] pilgrims to the Virgin's shrine greatly lessened. There was a falling off in the offerings, and consequently in the salary of Zwingli, which was drawn from them. But this caused+} him {+only joy as he saw that the power of fanaticism and superstition was being broken. The authorities of the church+} were [-heard everywhere.-] {+not blind to the work which Zwingli was accomplishing; but for the present they forbore to interfere. Hoping yet to secure him to their cause, they endeavored to win him by flatteries; and meanwhile the truth was gaining a hold upon the hearts of the people. Zwingli's labors at Einsiedeln had prepared

him for a wider field, and this he was soon to enter. After three years here he was called to the office of preacher in the cathedral at Zurich. This was then the most important town of the Swiss confederacy, and the influence exerted here would be widely felt. The ecclesiastics by whose invitation he came to Zurich were, however, desirous of preventing any innovations, and they accordingly proceeded to instruct him as to his duties. "You will make every exertion," they said, "to collect the revenues of the chapter, without overlooking the least. You will exhort the faithful, both from the pulpit and in the confessional, to pay all tithes and dues, and to show by their offerings their affection to the church. You will be diligent in increasing the income arising from the sick, from masses, and in general from every ecclesiastical ordinance." "As for the administration of the sacraments, the preaching, and the care of the flock," added his instructors, "these are also the duties of the chaplain. But for these you may employ a substitute, and particularly in preaching. You should administer the sacraments to none but persons of note, and only when called upon; you are forbidden to do so without distinction of persons."—Ibid., b. 8, ch. 6. Zwingli listened in silence to this charge, and in reply, after expressing his gratitude for the honor of a call to this important [177] station, he proceeded to explain the course which he proposed to adopt. "The life of Christ," he said, "has been too long hidden from the people. I shall preach upon the whole of the Gospel of St. Matthew, ... drawing solely from the fountains of Scripture, sounding its depths, comparing one passage with another, and seeking for

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understanding by constant and earnest prayer. It is to God's glory, to the

praise of His only Son, to the real salvation of souls, and to their edification in the true faith, that I shall consecrate my ministry."— Ibid., b. 8, ch. 6. Though some of the ecclesiastics disapproved his plan, and endeavored to dissuade him from it, Zwingli remained steadfast. He declared that he was about to introduce no new method, but the old method employed by the church in earlier and purer times. Already an interest had been awakened in the truths he taught; and the people flocked in great numbers to listen to his preaching. Many who had long since ceased to attend service were among his hearers. He began his ministry by opening the Gospels and reading and explaining to his hearers the inspired narrative of the life, teachings, and death of Christ. Here, as at Einsiedeln, he presented the word of God as the only infallible authority and the death of Christ as the only complete sacrifice. "It is to Christ," he said, "that I desire to lead you—to Christ, the true source of salvation."—Ibid., b. 8, ch. 6. Around the preacher crowded the people of all classes, from statesmen and scholars to the artisan and the peasant. With deep interest they listened to his words. He not only proclaimed the offer of a free salvation, but fearlessly rebuked the evils and corruptions of the times. Many returned from the cathedral praising God. "This man," they said, "is a preacher of the truth. He will be our Moses, to lead us forth from this Egyptian darkness."—Ibid., b. 8, ch. 6. But though at first his labors were received with great enthusiasm, after a time opposition arose. The monks set themselves to hinder his work and condemn his teachings. Many assailed him with gibes [178] and sneers; others resorted to insolence and threats. But Zwingli bore all with patience, saying: "If we desire to gain over the wicked to Jesus Christ, we must shut our eyes against many things."—Ibid., b. 8, ch. 6. About this time a new agency came in to advance the work of reform. One Lucian was sent to Zurich with some of Luther's writings, by a friend of the reformed faith at Basel, who suggested that the sale of these books might be a powerful means of scattering the light. "Ascertain," he wrote to Zwingli, "whether this man possesses sufficient

prudence and skill; if so, let him carry from city to city, from town to town, from village to village, and+} even {+from

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house to house, among the Swiss, the works of Luther, and especially+} his [-enemies-] {+exposition of the Lord's Prayer written for the laity. The more they are known, the more purchasers they will find."—Ibid., b. 8, ch. 6. Thus the light found entrance. At the time when God is preparing to break the shackles of ignorance and superstition, then it is that Satan works with greatest power to enshroud men in darkness and to bind their fetters still more firmly. As men were rising up in different lands to present to the people forgiveness and justification through the blood of Christ, Rome proceeded with renewed energy to open her market throughout Christendom, offering pardon for money. Every sin had its price, and men were granted free license for crime if the treasury of the church was kept well filled. Thus the two movements advanced,—one offering forgiveness of sin for money, the other forgiveness through Christ,—Rome licensing sin and making it her source of revenue; the Reformers condemning sin and pointing to Christ as the propitiation and deliverer. In Germany the sale of indulgences had been committed to the Dominican friars and was conducted by the infamous Tetzal. In Switzerland the traffic was put into the hands of the Franciscans, [179] under the control of Samson, an Italian monk. Samson had already done good service to the church, having secured immense sums from Germany and Switzerland to fill the papal treasury. Now he traversed Switzerland, attracting great crowds, despoiling the poor peasants of their scanty earnings, and exacting rich gifts from the wealthy classes. But the influence of the reform already made itself felt in curtailing,

though it could not stop, the traffic. Zwingli was still at Einsiedeln when Samson, soon after entering Switzerland, arrived with his wares at a neighboring town. Being apprised of his mission, the Reformer immediately set out to oppose him. The two did not meet, but such was Zwingli's success in exposing the friar's pretensions that he was obliged to leave for other quarters. At Zurich, Zwingli preached zealously against the pardonmongers; and when Samson approached the place, he was met by a messenger from the council with an intimation that he was expected to pass on. He finally secured an entrance by stratagem, but was sent away without the sale of a single pardon, and he soon after left Switzerland.

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A strong impetus was given to the reform by the appearance of the plague, or Great Death, which swept over Switzerland in the year 1519. As men were brought face to face with the destroyer, many were led to feel how vain and worthless were the pardons which they had so lately purchased; and they longed for a surer foundation for their faith. Zwingli at Zurich was smitten down; he was brought so low that all hope of his recovery was relinquished, and the report was widely circulated that he was dead. In that trying hour his hope and courage were unshaken. He looked in faith to the cross of Calvary, trusting in the all-sufficient propitiation for sin. When he came back from the gates of death, it was to preach the gospel with greater fervor than ever before; and his words exerted an unwonted power. The people welcomed with joy their beloved pastor, returned to them from the brink of the grave. They themselves had come from attending upon the sick and the dying, and they felt, [180] as never before, the value of the gospel. Zwingli had arrived at a clearer understanding

of its truths, and had+} more [-agitated-] {+fully experienced in himself its renewing power. The fall of man and the plan of redemption were the subjects upon which he dwelt. "In Adam," he said, "we are all dead, sunk in corruption and condemnation."—Wylie, b. 8, ch. 9. "Christ ... has purchased for us a never-ending redemption.... His passion is ... an eternal sacrifice, and everlastingly effectual to heal; it satisfies the divine justice forever in behalf of all those who rely upon it with firm and unshaken faith." Yet he clearly taught that men are not, because of the grace of Christ, free to continue in sin. "Wherever there is faith in God, there God is; and wherever God abideth, there a zeal exists urging and impelling men to good works."—D'Aubigne, b. 8, ch. 9. Such was the interest in Zwingli's preaching that the cathedral was filled to overflowing with the crowds that came to listen to him. Little+} by {+little, as they could bear it, he opened the truth to+} his [-absence-] {+hearers. He was careful not to introduce, at first, points which would startle them and create prejudice. His work was to win their hearts to the teachings of Christ, to soften them by His love, and keep before them His example; and as they should receive the principles of the gospel, their superstitious beliefs and practices would inevitably be overthrown.

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Step by step the Reformation advanced in Zurich. In alarm its enemies aroused to active opposition. One year before, the monk of Wittenberg had uttered his No to the pope and the emperor at Worms, and now everything seemed to indicate a similar withstanding of the papal claims at Zurich. Repeated attacks were made upon Zwingli. In the papal cantons, from time to time, disciples of the gospel were brought to the stake, but this was not enough; the teacher of heresy must

be silenced. Accordingly the bishop of Constance dispatched three deputies to the Council of Zurich, accusing Zwingli of teaching [181] the people to transgress the laws of the church, thus endangering the peace and good order of society. If the authority of the church were to be set aside, he urged, universal anarchy would result. Zwingli replied that he had been for four years teaching the gospel in Zurich, "which was more quiet and peaceful+} than {+any other town in the confederacy." "Is not, then," he said, "Christianity the best safeguard of the general security?"—Wylie, b. 8, ch. 11. The deputies had admonished the councilors to continue in the church, out of which, they declared, there was no salvation. Zwingli responded: "Let not this accusation move you. The foundation of the church is the same Rock, the same Christ, that gave Peter his name because he confessed Him faithfully. In every nation whosoever believes with all his heart in the Lord Jesus is accepted of God. Here, truly, is the church, out of which no one can be saved."—D'Aubigne, London ed., b. 8, ch. 11. As a result of the conference, one of the bishop's deputies accepted the reformed faith. The council declined to take action against Zwingli, and Rome prepared for a fresh attack. The Reformer, when apprised of the plots of his enemies, exclaimed: "Let them come on; I fear them as the beetling cliff fears the waves that thunder at its feet."—Wylie, b. 8, ch. 11. The efforts of the ecclesiastics only furthered the cause which they sought to overthrow. The truth continued to spread. In Germany its adherents, cast down by Luther's disappearance, took heart again, as they saw the progress of the gospel in Switzerland. As the Reformation became established in Zurich, its fruits were more fully seen in the suppression of vice and the promotion of order and harmony. "Peace has her habitation in our town," wrote Zwingli; "no quarrel, no hypocrisy, no envy, no strife. Whence can

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such union come but from the Lord, and our doctrine, which fills us with the fruits of peace and piety?"—Ibid., b. 8, ch. 15. The victories gained by the Reformation stirred the Romanists to still more determined efforts for its overthrow. Seeing how little [182] had been accomplished by persecution in suppressing Luther's work in Germany, they decided to meet the reform with its own weapons. They would hold a disputation with Zwingli, and having the arrangement of matters, they would make sure of victory by choosing, themselves, not only the place of the combat, but the judges that should decide between the disputants. And if+} they could [-have-] {+once get Zwingli into their power, they would take care that he did not escape them. The leader silenced, the movement could speedily be crushed. This purpose, however, was carefully concealed. The disputation was appointed to be held at Baden; but Zwingli was not present. The Council of Zurich, suspecting the designs of the papists, and warned by the burning piles kindled in the papal cantons for confessors of the gospel, forbade their pastor to expose himself to this peril. At Zurich he was ready to meet all the partisans that Rome might send; but to go to Baden, where the blood of martyrs for the truth had just+} been {+shed, was to go to certain death. Oecolampadius and Haller were chosen to represent the Reformers, while the famous Dr. Eck, supported+} by {+a host of learned doctors and prelates, was the champion of Rome. Though Zwingli was not present at the conference,+} his [-presence.-] {+influence was felt. The secretaries were all chosen by the papists, and others were forbidden to take notes, on pain of death. Notwithstanding this, Zwingli received daily a faithful account of what was said at Baden. A student in attendance at the disputation made a record each evening of the arguments that day presented. These papers two other students undertook to deliver, with the daily letters of Oecolampadius, to Zwingli at Zurich. The Reformer answered, giving counsel and suggestions. His letters were written by

night, and the students returned with them to Baden in the morning. To elude the vigilance of the guard stationed at the city gates, these messengers brought baskets of poultry on their heads, and they were permitted to pass without hindrance. Thus Zwingli maintained the battle with his wily antagonists. [183] He "has labored more," said Myconius, "by his meditations, his

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sleepless nights, and the advice which he transmitted to Baden, than he would have done by discussing in person in the midst of his enemies."—D'Aubigne, b. 11, ch. 13. The Romanists, flushed with anticipated triumph, had come to Baden attired in their richest robes and glittering with jewels. They fared luxuriously, their tables spread with the most costly delicacies and the choicest wines. The burden of their ecclesiastical duties was lightened by gaiety and reveling. In marked contrast appeared the Reformers, who were looked upon by the people as little better than a company of beggars, and whose frugal fare kept them but short time at table. Oecolampadius's landlord, taking occasion to watch him in his room, found him always engaged in study or at prayer, and greatly wondering, reported that the heretic was at least "very pious." At the conference, "Eck haughtily ascended a pulpit splendidly decorated, while the humble Oecolampadius, meanly clothed, was forced to take his seat in front of his opponent on a rudely carved stool."—Ibid., b. 11, ch. 13. Eck's stentorian voice and unbounded assurance never failed him. His zeal was stimulated by the hope of gold as well as fame; for the defender of the faith was to be rewarded by a handsome fee. When better arguments failed, he had resort to insults, and even to oaths. Oecolampadius, modest and self-distrustful, had shrunk from the combat, and he entered upon it with the

solemn avowal: "I acknowledge no other standard of judgment than the word of God."—Ibid., b. 11, ch. 13. Though gentle and courteous in demeanor, he proved himself able and unflinching. While the Romanists, according to their wont, appealed for authority to the customs of the church, the Reformer adhered steadfastly to the Holy Scriptures. "Custom," he said, "has no force in our Switzerland, unless it be according to the constitution; now, in matters of faith, the Bible is our constitution."— Ibid., b. 11, ch. 13. [184] The contrast between the two disputants was not without effect. The calm, clear reasoning of the Reformer, so gently and modestly presented, appealed to minds that turned in disgust from Eck's boastful and boisterous assumptions. The discussion continued eighteen days. At its close the papists with great confidence claimed the victory. Most of the deputies sided

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with Rome, and the Diet pronounced the Reformers vanquished and declared that they, together with Zwingli, their leader, were cut off from the church. But the fruits of the conference revealed on which side the advantage lay. The contest resulted in a strong impetus to the Protestant cause, and it was not long afterward that the important cities of Bern and Basel declared for the Reformation.

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Luther's mysterious disappearance excited consternation throughout all Germany.

Inquiries concerning him were heard everywhere.} The wildest rumors were circulated, and many believed that he had been murdered. There was great lamentation, not only by his avowed friends, but by thousands who had not openly taken their stand with the Reformation. Many bound themselves by a solemn oath to avenge his death. The [-Romanists-] {+Romish leaders+} saw with terror to what a pitch had risen the feeling against them. Though at first exultant at the supposed death of Luther, they [-now-] {+soon+} desired to hide from the wrath of the people. [-Those who-] {+His enemies had not been so troubled by his most daring acts while among them as they+} were [-enraged against him when he was-] at [-large,-] {+his removal. Those who in their rage had sought to destroy the bold Reformer+} were filled with fear now that he [-was in captivity.-] {+had become a helpless captive.+} "The only {+remaining+} way of [-extricating-] {+saving+} ourselves," said one, "is to light [-our-] torches, and [-go searching-] {+hunt for Luther+} through the [-earth for Luther, till we can-] {+whole world, to+} restore him to [-a-] {+the+} nation that [-will have him."-] {+is calling for him."—D'Aubigne, b. 9, ch. 1.+} The edict of the emperor seemed to fall powerless. The papal legates were filled with indignation as they saw that it commanded far less attention than did the fate of Luther.

[-144-] The tidings that he was safe, though a prisoner, calmed the fears of the people, while it still further aroused their enthusiasm in his {+[186]+} favor. His writings were read with greater eagerness than ever before. Increasing numbers joined the cause of the heroic man who had, at such fearful odds, defended the word of God. The Reformation was constantly gaining in strength. The seed which Luther had sown [-sprung-] {+sprang+} up everywhere. His absence accomplished a work which his presence would have failed to do. Other laborers felt a new responsibility, now that their great leader was removed. With new faith and earnestness they pressed forward to do all in their power, that the work so nobly begun might not be hindered. {+156

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But Satan was not idle. He now attempted what he has attempted in every other reformatory [-movement,-to-] {+movement-to+} deceive and destroy the people by palming off upon them a counterfeit in place of the true work. As there were false Christs in the first century of the Christian church, so there arose false prophets in the sixteenth century. A few men, deeply affected by the excitement in the religious world, imagined themselves to have received special revelations from Heaven, and claimed to have been divinely commissioned to carry forward to its completion the Reformation {+which, they declared, had been+} but feebly begun by Luther. In truth, they were undoing the very work which he had accomplished. They rejected the [-fundamental-] {+great+} principle {+which was the very foundation+} of the [-Reformation,-the-] {+Reformation-that the+} word of God [-as-] {+is+} the all-sufficient rule of faith and practice; and for that unerring guide they substituted the changeable, uncertain standard of their own feelings

[-145-] and impressions. By this act of setting aside the great detector of error and [-falsehood,-] {+falsehood+} the way was opened for Satan to control minds as best pleased himself. One of these prophets claimed to have been instructed by the angel Gabriel. A student who united with him [-abandoned-] {+forsook+} his studies, declaring that he had [-received from-] {+been endowed by+} God Himself [-the ability-] {+with wisdom+} to [-explain the Scriptures.-] {+expound His word.+} Others who were naturally inclined to fanaticism united with them. The proceedings of these enthusiasts created no little excitement. The preaching of Luther had aroused the people {+[187]+} everywhere to feel the

necessity of reform, and now some really honest persons were misled by the pretensions of the new prophets. The leaders of the movement [-repaired-] {+proceeded+} to [-Wittemberg,-] {+Wittenberg+} and urged their claims upon [-Melancthon-] {+Melanchthon+} and his [-co-laborers.-] {+colaborers.+} Said they: "We are sent by God to [-teach-] {+instruct+} the people. We have [-received special revelations from God himself, and therefore-] {+held familiar conversations with the Lord; we+} know what [-is coming to pass.-] {+will happen; in a word,+} we are apostles and prophets, and appeal to [-Doctor Luther as to the truth of what we say."-] {+Dr. Luther."-Ibid., b. 9, ch. 7.+} The Reformers were astonished and perplexed. This was such an element as they had never before encountered, and they knew not what course to pursue. Said [-Melancthon:-] {+Melanchthon:+} "There are indeed {+extraordinary+} spirits [-of no ordinary kind-] in these men; but what [-spirits?" "On-] {+spirits? ... On+} the one hand, let us beware of quenching the Spirit of God, and on the other, of being [-seduced-] {+led astray+} by the spirit of [-Satan."-] {+Satan."-Ibid., b. 9, ch. 7.+} The fruit of the new teaching soon became apparent. The [-minds of the-] people were [-diverted from

146-] {+led to neglect+} the [-word of God,-] {+Bible+} or [-decidedly prejudiced against it.-] {+to cast it wholly aside.+} The schools

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were thrown into confusion. Students, spurning all restraint, abandoned their [-studies.-] {+studies and withdrew from the university.+} The men who thought themselves competent to revive and control the work of the [-Reformation,-] {+Reformation+} succeeded only in bringing it to the [-very brink-] {+verge+}

of ruin. The Romanists now regained their [-confidence,-] {+confidence+} and exclaimed [-exultingly,-] {+exultingly:+} "One [-more effort,-] {+last struggle,+} and all will be [-ours."-] {+ours."-Ibid., b. 9, ch. 7.+} Luther at the Wartburg, hearing of what had occurred, said with deep [-concern,-] {+concern:+} "I always expected that Satan would send us this [-plague."-] {+plague."-Ibid., b. 9, ch. 7.+} He perceived the true character of those pretended [-prophets,-] {+prophets+} and saw the danger that threatened the cause of truth. The opposition of the pope and the emperor had not caused him so great perplexity and distress as he now experienced. From the professed friends of the Reformation had risen its worst enemies. {+[188]+} The very truths which had brought [-peace-] {+him so great joy and consolation were being employed+} to [-his troubled heart had been made the cause of dissension-] {+stir up strife and create confusion+} in the church. In the work of reform, Luther had been urged forward by the Spirit of God, and had been carried beyond himself. He had not purposed to take such positions as he did, or to make so radical changes. He had been but the instrument in the [-hands-] {+hand+} of Infinite Power. Yet he often trembled for the result of his work. He had once [-said,-] {+said:+} "If I knew that my doctrine [-had-] injured one [-human being,-] {+man, one single man,+} however [-poor-] {+lowly+} and [-unknown,-which-] {+obscure,-which+} it [-could not,-] {+cannot,+} for it is the [-very gospel,-I-] {+gospel itself,-I+} would rather [-face death-] {+die+} ten times [-over-] than not retract [-it."-] {+it."-Ibid., b. 9, ch. 7.+} And now [-a whole city, and that city Wittenberg

147-] {+Wittenberg+} itself, {+the very center of the Reformation,+} was fast [-sinking into confusion.-] {+falling under+} the [-doctrines taught by Luther-] {+power of fanaticism and lawlessness. This terrible condition+} had not [-caused this evil;-] {+resulted from the teachings of Luther,+} but throughout Germany his enemies were charging it upon him. In bitterness of soul he

sometimes [-asked,-] {+asked:+} "Can [-such-] {+such, then,+} be the end of this great work of the [-Reformation?"] {+Reformation?"-Ibid., b. 9, ch. 7.+} Again, as he wrestled with God in prayer, peace [-flowed-] {+flowed+} into his heart. "The work is not mine, but Thine own," he said; "Thou wilt not suffer it to be corrupted by superstition or fanaticism." But the thought of remaining longer from the [-conflict-] {+conflict+} in such a crisis, became insupportable. He determined to return to [-Wittemberg.-] {+Wittenberg.+} Without delay he set out on his perilous journey. He was under the ban of the empire. Enemies were at liberty to take his life; friends

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were forbidden to aid or shelter him. The imperial government was adopting the most stringent measures against his adherents. But he saw that the work of the gospel was imperiled, and in the name of the Lord he went [-forth once more-] {+out fearlessly+} to battle for the truth. {+In a letter to the elector, after stating his purpose to leave the Wartburg, Luther said: "Be it known to your highness that I am going to Wittenberg under a protection far higher than that of princes and electors. I think not of soliciting your highness's support, and far from desiring your protection, I would rather protect you myself. If [189] I knew that your highness could or would protect me, I would not go to Wittenberg at all. There is no sword that can further this cause. God alone must do everything, without the help or concurrence of man. He who has the greatest faith is he who is most able to protect."-Ibid., b. 9, ch. 8. In a second letter, written on the way to Wittenberg, Luther added: "I am ready to incur the displeasure of your highness and the anger of the whole world. Are not the Wittenbergers my sheep? Has not God entrusted them to me? And ought I not, if

necessary, to expose myself to death for their sakes? Besides, I fear to see a terrible outbreak in Germany, by which God will punish our nation."—Ibid., b. 9, ch. 7.+) With great caution and humility, yet with decision and firmness, he entered upon his work. "By the word," said he, ["we must refute-] {"must we overthrow+} and [-expel-] {"destroy+} what has [-gained a place and influence-] {"been set up+} by violence. I [-would-] {"will+} not [-resort to-] {"make use of+} force against the superstitious and [-unbelieving." "Let there be-] {"unbelieving....+} No [-compulsion. I have been laboring for liberty of conscience.-] {"one must be constrained.+} Liberty is the very essence of [-faith."-] {"faith."—Ibid., b. 9, ch. 8. It was soon noised through Wittenberg that Luther had returned and that he was to preach. The people flocked from all directions, and the church was filled to overflowing.+) Ascending the pulpit, he with great wisdom and gentleness instructed, exhorted, and [-reproved,-] {"reproved. Touching the course of some who had resorted to violent measures in abolishing the mass, he said: "The mass is a bad thing; God is opposed to it; it ought to be abolished; and I would that throughout the whole world it were replaced by the supper of the gospel. But let no one be torn from it by force. We must leave the matter in God's hands. His word must act, and not we. And why so? you will ask. Because I do not

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hold men's hearts in my hand, as the potter holds the clay. We have a right to speak: we have not the right to act. Let us preach; the rest belongs unto God. Were I to employ force, what should I gain? Grimace, formality, apings, human ordinances,+} and {"hypocrisy.... But [190] there would be no sincerity of heart, nor faith, nor charity. Where these three are wanting, all is wanting,

and I would not give a pear stalk for such a result.... God does more by His word alone than you and I and all the world+} by {+our united strength. God lays hold upon the heart; and when the heart is taken, all is won.... "I will preach, discuss, and write; but I will constrain none, for faith is a voluntary act. See what I have done. I stood up against the pope, indulgences, and papists, but without violence or tumult. I put forward God's word; I preached and wrote--this was all I did. And yet while I was asleep, ... the word that I had preached overthrew popery, so that neither prince nor emperor has done it so much harm. And yet I did nothing; the word alone did all. If I had wished to appeal to force, the whole of Germany would perhaps have been deluged with blood. But what would have been the result? Ruin and desolation both to body and soul. I therefore kept quiet, and left the word to run through the world alone."--Ibid., b. 9, ch. 8. Day after day, for a whole week, Luther continued to preach to eager crowds. The word of God broke the spell of fanatical excitement.+} The power of the gospel brought back the misguided people into the way of truth. Luther had no desire to encounter the fanatics

[-148-] whose course had been productive of so great evil. He knew them to be men of [-hasty-] {+unsound judgment+} and [-violent temper,-] {+undisciplined passions,+} who, while claiming to be [-especially-] {+specially+} illuminated from heaven, would not endure the slightest [-contradiction,-] {+contradiction+} or even the kindest [-admonition.-] {+reproof or counsel.+} Arrogating to themselves supreme authority, they required [-every one,-] {+everyone,+} without a question, to acknowledge their claims. [-But-] {+But,+} as they demanded an interview with him, he consented to meet them; and so successfully did he expose their [-pretensions,-] {+pretensions+} that the impostors at once departed from [-Wittemberg.-] {+Wittenberg.+} The fanaticism was checked for a time; but several years later it broke out with greater violence and more terrible results. Said {+[191]+} Luther, concerning the leaders in this movement: "To

them the Holy Scriptures were but a dead letter, and they all began to cry,
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Spirit! the Spirit!' But most assuredly I will not follow where their spirit leads them. May God [-in-] {+of+} His mercy preserve me from a church in which there are none but saints. I [-wish-] {+desire+} to [-be in fellowship-] {+dwell+} with the humble, the feeble, the sick, who know and feel their sins, and who [-sigh-] {+groan+} and cry continually to God from the bottom of their hearts to obtain His consolation and [-support."-] {+support."-Ibid., b. 10, ch. 10.+} Thomas Munzer, the most active of the fanatics, was a man of considerable ability, which, rightly directed, would have enabled him to do good; but he had not learned the first principles of true religion. [-He imagined himself ordained-] {"He was possessed with a desire+} of [-God to reform-] {+reforming+} the world, [-forgetting, like many other enthusiasts,-] {+and forgot, as all enthusiasts do,+} that the [-reform-] {+reformation+} should begin with [-himself.-] {+himself."-Ibid., b. 9, ch. 8.+} He was ambitious to obtain position and [-influence,-] {+influence,+} and {+was+} unwilling to be second, even to Luther. He [-charged-] {+declared that+} the

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Reformers with establishing, by their adherence to-] {+Reformers, in substituting+} the [-Bible alone, a species of popery. He considered himself called-] {+authority+} of [-God to remedy the evil, and held-] {+Scripture for+} that [-manifestations-] of the [-Spirit-] {+pope,+} were [-the means by which

this was to be accomplished, and that-] {+only establishing a different form of popery.+} He [-who-] {+himself, he claimed,+} had {+been divinely commissioned to introduce+} the [-Spirit possessed-] {+true reform. "He who possesses this spirit," said Munzer, "possesses+} the true faith, [-though-] {+although+} he [-might-] {+should+} never see the [-written word.-] {+Scriptures in his life."-Ibid., b. 10, ch. 10.+} The fanatical teachers gave themselves up to be governed by impressions, [-calling-] {+regarding+} every thought [-of the mind-] {+and impulse as+} the voice of God; consequently they went to great extremes. Some even burned their Bibles, [-exclaiming,-] {+exclaiming:+} "The letter killeth, but the Spirit giveth life." [-Men naturally love-] {+Munzer's teaching appealed to men's desire for+} the marvelous, [-and whatever flatters-] {+while it gratified+} their [-pride,-] {+pride by virtually placing human ideas+} and [-many-] {+opinions above the word of God. His doctrines+} were [-ready to accept Munzer's teachings.-] {+received by thousands.+} He soon denounced all order in public worship, and declared that to obey princes was to attempt to serve both God and Belial. The minds of the people, already beginning to throw off the yoke of the papacy, were also becoming impatient under the restraints of civil authority. Munzer's revolutionary teachings, claiming divine {+[192]+} sanction, led them to break away from all [-control,-] {+control+} and give the rein to their prejudices and passions. The most terrible scenes of sedition and strife followed, and the fields of Germany were drenched with blood. The agony of soul which Luther had so long before experienced [-in his cell-] at [-Erfurth,-] {+Erfurt+} now pressed upon him with redoubled power as he saw

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the results of fanaticism charged upon the Reformation. The papist princes

[-declared, and-] {+declared-and+} many [-believed, that Luther's doctrine had been-] {+were ready to credit+} the [-cause of-] {+statement-that+} the [-rebellion.-] {+rebellion was the legitimate fruit of Luther's doctrines.+} Although this charge was without the slightest foundation, it could not but cause the Reformer great

[-150-] distress. That the [-work-] {+cause+} of [-Heaven-] {+truth+} should be thus [-degraded-] {+disgraced+} by being [-classed-] {+ranked+} with the basest fanaticism, seemed more than he could endure. On the other hand, the leaders in the revolt hated Luther because he had not only opposed their doctrines and denied their claims to divine inspiration, but had pronounced them rebels against the civil authority. In retaliation they denounced him as a base pretender. He seemed to have brought upon himself the enmity of both princes and people. The Romanists exulted, expecting to witness the speedy downfall of the Reformation; and they blamed Luther, even for the errors which he had been most earnestly endeavoring to correct. The fanatical party, by falsely claiming to have been treated with great injustice, succeeded in gaining the sympathies of a large class of the people, and, as is [-usually-] {+often+} the case with those who take the wrong side, they came to be regarded as martyrs. Thus the ones who were exerting every energy in opposition to the Reformation were pitied and lauded as the victims of cruelty and oppression. This was the work of Satan, prompted by the same spirit of rebellion which was first manifested in heaven. Satan is constantly seeking to deceive [-men,-] {+men+} and lead them to call sin righteousness, and righteousness sin. How successful has been his work! How often [-are-] censure and reproach {+are+} cast upon God's {+[193]+} faithful servants because they will stand fearlessly in defense of the truth! Men who are but agents of Satan are praised and [-flattered,-] {+flattered,+} and even looked upon as martyrs, while those who should be respected and sustained for their fidelity to God, are left to stand alone, under suspicion and distrust.

[-151-] Counterfeit holiness, spurious sanctification, is still doing its work of deception. Under various forms it exhibits the same spirit as in the days of Luther, diverting minds from the [-Scriptures,-] {+Scriptures+} and leading men to follow their own feelings and impressions rather than to yield obedience to the law of God. This is one of Satan's most successful devices to cast reproach upon purity and truth.

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Fearlessly did Luther defend the gospel from the attacks which came from every quarter. The word of God proved itself a weapon mighty in every [-conflict.-] {+conflict.+} With that word he warred against the usurped authority of the pope, and the rationalistic philosophy of the schoolmen, while he stood firm as a rock against the fanaticism that sought to ally itself with the Reformation. Each of these opposing elements was in its own way setting aside the Holy [-Scriptures,-] {+Scriptures+} and exalting human wisdom as the source of religious truth and knowledge. Rationalism idolizes [-reason,-] {+reason+} and makes this the criterion for religion. Romanism, claiming for her sovereign pontiff an inspiration descended in unbroken line from the apostles, and unchangeable through all time, gives ample opportunity for every species of extravagance and corruption to be concealed under the sanctity of the apostolic commission. The inspiration claimed by Munzer and his associates proceeded from no higher source than the vagaries of the imagination, and its [-influence-] {+influence+} was subversive of all authority, human or divine. True Christianity receives the word of God as the great [-treasure-house-] {+treasure house+} of inspired [-truth,-] {+truth+} and the test of all

inspiration. Upon his return from the Wartburg, Luther

[-152-] completed his translation of the New Testament, and the gospel was soon after given to the people of Germany in their own language. This translation {+[194]+} was received with great joy by all who loved the truth; but it was scornfully rejected by those who chose human traditions and the commandments of men. The priests were alarmed at the thought that the common people would now be able to discuss with them the precepts of God's word, and that their own ignorance would thus be exposed. The weapons of their carnal reasoning were powerless against the sword of the Spirit. Rome summoned all her authority to prevent the circulation of the Scriptures; but decrees, anathemas, and tortures were alike in vain. The more she condemned and prohibited the Bible, the greater was the anxiety of the people to know what it really taught. All who could read were eager to study the word of God for themselves. They carried it about with them, and read and [-re-read,-] {+reread,+} and could not be satisfied until they had committed large portions to memory. Seeing the favor with which the New Testament was received, Luther

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immediately began the translation of the Old, and published it in parts as fast as completed. Luther's writings were welcomed alike in city and in hamlet. {+"What Luther and his friends composed, others circulated. Monks, convinced of the unlawfulness of monastic obligations, desirous of exchanging a long life of slothfulness for one of active exertion, but too ignorant to proclaim the word of God, traveled through the provinces, visiting hamlets and cottages, where they sold the books of Luther and his friends. Germany soon swarmed with these

bold colporteurs."—Ibid., b. 9, ch. 11. These writings were studied with deep interest by rich and poor, the learned and the ignorant.+) At night the teachers of the village schools read them aloud to little groups gathered at the fireside. With every [-effort,-] {+effort+} some souls would be convicted of the [-truth,-] {+truth+} and, receiving the word with gladness, would in their turn tell the good news to others. {+[195]+} The words of Inspiration were verified: "The entrance of Thy words giveth light; it giveth

[-153-] understanding unto the simple." [-[Psalm 119:130.] -] {+Psalm 119:130.+} The study of the Scriptures was working a mighty change in the minds and hearts of the people. The papal rule had placed upon its subjects an iron yoke which held them in ignorance and degradation. A superstitious observance of forms had been scrupulously maintained; but in all their service the heart and intellect had had little part. The preaching of Luther, setting forth the plain truths of God's word, and then the word itself, placed in the hands of the common people, had aroused their dormant powers, not only purifying and ennobling the spiritual nature, but imparting new strength and vigor to the intellect. Persons of all ranks were to be seen with the Bible in their hands, defending the doctrines of the Reformation. The papists who had left the study of the Scriptures to the priests and [-monks,-] {+monks+} now called upon them to come forward and refute the new teachings. But, ignorant alike of the Scriptures and of the power of God, priests and friars were totally defeated by those whom they had denounced as unlearned and heretical. "Unhappily," said a Catholic writer, "Luther had persuaded his followers [-that their faith ought only-] to [-be founded on-] {+put no faith in any other oracle than+} the [-oracles of-] Holy [-Writ."-] {+Scriptures."—D'Aubigne, b. 9, ch. 11.+} Crowds would gather to hear the truth advocated by men of little education, and

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even discussed by them with learned and eloquent theologians. The shameful ignorance of these great men was made apparent as their arguments were met by the simple teachings of God's word. [-Women-] {+Laborers, soldiers, women,+} and {+even+} children, [-artisans and soldiers, had a-] {+were+} better [-knowledge-] {+acquainted with the Bible teachings than were the priests and learned doctors. The contrast between the disciples+} of the [-Scriptures-] {+gospel and the upholders of popish superstition was no less manifest in the ranks of scholars+} than {+among the common people. "Opposed to the old champions of the hierarchy, who+} had [-learned-] {+neglected the study of lan- [196] guages and the cultivation of literature, ... were generous-minded youth, devoted to study, investigating Scripture, and familiarizing themselves with the masterpieces of antiquity. Possessing an active mind, an elevated soul, and intrepid heart, these young men soon acquired such knowledge that for a long period none could compete with them.... Accordingly, when these youthful defenders of the Reformation met the Romish+} doctors [-or surpliced priests.

154-] {+in any assembly, they attacked them with such ease and confidence that these ignorant men hesitated, became embarrassed, and fell into a contempt merited in the eyes of all."-Ibid., b. 9, ch. 11.+} As the Romish clergy saw their congregations diminishing, they invoked the aid of the magistrates, and by every means in their power endeavored to bring back their hearers. But the people had found in the new teachings that which supplied the wants of their souls, and they turned away from those who had so long fed them with the worthless husks of superstitious rites and human traditions. When persecution was kindled against the teachers of the truth, they gave heed to the words of [-Christ,-] {+Christ:+} "When they persecute you in this city, [-flee-]

{+flee+} ye into [-another. [Matthew 10:23.] -] {+another." Matthew 10:23.+} The light penetrated everywhere. The fugitives would find somewhere a hospitable door opened to them, and there abiding, they would preach Christ, sometimes in the church, or, if denied that privilege, in private houses or in the open air. Wherever they could obtain a hearing was a consecrated temple. The truth, proclaimed with such energy and assurance, spread with irresistible power. In vain [-were-] both ecclesiastical and civil authorities {+were+} invoked to crush the heresy. In vain they resorted to imprisonment, torture, fire, and sword. Thousands of believers sealed their faith with their blood, and yet the work went on. Persecution served only to extend

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the truth,+} and the fanaticism which Satan endeavored to unite with [-it,-] {+it+} resulted in making more clear the contrast between the work of Satan and the work of God.

[-155-]

Chapter [-IX . - Protest-] {+11-Protest+} of the [-Princes.-] {+Princes

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One of the noblest testimonies ever uttered for the Reformation was the Protest offered by the Christian princes of Germany at the Diet of [-Spires.-] {+Spires in 1529.+} The courage, faith, and firmness of [-these-] {+those+} men of [-God,-] {+God+} gained for succeeding ages liberty of thought and of

conscience. Their Protest gave to the reformed church the name of Protestant; its principles are [-the-] {"the+} very essence of [-Protestantism.-] {"Protestantism."— D'Aubigne, b. 13, ch. 6.} A dark and threatening day had come for the Reformation. [-For a season-] {"Notwithstanding the Edict of Worms, declaring Luther to be an outlaw and forbidding the teaching or belief of his doctrines,+} religious toleration had {"thus far+} prevailed in the [-empire;-] {"empire.+} God's providence had held [-opposing elements-] in [-check,-] {"check the forces+} that {"opposed+} the [-gospel-] {"truth. Charles V was bent on crushing the Reformation, but often as he raised his hand to strike he had been forced to turn aside the blow. Again and again the immediate destruction of all who dared to oppose themselves to Rome appeared inevitable; but at the critical moment the armies of the Turk appeared on the eastern frontier, or the king of France, or even the pope himself, jealous of the increasing greatness of the emperor, made war upon him; and thus, amid the strife and tumult of nations, the Reformation had been left to strengthen and extend. At last, however, the papal sovereigns had stifled their feuds, that they+} might [-obtain-] {"make common cause against the Reformers. The Diet of Spires in 1526 had given each state full liberty in matters of religion until the meeting of+} a [-firmer foothold;-] {"general council;+} but [-Rome-] {"no sooner+} had [-now-] {"the dangers [198] passed which secured this concession, than the emperor+} summoned [-her forces-] {"a second Diet+} to [-crush out the truth.-] {"convene+} at Spires {"in 1529 for the purpose of crushing heresy. The princes were to be induced, by peaceable means if possible, to side against the Reformation; but if these failed, Charles was prepared to resort to the sword.+} The papists {"were exultant. They appeared at Spires in great numbers, and+} openly manifested their hostility toward the Reformers and all who favored them. Said [-Melancthon,-] {"Melancthon:+} "We are the execration {"167

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and the sweepings of the [-earth;-] {+world;+} but Christ will look down on His poor people, and will preserve [-them."-] {+them."-Ibid., b. 13, ch. 5.+} The evangelical princes in attendance at the Diet were forbidden even to have the gospel preached in their dwellings. But the people of Spires thirsted for the word of God, and, notwithstanding the prohibition, thousands [-flocked-] {+flocked+} to the [-morning and evening worship still-] {+services+} held in the chapel of the elector of Saxony.

[-156-] This hastened the crisis. An imperial message announced to the Diet that as the resolution granting liberty of conscience had given rise to great disorders, the emperor [-declared-] {+required that+} it [-to-] be annulled. This arbitrary act excited the indignation and alarm of the evangelical Christians. Said [-one,-] {+one:+} "Christ has again fallen into the hands of Caiaphas and Pilate." The Romanists became more violent. A bigoted papist [-declared,-] {+declared:+} "The Turks are better than the Lutherans; for the Turks observe [-fast-days,-] {+fast days,+} and the Lutherans violate them. If we must choose between the Holy Scriptures of God and the old errors of the church, we should reject the former." Said [-Melancthon,-] {+Melancthon:+} "Every day, in full assembly, Faber casts some new stone [-against the Gospellers."-] {+at us gospels."-Ibid., b. 13, ch. 5.+} Religious toleration had been legally established, and the evangelical states were resolved to oppose the infringement of their rights. Luther, being still under the ban imposed by the Edict of Worms, was not permitted to be present at Spires; but his place was supplied by his [-co-laborers-] {+colaborers+} and the princes whom God had raised up to defend His cause in this emergency. The noble Frederick of Saxony, Luther's {+[199]+} former protector, had been removed by death; but Duke

[-John-] {+John,+} his [-brother, who succeeded to the throne,-] {+brother and successor,+} had joyfully welcomed the Reformation, and while a friend of peace, he displayed great energy and courage in all matters relating to the interests of the faith. The priests demanded that the states which had accepted the Reformation submit implicitly to Romish jurisdiction. The Reformers, on the other hand, claimed the liberty which had previously been

[-157-] granted. They could not consent that Rome should again bring under her control those [-nations-] {+states+} that had with so great joy received the word of God. [-The Diet-] {+As a compromise it was+} finally [-decreed,-] {+proposed+} that where the Reformation had not become established, the Edict of Worms should be rigorously enforced; and that [-in-] {+"in those where+} the [-evangelical States,-] {+people had

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deviated from it, and+} where [-there would be-] {+they could not conform to it without+} danger of revolt, {+they should at least effect+} no new [-reform should be introduced, there-] {+reform, they+} should [-be no preaching-] {+touch+} upon [-disputed points,-] {+no controverted point, they should not oppose+} the celebration of the [-mass-] {+mass, they+} should [-not be opposed, and-] {+permit+} no Roman Catholic [-should be permitted-] to embrace [-Lutheranism.

If-] {+Lutheranism."-Ibid., b. 13, ch. 5.+} This [-decree became a law,-] {+measure passed the Diet, to the great satisfaction of+} the {+popish priests and prelates. If this edict were enforced, "the+} Reformation could

neither be extended {+...+} where as yet it [-had not reached,-] {+was unknown,+} nor be established on [-a firm foundation-] {+solid foundations ...+} where it already [-existed.-] {+existed."-Ibid., b. 13, ch. 5.+} Liberty of speech would be prohibited. No conversions would be allowed. And to these restrictions and prohibitions the friends of the Reformation were required at once to submit. The hopes of the world seemed about to be extinguished. [-The-] {"The+} re-establishment of the [-papal-] {+Romish+} hierarchy {+...+} would [-inevitably cause a revival of-] {+infallibly bring back+} the ancient [-abuses;-] {+abuses;"+"} and an occasion would readily be found for [-completing-] {"completing+} the destruction of a work [-that had-] already [-been shaken-] {+so violently shaken"+"} by fanaticism and [-dissension.-] {+dissension.-Ibid., b. 13, ch. 5.+} As the evangelical party met for consultation, one looked to another in blank dismay. From one to another passed the [-inquiry,-] {+inquiry:+} "What is to be done?" Mighty issues for the world were at stake. [-Had these men been controlled by ambition or selfishness, they-] {"Shall the chiefs of the Reformation submit, and accept the edict? [200] How easily+} might [-have accepted-] the [-decree. They-] {+Reformers at this crisis, which was truly a tremendous one, have argued+} themselves {+into a wrong course! How many plausible pretexts and fair reasons might they have found for submission! The Lutheran princes+} were [-apparently left-] {+guaranteed the+} free {+exercise of their religion. The same boon was extended+} to [-maintain-] {+all those of+} their [-faith. Ought they not-] {+subjects who, prior+} to [-be satisfied with this? Should

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they throw themselves into-] the [-conflict to wrestle for liberty-] {+passing+} of [-conscience in all-] the [-world? Should they expose themselves-] {+measure, had embraced the reformed views. Ought not this+} to

{+content them? How many perils would submission avoid! On what unknown hazards and conflicts would opposition launch them! Who knows what opportunities+} the [-vengeance of Rome?

Never were these men placed in a more trying position; but they came forth from-] {+future may bring? Let us embrace peace; let us seize+} the [-test-] {+olive branch Rome holds out, and close the wounds of Germany.+} With [-principles unsullied. As-] {+arguments like these might+} the [-mist that had hovered over-] {+Reformers have justified+} their [-minds cleared away, they saw what-] {+adoption of a course which+} would [-be-] {+have assuredly issued in no long time in+} the [-result-] {+overthrow+} of {+their cause. "Happily they looked at the principle on which+} this [-decree. Should-] {+arrangement was based, and+} they [-lend their influence-] {+acted in faith. What was that principle? It was the right of Rome+} to [-restore-] {+coerce conscience and forbid free inquiry. But

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were not themselves+} and {+their Protestant subjects to enjoy religious freedom? Yes, as a favor specially stipulated for in+} the [-torture? Should they oppose-] {+arrangement, but not as a right. As to all outside that arrangement,+} the [-advancement-] {+great principle+} of [-truth,—oppose the Spirit-] {+authority was to rule; conscience was out+} of [-God in its work-] {+court; Rome was infallible judge, and must be obeyed. The acceptance+} of [-calling men-] {+the proposed arrangement would have been a virtual admission that religious liberty ought+} to [-Christ? Could they refuse obedience-] {+be confined to reformed Saxony; and as+} to [-the Saviour's command, "Go ye into-]

all the [-world,-] {+rest of Christendom, free inquiry+} and [-preach-] the [-gospel to every creature"? [Mark 16:15.] Ought-] {+profession of the reformed faith were crimes, and must be visited with the dungeon and the stake. Could+} they [-to-] consent {+to localize religious liberty? to have it proclaimed+} that [-those who might desire-] {+the Reformation had made its last convert? had subjugated its last acre? and that wherever Rome bore sway at this hour, there her dominion was+} to [-renounce error should-] be [-denied the privilege? Having entered-] {+perpetuated? Could+} the [-kingdom of Heaven themselves, should-] {+Reformers have pleaded that+} they [-bar-] {+were innocent of+} the [-way so-] {+blood of those hundreds and thousands who, in pursuance of this [201] arrangement, would have to yield up their lives in popish lands? This would have been to betray, at+} that [-others could not enter?-] {+supreme hour, the cause of the gospel and the liberties of Christendom."—Wylie, b. 9, ch. 15.+} Rather would they [-sacrifice-] {"sacrifice everything, even+} their [-dominions,-] {+states,+} their [-titles,-] {+crowns,+} and their [-own lives.-] {+lives."—D'Aubigne, b. 13, ch. 5.+} "Let us reject this decree," said the princes. "In matters of conscience the majority has no power." The [-deies declared that Germany was indebted-] {+deputies declared: "It is+} to the decree of [-toleration-] {+1526 that we are indebted+} for the peace [-which she enjoyed, and-] that {+the empire enjoys:+} its abolition would fill [-the empire-] {+Germany+} with troubles and divisions. [-"The-] {+The+} Diet is [-incompetent," said they, "to-] {+incompetent to+} do more than preserve religious liberty until [-a-] {+the+} council [-meets."-] {+meets."—Ibid., b. 13, ch. 5.+} To protect liberty of conscience is the duty of the state, and this is the limit of its authority in matters of religion. Every secular government that attempts to regulate or enforce religious observances by civil authority is

[-159-] sacrificing the very principle for which the evangelical [-Christians-] {+Christian+} so nobly struggled. The papists determined to {+put+} down

what they termed [-daring obstinacy.-] {"daring obstinacy."+} They began by endeavoring to cause divisions among the supporters of the [-Reformation,-] {"Reformation+"} and to intimidate all who had not openly declared in its favor. The [-princes-] {"representatives of the free cities+"} were at last summoned before the [-Diet.-] {"Diet and required to declare whether they would accede to the terms of the proposition.+} They pleaded for delay, but in vain. {"When brought to the test, nearly one

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half their number sided with the Reformers.+} Those who [-still-] {"thus+"} refused to sacrifice liberty of conscience and the right of individual judgment well knew that their position marked them for future criticism, condemnation, and persecution. Said one of the [-Reformers,-] {"delegates:+"} "We must either deny the word of [-God-] {"God,+} or—be [-burned."-] {"burnt."—Ibid., b. 13, ch. 5.+} King Ferdinand, the emperor's representative at the Diet, saw that the decree would cause serious divisions unless the princes could be induced to accept and sustain it. He therefore tried the art of persuasion, well knowing that to employ force with such men would only render them {"the+"} more determined. He [-begged them-] {"begged the princes+"} to accept the decree, assuring them that [-such an act-] {"the emperor [202]+"} would be [-highly gratifying to the emperor.-] {"exceedingly pleased with them."+} But these faithful men acknowledged an authority above that of earthly rulers, and they answered [-calmly,-] {"calmly:+"} "We will obey the emperor in everything that may contribute to maintain peace and the honor of [-God."-] {"God."—Ibid., b. 13, ch. 5.+} In the presence of the [-Diet,-] {"Diet+"} the king at last announced to the elector and his friends that [-their-] {"the edict "was about

to be drawn up in the form of an imperial decree," and that "their+} only remaining course was to submit to the [-majority.-] {+majority."+} Having thus spoken, he withdrew from the assembly, giving the Reformers no opportunity for deliberation or reply. [-In vain-] {"To no purpose+} they sent [-messengers-] {+a deputation+} entreating

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him-] {+the king+} to [-return.-] {+return."+} To their remonstrances he answered [-only,-] {+only:+} "It is a settled affair; submission is all that [-remains."-] {+remains."-Ibid., b. 13, ch. 5.+} The imperial party were convinced that the Christian princes would adhere to the Holy Scriptures as superior to human doctrines and requirements; and they knew that [-an acceptance of-] {+wherever+} this principle {+was accepted, the papacy+} would eventually [-overthrow-] {+be overthrown. But, like thousands since their time, looking only "at+} the [-papacy. But-] {+things which are seen,"+} they [-flattered-] {+flattered+} themselves that [-weakness was on-] the [-side-] {+cause+} of the [-Reformation, while strength was with the-] emperor and the [-pope.-] {+pope was strong, and that of the Reformers weak.+} Had the Reformers [-made flesh their arm,-] {+depended upon human aid alone,+} they would have been as powerless as the papists supposed. But though weak in numbers, and at variance with Rome, they had their strength. They appealed [-from-] {"from+} the [-decision-] {+report+} of the Diet to the word of God, and from the emperor [-of Germany-] {+Charles+} to {+Jesus Christ,+} the King of kings and Lord of [-lords.-] {+lords."-Ibid., b. 13, ch. 6.

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As Ferdinand had refused to regard their conscientious convictions, the princes decided not to heed his absence, but to bring their Protest before the national council without delay. A solemn declaration was therefore drawn [-up,-] {+up+} and presented to the [-Diet:--] {+Diet:+} "We protest by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and {[203] for+} our people, neither consent nor adhere in any manner [-whatever-] {+whatsoever+} to the proposed [-decree-] {+decree,+} in anything that is contrary to God, to His {+holy+} word, to our right conscience, [-or-] to the salvation of our [-souls....-] {+souls." "What! we ratify this edict!+} We [-cannot-] assert that when Almighty God calls a man to His knowledge, [-he dare not embrace that divine knowledge.... There-] {+this man nevertheless cannot receive the knowledge of God!" "There+} is no [-true-] {+sure+} doctrine but [-that which

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conforms-] {+such as is conformable+} to the word of [-God.-] {+God....+} The Lord forbids the teaching of any other [-faith.-] {+doctrine....+} The Holy [-Scriptures, with one text-] {+Scriptures ought to be+} explained by other and [-plainer texts, are,-] {+clearer texts; ... this Holy Book is,+} in all things necessary for the Christian, easy [-to be understood,-] {+of understanding,+} and [-adapted-] {+calculated+} to [-enlighten.-] {+scatter the darkness.+} We are [-therefore resolved by divine-] {+resolved, with the+} grace {+of God,+} to maintain the pure {+and exclusive+} preaching of [-God's-] {+His+} only word, {+such+} as it is contained in the [-scriptures-] {+biblical books+} of the Old and New Testaments, without {+adding+} anything [-added thereto.-] {+thereto that may be contrary to it.+} This word is the only [-truth.-] {+truth;+} it is

the sure rule of all doctrine and {+of all+} life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, [-whilst-] {+while+} all the {+human+} vanities that are set up against it shall fall before the face of God." [-"We therefore-] {+"For this reason we+} reject the yoke that is imposed [-upon-] {+on+} us." {+"At the same time we are in expectation that his imperial majesty will behave toward us like a Christian prince who loves God above all things; and we declare ourselves ready to pay unto him, as well as unto you, gracious lords, all the affection and obedience that are our just and legitimate duty."-Ibid., b. 13, ch. 6.+} A deep impression was made upon the Diet. The majority were filled with amazement and alarm at the boldness of the protesters. The future appeared to them stormy and uncertain. Dissension, strife, and bloodshed seemed inevitable. But the Reformers, assured of the justice of their cause, and relying upon the arm of Omnipotence, were [-full-] {+"full+} of courage and [-firmness.-] {+firmness."}

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"The principles contained in this celebrated+} Protest [-denied-] {+... constitute+} the [-right-] {+very essence+} of [-civil rulers to legislate-] {+Protestantism. Now this Protest opposes two abuses of man+} in matters [-between-] {+of faith:+} the [-soul and God, and declared with prophets and apostles, "We ought to obey God rather than men." It rejected also-] {+first is+} the [-arbitrary power-] {+intrusion+} of the [-church,-] {+[204] civil magistrate,+} and [-set forth-] the [-unerring principle that all human teaching should be in subjection to-] {+second+} the [-oracles-] {+arbitrary authority+} of [-God.-] the [-protesters had thrown off the yoke-] {+church. Instead+} of [-man's supremacy, and had exalted Christ as supreme in the church, and his word

in the pulpit.-] {+these abuses, Protestantism sets+} the power of conscience
[-was

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set-] above the [-State,-] {+magistrate,+} and the authority of the [-Holy Scriptures-] {+word of God+} above the visible church. {+In the first place, it rejects the civil power in divine things, and says with the prophets and apostles, 'We must obey God rather than man.' In presence of+} the crown of [-Christ was uplifted above-] {+Charles+} the [-pope's tiara and-] {+Fifth, it uplifts+} the [-emperor's diadem.-] {+crown of Jesus Christ. But it goes farther: it lays down the principle that all human teaching should be subordinate to the oracles of God."-Ibid., b. 13, ch. 6.+} The protesters had moreover affirmed their right to [-freely-] utter {+freely+} their convictions of truth. They would not only believe and obey, but teach what the word of God presents, and they denied the right of priest or magistrate to interfere. The Protest of Spires was a solemn witness against religious intolerance, and an assertion of the right of all men to worship {+God+} according to the dictates of their own consciences. The declaration had been made. It was written in the memory of [-thousands,-] {+thousands+} and registered in the books of heaven, where no effort of man could erase it. All evangelical Germany adopted the Protest as the expression of its faith. Everywhere men beheld in this declaration the promise of a new and better era. Said one of the princes to the Protestants of [-Spires,-] {+Spires:+} "May the Almighty, who has given you grace to confess energetically, freely, and fearlessly, preserve you in that Christian firmness until the day of [-eternity."-] {+eternity."-Ibid., b. 13, ch. 6.+} Had the Reformation, after attaining a degree of success, consented to temporize to secure favor with the world, it would have been untrue to God and to itself, and would thus have [-insured-] {+ensured+} its own destruction. The

experience of [-those early-] {+these noble+} Reformers contains a lesson for all succeeding ages. Satan's manner of working against God and His word has not changed; he is still as much opposed to the Scriptures being made the guide of life as in the sixteenth century. In our time there is a wide departure from [-its-] {+their+} doctrines and precepts, and there is need of a

[-163-] return to the great Protestant [-principle,-the Bible-] {+principle-the [205] Bible,+} and the Bible [-only-] {+only,+} as the rule of faith and duty. Satan is still working through every means which he can control to destroy religious liberty. The [-anti-christian-] {+antichristian+} power which the protesters of

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Spires [-repudiated,-] {+rejected+} is now with renewed vigor seeking to [-reestablish-] {+re-establish+} its lost supremacy. The same unswerving adherence to the word of God manifested at that crisis of the [-Reformation,-] {+Reformation+} is the only hope of reform today. There appeared tokens of danger to the [-Protestants.-] {+Protestants;+} there were tokens, also, that the divine hand was stretched out to protect the faithful. It was about this time that [-Melancthon hurried his friend Grynaeus-] {+"Melancthon hastily conducted+} through the streets of Spires [-to-] {+toward+} the [-Rhine, and urged-] {+Rhine his friend Simon Grynaeus, pressing+} him to cross the [-river without delay. Grynaeus, in astonishment, desired to know-] {+river.+} The [-reason for this sudden flight. Said Melancthon, "An-] {+latter was astonished at such precipitation. 'An+} old man of grave and solemn [-aspect,-] {+air,+} but who is unknown to [-me, appeared-] {+me,' said Melancthon, 'appeared+}

before [-me,-] {+me+} and said, [-'In-] {+In+} a minute [-the-] officers of justice will be sent by Ferdinand to arrest [-Grynaeus.'"'] {+Grynaeus.'" During the day, Grynaeus had been scandalized at a sermon by Faber, a leading papal doctor; and at the close, remonstrated with him for defending "certain detestable errors." "Faber dissembled his anger, but immediately after repaired to the king, from whom he had obtained an order against the importunate professor of Heidelberg. Melanchthon doubted not that God had saved his friend by sending one of His holy angels to forewarn him. "Motionless+} on the banks of the Rhine, [-Melanchthon-] {+he+} waited until the waters of that stream [-interposed between his beloved friend and those who sought-] {+had rescued Grynaeus from+} his [-life. When-] {+persecutors. 'At last,' cried Melanchthon, as+} he saw him on the [-other side at last,-] {+opposite side, 'at last+} he [-said, "He-] is torn from the cruel jaws of those who thirst for innocent [-blood."

Grynaeus had been on intimate terms with a leading papist doctor; but, having been shocked at one of his sermons, he went to him, and entreated that he would no longer war against the truth. The papist concealed his anger, but immediately repaired to the king, and obtained from him authority to arrest the

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protester.-] {+blood.'+} When [-Melanchthon-] {+he+} returned to his house, [-he-] {+Melanchthon+} was informed that [-after his departure-] officers in [-pursuit-] {+search+} of Grynaeus had [-searched-] {+ransacked+} it from top to [-bottom. He ever believed that the Lord had saved his friend by sending a holy angel to give him warning.-] {+bottom."-Ibid., b. 13, ch. 6.+} The Reformation was to be brought into greater prominence before the mighty ones of the earth. The evangelical princes had been denied a hearing by King Ferdinand; but they

were to be {+[206]+} granted an opportunity to present their cause in the presence of the emperor and the assembled dignitaries of church and state. To quiet the dissensions which disturbed the empire, Charles [-Fifth-] {+V, in the year following the Protest of Spires,+} convoked a diet at Augsburg, over which he announced his intention to preside in person. Thither the Protestant leaders were summoned. Great dangers threatened the Reformation; but its advocates still trusted their cause with God, and pledged themselves to be firm to

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the gospel. {+The elector of Saxony was urged by his councilors not to appear at the Diet. The emperor,+} they [-determined-] {+said, required the attendance of the princes in order+} to [-prepare-] {+draw them into a snare. "Is it not risking everything to go and shut oneself up within the walls of a city with a powerful enemy?" But others nobly declared, "Let the princes only comport themselves with courage, and God's cause is saved." "God is faithful; He will not abandon us," said Luther.—Ibid., b. 14, ch. 2. The elector set out, with his retinue, for Augsburg. All were acquainted with the dangers that menaced him, and many went forward with gloomy countenance and troubled heart. But Luther, who accompanied them as far as Coburg, revived their sinking faith by singing the hymn, written on that journey, "A strong tower is our God." Many an anxious foreboding was banished, many a heavy heart lightened, at the sound of the inspiring strains. The reformed princes had determined upon having+} a statement of their views in systematic form, with the evidence from the Scriptures, to present before the Diet; and the task {+of its preparation+} was committed to Luther, [-Melancthon,-] {+Melanchthon,+} and their associates. [-The-] {+This+} Confession [-thus prepared-] was accepted by the Protestants as

an exposition of their faith, and they assembled to affix their names to the important document. It was a solemn and trying [-time,-] {+time.+} The Reformers were solicitous that their cause should not be confounded with political questions; they felt that the Reformation should exercise no other [-influence-] {+influence+} than that which proceeds from the word of God. As the {+[207]+} Christian princes advanced to sign the Confession, [-Melancthon-] {+Melancthon+} interposed, [-saying,-] {+saying:+} "It is for the

[-165-] theologians and ministers to propose these [-things, while-] {+things; let us reserve for other matters+} the authority of the mighty ones of [-earth is to be reserved for other matters."-] {+the earth."+} "God forbid," replied John of Saxony, "that you should exclude me. I am resolved to do [-my duty-] {+what is right,+} without [-being troubled-] {+troubling myself+} about my crown. I desire to confess the Lord. My electoral hat and [-robes-] {+my ermine+} are not so precious to me as the cross of Jesus Christ." Having thus spoken, he wrote down his name. Said another of the princes as he took the [-pen,-] {+pen:+} "If the honor of my Lord Jesus Christ requires it, I am ready {+...+} to leave my goods and life [-behind me." "Rather-] {+behind." "I+} would [-I-] {+rather+} renounce my subjects and my states, rather [-would I-] quit the country of my [-fathers,-] {+fathers+} staff in hand," he continued, "than [-to-] receive any other doctrine than {+that which+} is

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contained in this [-Confession."-] {+Confession."-Ibid., b. 14, ch. 6.+} Such was the faith and daring of those men of God. The appointed time came to appear before the emperor. Charles [-Fifth,-] {+V,+} seated upon his throne, surrounded

by the electors and the princes, gave audience to the Protestant Reformers. The confession of their faith was read. In that august assembly the truths of the gospel were clearly set forth, and the errors of the papal church were pointed out. Well has that day been pronounced "the greatest day of the Reformation, and one of the most glorious in the history of Christianity and of [-the world."-] [+mankind."-Ibid., b. 14, ch. 7.+} But a few years had passed since the monk of [-Wittemberg-] [+Wittenberg+] stood alone at Worms before the national council. Now in his stead were the noblest and most powerful princes of the empire. Luther had been forbidden to appear at Augsburg, but he had been present by his words and prayers. "I am overjoyed,"

[-166-] he wrote, "that I have lived until this hour, in which Christ has been publicly exalted by such illustrious confessors, and in so glorious an [-assembly. Herein is-] [+assembly."-Ibid., b. 14, ch. 7. Thus was+] fulfilled what the Scripture [-saith, 'I-] [+says: "I+] will [-declare thy testimony in the presence-] [+speak+] of [-kings."'-] [+Thy testimonies ... before kings." Psalm 119:46. [208]+} In the days of [-Paul,-] [+Paul+] the gospel for which he was imprisoned was thus brought before the princes and nobles of the imperial city. So on this occasion, that which the emperor had forbidden to be preached from the [-pulpit,-] [+pulpit+] was proclaimed [-in-] [+from+] the palace; what many had regarded as unfit even for servants to listen [-to,-] [+to+] was heard with wonder by the masters and lords of the empire. [-"Kings-] [+Kings+] and great men were the auditory, crowned princes were the preachers, and the sermon was the royal truth of [-God."-] [+God.+} "Since the apostolic age," says a writer, "there has never been a greater [-work,-] [+work+] or a more magnificent [-confession of Jesus Christ."-] [+confession."-D'Aubigne, b. 14, ch. 7.+} "All that the Lutherans have said is [-true, and-] [+true;+] we cannot deny it," declared a papist bishop. "Can you [+refute+] by sound reasons [-refute-] the Confession made by the elector and his allies?" asked [-another,-] [+another+]

of [-Doctor-] {+Dr.+} Eck. [-"Not with-] {"With+} the writings of the apostles and [-prophets,"-] {+prophets-no!"+} was the reply; "but with {+those of+} the Fathers and [-councils I can."-] {+of the councils-yes!"+} "I [-understand, then,"-] {+understand,"+} responded the [-questioner, "that the Lutherans-] {+questioner. "The Lutherans, according to you,+} are [-entrenched-] in [-the Scriptures,-] {+Scripture,+} and we are [-only outside."-] {+outside."-Ibid., b. 14, ch. 8.+} Some of the princes of Germany were won to the reformed faith. The emperor himself declared that the Protestant articles were but

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the truth. The Confession was translated into many [-languages,-] {+languages+} and circulated through all Europe, and it has been accepted by millions in succeeding generations as the expression of their faith.

[-167-] God's faithful [-builders-] {+servants+} were not toiling alone. While [-"principalities-] {+principalities+} and powers and wicked spirits in high [-places"-] {+places+} were leagued against them, the Lord did not forsake His people. Could their eyes have been opened, they would have seen as marked evidence of divine presence and aid as was granted to a prophet of old. When Elisha's servant pointed his master to the hostile army surrounding [-them,-] {+them+} and cutting off all opportunity for escape, the prophet [-prayed,-] {+prayed:+} "Lord, I pray Thee, open his eyes, that he may see." [-[2-] {+2+} Kings [-6:17.-] {+6:17.+} And, lo, the mountain was filled with chariots and horses of fire, the army of heaven stationed to protect the man of God. Thus did angels guard the workers in the cause of the Reformation. {+One of the principles most firmly maintained by Luther was [209] that there should be no

resort to secular power in support of the Reformation, and no appeal to arms for its defense. He rejoiced that the gospel was confessed by princes of the empire; but when they proposed to unite in a defensive league, he declared that "the doctrine of the gospel should be defended by+} God [-had commanded-] {+alone.... The less man meddled in the work, the more striking would be God's intervention in its behalf. All the politic precautions suggested were, in+} his [-servants-] {+view, attributable+} to [-build,-] {+unworthy fear+} and [-no opposing force could drive-] {+sinful mistrust."— D'Aubigne, London ed., b. 10, ch. 14. When powerful foes were uniting to overthrow the reformed faith, and thousands of swords seemed about to be unsheathed against it, Luther wrote: "Satan is putting forth his fury; ungodly pontiffs are conspiring; and we are threatened with war. Exhort the people to contend valiantly before the throne of the Lord, by faith and prayer, so that our enemies, vanquished by the Spirit of God, may be constrained to peace. Our chief want, our chief labor, is prayer; let the people know that they are now exposed to the edge of the sword and to the rage of Satan, and let+} them [-from-] {+pray."—D'Aubigne, b. 10, ch. 14. Again, at a later date, referring to+} the [-walls.-] {+league contemplated by the reformed princes, Luther declared that the only weapon employed in this warfare should be "the sword of the Spirit." He wrote to the elector of Saxony: "We cannot on our conscience approve the

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proposed alliance. We would rather die ten times than see our gospel cause one drop of blood to be shed. Our part is to be like lambs of the slaughter. The cross of Christ must be borne. Let your highness be without fear. We shall do more by our prayers than all our enemies by their boastings. Only let not your

hands be stained with the blood of your brethren. If the emperor requires us to be given up to his tribunals, we are ready to appear. You cannot defend our faith: each one should believe at his own risk and peril."—Ibid., b. 14, ch.

1. [210]+} From the secret place of prayer came the power that shook the world in the Great Reformation. There, with holy calmness, the servants of the Lord set their feet upon the rock of His promises. During the struggle at Augsburg, Luther [-did-] {"did+} not [-fail to devote-] {"pass a day without devoting+} three hours [-each day-] {"at least+} to [-prayer;-] {"prayer,+} and [-these-] {"they+} were [-taken-] {"hours selected+} from [-that portion of-] {"those+} the [-day-] most favorable to [-study.-] {"study."+} In the privacy of his chamber he was heard to pour out his soul before God in words [-full-] {"full+} of adoration, fear, and hope, as [-if speaking-] {"when one speaks+} to a [-friend.-] {"friend."+} "I know that Thou art our Father and our God," he said, "and that Thou wilt scatter the persecutors of Thy children; for Thou art Thyself endangered with us. All this matter is Thine, and it is only by Thy constraint that we have {"put+} our hands to it. Defend [-us-] {"us,+} then, O [-Father!"-] {"Father!"—Ibid., b. 14, ch. 6.+} To [-Melancthon,-] {"Melancthon,+} who was crushed

[-168-] under the burden of anxiety and fear, he wrote: "Grace and peace in [-Christ! In-] {"Christ—in+} Christ, I say, and not in the [-world, Amen!-] {"world. Amen.+} I hate with exceeding hatred those extreme cares which consume you. If the cause is unjust, abandon it; if the cause is just, why should we belie the promises of Him who commands us to sleep without [-fear?" "Christ-] {"fear? ... Christ+} will not be wanting to the work of justice and truth. He lives, He reigns; what fear, then, can we [-have?"-] {"have?"—Ibid., b. 14, ch. 6.+} God did listen to the cries of His servants. He gave to princes and ministers grace and courage to maintain the truth against the rulers of the darkness of this world. Saith the [-Lord,-] {"Lord:+} "Behold, I lay in Zion a

chief [-corner-stone,-] {+cornerstone,+} elect, [-precious,-] {+precious:+} and he that believeth on Him shall not be confounded." [-[1-] {+1+} Peter [-2:6.] -] {+2:6.+} The Protestant Reformers had built on Christ, and the gates of hell could not prevail against them.

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Chapter [-X . --] {+12--The French Reformation

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The Protest of Spires and the Confession at Augsburg, which marked the triumph of the Reformation in Germany, were followed by years of conflict and darkness. Weakened by divisions among its supporters, and assailed by powerful foes, Protestantism seemed destined to be utterly destroyed. Thousands sealed their testimony with their blood. Civil war broke out; the Protestant cause was betrayed by one of its leading adherents; the noblest of the reformed princes fell into the hands of the emperor and were dragged as captives from town to town. But in the moment of his apparent triumph, the emperor was smitten with defeat. He saw the prey wrested from his grasp, and he was forced at last to grant toleration to the doctrines which it had been the ambition of his life to destroy. He had staked his kingdom, his treasures, and life itself upon the crushing out of the heresy. Now he saw his armies wasted by battle, his treasuries drained, his many kingdoms threatened by revolt, while everywhere the faith which he had vainly endeavored to suppress, was extending. Charles V had been battling against omnipotent power. God had said, "Let there be light," but the emperor had sought to keep the darkness unbroken. His purposes had failed; and in premature old age, worn out with the long struggle, he abdicated the throne and buried himself in a cloister. In Switzerland, as in Germany, there

came dark days for the Reformation. While many cantons accepted the reformed faith, [212] others clung with blind persistence to the creed of Rome. Their persecution of those who desired to receive the truth finally gave rise to civil war. Zwingli and many who had united with him in reform fell on the bloody field of Cappel. Oecolampadius, overcome by these terrible disasters, soon after died. Rome was triumphant, and in many places seemed about to recover all that she had lost. But He whose counsels are from everlasting had not forsaken His cause or His people. His hand would bring deliverance for them. In other lands He had raised up laborers to carry forward the reform. 179

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In France, before the name of Luther had been heard as a Reformer, the day had already begun to break. One of the first to catch the light was the aged Lefevre, a man of extensive learning, a professor in the University of Paris, and a sincere and zealous papist. In his researches into ancient literature his attention was directed to the Bible, and he introduced its study among his students. Lefevre was an enthusiastic adorer of the saints, and he had undertaken to prepare a history of the saints and martyrs as given in the legends of the church. This was a work which involved great labor; but he had already made considerable progress in it, when, thinking that he might obtain useful assistance from the Bible, he began its study with this object. Here indeed he found saints brought to view, but not such as figured in the Roman calendar. A flood of divine light broke in upon his mind. In amazement and disgust he turned away from his self-appointed task and devoted himself to the word of God. The precious truths which he there discovered he soon began to teach. In 1512, before either Luther or Zwingli had begun the work of reform,

Lefevre wrote: "It is God who gives us, by faith, that righteousness which by grace alone justifies to eternal life."—Wylie, b. 13, ch. 1. Dwelling upon the mysteries of redemption, he exclaimed: "Oh, the unspeakable greatness of that exchange,—the [213] Sinless One is condemned, and he who is guilty goes free; the Blessing bears the curse, and the cursed is brought into blessing; the Life dies, and the dead live; the Glory is whelmed in darkness, and he who knew nothing but confusion of face is clothed with glory."—D'Aubigne, London ed., b. 12, ch. 2. And while teaching that the glory of salvation belongs solely to God, he also declared that the duty of obedience belongs to man. "If thou art a member of Christ's church," he said, "thou art a member of His body; if thou art of His body, then thou art full of the divine nature.... Oh, if men could but enter into the understanding of this privilege, how purely, chastely, and holily would they live, and how contemptible, when compared with the glory within them,—that glory which the eye of flesh cannot see,—would they deem all the glory of this world."—Ibid., b. 12, ch. 2. There were some among Lefevre's students who listened eagerly to his words, and who, long after the teacher's voice should be

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silenced, were to continue to declare the truth. Such was William Farel. The son of pious parents, and educated to accept with implicit faith the teachings of the church, he might, with the apostle Paul, have declared concerning himself: "After the most straitest sect of our religion I lived a Pharisee." Acts 26:5. A devoted Romanist, he burned with zeal to destroy all who should dare to oppose the church. "I would gnash my teeth like a furious wolf," he afterward said, referring to this period of his life, "when I heard anyone speaking against the

pope."—Wylie, b. 13, ch. 2. He had been untiring in his adoration of the saints, in company with Lefevre making the round of the churches of Paris, worshipping at the altars, and adorning with gifts the holy shrines. But these observances could not bring peace of soul. Conviction of sin fastened upon him, which all the acts of penance that he practiced failed to banish. As to a voice from heaven he listened to the Reformer's words: "Salvation is of grace." "The Innocent One is condemned, and the criminal is acquitted." "It is the cross of Christ alone that openeth the gates of heaven, and [214] shutteth the gates of hell."—Ibid., b. 13, ch. 2. Farel joyfully accepted the truth. By a conversion like that of Paul he turned from the bondage of tradition to the liberty of the sons of God. "Instead of the murderous heart of a ravening wolf," he came back, he says, "quietly like a meek and harmless lamb, having his heart entirely withdrawn from the pope, and given to Jesus Christ."—D'Aubigne, b. 12, ch. 3. While Lefevre continued to spread the light among his students, Farel, as zealous in the cause of Christ as he had been in that of the pope, went forth to declare the truth in public. A dignitary of the church, the bishop of Meaux, soon after united with them. Other teachers who ranked high for their ability and learning joined in proclaiming the gospel, and it won adherents among all classes, from the homes of artisans and peasants to the palace of the king. The sister of Francis I, then the reigning monarch, accepted the reformed faith. The king himself, and the queen mother, appeared for a time to regard it with favor, and with high hopes the Reformers looked forward to the time when France should be won to the gospel. But their hopes were not to be realized. Trial and persecution awaited the disciples of Christ. This, however, was mercifully veiled from their eyes. A time of peace intervened, that they might

gain strength to meet the tempest; and the Reformation made rapid progress. The bishop of Meaux labored zealously in his own diocese to instruct both the clergy and the people. Ignorant and immoral priests were removed, and, so far as possible, replaced by men of learning and piety. The bishop greatly desired that his people might have access to the word of God for themselves, and this was soon accomplished. Lefevre undertook the translation of the New Testament; and at the very time when Luther's German Bible was issuing from the press in Wittenberg, the French New Testament was published at Meaux. The bishop spared no labor or expense to circulate [215] it in his parishes, and soon the peasants of Meaux were in possession of the Holy Scriptures. As travelers perishing from thirst welcome with joy a living water spring, so did these souls receive the message of heaven. The laborers in the field, the artisans in the workshop, cheered their daily toil by talking of the precious truths of the Bible. At evening, instead of resorting to the wine-shops, they assembled in one another's homes to read God's word and join in prayer and praise. A great change was soon manifest in these communities. Though belonging to the humblest class, an unlearned and hard-working peasantry, the reforming, uplifting power of divine grace was seen in their lives. Humble, loving, and holy, they stood as witnesses to what the gospel will accomplish for those who receive it in sincerity. The light kindled at Meaux shed its beams afar. Every day the number of converts was increasing. The rage of the hierarchy was for a time held in check by the king, who despised the narrow bigotry of the monks; but the papal leaders finally prevailed. Now the stake was set up. The bishop of Meaux, forced to choose between the fire and recantation, accepted the easier path; but notwithstanding the leader's fall, his flock remained steadfast. Many witnessed for the truth amid the flames. By their courage and fidelity at the stake, these humble Christians spoke to thousands who in days of peace had never heard their testimony. It was not alone the humble and the poor that amid suffering and

scorn dared to bear witness for Christ. In the lordly halls of the castle and the palace there were kingly souls by whom truth was valued above wealth or rank or even life. Kingly armor concealed a loftier and more steadfast spirit than did the bishop's robe and miter. Louis

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de Berquin was of noble birth. A brave and courtly knight, he was devoted to study, polished in manners, and of blameless morals. "He was," says a writer, "a great follower of the papistical constitutions, and a great hearer of masses and sermons; ... and he crowned all his other virtues by holding Lutheranism in special abhorrence." [216] But, like so many others, providentially guided to the Bible, he was amazed to find there, "not the doctrines of Rome, but the doctrines of Luther."—Wyllie, b. 13, ch. 9. Henceforth he gave himself with entire devotion to the cause of the gospel. "The most learned of the nobles of France," his genius and eloquence, his indomitable courage and heroic zeal, and his influence at court,—for he was a favorite with the king,—caused him to be regarded by many as one destined to be the Reformer of his country. Said Beza: "Berquin would have been a second Luther, had he found in Francis I a second elector." "He is worse than Luther," cried the papists.—Ibid., b. 13, ch. 9. More dreaded he was indeed by the Romanists of France. They thrust him into prison as a heretic, but he was set at liberty by the king. For years the struggle continued. Francis, wavering between Rome and the Reformation, alternately tolerated and restrained the fierce zeal of the monks. Berquin was three times imprisoned by the papal authorities, only to be released by the monarch, who, in admiration of his genius and his nobility of character, refused to sacrifice him to the malice of the hierarchy. Berquin was repeatedly warned

of the danger that threatened him in France, and urged to follow the steps of those who had found safety in voluntary exile. The timid and time-serving Erasmus, who with all the splendor of his scholarship failed of that moral greatness which holds life and honor subservient to truth, wrote to Berquin: "Ask to be sent as ambassador to some foreign country; go and travel in Germany. You know Beda and such as he—he is a thousandheaded monster, darting venom on every side. Your enemies are named legion. Were your cause better than that of Jesus Christ, they will not let you go till they have miserably destroyed you. Do not trust too much to the king's protection. At all events, do not compromise me with the faculty of theology."—Ibid., b. 13, ch. 9. But as dangers thickened, Berquin's zeal only waxed the stronger. So far from adopting the politic and self-serving counsel of Erasmus, [217] he determined upon still bolder measures. He would not only stand

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in defense of the truth, but he would attack error. The charge of heresy which the Romanists were seeking to fasten upon him, he would rivet upon them. The most active and bitter of his opponents were the learned doctors and monks of the theological department in the great University of Paris, one of the highest ecclesiastical authorities both in the city and the nation. From the writings of these doctors, Berquin drew twelve propositions which he publicly declared to be "opposed to the Bible, and heretical;" and he appealed to the king to act as judge in the controversy. The monarch, not loath to bring into contrast the power and acuteness of the opposing champions, and glad of an opportunity of humbling the pride of these haughty monks, bade the Romanists defend their cause by the Bible. This weapon, they well knew, would avail them little;

imprisonment, torture, and the stake were arms which they better understood how to wield. Now the tables were turned, and they saw themselves about to fall into the pit into which they had hoped to plunge Berquin. In amazement they looked about them for some way of escape. "Just at that time an image of the Virgin at the corner of one of the streets, was mutilated." There was great excitement in the city. Crowds of people flocked to the place, with expressions of mourning and indignation. The king also was deeply moved. Here was an advantage which the monks could turn to good account, and they were quick to improve it. "These are the fruits of the doctrines of Berquin," they cried. "All is about to be overthrown—religion, the laws, the throne itself—by this Lutheran conspiracy."—Ibid., b. 13, ch. 9. Again Berquin was apprehended. The king withdrew from Paris, and the monks were thus left free to work their will. The Reformer was tried and condemned to die, and lest Francis should even yet interpose to save him, the sentence was executed on the very day it [218] was pronounced. At noon Berquin was conducted to the place of death. An immense throng gathered to witness the event, and there were many who saw with astonishment and misgiving that the victim had been chosen from the best and bravest of the noble families of France. Amazement, indignation, scorn, and bitter hatred darkened the faces of that surging crowd; but upon one face no shadow rested.

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The martyr's thoughts were far from that scene of tumult; he was conscious only of the presence of his Lord. The wretched tumbrel upon which he rode, the frowning faces of his persecutors, the dreadful death to which he was going—these he heeded not; He who liveth and was dead, and is alive for

evermore, and hath the keys of death and of hell, was beside him. Berquin's countenance was radiant with the light and peace of heaven. He had attired himself in goodly raiment, wearing "a cloak of velvet, a doublet of satin and damask, and golden hose."—D'Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 2, ch. 16. He was about to testify to his faith in the presence of the King of kings and the witnessing universe, and no token of mourning should belie his joy. As the procession moved slowly through the crowded streets, the people marked with wonder the unclouded peace, and joyous triumph, of his look and bearing. "He is," they said, "like one who sits in a temple, and meditates on holy things."—Wylie, b. 13, ch. 9. At the stake, Berquin endeavored to address a few words to the people; but the monks, fearing the result, began to shout, and the soldiers to clash their arms, and their clamor drowned the martyr's voice. Thus in 1529 the highest literary and ecclesiastical authority of cultured Paris "set the populace of 1793 the base example of stifling on the scaffold the sacred words of the dying."—Ibid., b. 13, ch. 9. Berquin was strangled, and his body was consumed in the flames. The tidings of his death caused sorrow to the friends of the Reformation throughout France. But his example was not lost. "We, too, [219] are ready," said the witnesses for the truth, "to meet death cheerfully, setting our eyes on the life that is to come."—D'Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 2, ch. 16. During the persecution of Meaux, the teachers of the reformed faith were deprived of their license to preach, and they departed to other fields. Lefevre after a time made his way to Germany. Farel returned to his native town in eastern France, to spread the light in the home of his childhood. Already tidings had been received of what was going on at Meaux, and the truth, which he taught with fearless zeal, found listeners. Soon the authorities were roused to silence him, and he was banished from the city. Though he could no

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longer labor publicly, he traversed the plains and villages, teaching in private dwellings and in secluded meadows, and finding shelter in the forests and among the rocky caverns which had been his haunts in boyhood. God was preparing him for greater trials. "The crosses, persecutions, and machinations of Satan, of which I was forewarned, have not been wanting," he said; "they are even much severer than I could have borne of myself; but God is my Father; He has provided and always will provide me the strength which I require."—D'Aubigne, History of the Reformation of the Sixteenth Century, b. 12, ch. 9. As in apostolic days, persecution had "fallen out rather unto the furtherance of the gospel." Philippians 1:12. Driven from Paris and Meaux, "they that were scattered abroad went everywhere preaching the word." Acts 8:4. And thus the light found its way into many of the remote provinces of France. God was still preparing workers to extend His cause. In one of the schools of Paris was a thoughtful, quiet youth, already giving evidence of a powerful and penetrating mind, and no less marked for the blamelessness of his life than for intellectual ardor and religious devotion. His genius and application soon made him the pride of the college, and it was confidently anticipated that John Calvin [220] would become one of the ablest and most honored defenders of the church. But a ray of divine light penetrated even within the walls of scholasticism and superstition by which Calvin was enclosed. He heard of the new doctrines with a shudder, nothing doubting that the heretics deserved the fire to which they were given. Yet all unwittingly he was brought face to face with the heresy and forced to test the power of Romish theology to combat the Protestant teaching. A cousin of Calvin's, who had joined the Reformers, was in Paris. The two kinsmen often met and discussed together the matters that were disturbing Christendom. "There are

but two religions in the world," said Olivetan, the Protestant. "The one class of religions are those which men have invented, in all of which man saves himself by ceremonies and good works; the other is that one religion which is revealed in the Bible, and which teaches man to look for salvation solely from the free grace of God."

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"I will have none of your new doctrines," exclaimed Calvin; "think you that I have lived in error all my days?"—Wylie, b. 13, ch. 7. But thoughts had been awakened in his mind which he could not banish at will. Alone in his chamber he pondered upon his cousin's words. Conviction of sin fastened upon him; he saw himself, without an intercessor, in the presence of a holy and just Judge. The mediation of saints, good works, the ceremonies of the church, all were powerless to atone for sin. He could see before him nothing but the blackness of eternal despair. In vain the doctors of the church endeavored to relieve his woe. Confession, penance, were resorted to in vain; they could not reconcile the soul with God. While still engaged in these fruitless struggles, Calvin, chancing one day to visit one of the public squares, witnessed there the burning of a heretic. He was filled with wonder at the expression of peace which rested upon the martyr's countenance. Amid the tortures of that dreadful death, and under the more terrible condemnation of the church, he manifested a faith and courage which the young student [221] painfully contrasted with his own despair and darkness, while living in strictest obedience to the church. Upon the Bible, he knew, the heretics rested their faith. He determined to study it, and discover, if he could, the secret of their joy. In the Bible he found Christ. "O Father," he cried, "His sacrifice has appeased Thy wrath; His blood has washed

away my impurities; His cross has borne my curse; His death has atoned for me. We had devised for ourselves many useless follies, but Thou hast placed Thy word before me like a torch, and Thou hast touched my heart, in order that I may hold in abomination all other merits save those of Jesus."—Martyn, vol. 3, ch. 13.

Calvin had been educated for the priesthood. When only twelve years of age he had been appointed to the chaplaincy of a small church, and his head had been shorn by the bishop in accordance with the canon of the church. He did not receive consecration, nor did he fulfill the duties of a priest, but he became a member of the clergy, holding the title of his office, and receiving an allowance in consideration thereof. Now, feeling that he could never become a priest, he turned for a time to the study of law, but finally abandoned this purpose

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and determined to devote his life to the gospel. But he hesitated to become a public teacher. He was naturally timid, and was burdened with a sense of the weighty responsibility of the position, and he desired still to devote himself to study. The earnest entreaties of his friends, however, at last won his consent. "Wonderful it is," he said, "that one of so lowly an origin should be exalted to so great a dignity."—Wylie, b. 13, ch. 9. Quietly did Calvin enter upon his work, and his words were as the dew falling to refresh the earth. He had left Paris, and was now in a provincial town under the protection of the princess Margaret, who, loving the gospel, extended her protection to its disciples. Calvin [222] was still a youth, of gentle, unpretentious bearing. His work began with the people at their homes. Surrounded by the members of the household, he read the Bible and opened the truths of salvation. Those who heard

the message carried the good news to others, and soon the teacher passed beyond the city to the outlying towns and hamlets. To both the castle and the cabin he found entrance, and he went forward, laying the foundation of churches that were to yield fearless witnesses for the truth. A few months and he was again in Paris. There was unwonted agitation in the circle of learned men and scholars. The study of the ancient languages had led men to the Bible, and many whose hearts were untouched by its truths were eagerly discussing them and even giving battle to the champions of Romanism. Calvin, though an able combatant in the fields of theological controversy, had a higher mission to accomplish than that of these noisy schoolmen. The minds of men were stirred, and now was the time to open to them the truth. While the halls of the universities were filled with the clamor of theological disputation, Calvin was making his way from house to house, opening the Bible to the people, and speaking to them of Christ and Him crucified. In God's providence, Paris was to receive another invitation to accept the gospel. The call of Lefevre and Farel had been rejected, but again the message was to be heard by all classes in that great capital. The king, influenced by political considerations, had not yet fully sided with Rome against the Reformation. Margaret still clung to the hope that Protestantism was to triumph in France. She resolved that the reformed faith should be preached in Paris. During the

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absence of the king, she ordered a Protestant minister to preach in the churches of the city. This being forbidden by the papal dignitaries, the princess threw open the palace. An apartment was fitted up as a chapel, and it was announced that every day, at a specified hour, a sermon would be preached, and the people

of every rank and station were invited to attend. Crowds flocked to the service. Not only the [223] chapel, but the antechambers and halls were thronged. Thousands every day assembled—nobles, statesmen, lawyers, merchants, and artisans. The king, instead of forbidding the assemblies, ordered that two of the churches of Paris should be opened. Never before had the city been so moved by the word of God. The spirit of life from heaven seemed to be breathed upon the people. Temperance, purity, order, and industry were taking the place of drunkenness, licentiousness, strife, and idleness. But the hierarchy were not idle. The king still refused to interfere to stop the preaching, and they turned to the populace. No means were spared to excite the fears, the prejudices, and the fanaticism of the ignorant and superstitious multitude. Yielding blindly to her false teachers, Paris, like Jerusalem of old, knew not the time of her visitation nor the things which belonged unto her peace. For two years the word of God was preached in the capital; but, while there were many who accepted the gospel, the majority of the people rejected it. Francis had made a show of toleration, merely to serve his own purposes, and the papists succeeded in regaining the ascendancy. Again the churches were closed, and the stake was set up. Calvin was still in Paris, preparing himself by study, meditation, and prayer for his future labors, and continuing to spread the light. At last, however, suspicion fastened upon him. The authorities determined to bring him to the flames. Regarding himself as secure in his seclusion, he had no thought of danger, when friends came hurrying to his room with the news that officers were on their way to arrest him. At that instant a loud knocking was heard at the outer entrance. There was not a moment to be lost. Some of his friends detained the officers at the door, while others assisted the Reformer to let himself down from a window, and he rapidly made his way to the outskirts of the city. Finding shelter in the cottage of a laborer who was a friend to the reform, he disguised himself in the garments of his host, and, shouldering a hoe, started on his journey. Traveling [224]

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southward, he again found refuge in the dominions of Margaret. (See D'Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 2, ch. 30.) Here for a few months he remained, safe under the protection of powerful friends, and engaged as before in study. But his heart was set upon the evangelization of France, and he could not long remain inactive. As soon as the storm had somewhat abated, he sought a new field of labor in Poitiers, where was a university, and where already the new opinions had found favor. Persons of all classes gladly listened to the gospel. There was no public preaching, but in the home of the chief magistrate, in his own lodgings, and sometimes in a public garden, Calvin opened the words of eternal life to those who desired to listen. After a time, as the number of hearers increased, it was thought safer to assemble outside the city. A cave in the side of a deep and narrow gorge, where trees and overhanging rocks made the seclusion still more complete, was chosen as the place of meeting. Little companies, leaving the city by different routes, found their way hither. In this retired spot the Bible was read aloud and explained. Here the Lord's Supper was celebrated for the first time by the Protestants of France. From this little church several faithful evangelists were sent out. Once more Calvin returned to Paris. He could not even yet relinquish the hope that France as a nation would accept the Reformation. But he found almost every door of labor closed. To teach the gospel was to take the direct road to the stake, and he at last determined to depart to Germany. Scarcely had he left France when a storm burst over the Protestants, that, had he remained, must surely have involved him in the general ruin. The French Reformers, eager to see their country keeping pace with Germany and Switzerland, determined to strike a bold

blow against the superstitions of Rome, that should arouse the whole [225] nation. Accordingly placards attacking the mass were in one night posted all over France. Instead of advancing the reform, this zealous but ill-judged movement brought ruin, not only upon its propagators, but upon the friends of the reformed faith throughout France. It gave the Romanists what they had long desired—a pretext for demanding the utter destruction of the heretics as agitators dangerous to the stability of the throne and the peace of the nation.

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By some secret hand—whether of indiscreet friend or wily foe was never known—one of the placards was attached to the door of the king's private chamber. The monarch was filled with horror. In this paper, superstitions that had received the veneration of ages were attacked with an unsparing hand. And the unexampled boldness of obtruding these plain and startling utterances into the royal presence aroused the wrath of the king. In his amazement he stood for a little time trembling and speechless. Then his rage found utterance in the terrible words: "Let all be seized without distinction who are suspected of Lutheresy. I will exterminate them all.—Ibid., b. 4, ch. 10. The die was cast. The king had determined to throw himself fully on the side of Rome. Measures were at once taken for the arrest of every Lutheran in Paris. A poor artisan, an adherent of the reformed faith, who had been accustomed to summon the believers to their secret assemblies, was seized and, with the threat of instant death at the stake, was commanded to conduct the papal emissary to the home of every Protestant in the city. He shrank in horror from the base proposal, but at last fear of the flames prevailed, and he consented to become the betrayer of his brethren. Preceded by the host, and surrounded by a train of priests, incense

bearers, monks, and soldiers, Morin, the royal detective, with the traitor, slowly and silently passed through the streets of the city. The demonstration was ostensibly in honor of the "holy sacrament," an act of expiation for the insult put upon the mass by the protesters. But beneath this pageant a deadly purpose was concealed. On arriving opposite the house of a Lutheran, the [226] betrayer made a sign, but no word was uttered. The procession halted, the house was entered, the family were dragged forth and chained, and the terrible company went forward in search of fresh victims. They "spared no house, great or small, not even the colleges of the University of Paris.... Morin made all the city quake.... It was a reign of terror."—Ibid., b. 4, ch. 10. The victims were put to death with cruel torture, it being specially ordered that the fire should be lowered in order to prolong their agony. But they died as conquerors. Their constancy was unshaken, their peace unclouded. Their persecutors, powerless to move their inflexible firmness, felt themselves defeated. "The scaffolds were distributed over all the quarters of Paris, and the burnings followed

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on successive days, the design being to spread the terror of heresy by spreading the executions. The advantage, however, in the end, remained with the gospel. All Paris was enabled to see what kind of men the new opinions could produce. There was no pulpit like the martyr's pile. The serene joy that lighted up the faces of these men as they passed along ... to the place of execution, their heroism as they stood amid the bitter flames, their meek forgiveness of injuries, transformed, in instances not a few, anger into pity, and hate into love, and pleaded with resistless eloquence in behalf of the gospel."—Wylie, b. 13, ch. 20. The priests, bent upon keeping the popular fury at its height,

circulated the most terrible accusations against the Protestants. They were charged with plotting to massacre the Catholics, to overthrow the government, and to murder the king. Not a shadow of evidence could be produced in support of the allegations. Yet these prophecies of evil were to have a fulfillment; under far different circumstances, however, and from causes of an opposite character. The cruelties that were inflicted upon the innocent Protestants by the Catholics accumulated in a weight of retribution, and in after centuries wrought the very doom they had predicted to be impending, upon the king, [227] his government, and his subjects; but it was brought about by infidels and by the papists themselves. It was not the establishment, but the suppression, of Protestantism, that, three hundred years later, was to bring upon France these dire calamities. Suspicion, distrust, and terror now pervaded all classes of society. Amid the general alarm it was seen how deep a hold the Lutheran teaching had gained upon the minds of men who stood highest for education, influence, and excellence of character. Positions of trust and honor were suddenly found vacant. Artisans, printers, scholars, professors in the universities, authors, and even courtiers, disappeared. Hundreds fled from Paris, self-constituted exiles from their native land, in many cases thus giving the first intimation that they favored the reformed faith. The papists looked about them in amazement at thought of the unsuspected heretics that had been tolerated among them. Their rage spent itself upon the multitudes of humbler victims who were within their power. The prisons were crowded, and the very air seemed darkened with the smoke of burning piles, kindled for the confessors of the gospel.

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Francis I had gloried in being a leader in the great movement for the revival of

learning which marked the opening of the sixteenth century. He had delighted to gather at his court men of letters from every country. To his love of learning and his contempt for the ignorance and superstition of the monks was due, in part at least, the degree of toleration that had been granted to the reform. But, inspired with zeal to stamp out heresy, this patron of learning issued an edict declaring printing abolished all over France! Francis I presents one among the many examples on record showing that intellectual culture is not a safeguard against religious intolerance and persecution. France by a solemn and public ceremony was to commit herself fully to the destruction of Protestantism. The priests demanded that the affront offered to High Heaven in the condemnation of the mass be expiated in blood, and that the king, in behalf of his people, publicly give his sanction to the dreadful work. The 21st of January, 1535, was fixed upon for the awful cer- [228] emonial. The superstitious fears and bigoted hatred of the whole nation had been roused. Paris was thronged with the multitudes that from all the surrounding country crowded her streets. The day was to be ushered in by a vast and imposing procession. "The houses along the line of march were hung with mourning drapery, and altars rose at intervals." Before every door was a lighted torch in honor of the "holy sacrament." Before daybreak the procession formed at the palace of the king. "First came the banners and crosses of the several parishes; next appeared the citizens, walking two and two, and bearing torches." The four orders of friars followed, each in its own peculiar dress. Then came a vast collection of famous relics. Following these rode lordly ecclesiastics in their purple and scarlet robes and jeweled adornings, a gorgeous and glittering array. "The host was carried by the bishop of Paris under a magnificent canopy, ... supported by four princes of the blood.... After the host walked the king.... Francis I on that day wore no crown, nor robe of state." With "head uncovered, his eyes cast on the ground, and in his hand a lighted taper," the king of France appeared "in the character of a penitent."—Ibid., b. 13, ch. 21. At every altar he bowed down in

humiliation, nor for the vices that defiled his soul, nor the innocent blood that stained his hands, but for the deadly sin of his subjects

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who had dared to condemn the mass. Following him came the queen and the dignitaries of state, also walking two and two, each with a lighted torch. As a part of the services of the day the monarch himself addressed the high officials of the kingdom in the great hall of the bishop's palace. With a sorrowful countenance he appeared before them and in words of moving eloquence bewailed "the crime, the blasphemy, the day of sorrow and disgrace," that had come upon the nation. And he called upon every loyal subject to aid in the extirpation of the pestilent heresy that threatened France with ruin. "As true, messieurs, as I am your king," he said, "if I knew one of [229] my own limbs spotted or infected with this detestable rottenness, I would give it you to cut off.... And further, if I saw one of my children defiled by it, I would not spare him.... I would deliver him up myself, and would sacrifice him to God." Tears choked his utterance, and the whole assembly wept, with one accord exclaiming: "We will live and die for the Catholic religion!"—D'Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 4, ch. 12. Terrible had become the darkness of the nation that had rejected the light of truth. The grace "that bringeth salvation" had appeared; but France, after beholding its power and holiness, after thousands had been drawn by its divine beauty, after cities and hamlets had been illuminated by its radiance, had turned away, choosing darkness rather than light. They had put from them the heavenly gift when it was offered them. They had called evil good, and good evil, till they had fallen victims to their willful self-deception. Now, though they might actually believe that they were

doing God service in persecuting His people, yet their sincerity did not render them guiltless. The light that would have saved them from deception, from staining their souls with bloodguiltiness, they had willfully rejected. A solemn oath to extirpate heresy was taken in the great cathedral where, nearly three centuries later, the Goddess of Reason was to be enthroned by a nation that had forgotten the living God. Again the procession formed, and the representatives of France set out to begin the work which they had sworn to do. "At short distances scaffolds had been erected, on which certain Protestant Christians were to be burned alive, and it was arranged that the fagots should be

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lighted at the moment the king approached, and that the procession should halt to witness the execution."—Wylie, b. 13, ch. 21. The details of the tortures endured by these witnesses for Christ are too harrowing for recital; but there was no wavering on the part of the victims. On being urged to recant, one answered: "I only believe in what the prophets and the apostles formerly preached, and what all the company of saints believed. My faith has a confidence in God [230] which will resist all the powers of hell."—D'Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 4, ch. 12. Again and again the procession halted at the places of torture. Upon reaching their starting point at the royal palace, the crowd dispersed, and the king and the prelates withdrew, well satisfied with the day's proceedings and congratulating themselves that the work now begun would be continued to the complete destruction of heresy. The gospel of peace which France had rejected was to be only too surely rooted out, and terrible would be the results. On the 21st of January, 1793, two hundred and fifty-eight years from the very day that fully

committed France to the persecution of the Reformers, another procession, with a far different purpose, passed through the streets of Paris. "Again the king was the chief figure; again there were tumult and shouting; again there was heard the cry for more victims; again there were black scaffolds; and again the scenes of the day were closed by horrid executions; Louis XVI, struggling hand to hand with his jailers and executioners, was dragged forward to the block, and there held down by main force till the ax had fallen, and his dissevered head rolled on the scaffold."—Wylie, b. 13, ch. 21. Nor was the king the only victim; near the same spot two thousand and eight hundred human beings perished by the guillotine during the bloody days of the Reign of Terror. The Reformation had presented to the world an open Bible, unsealing the precepts of the law of God and urging its claims upon the consciences of the people. Infinite Love had unfolded to men the statutes and principles of heaven. God had said: "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deuteronomy 4:6. When France rejected the gift of heaven, she sowed the seeds of

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anarchy and ruin; and the inevitable outworking of cause and effect resulted in the Revolution and the Reign of Terror. [231] Long before the persecution excited by the placards, the bold and ardent Farel had been forced to flee from the land of his birth. He repaired to Switzerland, and by his labors, seconding the work of Zwingli, he helped to turn the scale in favor of the Reformation. His later years were to be spent here, yet he continued to exert a decided influence upon the reform in France. During the first years of his exile, his

efforts were especially directed to spreading the gospel in his native country. He spent considerable time in preaching among his countrymen near the frontier, where with tireless vigilance he watched the conflict and aided by his words of encouragement and counsel. With the assistance of other exiles, the writings of the German Reformers were translated into the French language and, together with the French Bible, were printed in large quantities. By colporteurs these works were sold extensively in France. They were furnished to the colporteurs at a low price, and thus the profits of the work enabled them to continue it. Farel entered upon his work in Switzerland in the humble guise of a schoolmaster. Repairing to a secluded parish, he devoted himself to the instruction of children. Besides the usual branches of learning, he cautiously introduced the truths of the Bible, hoping through the children to reach the parents. There were some who believed, but the priests came forward to stop the work, and the superstitious country people were roused to oppose it. "That cannot be the gospel of Christ," urged the priest, "seeing the preaching of it does not bring peace, but war."—Wylie, b. 14, ch. 3. Like the first disciples, when persecuted in one city he fled to another. From village to village, from city to city, he went, traveling on foot, enduring hunger, cold, and weariness, and everywhere in peril of his life. He preached in the market places, in the churches, sometimes in the pulpits of the cathedrals. Sometimes he found the church empty of hearers; at times his preaching was interrupted by shouts and jeers; again he was pulled violently out of the pulpit. More than once he was set upon [232] by the rabble and beaten almost to death. Yet he pressed forward. Though often repulsed, with unwearying persistence he returned to the attack; and, one after another, he saw towns and cities which had been strongholds of popery, opening their gates to the gospel. The

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little parish where he had first labored soon accepted the reformed faith. The cities of Morat and Neuchatel also renounced the Romish rites and removed the idolatrous images from their churches. Farel had long desired to plant the Protestant standard in Geneva. If this city could be won, it would be a center for the Reformation in France, in Switzerland, and in Italy. With this object before him, he had continued his labors until many of the surrounding towns and hamlets had been gained. Then with a single companion he entered Geneva. But only two sermons was he permitted to preach. The priests, having vainly endeavored to secure his condemnation by the civil authorities, summoned him before an ecclesiastical council, to which they came with arms concealed under their robes, determined to take his life. Outside the hall, a furious mob, with clubs and swords, was gathered to make sure of his death if he should succeed in escaping the council. The presence of magistrates and an armed force, however, saved him. Early next morning he was conducted, with his companion, across the lake to a place of safety. Thus ended his first effort to evangelize Geneva. For the next trial a lowlier instrument was chosen—a young man, so humble in appearance that he was coldly treated even by the professed friends of reform. But what could such a one do where Farel had been rejected? How could one of little courage and experience withstand the tempest before which the strongest and bravest had been forced to flee? "Not by might, nor by power, but by My Spirit, saith the Lord." Zechariah 4:6. "God hath chosen the weak things of the world to confound the things which are mighty." "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." 1 Corinthians 1:27, 25. Froment began his work as a schoolmaster. The truths which he taught the children at school they repeated at their homes. Soon the [233] parents came to hear the Bible explained, until the schoolroom was filled with attentive listeners. New Testaments and tracts were freely distributed, and they reached

many who dared not come openly to listen to the new doctrines. After a time this laborer also was forced to flee; but the truths he taught had taken hold upon the minds of the people. The Reformation had been planted, and it continued to strengthen and extend. The preachers returned, and through their labors the Protestant worship was finally established in Geneva.

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The city had already declared for the Reformation when Calvin, after various wanderings and vicissitudes, entered its gates. Returning from a last visit to his birthplace, he was on his way to Basel, when, finding the direct road occupied by the armies of Charles V, he was forced to take the circuitous route by Geneva. In this visit Farel recognized the hand of God. Though Geneva had accepted the reformed faith, yet a great work remained to be accomplished here. It is not as communities but as individuals that men are converted to God; the work of regeneration must be wrought in the heart and conscience by the power of the Holy Spirit, not by the decrees of councils. While the people of Geneva had cast off the authority of Rome, they were not so ready to renounce the vices that had flourished under her rule. To establish here the pure principles of the gospel and to prepare this people to fill worthily the position to which Providence seemed calling them were not light tasks. Farel was confident that he had found in Calvin one whom he could unite with himself in this work. In the name of God he solemnly adjured the young evangelist to remain and labor here. Calvin drew back in alarm. Timid and peace-loving, he shrank from contact with the bold, independent, and even violent spirit of the Genevese. The feebleness of his health, together with his studious habits, led him to seek retirement. Believing that by his pen he [234] could best serve the cause of reform, he

desired to find a quiet retreat for study, and there, through the press, instruct and build up the churches. But Farel's solemn admonition came to him as a call from Heaven, and he dared not refuse. It seemed to him, he said, "that the hand of God was stretched down from heaven, that it lay hold of him, and fixed him irrevocably to the place he was so impatient to leave."—D'Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 9, ch. 17. At this time great perils surrounded the Protestant cause. The anathemas of the pope thundered against Geneva, and mighty nations threatened it with destruction. How was this little city to resist the powerful hierarchy that had so often forced kings and emperors to submission? How could it stand against the armies of the world's great conquerors? Throughout Christendom, Protestantism was menaced by formidable foes. The first triumphs of the Reformation past, Rome

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summoned new forces, hoping to accomplish its destruction. At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. Cut off from earthly ties and human interests, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty but to extend its power. (See Appendix.) The gospel of Christ had enabled its adherents to meet danger and endure suffering, undismayed by cold, hunger, toil, and poverty, to uphold the banner of truth in face of the rack, the dungeon, and the stake. To combat these forces, Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers, and to oppose to the power of truth all the weapons of deception. There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to

assume. Vowed to perpetual poverty and humility, it was their studied aim to secure wealth and power, to be devoted to the overthrow of Protestantism, and the re-establishment of the papal supremacy. When appearing as members of their order, they wore a garb of [235] sanctity, visiting prisons and hospitals, ministering to the sick and the poor, professing to have renounced the world, and bearing the sacred name of Jesus, who went about doing good. But under this blameless exterior the most criminal and deadly purposes were often concealed. It was a fundamental principle of the order that the end justifies the means. By this code, lying, theft, perjury, assassination, were not only pardonable but commendable, when they served the interests of the church. Under various disguises the Jesuits worked their way into offices of state, climbing up to be the counselors of kings, and shaping the policy of nations. They became servants to act as spies upon their masters. They established colleges for the sons of princes and nobles, and schools for the common people; and the children of Protestant parents were drawn into an observance of popish rites. All the outward pomp and display of the Romish worship was brought to bear to confuse the mind and dazzle and captivate the imagination, and thus the liberty for which the fathers had toiled and bled was betrayed by the sons. The Jesuits rapidly spread themselves over Europe, and wherever they went, there followed a revival of popery.

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To give them greater power, a bull was issued re-establishing the inquisition. (See Appendix.) Notwithstanding the general abhorrence with which it was regarded, even in Catholic countries, this terrible tribunal was again set up by popish rulers, and atrocities too terrible to bear the light of day were

repeated in its secret dungeons. In many countries, thousands upon thousands of the very flower of the nation, the purest and noblest, the most intellectual and highly educated, pious and devoted pastors, industrious and patriotic citizens, brilliant scholars, talented artists, skillful artisans, were slain or forced to flee to other lands. Such were the means which Rome had invoked to quench the light of the Reformation, to withdraw from men the Bible, and [236] to restore the ignorance and superstition of the Dark Ages. But under God's blessing and the labors of those noble men whom He had raised up to succeed Luther, Protestantism was not overthrown. Not to the favor or arms of princes was it to owe its strength. The smallest countries, the humblest and least powerful nations, became its strongholds. It was little Geneva in the midst of mighty foes plotting her destruction; it was Holland on her sandbanks by the northern sea, wrestling against the tyranny of Spain, then the greatest and most opulent of kingdoms; it was bleak, sterile Sweden, that gained victories for the Reformation. For nearly thirty years Calvin labored at Geneva, first to establish there a church adhering to the morality of the Bible, and then for the advancement of the Reformation throughout Europe. His course as a public leader was not faultless, nor were his doctrines free from error. But he was instrumental in promulgating truths that were of special importance in his time, in maintaining the principles of Protestantism against the fast-returning tide of popery, and in promoting in the reformed churches simplicity and purity of life, in place of the pride and corruption fostered under the Romish teaching. From Geneva, publications and teachers went out to spread the reformed doctrines. To this point the persecuted of all lands looked for instruction, counsel, and encouragement. The city of Calvin became a refuge for the hunted Reformers of all Western Europe. Fleeing from the awful tempests that continued for centuries, the fugitives came to the gates of Geneva. Starving, wounded, bereft of home and kindred, they were warmly welcomed and tenderly

cared for; and finding a home here, they blessed the city of their adoption by their skill, their learning, and their piety. Many who sought here a refuge returned to their own countries to resist the tyranny of Rome. John Knox, the brave Scotch Reformer, not a few of the English Puritans, the Protestants of Holland and of Spain, and the Huguenots of France carried from Geneva the torch of truth to lighten the darkness of their native lands.

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Chapter 13—The Netherlands and Scandinavia

In The Netherlands the papal tyranny very early called forth resolute protest. Seven hundred years before Luther's time the Roman pontiff was thus fearlessly impeached by two bishops, who, having been sent on an embassy to Rome, had learned the true character of the "holy see": God "has made His queen and spouse, the church, a noble and everlasting provision for her family, with a dowry that is neither fading nor corruptible, and given her an eternal crown and scepter; ... all which benefits you like a thief intercept. You set up yourself in the temple of God; instead of a pastor, you are become a wolf to the sheep; ... you would make us believe you are a supreme bishop, but you rather behave like a tyrant.... Whereas you ought to be a servant of servants, as you call yourself, you endeavor to become a lord of lords.... You bring the commands of God into contempt.... The Holy Ghost is the builder of all churches as far as the earth extends.... The city of our God, of which we are the citizens, reaches to all the regions of the heavens; and it is greater than the city, by the holy

prophets named Babylon, which pretends to be divine, wins herself to heaven, and brags that her wisdom is immortal; and finally, though without reason, that she never did err, nor ever can."—Gerard Brandt, History of the Reformation in and About the Low Countries 1:6. [238] Others arose from century to century to echo this protest. And those early teachers who, traversing different lands and known by various names, bore the character of the Vaudois missionaries, and spread everywhere the knowledge of the gospel, penetrated to the Netherlands. Their doctrines spread rapidly. The Waldensian Bible they translated in verse into the Dutch language. They declared "that there was great advantage in it; no jests, no fables, no trifles, no deceits, but the words of truth; that indeed there was here and there a hard crust, but that the marrow and sweetness of what was good and holy might be easily discovered in it."—Ibid. 1:14. Thus wrote the friends of the ancient faith, in the twelfth century. 202

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Now began the Romish persecutions; but in the midst of fagots and torture the believers continued to multiply, steadfastly declaring that the Bible is the only infallible authority in religion, and that "no man should be coerced to believe, but should be won by preaching."—Martyn 2:87. The teachings of Luther found a congenial soil in the Netherlands, and earnest and faithful men arose to preach the gospel. From one of the provinces of Holland came Menno Simons. Educated a Roman Catholic and ordained to the priesthood, he was wholly ignorant of the Bible, and he would not read it for fear of being beguiled into heresy. When a doubt concerning the doctrine of transubstantiation forced itself upon him, he regarded it as a temptation from Satan, and by prayer and confession sought to free himself from it; but in vain. By mingling in scenes of

dissipation he endeavored to silence the accusing voice of conscience; but without avail. After a time he was led to the study of the New Testament, and this, with Luther's writings, caused him to accept the reformed faith. He soon after witnessed in a neighboring village the beheading of a man who was put to death for having been rebaptized. This led him to study the Bible in regard to infant baptism. He could find no evidence for it in the Scriptures, but saw that repentance and faith are everywhere [239] required as the condition of receiving baptism. Menno withdrew from the Roman Church and devoted his life to teaching the truths which he had received. In both Germany and the Netherlands a class of fanatics had risen, advocating absurd and seditious doctrines, outraging order and decency, and proceeding to violence and insurrection. Menno saw the horrible results to which these movements would inevitably lead, and he strenuously opposed the erroneous teachings and wild schemes of the fanatics. There were many, however, who had been misled by these fanatics, but who had renounced their pernicious doctrines; and there were still remaining many descendants of the ancient Christians, the fruits of the Waldensian teaching. Among these classes Menno labored with great zeal and success. For twenty-five years he traveled, with his wife and children, enduring great hardships and privations, and frequently in peril of his life. He traversed the Netherlands and northern Germany, laboring chiefly among the humbler classes but exerting a widespread influ-

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ence. Naturally eloquent, though possessing a limited education, he was a man of unwavering integrity, of humble spirit and gentle manners, and of sincere and earnest piety, exemplifying in his own life the precepts which he taught, and he

commanded the confidence of the people. His followers were scattered and oppressed. They suffered greatly from being confounded with the fanatical Munsterites. Yet great numbers were converted under his labors. Nowhere were the reformed doctrines more generally received than in the Netherlands. In few countries did their adherents endure more terrible persecution. In Germany Charles V had banned the Reformation, and he would gladly have brought all its adherents to the stake; but the princes stood up as a barrier against his tyranny. In the Netherlands his power was greater, and persecuting edicts followed each other in quick succession. To read the Bible, to hear [240] or preach it, or even to speak concerning it, was to incur the penalty of death by the stake. To pray to God in secret, to refrain from bowing to an image, or to sing a psalm, was also punishable with death. Even those who should abjure their errors were condemned, if men, to die by the sword; if women, to be buried alive. Thousands perished under the reign of Charles and of Philip II. At one time a whole family was brought before the inquisitors, charged with remaining away from mass and worshiping at home. On his examination as to their practices in secret the youngest son answered: "We fall on our knees, and pray that God may enlighten our minds and pardon our sins; we pray for our sovereign, that his reign may be prosperous and his life happy; we pray for our magistrates, that God may preserve them."—Wyllie, b. 18, ch. 6. Some of the judges were deeply moved, yet the father and one of his sons were condemned to the stake. The rage of the persecutors was equaled by the faith of the martyrs. Not only men but delicate women and young maidens displayed unflinching courage. "Wives would take their stand by their husband's stake, and while he was enduring the fire they would whisper words of solace, or sing psalms to cheer him." "Young maidens would lie down in their living grave as if they were entering into their chamber of nightly sleep; or go forth to the scaffold and the fire, dressed in their best apparel, as if they were going to their marriage."—Ibid., b. 18, ch. 6.

As in the days when paganism sought to destroy the gospel, the blood of the Christians was seed. (See Tertullian, Apology, paragraph 50.) Persecution served to increase the number of witnesses for the truth. Year after year the monarch, stung to madness by the unconquerable determination of the people, urged on his cruel work; but in vain. Under the noble William of Orange the Revolution at last brought to Holland freedom to worship God. In the mountains of Piedmont, on the plains of France and the shores of Holland, the progress of the gospel was marked with the [241] blood of its disciples. But in the countries of the North it found a peaceful entrance. Students at Wittenberg, returning to their homes, carried the reformed faith to Scandinavia. The publication of Luther's writings also spread the light. The simple, hardy people of the North turned from the corruption, the pomp, and the superstitions of Rome, to welcome the purity, the simplicity, and the life-giving truths of the Bible. Tausen, "the Reformer of Denmark," was a peasant's son. The boy early gave evidence of vigorous intellect; he thirsted for an education; but this was denied him by the circumstances of his parents, and he entered a cloister. Here the purity of his life, together with his diligence and fidelity, won the favor of his superior. Examination showed him to possess talent that promised at some future day good service to the church. It was determined to give him an education at some one of the universities of Germany or the Netherlands. The young student was granted permission to choose a school for himself, with one proviso, that he must not go to Wittenberg. The scholar of the church was not to be endangered by the poison of heresy. So said the friars. Tausen went to Cologne, which was then, as now, one of the strongholds of Romanism. Here he soon became disgusted with the mysticisms of the schoolmen. About the same time he obtained Luther's writings.

He read them with wonder and delight, and greatly desired to enjoy the personal instruction of the Reformer. But to do so he must risk giving offense to his monastic superior and forfeiting his support. His decision was soon made, and ere long he was enrolled as a student at Wittenberg. On returning to Denmark, he again repaired to his cloister. No one as yet suspected him of Lutheranism; he did not reveal his secret,

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but endeavored, without exciting the prejudices of his companions, to lead them to a purer faith and a holier life. He opened the Bible, and explained its true meaning, and at last preached Christ to them as the sinner's righteousness and his only hope of salvation. Great was [242] the wrath of the prior, who had built high hopes upon him as a valiant defender of Rome. He was at once removed from his own monastery to another and confined to his cell under strict supervision. To the terror of his new guardians several of the monks soon declared themselves converts to Protestantism. Through the bars of his cell Tausen had communicated to his companions a knowledge of the truth. Had those Danish fathers been skilled in the church's plan of dealing with heresy, Tausen's voice would never again have been heard; but instead of consigning him to a tomb in some underground dungeon, they expelled him from the monastery. Now they were powerless. A royal edict, just issued, offered protection to the teachers of the new doctrine. Tausen began to preach. The churches were opened to him, and the people thronged to listen. Others also were preaching the word of God. The New Testament, translated into the Danish tongue, was widely circulated. The efforts made by the papists to overthrow the work resulted in extending it, and ere long Denmark declared its acceptance of the reformed faith.

In Sweden, also, young men who had drunk from the well of Wittenberg carried the water of life to their countrymen. Two of the leaders in the Swedish Reformation, Olaf and Laurentius Petri, the sons of a blacksmith of Orebro, studied under Luther and Melanchthon, and the truths which they thus learned they were diligent to teach. Like the great Reformer, Olaf aroused the people by his zeal and eloquence, while Laurentius, like Melanchthon, was learned, thoughtful, and calm. Both were men of ardent piety, of high theological attainments, and of unflinching courage in advancing the truth. Papist opposition was not lacking. The Catholic priest stirred up the ignorant and superstitious people. Olaf Petri was often assailed by the mob, and upon several occasions barely escaped with his life. These Reformers were, however, favored and protected by the king. [243] Under the rule of the Roman Church the people were sunken in poverty and ground down by oppression. They were destitute of the Scriptures; and having a religion of mere signs and ceremonies, which conveyed no light to the mind, they were returning to the

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superstitious beliefs and pagan practices of their heathen ancestors. The nation was divided into contending factions, whose perpetual strife increased the misery of all. The king determined upon a reformation in the state and the church, and he welcomed these able assistants in the battle against Rome. In the presence of the monarch and the leading men of Sweden, Olaf Petri with great ability defended the doctrines of the reformed faith against the Romish champions. He declared that the teachings of the Fathers are to be received only when in accordance with the Scriptures; that the essential doctrines of the faith are presented in the Bible in a clear and simple manner, so that all men

may understand them. Christ said, "My doctrine is not Mine, but His that sent Me" (John 7:16); and Paul declared that should he preach any other gospel than that which he had received, he would be accursed (Galatians 1:8). "How, then," said the Reformer, "shall others presume to enact dogmas at their pleasure, and impose them as things necessary to salvation?"—Wylie, b. 10, ch. 4. He showed that the decrees of the church are of no authority when in opposition to the commands of God, and maintained the great Protestant principle that "the Bible and the Bible only" is the rule of faith and practice. This contest, though conducted upon a stage comparatively obscure, serves to show us "the sort of men that formed the rank and file of the army of the+} Reformers. {+They were not illiterate, sectarian, noisy controversialists—far from it; they were men who had studied the word of God, and knew well how to wield the weapons with which the armory of the Bible supplied them. In respect of erudition they were ahead of their age. When we confine our attention to such brilliant centers as Wittenberg and Zurich, and to such illustrious names as those of Luther and Melancthon, of Zwingli and [244] Oecolampadius, we are apt to be told, these were the leaders of the movement, and we should naturally expect in them prodigious power and vast acquisitions; but the subordinates were not like these. Well, we turn to the obscure theater of Sweden, and the humble names of Olaf and Laurentius Petri—from the masters to the disciples—what do we find? ... Scholars and theologians; men who have thoroughly mastered the whole system of gospel truth, and who win an easy victory over the sophists of the schools and the dignitaries of Rome."—Ibid., b. 10, ch. 4.

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As the result of this disputation the king of Sweden accepted the Protestant

faith, and not long afterward the national assembly declared in its favor. The New Testament had been translated by Olaf Petri into the Swedish language, and at the desire of the king the two brothers undertook the translation of the whole Bible. Thus for the first time the people of Sweden received the word of God in their native tongue. It was ordered by the Diet that throughout the kingdom, ministers should explain the Scriptures and that the children in the schools should be taught to read the Bible. Steadily and surely the darkness of ignorance and superstition was dispelled by the blessed light of the gospel. Freed from Romish oppression, the nation attained to a strength and greatness it had never before reached. Sweden became one of the bulwarks of Protestantism. A century later, at a time of sorest peril, this small and hitherto feeble nation—the only one in Europe that dared lend a helping hand—came to the deliverance of Germany in the terrible struggle of the Thirty Years' War. All Northern Europe seemed about to be brought again under the tyranny of Rome. It was the armies of Sweden that enabled Germany to turn the tide of popish success, to win toleration for the Protestants,—Calvinists as well as Lutherans,—and to restore liberty of conscience to those countries that had accepted the Reformation.

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While Luther was opening a closed Bible to the people of Germany, Tyndale was impelled by the Spirit of God to do the same for England. [-He-] {+Wycliffe's Bible had been translated from the Latin text, which contained many errors. It had never been printed, and the cost of manuscript copies+} was {+so great that few but wealthy men or nobles could procure it; and, furthermore, being strictly proscribed by the church, it had had+} a [-diligent student-] {+comparatively

narrow circulation. In 1516, a year before the appearance of Luther's theses, Erasmus had published his Greek and Latin version of the [-Scriptures,-] [+New Testament. Now for the first time the word of God was printed in the original tongue. In this work many errors of former versions were corrected,+} and {+the sense was more clearly rendered. It led many among the educated classes to a better knowledge of the truth, and gave a new impetus to the work of reform. But the common people were still, to a great extent, debarred from God's word. Tyndale was to complete the work of Wycliffe in giving the Bible to his countrymen. A diligent student and an earnest seeker for truth, he had received the gospel from the Greek Testament of Erasmus. He+} fearlessly preached his [-convictions of truth,-] {+convictions,+} urging that all doctrines be [-brought-] {+tested by the Scriptures.+} To the [-test of God's-] {+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? Well, that same God [246] teaches His hungry children to find their Father in His+} word. {+Far from having given us the Scriptures, it is you who have hidden them from us; it is you who burn those who teach them, and if you could, you would burn the Scriptures themselves."-D'Aubigne, History of the Reformation of the Sixteenth Century, b. 18, ch. 4. 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 [-zeal-] {+work. Too often they succeeded. "What is to be done?" he exclaimed. "While I am sowing in one place, the enemy 209

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ravages the field I have just left. I cannot be everywhere. Oh! if Christians

possessed the Holy Scriptures in their own tongue, they+} could {+of themselves withstand these sophists. Without the Bible it is impossible to establish the laity in the truth."—Ibid., b. 18, ch. 4. A new purpose now took possession of his mind. "It was in the language of Israel," said he, "that the psalms were sung in the temple of Jehovah; and shall+} not [-but excite opposition from-] the [-papists.-] {+gospel speak the language of England among us? ... Ought the church to have less light at noonday than at the dawn? ... Christians must read the New Testament in their mother tongue." The doctors and teachers of the church disagreed among themselves. Only by the Bible could men arrive at the truth. "One holdeth this doctor, another that.... Now each of these authors contradicts the other. How then can we distinguish him who says right from him who says wrong? ... How? ... Verily by God's word."—Ibid., b. 18, ch. 4. It was not long after that+} a learned Catholic [-doctor who engaged-] {+doctor, engaging+} in controversy with [-him exclaimed, "It-] {+him, exclaimed: "We+} were better [-for us-] to be without God's [-law-] {+laws+} than [-without-] the pope's." Tyndale [-replied,-] {+replied:+} "I defy the pope and all his laws; and if God spare my life, ere many years I will cause a boy [-who-] {+that+} driveth the plow to know more of the [-Scriptures-] {+Scripture+} than you [-do."-] {+do."—Anderson, Annals of the English Bible, page 19. [247]+} The purpose which he had begun to cherish, of giving to the people the [-New-Testament-] {+New Testament+} Scriptures in their own language, was now confirmed, and he immediately applied himself to the work. Driven from his home by persecution, he went to London, and there for a time pursued his labors undisturbed. But again the violence of the papists forced him to [-flee.-] {+flee.+} All England seemed closed against him, and he resolved to seek shelter in Germany. Here he began the printing of the English New Testament.

[-170-] Twice the work was stopped; but when forbidden to print in one city, he went to another. At last he made his way to Worms, where, a few years before,

Luther had defended the gospel before the Diet. In that ancient city were many friends of the Reformation, and Tyndale there prosecuted his work without further hindrance. Three thousand copies of the New Testament were soon finished, and another edition followed in the same year. With great earnestness and perseverance he continued his labors. Notwithstanding the English authorities had guarded their ports with

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the strictest vigilance, the word of God was in various ways secretly conveyed to [-London,-] {+London+} and thence circulated throughout the country. The papists attempted to suppress the truth, but in vain. The bishop of Durham at one time bought of a bookseller who was a friend of [-Tyndale,-] {+Tyndale+} his whole stock of Bibles, for the purpose of destroying them, supposing that this would greatly hinder the work. But, on the contrary, the money thus furnished, purchased material for a new and better edition, which, but for this, could not have been published. When Tyndale was afterward made a prisoner, his liberty was offered him on condition that he would reveal the names of those who had helped him meet the expense of printing his Bibles. He replied that the bishop of Durham had done more than any other person; for by paying a large price for the books left on hand, he had enabled him to go on with good courage. 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

[-171-] a martyr's death; but the weapons which he prepared have enabled other soldiers to do battle through all the centuries {+[248]+} even to our time.

[-In Scotland the gospel found a champion in the person of John Knox. This true-hearted reformer feared not the face of man. The fires of martyrdom, blazing around him, served only to quicken his zeal to greater intensity. With the tyrant's ax held menacingly over his head, he stood his ground, striking sturdy blows on the right hand and on the left, to demolish idolatry. Thus he kept to his purpose, praying and fighting the battles of the Lord, until Scotland was free.

In England, -] Latimer maintained from the pulpit that the Bible ought to be read in the language of the people. [-"The-] {+The+} Author of Holy [-Scripture,"-] {+Scripture,+} said he, "is God [-himself,-] {+Himself;"+} and this Scripture partakes of the might and eternity of its Author. [-There is neither king nor emperor that-] {"There+} is [-not-] {+no king, emperor, magistrate, and ruler ... but are+} bound to obey [-it. Let-] {+... His holy word." "Let+} us [-beware of those by-paths of human tradition, full of stones, brambles, and uprooted trees.-] {+not take any bywalks, but let God's word direct us:+} let us [-follow the straight road of the word. It does-] not [-concern us-] {+walk after ... our forefathers, nor seek not+} what [-the Fathers have done,-] {+they did,+} but [-rather-] what they [-ought to-] {+should+} have [-done."-] {+done."-}Hugh Latimer, "First Sermon Preached Before King Edward VI."+} Barnes and Frith, the faithful friends of Tyndale, arose to defend the truth. The Riddleys and Cranmer followed. These leaders in the English Reformation were men of learning, and most of them had been highly esteemed for zeal or piety in the Romish communion. Their opposition to the papacy was the result of their knowledge of the errors of the [-holy see.-] {"holy see."+} Their acquaintance with the mysteries of [-Babylon,-] {+Babylon+} gave greater power to their testimonies against her.

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"Do you know,"-] {"Now I would ask a strange question,"+} said [-Latimer,-] {"+Latimer.+} "Who is the most diligent bishop {"+and prelate+"} in {"+all+"} England? {"+...+"} I see you listening and hearkening that I should name [-him.-] {"+him....+"} I will tell [-you-] {"+you:+"} it

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is the [-devil.-] {"+devil....+"} He is never out of his diocese; [-you shall never find him idle.-] call for him when you will, he is ever at [-home,-] {"+home; ...+"} he is ever at [-the plow. You-] {"+his plow.... Ye+"} shall never find him [-remiss,-] {"+idle,+"} I warrant [-you.-] {"+you....+"} Where the devil is resident, {"+...+"} there away with books, and up with candles; away with Bibles, and up with beads; away with the light of the gospel, and up with the light of [-wax tapers,-] {"+candles,+"} yea, at [-noonday;-] {"+noondays; ...+"} down with Christ's cross, up with [-the-] purgatory [-pick-purse;-] {"+pickpurse; ...+"} away with clothing the naked, the poor, [-the impotent;-] {"+and impotent,+"} up with [-the-] decking of images and [-the-] gay garnishing of [-stones-] {"+stocks+"} and [-stocks;-] {"+stones; up with man's traditions and his laws,+"} down with [-God-] {"+God's traditions+"} and His most holy [-word; up with traditions, human councils, and a blinded pope. Oh-] {"+word.... O+"} that our prelates would be as diligent to sow the corn of good [-doctrine-] {"+doctrine,+"} as Satan is to sow cockle and [-darnel!"] {"+darnel!"-Ibid., "Sermon of the Plough." [249]+} The grand principle maintained by [-Tyndale, Frith, Latimer, and-] {"+these Reformers—the same that had been held by+"} the [-Ridleys, was-] {"+Waldenses, by Wycliffe, by John Huss, by Luther, Zwingli, and those who united with them—was+"} the [-divine-] {"+infallible+"} authority [-and sufficiency-] of the [-Sacred Scriptures.-] {"+Holy Scriptures as a rule of faith and

practice.+} They [-rejected-] {+denied+} the [-assumed authority-] {+right+} of popes, councils, Fathers, and [-kings-] {+kings,+} to [-rule-] {+control+} the conscience in matters of [-religious faith.-] {+religion.+} The Bible was their [-standard,-] {+authority,+} and [-to this-] {+by its teaching+} they [-brought-] {+tested+} all doctrines and all claims. Faith in God and His word sustained these holy men as they yielded up their lives at the stake. "Be of good comfort," exclaimed Latimer to his [-fellow-martyr-] {+fellow martyr+} as the [-flames-] {+flames+} were about to silence their voices, "we shall this day light such a [-candle in England as, I trust,-] {+candle,+} by God's [-grace-] {+grace, in England, as I trust+} shall never be [-out."}

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The Church-] {+put out."-Works+} of [-England, following-] {+Hugh Latimer 1:8.+} In {+Scotland+} the [-steps-] {+seeds+} of {+truth scattered by Columba and his colaborers had never been wholly destroyed. For hundreds of years after the churches of England submitted to+} Rome, {+those of Scotland maintained their freedom. In the twelfth century, however, popery became established here, and in no country did it exercise a more absolute sway. Nowhere was the darkness deeper. Still there came rays of light to pierce the gloom and give promise of the coming day. The Lollards, coming from England with the Bible and the teachings of Wycliffe, did much to preserve the knowledge of the gospel, and every century had its witnesses and martyrs. With the opening of the Great Reformation came the writings of Luther, and then Tyndale's English New Testament. Unnoticed by the hierarchy, these messengers silently traversed the mountains and valleys, kindling into new life the torch of truth so nearly ex-

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tinguished in Scotland, and undoing the work which Rome for four centuries of oppression had done. Then the blood of martyrs gave fresh impetus to the movement. The papist leaders, suddenly awakening to the danger that threatened their cause, brought to the stake some of the noblest and most [250] honored of the sons of Scotland. They did but erect a pulpit, from which the words of these dying witnesses were heard throughout the land, thrilling the souls of the people with an undying purpose to cast off the shackles of Rome. Hamilton and Wishart, princely in character as in birth, with a long line of humbler disciples, yielded up their lives at the stake. But from the burning pile of Wishart there came one whom the flames were not to silence, one who under God was to strike the death knell of popery in Scotland. John Knox had turned away from the traditions and mysticisms of the church, to feed upon the truths of God's word; and the teaching of Wishart had confirmed his determination to forsake the communion of Rome and join himself to the+} persecuted [-dissenters-] {+Reformers. Urged by his companions to take the office of preacher, he shrank with trembling from its responsibility, and it was only after days of seclusion and painful conflict with himself that he consented. But having once accepted the position, he pressed forward with inflexible determination and undaunted courage as long as life continued. This truehearted Reformer feared not the face of man. The fires of martyrdom, blazing around him, served only to quicken his zeal to greater intensity. With the tyrant's ax held menacingly over his head, he stood his ground, striking sturdy blows on the right hand and on the left to demolish idolatry. When brought face to face with the queen of Scotland, in whose presence the zeal of many a leader of the Protestants had abated, John Knox bore unswerving witness for the truth. He was not to be won by caresses; he quailed not before threats. The queen charged him with heresy. He had taught the people to receive a religion prohibited by the

state, she declared, and had thus transgressed God's command enjoining subjects to obey their princes. Knox answered firmly: "As right religion took neither original strength nor authority from worldly princes, but from the eternal God alone, so are not subjects bound to frame their religion according to the appetites of [251]

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their princes. For oft it is that princes are the most ignorant of all others in God's true religion.... If all the seed of Abraham had been of the religion of Pharaoh, whose subjects they long were, I pray you, madam, what religion would there have been in the world? Or if all men in the days of the apostles had been of the religion of the Roman emperors, what religion would there have been upon the face of the earth? ... And so, madam, ye may perceive that subjects are not bound to the religion of their princes, albeit they are commanded to give them obedience." Said Mary: "Ye interpret the Scriptures in one manner, and they [the Roman Catholic teachers] interpret in another; whom shall I believe, and who shall be judge?" "Ye shall believe God, that plainly speaketh in His word," answered the Reformer; "and farther than the word teaches you, ye neither shall believe the one nor the other. The word of God is plain in itself; and if there appear any obscurity in one place, the Holy Ghost, which is never contrary to Himself, explains the same more clearly in other places, so that there can remain no doubt but unto such as obstinately remain ignorant."—David Laing, *The Collected Works of John Knox*, vol. 2, pp. 281, 284. Such were the truths that the fearless Reformer, at the peril of his life, spoke in the ear of royalty. With the same undaunted courage he kept to his purpose, praying and fighting the battles of the Lord, until Scotland was free from popery. In

England the establishment of Protestantism as the national religion diminished, but did not wholly stop, persecution. While many of the doctrines of Rome had been renounced, not a few of its forms were retained. The supremacy of the pope was rejected, but in his place the monarch was enthroned as the head of the church. In the service of the church there was still a wide departure from the purity and simplicity of the gospel. The great principle of religious liberty [252] was not yet understood. Though the horrible cruelties which Rome employed against heresy were resorted to but rarely by Protestant rulers, yet the right of every man to worship God according to the dictates of his own conscience was not acknowledged. All were required to accept the doctrines and observe the forms of worship prescribed by the established church. Dissenters suffered persecution, to a greater or less extent, for hundreds of years.

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In the seventeenth century thousands of godly pastors were expelled from their positions. The people were forbidden, on pain of heavy fines, imprisonment, and banishment, to attend any religious meetings except such as were sanctioned by the church. Those faithful souls who could not refrain from gathering to worship God were compelled to meet in dark alleys, in obscure garrets, and at some seasons in the woods at midnight. In the sheltering depths of the forest, a temple of God's own building, those scattered and persecuted children of the Lord assembled to pour out their souls in prayer and praise. But despite all their precautions, many suffered for their faith. The jails were crowded. Families were broken up. Many were banished to foreign lands. Yet God was with His people, and persecution could not prevail to silence their testimony. Many were driven across the ocean to America.

and here laid the foundations of civil and religious liberty which have been the bulwark and glory of [-our-] {+this+} country. {+Again,+} as in apostolic days, [-the-] persecution turned out [-rather-] to the furtherance of the gospel. In a loathsome dungeon crowded with [-profligates-] {+profligates+} and felons, John Bunyan breathed the very atmosphere of [-Heaven,-] {+heaven,+} and there he wrote his wonderful allegory of the pilgrim's journey from the land of destruction to the celestial city. For {+over+} two hundred years that voice from Bedford jail has spoken with thrilling power to the hearts of men. Bunyan's [-"Pilgrim's Progress"-] {+Pilgrim's Progress+} and [-"Grace-] {+Grace+} Abounding to the Chief [-Sinners,"-] {+of Sinners+} have guided many feet into the path of life.

[-174-] Baxter, Flavel, Alleine, and other men of talent, education, and deep Christian [-experience,-] {+experience+} stood up in valiant defense of [-"the-] {+the+} faith {+[253] which was+} once delivered to the [-saints."-] {+saints.+} The work accomplished by these men, proscribed and outlawed by the rulers of this world, can never perish. Flavel's [-"Fountain-] {+Fountain+} of [-Life"-] {+Life+} and [-"Method-] {+Method+} of [-Grace"-] {+Grace+} have taught thousands how to commit the keeping of their souls to Christ. Baxter's [-"Reformed Pastor"-] {+Reformed Pastor+} has proved a blessing to many who desire a revival of the work of God, and his [-"Saints'-] {+Saints'+} Everlasting [-Rest"-] {+Rest+} has done its work in leading souls to the [-"rest-] {+"rest"+} that remaineth for the people of [-God."-] {+God.+} A hundred years later, in a day of great spiritual darkness, Whitefield and the Wesleys appeared as [-light-bearers-] {+light bearers+} for God. Under the rule of the established [-church,-] {+church+} the people of England had lapsed

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into a state of religious declension hardly to be distinguished from heathenism. Natural religion was the favorite study of the clergy, and included most of their theology. The higher classes sneered at piety, and prided themselves on being above what they called its fanaticism. The lower classes were grossly [-ignorant,-] {+ignorant+} and abandoned to vice, while the church had no courage or faith [-to-] any longer {+to+} support the downfallen cause of truth. {+The great doctrine of justification by faith, so clearly taught by Luther, had been almost wholly lost sight of; and the Romish principle of trusting to good works for salvation, had taken its place.+} Whitefield and the [-Wesleys-] {+Wesleys, who were members of the established church, were sincere seekers for the favor of God, and this they had been taught was to be secured by a virtuous life and an observance of the ordinances of religion. When Charles Wesley at one time fell ill, and anticipated that death was approaching, he was asked upon what he rested his hope of eternal life. His answer was: "I have used my best endeavors to serve God." As the friend who had put the question seemed not to be fully satisfied with his answer, Wesley thought: "What! are not my endeavors a sufficient ground of hope? Would he rob me of my endeavors? I have nothing else to trust to."—John Whitehead, Life of the Rev. Charles Wesley, page 102. Such was the dense darkness [254] that had settled down on the church, hiding the atonement, robbing Christ of His glory, and turning the minds of men from their only hope of salvation—the blood of the crucified Redeemer. Wesley and his associates were led to see that true religion is seated in the heart, and that God's law extends to the thoughts as well as to the words and actions. Convinced of the necessity of holiness of heart, as well as correctness of outward deportment, they set out in earnest upon a new life. By the most diligent and prayerful efforts they endeavored to subdue the evils of the natural heart. They lived a life of self-denial, charity, and humiliation, observing with great

rigor and exactness every measure which they thought could be helpful to them in obtaining what they most desired—that holiness which could secure the favor of God. But they did not obtain the object which they sought. In vain were their endeavors to free themselves from the condemnation of sin or to break its power. It was the same struggle which Luther had experienced in his cell at

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Erfurt. It was the same question which had tortured his soul—"How should man be just before God?" Job 9:2. The fires of divine truth, well-nigh extinguished upon the altars of Protestantism, were to be rekindled from the ancient torch handed down the ages by the Bohemian Christians. After the Reformation, Protestantism in Bohemia had been trampled out by the hordes of Rome. All who refused to renounce the truth were forced to flee. Some of these, finding refuge in Saxony, there maintained the ancient faith. It was from the descendants of these Christians that light came to Wesley and his associates. John and Charles Wesley, after being ordained to the ministry, were sent on a mission to America. On board the ship was a company of Moravians. Violent storms were encountered on the passage, and John Wesley, brought face to face with death, felt that he had not the assurance of peace with God. The Germans, on the contrary, manifested a calmness and trust to which he was a stranger. "I had long before," he says, "observed the great seriousness of [255] their behavior. Of their humility they had given a continual proof, by performing those servile offices for the other passengers which none of the English would undertake; for which they desired and would receive no pay, saying it was good for their proud hearts, and their loving Saviour had done more for them. And every day had given them occasion of showing a meekness which no injury could move. If they were pushed, struck, or

thrown about, they rose again and went away; but no complaint was found in their mouth. There was now an opportunity of trying whether they were delivered from the spirit of fear, as well as from that of pride, anger, and revenge. In the midst of the psalm wherewith their service began, the sea broke over, split the mainsail in pieces, covered the ship, and poured in between the decks as if the great deep had already swallowed us up. A terrible screaming began among the English. The Germans calmly sang on. I asked one of them afterwards, 'Were you not afraid?' He answered, 'I thank God, no.' I asked, 'But+} were {+not your women and children afraid?' He replied mildly, 'No; our women and children are not afraid to die.'"—Whitehead, Life of the Rev. John Wesley, page 10. Upon arriving in Savannah, Wesley for a short time abode with the Moravians, and was deeply impressed with their Christian de-

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portment. Of one of their religious services, in striking contrast to the lifeless formalism of the Church of England, he wrote: "The great simplicity as well as solemnity of the whole almost made me forget the seventeen hundred years between, and imagine myself in one of those assemblies where form and state were not; but Paul, the tentmaker, or Peter, the fisherman, presided; yet with the demonstration of the Spirit and of power."—Ibid., pages 11, 12. On his return to England, Wesley, under the instruction of a Moravian preacher, arrived at a clearer understanding of Bible faith. He was convinced that he must renounce all dependence upon his [256] own works for salvation and must trust wholly to "the Lamb of God, which taketh away the sin of the world." At a meeting of the Moravian society in London a statement was read from Luther, describing the change which the Spirit of God works in the heart of the believer. As Wesley

listened, faith was kindled in his soul. "I felt my heart strangely warmed," he says. "I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death."—Ibid., page 52. Through long years of wearisome and comfortless striving— years of rigorous self-denial, of reproach and humiliation—Wesley had steadfastly adhered to his one purpose of seeking God. Now he had found Him; and he found that the grace which he had toiled to win by prayers and fasts, by almsdeeds and self-abnegation, was a gift, "without money and without price." Once established in the faith of Christ, his whole soul burned with the desire to spread everywhere a knowledge of the glorious gospel of God's free grace. "I look upon all the world as my parish," he said; "in whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all that are willing to hear, the glad tidings of salvation."—Ibid., page 74. He continued his strict and self-denying life, not now as the ground, but the result of faith; not the root, but the fruit of holiness. The grace of God in Christ is the foundation of the Christian's hope, and that grace will be manifested in obedience. Wesley's life was devoted to the preaching of the great truths which he had received— justification through faith in the atoning blood of Christ, and the

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renewing power of the Holy Spirit upon the heart, bringing forth fruit in a life conformed to the example of Christ. Whitefield and the Wesleys had been+} prepared for their work by long and sharp personal convictions of their own lost condition; and that they might be able to endure hardness as good soldiers of {+[257]+} Christ, they [-were-] {+had been+} subjected to the fiery ordeal of

scorn, derision, and persecution, both in the university and as they were entering the ministry. They and a few others

[-175-] who sympathized with them were contemptuously called Methodists by their ungodly [-fellow-students,-a-] {+fellow students-a+} name which is at the present time regarded as honorable by one of the largest denominations in England and America.

[-They were-] {+As+} members of the Church of [-England, and-] {+England they+} were strongly attached to her forms of [-worship;-] {+worship,+} but the Lord had presented before them in His word a higher standard. The Holy Spirit urged them to preach Christ and Him crucified. The power of the Highest attended their labors. Thousands were convicted and truly converted. It was necessary that these sheep be protected from ravening wolves. Wesley had no thought of forming a new denomination, but he organized them under what was called the Methodist Connection. Mysterious and trying was the opposition which these preachers encountered from the established church; yet God, in His wisdom, had overruled events to cause the reform to begin [-where it did.-] {+within the church itself.+} Had it come wholly from without, it would not have penetrated where it was so much needed. {+But+} as the revival preachers were churchmen, and labored within the pale of the church wherever they could find opportunity, the truth had an entrance where the doors would otherwise have remained closed. Some of the clergy were roused from their moral [-stupor,-] {+stupor+} and became zealous preachers in their own parishes. [-The-] Churches that had been petrified by formalism were quickened into life. {+In Wesley's time, as in all ages of the church's history,+} men of different gifts performed their appointed work. They did not harmonize upon every point of doctrine, but all were moved by the Spirit of God,

[-176-] and united in the absorbing aim to win souls to Christ. The differences between Whitefield and the Wesleys threatened at one time to create alienation; but as they learned meekness in the {+[258]+} school of Christ, mutual forbearance and charity reconciled them.

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They had no time to [-dise,-] {+dispute,+} while error and iniquity were teeming everywhere, and sinners were going down to ruin. [-They labored and prayed together, and their friendship was strengthened as they sowed the gospel seed in the same fields.-] The servants of God trod a rugged path. Men of [-influence-] {+influence+} and learning employed their powers against them. After a time many of the clergy manifested determined hostility, and the doors of the churches were closed against a pure faith and those who proclaimed it. The course of the clergy in denouncing them from the [-pulpit,-] {+pulpit+} aroused the elements of darkness, ignorance, and iniquity. Again and again did John Wesley escape death by a miracle of God's mercy. When the rage of the mob was excited against him, and there seemed no way of escape, an angel in human form came to his side, the mob fell back, and the servant of Christ passed in safety from the place of danger. {+Of his deliverance from the enraged mob on one of these occasions, Wesley said: "Many endeavored to throw me down while we were going down hill on a slippery path to the town; as well judging that if I was once on the ground, I should hardly rise any more. But I made no stumble at all, nor the least slip, till I was entirely out of their hands.... Although many strove to lay hold on my collar or clothes, to pull me down, they could not fasten at all: only one got fast hold of the flap of my waistcoat, which was soon left in his hand; the other flap, in the pocket of which was a bank note, was torn but half off.... A

lusty man just behind, struck at me several times, with a large oaken stick; with which if he had struck me once on the back part of my head, it would have saved him all further trouble. But every time, the blow was turned aside, I know not how; for I could not move to the right hand or left.... Another came rushing through the press, and raising his arm to strike, on a sudden let it drop, and only stroked my head, saying, 'What soft hair he has!' ... The very first men whose hearts were turned were the heroes of the town, the [259] captains of the rabble on all occasions, one of them having been a prize fighter at the bear gardens.... "By how gentle degrees does God prepare us for His will! Two years ago, a piece of brick grazed my shoulders. It was a year after that the stone struck me between the eyes. Last month I received one blow, and this evening two, one before we came into the town, and one after we were gone out; but both were as nothing: for though one man struck me on the breast with all his might, and the other on

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the mouth with such force that the blood gushed out immediately, I felt no more pain from either of the blows than if they had touched me with a straw."—John Wesley, Works, vol. 3, pp. 297, 298.+} The Methodists of those early days—people as well as preachers—endured ridicule and persecution, alike from [-church-members-] {+church members+} and from the openly irreligious who were [-inflamed-] {+inflamed+} by their misrepresentations. They were arraigned before courts of justice—such only in name, for justice [-had no place-] {+was rare+} in the courts of that time. Often they suffered violence from their persecutors. Mobs went from house to house, destroying furniture and goods, plundering whatever

[-177-] they chose, and brutally abusing men, women, and children. In some instances, public notices were posted, calling upon those who desired to assist in breaking the windows and robbing the houses of the [-Methodists-] {+Methodists,+} to assemble at a given time and place. These open violations of [-all law,-] {+both+} human and [-divine,-] {+divine law+} were allowed to pass without a reprimand. A systematic persecution was carried on against a people whose only fault was that of seeking to turn the feet of sinners from the path of destruction to the path of holiness. Said John Wesley, referring to the charges against himself and his associates: "Some allege that the doctrines of these men are false, erroneous, and enthusiastic; that they are new and unheard-of till of late; that they are Quakerism, fanaticism, popery. This whole pretense has been already cut up by the roots, it having been shown at large that every branch of this doctrine is the plain doctrine of Scripture interpreted by our own church. Therefore it cannot be {+[260] either+} false or erroneous, provided the Scripture be true." "Others [-allege that their doctrines are-] {+allege, 'Their doctrine is+} too strict; they make the way to heaven too [-narrow;-] {+narrow.'+} And this is in truth the original objection, [-as-] {+(as+} it was almost the only one for some [-time,-] {+time,+} and is secretly at the bottom of a thousand [-more-] {+more,+} which appear in various forms. But do they make the way to heaven any narrower than our Lord and His apostles made it? Is their doctrine stricter than that of the Bible? Consider only a few plain texts: 'Thou shalt love the Lord thy God with all thy heart, and with all thy [-soul,-] {+mind,+} and with all thy [-strength,-] {+soul,+} and with all thy [-mind; and thy neighbor as thyself.' [Luke 10:27.] 'Every-] {+strength.' 'For every+} idle

[-178-] word [-that-] {+which+} men shall speak, they shall give {+an+} account [-thereof-] in the day of judgment.' 'Whether [-therefore-] ye eat, or drink,

or [-whatsoever-] {+whatever+} ye do, do all to the glory of God.' [-[1
Corinthians 10:31.]

[Matthew 12:36.] -]

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"If their doctrine is stricter than this, they are to blame; but you know in your conscience it is not. And who can be one jot less strict without corrupting the word of God? Can any steward of the mysteries of God be found faithful if he change any part of that sacred [-deposition?–No;-] {+depositum? No.+} He can abate [-nothing;-] {+nothing,+} he can soften nothing; he is constrained to declare to all men, [-I-] {+'I+} may not bring down the [-Scriptures-] {+Scripture+} to your taste. You must come up to it, or perish [-forever.-] {+forever.' This is+} the {+real ground of that other+} popular cry [-is, The-] {+concerning 'the+} uncharitableness of these [-men!-] {+men.'+} Uncharitable, are they? In what respect? Do they not feed the hungry and clothe the naked? [-No;-] {+'No;+} that is not the [-thing;-] {+thing:+} they are not wanting in [-this,-] {+this:+} but they are so uncharitable in [-judging;-] {+judging!+} they think none can be saved but those [-who are-] of their own [-way."'

How similar are the arguments urged against those who present the truths

of God's word applicable to this time.

Among the reformers of-] {+way.'"–Ibid., vol. 3, pp. 152, 153.+} The [-church
an honorable place should be given to those who stood-] {+spiritual declension

which had been manifest+} in [-vindication of a truth generally ignored, even by Protestants,—those who maintained-] {+England just before+} the [-validity-] {+time+} of {+Wesley was in great degree+} the [-fourth commandment, and the obligation-] {+result+} of [-the Bible Sabbath. When the Reformation swept back the darkness-] {+antinomian teaching. Many affirmed+} that {+Christ+} had [-rested down on all Christendom, Sabbath-keepers were brought to light in many lands. No class of Christians have been treated with

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greater injustice by popular historians than have those who honored-] {+abolished+} the [-Sabbath. They have been stigmatized as semi-Judaizers, or denounced as superstitious-] {+moral law+} and [-fanatical. The arguments which they presented-] {+that Christians are therefore under no obligation to observe it; that a believer is freed+} from the [-Scriptures in support-] {+"bondage+"} of [-their faith were met as such arguments are still met, with the cry, The Fathers, the Fathers! ancient tradition,-] {+good works." [261] Others, though admitting+} the [-authority-] {+perpetuity+} of the [-church!

Luther and his co-laborers accomplished a noble work for God; but, coming as they did from the Roman Church, having themselves believed and advocated her doctrines, it was not to be expected-] {+law, declared+} that [-they would discern all these errors.-] it was [-their work-] {+unnecessary for ministers+} to [-break-] {+exhort+} the [-fetters-] {+people to obedience+} of [-Rome, and-] {+its precepts, since those whom God had elected+} to [-give-] {+salvation would, "by+} the [-Bible-] {+irresistible impulse of divine grace, be led+} to the [-world; yet there-] {+practice of piety and virtue," while those who+} were [-important truths which they failed-] {+doomed+} to [-discover, and grave errors which they did-] {+eternal reprobation "did+} not [-renounce. Most of

them continued-) {+have power+} to [-observe-] {+obey+} the [-Sunday with other papal festivals. They did not, indeed, regard it as possessing-] divine [-authority, but believed-] {+law." Others, also holding+} that [-it should-] {"the elect cannot fall from grace nor forfeit the divine favor," arrived at the still more hideous conclusion that "the wicked actions they commit are not really sinful, nor to+} be [-observed-] {+considered+} as [-a generally accepted day-] {+instances+} of [-worship.

There were some among them, however, who honored the Sabbath-) {+their violation+} of the [-fourth commandment. Such was the belief-] {+divine law,+} and [-practice of Carlstadt,-] {+that, consequently, they have no occasion either to confess their sins or to break them off by repentance."-McClintock+} and [-there were others who united with him. John Frith, who aided Tyndale in the translation-] {+Strong, Cyclopedia, art. "Antinomians." Therefore, they declared that even one+} of the [-Scriptures, and who was martyred for his faith, thus states his views respecting-] {+vilest of sins, "considered universally an enormous violation of+} the [-Sabbath: "The Jews have-] {+divine law, is not a sin in+} the [-word-] {+sight+} of [-God for their Saturday, since-] {+God," if committed by one of the elect, "because+} it is {+one of+} the [-seventh day,-] {+essential+} and {+distinctive characteristics of the elect, that+} they [-were commanded-] {+cannot do anything that is either displeasing+} to [-keep-] {+God or prohibited by+} the [-seventh day solemn. And we have not-] {+law." These monstrous doctrines are essentially+} the [-word of God for us, but rather against us; for we keep not-] {+same as+} the [-seventh day,-] {+later teaching of popular educators and theologians—that there is no

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unchangeable divine law+} as the [-Jews do,-] {+standard of right,+} but {+that+} the [-first, which-] {+standard of morality+} is [-not commanded-] {+indicated+} by [-God's law."

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A hundred years later, John Trask acknowledged the obligation of the true Sabbath, and employed voice-] {+society itself,+} and [-pen in its defense. He was soon called-] {+has constantly been subject+} to [-account-] {+change. All these ideas are inspired+} by the [-persecuting power-] {+same master spirit—by him who, even among the sinless inhabitants+} of {+heaven, began his work of seeking to break down+} the [-Church-] {+righteous restraints+} of [-England. He declared-] the [-sufficiency-] {+law+} of {+God.+} The [-Scriptures as a guide for religious faith, and maintained that civil authorities should not control-] {+doctrine of+} the [-conscience in matters which concern salvation. He was brought for trial before-] {+divine decrees, unalterably fixing+} the [-infamous tribunal-] {+character+} of [-the Star Chamber, where-] {+men, had led many to+} a [-long discussion was held respecting-] {+virtual rejection of+} the [-Sabbath. Trask would not depart from-] {+law of God. Wesley steadfastly opposed+} the [-injunctions-] {+errors of the antinomian teachers+} and [-commandments-] {+showed that this doctrine which led to antinomianism was contrary to the Scriptures. "The grace+} of God {+that bringeth salvation hath [262] appeared+} to [-obey-] {+all men." "This is good and acceptable in+} the [-commandments-] {+sight+} of [-men. He was therefore condemned, and sentenced-] {+God our Saviour; who will have all men+} to be [-set upon the pillory,-] {+saved,+} and [-thence to be publicly whipped-] to {+come unto+} the [-fleet, there to remain a prisoner. This cruel sentence was executed, and after a time his spirit was broken. He endured his sufferings

in-] {+knowledge of+} the [-prison-] {+truth.+} For {+there is+} one [-year,-] {+God,+} and [-then recanted. Oh that he had suffered on,-] {+one mediator between God+} and [-won a martyr's crown!

The wife of Trask was also a Sabbath-keeper. She was declared, even by her enemies, to be a woman endowed with many virtues worthy-] {+men,+} the [-imitation of all Christians. She was-] {+man Christ Jesus; who gave Himself+} a [-school-teacher of acknowledged excellence, and was noted-] {+ransom+} for [-her carefulness in dealing with-] {+all." Titus 2:11; 1 Timothy 2:3-6.+} The [-poor. "This," said her enemies, "she professed to do out-] {+Spirit+} of [-conscience, as believing she must one day come-] {+God is freely bestowed+} to [-be judged for all things done in the flesh. Therefore she resolved-] {+enable every man+} to [-go by-] {+lay hold upon+} the [-safest rule, rather against than for her private interest." Yet it was declared-] {+means of salvation. Thus Christ, "the true Light," "lighteth every man+} that [-she possessed a spirit-] {+cometh into the world." John 1:9. Men fail+} of [-strange, unparalleled obstinacy in adhering to her-] {+salvation through their+} own [-opinions, which spoiled her. In truth, she

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chose to obey-] {+willful refusal of+} the [-word-] {+gift+} of [-God-] {+life.+} In [-preference-] {+answer+} to the [-traditions of men.-] {+claim that+} at [-last this noble woman was seized and thrust into prison.-] the [-charge brought against her was that she taught only five days-] {+death of Christ the precepts of the Decalogue had been abolished with the ceremonial law, Wesley said: "The moral law, contained+} in the [-week,-] {+Ten Commandments+} and [-rested on Saturday, it being known that she-] {+enforced by the prophets, He+} did {+not take away.+} It [-in obedience-] {+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 [-fourth commandment. She-] {+faithful witness in heaven.' ... This+} was [-accused of no crime;-] {+from+} the [-motive-] {+beginning+} of [-her act was-] the [-sole ground-] {+world, being 'written not on tables+} of [-complaint.

She was often visited by her persecutors, who employed their most wily arguments to induce her to renounce her faith. In reply, she begged them to show from-] {+stone,' but on+} the [-Scriptures that she was in error, and urged that if Sunday were really a holy day,-] {+hearts of all+} the [-fact must be stated in-] {+children of men, when they came out of+} the [-word-] {+hands+} of [-God. But in vain she asked for Bible testimony. She was exhorted to smother her convictions,-] {+the Creator.+} And [-believe what-] {+however+} the [-church declared to be right.

She refused to purchase liberty-] {+letters once wrote+} by [-renouncing-] the [-truth. The promises-] {+finger+} of God [-sustained her faith: "Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison that ye may-] {+are now in a great measure defaced by sin, yet can they not wholly+} be [-tried." "Be thou faithful unto death,-] {+blotted out, while we have any consciousness of good+} and [-I will give thee a crown-] {+evil. Every part+} of [-life." [Revelation 2:10.] For nearly sixteen years-] this [-feeble woman remained a prisoner,-] {+law must remain+} in [-privation-] {+force upon all mankind,+} and [-great suffering.-] {+in all ages; as not depending either on time or place, or any other circumstances liable to change, but on+} the [-book-] {+nature+} of [-God alone can testify what she endured during those weary years. Faithfully she witnessed for-] {+God, and+} the [-truth; her patience-] {+nature of man,+} and [-fortitude failed-] {+their unchangeable relation to each other. "'I am+} not [-until she was released by

death.

Her name was cast out as evil on earth, -] {+come to destroy,+} but [-it is
Hhonorred-] {+to fulfill.' ... Without question, is meaning+} in {+this place is
H(consistently with all that goes before

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The [-heavenly records. She was registered among the number who have been
hunted, maligned,

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cast out, imprisoned, martyred; "of whom the world was not worthy." "And they
shall be mine, saith-] {+Great Controversy

and follows after),-I am come to establish it in its fullness, in spite of
all+} the [-Lord-] {+glosses+} of [-hosts, in that day when-] {+men:+} I [-make
up my jewels." [Malachi 3:17.]

God has,-] {+am come to place+} in [-his providence, preserved-] {+a full and
clear view whatsoever was dark or obscure therein: I am come to declare+}
the [-history-] {+true and full import+} of [-a few-] {+every part+} of
[-those who suffered for their obedience-] {+it,+} to {+show+} the [-fourth
commandment; but there were many,-] {+length and breadth, the entire extent,+}
of [-whom-] {+every commandment contained therein, [263] and+} the [-world knows
nothing, who for-] {+height and depth,+} the [-same truth endured persecution-]
{+inconceivable purity+} and [-martyrdom. Those who oppressed these followers-]
{+spirituality+} of [-Christ called themselves Protestants; but they abjured-]

{+it in all its branches."-Wesley, sermon 25. Wesley declared+} the [-fundamental principle-] {+perfect harmony+} of [-Protestantism,-the Bible-] {+the law+} and the [-Bible only as-] {+gospel. "There is, therefore,+} the [-rule of faith-] {+closest connection that can be conceived, between the law+} and [-practice.-] the [-testimony of-] {+gospel. On+} the [-Scriptures they thrust from them with disdain. This spirit still lives, and it will increase more-] {+one hand, the law continually makes way for,+} and [-more as we near-] {+points us to,+} the [-close-] {+gospel; on the other, the gospel continually leads us to a more exact fulfilling+} of [-time. Those who honor-] the [-Bible Sabbath-] {+law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble, or holy. We feel that we+} are [-even now pronounced willful and stubborn by-] {+not sufficient for these things; yea, that 'with man this is impossible;' but we see+} a [-large share-] {+promise+} of [-the Christian world,-] {+God to give us that love,+} and [-the time-] {+to make us humble, meek, and holy: we lay hold of this gospel, of these glad tidings; it+} is [-not far distant when the spirit-] {+done unto us according to our faith; and 'the righteousness+} of [-persecution will be manifested against them.

In-] the [-seventeenth century there were several Sabbatarian churches-] {+law is fulfilled+} in [-England, while there were hundreds of Sabbath-keepers scattered throughout the country.-] {+us,+} through [-their labors this truth was planted-] {+faith which is+} in [-America at an early date. Less than half a century after-] {+Christ Jesus.... "In+} the [-landing-] {+highest rank+} of the [-pilgrims at Plymouth, the Sabbath-keepers of London sent one-] {+enemies+} of [-their number to raise-] the [-standard-] {+gospel+} of [-Sabbath reform in the new world. This missionary held that the ten commandments as-] {+Christ," said Wesley, "are+} they [-were delivered from Mount Sinai are moral and immutable,-] {+who openly+} and [-that it

was-] {+explicitly 'judge+} the [-antichristian power which thought to change times-] {+law' itself,+} and [-laws, that had changed the Sabbath from-] {+'speak evil of+} the [-seventh-] {+law;' who teach men to break (to dissolve,+} to {+loose, to untie+} the [-first day. In Newport, R. I., several church-members embraced these views, yet continued for some years in-] {+obligation of) not one only, whether of+} the [-church with which they had previously been connected. Finally there arose difficulty between-] {+least or of+} the [-Sabbatarians and-] {+greatest, but all+} the [-Sunday observers, and-] {+commandments at a stroke....+} The [-former were compelled to withdraw from-] {+most surprising of all+} the [-church,-] {+circumstances that attend this strong delusion, is+} that they [-might peaceably keep God's holy day. Soon after,-] {+who are given up to it, really believe that+} they [-entered into an organization, thus forming the first Sabbath- keeping church in America. These Sabbath-keepers had flattered themselves-] {+honor Christ by overthrowing His law, and+} that they [-could obey the fourth commandment-] {+are magnifying His office while they are destroying His doctrine! Yea, they honor Him just as Judas did when he said, 'Hail, Master,+} and [-yet remain connected with Sunday observers. It was a blessing to them-] {+kissed Him.'+} And {+He may as justly say+} to [-after-generations that such a union could not exist; for had it continued, it would eventually have caused-] {+every one of them, 'Betrayest thou+} the [-light-] {+Son+} of [-God's holy Sabbath to go out in darkness.

Some years later,-] {+man with+} a [-church was formed in New Jersey.-] {+kiss?' It is no other than betraying Him with+} a [-zealous observer-] {+kiss, to talk+} of [-Sunday, having reproved a person for laboring on that day, was asked for-] His [-authority from the Scriptures. On searching for this he found,

instead, the divine command for keeping the seventh day, -] {+blood,+} and [-he began at once to observe it. Through-] {+take away+} His [-labors a Sabbatarian church was raised up.

From that time the work gradually extended, until thousands began the observance-] {+crown; to set light by any part+} of [-the Sabbath. Among the Seventh-day Baptists-] {+His law, under pretense+} of {+advancing His gospel. Nor indeed can anyone escape+} this [-country have been men eminent for talent, learning, and piety. They have accomplished-] {+charge, who preaches faith in any such+} a [-great and good work-] {+manner+} as [-they have stood for two hundred years in defense-] {+either directly or indirectly tends to set aside any branch+} of [-the ancient Sabbath.

184-] {+obedience: who preaches Christ so as to disannul, or weaken+} in {+any wise,+} the [-present century few have taken a nobler stand for this truth than was taken by Eld. J. W. Morton, whose labors and writings in favor-] {+least+} of the [-Sabbath have led many to its observance. He was sent as a missionary-] {+commandments of God."-Ibid. [264]+} To [-Hayti by-] {+those who urged that "the preaching of+} the [-Reformed Presbyterians. Sabbatarian publications fell into his hands, and after giving-] {+gospel answers all

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the [-subject a careful examination, he became satisfied that-] {+ends of+} the [-fourth commandment requires-] {+law," Wesley replied: "This we utterly deny. It does not answer+} the [-observance-] {+very first end+} of the [-seventh-day Sabbath. Without waiting to consider his own interests, he

immediately determined to obey God. He returned home, made known his faith, was tried for heresy, and expelled from-] {+law, namely,+} the [-Reformed Presbyterian Church without being allowed to present-] {+convincing men of sin,+} the [-reasons for his position.-] {+awakening those who are still asleep on+} the [-course-] {+brink+} of {+hell."+} The [-Presbyterian synod in condemning Eld. Morton without granting him a hearing,-] {+apostle Paul declares that "by the law+} is [-an evidence-] {+the knowledge of sin;" "and not until man is convicted of sin, will he truly feel his need+} of the [-spirit-] {+atoning blood+} of [-intolerance which still exists, even among those claiming to-] {+Christ.... 'They that+} be [-Protestant reformers. The infinite God, whose throne-] {+whole,' as our Lord Himself observes, 'need not a physician, but they that are sick.' It+} is [-in the heavens, condescends-] {+absurd, therefore,+} to [-address his people, "Come now, and let us reason together;" [Isaiah 1:18.] but frail, erring men proudly refuse-] {+offer a physician+} to [-reason with their brethren. They stand ready-] {+them that are whole, or that at least imagine themselves so+} to [-censure one who accepts any light which-] {+be. You are first to convince them that+} they [-have-] {+are sick; otherwise they will+} not [-received—as though God had pledged himself to give no more light-] {+thank you for your labor. It is equally absurd+} to [-any one than he had given-] {+offer Christ+} to [-them. This-] {+them whose heart+} is {+whole, having never yet been broken."—Ibid., sermon 35. Thus while preaching+} the [-course pursued by opposers-] {+gospel+} of the [-truth in every age. They forget the declaration-] {+grace+} of {+God, Wesley, like his Master, sought to "magnify+} the [-Scriptures, "Light is sown for-] {+law, and make it honorable." Faithfully did he accomplish+} the [-righteous." [Psalm 97:11.] "The path-] {+work given him+} of [-the just is as the shining light, that shineth more-] {+God,+} and [-more unto-] {+glorious were+} the [-perfect day." [Proverbs 4:18.] It is a sad thing when a people claiming to be reformers cease-] {+results which he was permitted+} to [-reform.

If professed Christians would but carefully and prayerfully compare their views with-] {+behold. At+} the [-Scriptures, laying aside all pride-] {+close+} of [-opinion and desire for the supremacy, a flood-] {+his long life+} of [-light would be shed upon the churches now wandering-] {+more than fourscore years—above half a century spent+} in {+itinerant ministry—his avowed adherents numbered more than half a million souls. But+} the [-darkness of error. As fast as-] {+multitude that through+} his [-people can bear it,-] {+labors had been lifted from+} the [-Lord reveals to them their errors in doctrine-] {+ruin+} and [-their defects-] {+degradation+} of [-character. From age-] {+sin+} to [-age he has raised up men-] {+a higher+} and [-qualified them to do-] a [-special work needed in their time. But to none of these did he commit all-] {+purer life, and+} the [-light which was-] {+number who by his teaching had attained+} to {+a deeper and richer experience, will never+} be [-given to the world. Wisdom does not die with them. It was not-] {+known till+} the [-will-] {+whole family+} of [-God that-] the [-work of reform should cease with-] {+redeemed shall be gathered into+} the [-going out-] {+kingdom+} of [-Luther's life; it was not-] {+God.+} His [-will that at the death-] {+life presents a lesson+} of {+priceless worth to every Christian. Would that+} the [-Wesleys the Christian-] faith [-should become stereotyped.-] {+and humility,+} the [-work-] {+untiring zeal, self-sacrifice, and devotion+} of [-reform is progressive. Go forward, is the command-] {+this servant+} of [-our great Leader,—forward unto victory.

We shall not-] {+Christ might+} be [-accepted and honored of God-] {+reflected+} in [-doing-] the [-same work that our fathers did. We do not occupy-] {+churches of today!

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Chapter 15—The Bible and+} the [-position which they occupied-] {+French Revolution+}

In the [-unfolding-] {+sixteenth century the Reformation, presenting an open Bible to the people, had sought admission to all the countries+} of [-truth.-] {+Europe. Some nations welcomed it with gladness, as a messenger of Heaven.+} In [-order-] {+other lands the papacy succeeded+} to [-be accepted-] {+a great extent in preventing its entrance;+} and [-honored as they were, we must improve-] the light [-which shines upon us, as they improved that which shone upon them; we must do as they would have done, had they lived-] {+of Bible knowledge, with its elevating influences, was almost wholly excluded.+} In [-our day. Luther and-] {+one country, though+} the [-Wesleys were reformers in their time.-] {+light found entrance,+} it [-is our duty to continue-] {+was not comprehended by+} the [-work of reform. If we neglect to heed-] {+darkness. For centuries, truth and error struggled for+} the [-light, it will become darkness;-] {+mastery. At last the evil triumphed,+} and the [-degree-] {+truth+} of [-darkness will be proportionate to-] {+Heaven was thrust out. "This is+} the {+condemnation, that+} light [-rejected.-] {+is come into+} the [-prophet of God declares that in-] {+world, and men loved darkness rather than light." John 3:19.+} The [-last days knowledge shall be increased. There are new truths to be revealed-] {+nation was left+} to {+reap+} the [-humble seeker.-] {+results of+} the [-teachings

186-] {+course which she had chosen. The restraint+} of God's [-word are to be freed-] {+Spirit was removed+} from [-the errors and superstition with which they have been encumbered. Doctrines-] {+a people+} that [-are not sanctioned

by-] {+had despised+} the [-Scriptures have been widely taught,-] {+gift of His grace. Evil was permitted to come to maturity.+} And [-many have honestly accepted them; but when-] {+all+} the [-truth is revealed, it becomes-] {+world saw+} the [-duty-] {+fruit+} of [-every one to accept it. Those who allow worldly interests, desire for popularity, or pride-] {+willful rejection+} of [-opinion, to separate them from-] the [-truth, must render an account to God-] {+light. The war against the Bible, carried forward+} for [-their neglect.

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Chapter XI . --] {+so many centuries in France, culminated in+} the [-Two Witnesses.-] {+scenes of the Revolution. That terrible outbreaking was but+} the {+legitimate result of Rome's+} suppression of the [-Scriptures under-] {+Scriptures. (See Appendix.) It presented+} the [-dominion of Rome,-] {+most striking illustration which+} the [-terrible results-] {+world has ever witnessed+} of [-that suppression, and-] the [-final exaltation-] {+working out+} of the [-word-] {+papal policy—an illustration+} of [-God, are vividly portrayed by-] the [-prophetic pencil.-] {+results+} to [-John the exile on lonely Patmos was given-] {+which for more [266] than+} a [-view-] {+thousand years the teaching+} of the [-1260 years-] {+Roman Church had been tending. The suppression of the Scriptures+} during [-which-] the {+period of+} papal [-power-] {+supremacy+} was [-permitted to trample upon God's word-] {+foretold by the prophets;+} and [-oppress his people.-] {+the Revelator points also to the terrible results that were to accrue especially to France from the domination of the "man of sin."+} Said the angel of the Lord: "The holy city [-[the true church]-] shall they tread [-under foot-] {+underfoot+} forty and two months. And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in [-sackcloth." [Revelation 11:2, 3.]-] {+sackcloth.... And when they shall have finished their testimony,

the beast that ascendeth out of the bottom²²⁶

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less pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.... And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." Revelation 11:2-11.+} The periods here [-mentioned are-] {+mentioned-"forty and two months," and "a thousand two hundred and threescore days"-are+} the same, alike representing the time in which [-God's faithful witnesses remained-] {+the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate+} in {+1798. (See Appendix note for page 54.) At that time+} a [-state-] {+French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed. The persecution+} of [-obscurity.-] {+the church did not continue throughout the entire period of the 1260 years. God in mercy to His people cut short the time of their fiery trial. In foretelling the "great tribulation" [267] to befall the church, the Saviour said: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798. Concerning the two witnesses the prophet

declares further: "These are the two olive trees, and the two candlesticks standing before the God of the earth." "Thy word," said the psalmist, "is a lamp unto my feet, and a light unto my path." Revelation 11:4; Psalm 119:105.+] The two witnesses represent the [+Scriptures of the+] Old and [+the+] New [-Testament Scriptures.-] [+Testament.+} Both are important testimonies to the origin and perpetuity of the law of God. Both are witnesses also to the plan of salvation. The types, sacrifices, and prophecies of the Old Testament point forward to a Saviour to come. The Gospels and Epistles of the New Testament tell of a Saviour who has come in the exact manner foretold by type and prophecy.

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"These are-]

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"They shall prophesy a thousand+] two [-olive trees,-] {+hundred+] and {+three-score days, clothed in sackcloth." During+] the [-two candlesticks standing before the God-] {+greater part+] of [-the earth." [Revelation 11:4.] Said the psalmist, "Thy word is a lamp unto my feet, and-] {+this period, God's witnesses remained in+] a [-light unto my path." [Psalm 119:105.]-] {+state of obscurity.+} The papal power sought to hide from the people the word of truth, and set before them false witnesses to contradict its testimony. {+(See Appendix.)+} When the Bible was proscribed by religious and secular authority; when its testimony was perverted, and every effort made that men and demons could invent to turn the minds of the people from it; when those who dared proclaim its sacred truths were hunted, betrayed, tortured, buried in dungeon

cells, martyred for their faith, or compelled to [-flee-] {+flee+} to mountain [-fastnesses-] {+fastnesses,+} and to dens and caves of the [-earth,-then indeed did-] {+earth-then+} the faithful witnesses [-prophesy-] {+prophesied+} in sackcloth. [-But men cannot with impunity trample upon-] {+Yet they continued their testimony throughout+} the [-word-] {+entire period+} of [-God.-] {+1260 years. In+} the [-Lord had declared concerning-] {+darkest times there were faithful men who loved God's word and [268] were jealous for+} His [-two witnesses, "If-] {+honor. To these loyal servants were given wisdom, power, and authority to declare His truth during the whole of this time. "And if+} any man will hurt them, fire proceedeth out of their mouth, and devoureth their [-enemies;-] {+enemies:+} and if any man will hurt them, he must in this manner be killed." [-[Revelation 11:5.-] {+Revelation 11:5. Men cannot with impunity trample upon the word of God.+} The meaning of this fearful denunciation is set forth in the closing chapter of the [-book of-] Revelation: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this [-book.-] {+book:+} and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." [-[Revelation-] {+Revelation+} 22:18, [-19.]

189-] {+19.+} Such are the warnings which God has given to guard men against changing in any manner that which He has revealed or commanded. These solemn denunciations apply to all who by their [-influence-] {+influence+} lead men to [-lightly-] regard {+lightly+} the law of God. They should cause those to fear and tremble who [-flippantly-] {+flippantly+} declare it a matter of little consequence whether we obey God's law or not. All who exalt their own opinions above [-the written word,-] {+divine revelation,+} all who would change the plain meaning of Scripture to suit their own convenience, or for the sake of

[-conformity-] {+conforming+} to the world, are taking upon themselves a fearful responsibility.

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The written word, the law of God, will measure the character of every [-man,-] {+man+} and condemn all whom this unerring test shall declare wanting.

[-Notwithstanding-] {"When they shall have finished [are finishing] their testimony."+} The [-Lord's-] {+period when the two+} witnesses were {+to prophesy+} clothed in sackcloth, {+ended in 1798. As+} they [-continued-] {+were approaching the termination of their work in obscurity, war was+} to [-prophesy throughout-] {+be made upon them by+} the [-entire period-] {+power represented as "the beast that ascendeth out+} of [-1260 years.-] {+the bottomless pit."+} In {+many of+} the [-darkest times there were faithful men who loved God's word,-] {+nations of Europe the powers that ruled in church+} and [-were jealous-] {+state had+} for [-his honor.-] {+centuries been controlled by Satan through the medium of the papacy. But here is brought+} to [-these loyal servants were given wisdom, power, and authority-] {+view a new [269] manifestation of satanic power. It had been Rome's policy, under a profession of reverence for the Bible,+} to [-declare his truth during-] {+keep it locked up in an unknown tongue and hidden away from+} the [-whole of this time.

"And when they shall have finished their testimony,-] {+people. Under her rule+} the {+witnesses prophesied "clothed in sackcloth." But another power—the+} beast [-that ascendeth out of-] {+from+} the bottomless [-pit shall-] {+pit—was to arise to+} make {+open, avowed+} war [-against them, and shall

overcome them, and kill them.-] {+upon the word of God. "The great city" in whose streets the witnesses are slain,+} and {+where+} their dead bodies [-shall lie-] {+lie, is "spiritually" Egypt. Of all nations presented+} in {+Bible history, Egypt most boldly denied+} the [-street-] {+existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name+} of the {+Lord, Pharaoh proudly answered: "Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." Exodus 5:2, A.R.V. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. "The+} great [-city, which spiritually-] {+city"+} is [-called-] {+also compared, "spiritually," to Sodom. The corruption of+} Sodom {+in breaking the law of God was especially manifested in licentiousness.+} And [-Egypt, where also our Lord-] {+this sin+} was [-crucified." [Revelation 11:7, 8.]

These events were-] {+also+} to [-take place near-] {+be a pre-eminent characteristic of+} the [-close-] {+nation that should fulfill the specifications+} of {+this scripture. According to+} the [-period-] {+words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And+} in [-which-] the {+land where the testimony

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of God's two+} witnesses [-testified-] {+should thus be silenced, there would be

manifest the atheism of the Pharaoh and the licentiousness of Sodom. This prophecy has received a most exact and striking fulfillment+} in [-sackcloth. Through-] the [-medium-] {+history+} of {+France. During+} the [-papacy, Satan

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had long controlled-] {+Revolution, in 1793, "the world [270] for+} the [-powers that ruled-] {+first time heard an assembly of men, born and educated+} in [-Church-] {+civilization,+} and [-State.-] {+assuming+} the [-fearful results were specially apparent-] {+right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity."–Sir Walter Scott, Life of Napoleon, vol. 1, ch. 17. "France is the only nation+} in [-those countries-] {+the world concerning which the authentic record survives,+} that [-rejected-] {+as a nation she lifted her hand in open rebellion against+} the [-light-] {+Author+} of the [-Reformation.-] {+universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single state which, by the decree of her Legislative Assembly, pronounced that+} there was {+no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."–Blackwood's Magazine, November, 1870. France presented also the characteristics which especially distinguished Sodom. During the Revolution there was manifest+} a state of moral debasement and corruption similar to {+that which brought destruction upon+} the [-condition-] {+cities+} of [-Sodom just prior to its destruction,-] {+the plain.+} And [-to-] the [-idolatry-] {+historian presents together the atheism+} and [-spiritual darkness-] {+the licentiousness of France, as given in the prophecy: "Intimately connected with these laws affecting religion, was+} that

[-prevailed-] {+which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of a mere civil contract of a transitory character, which any two persons might engage+} in [-Egypt-] {+and cast loose at pleasure.... If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent+} in {+domestic life, and of obtaining at+} the [-days-] {+same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation+} of [-Moses.-] {+marriage.... Sophie Arnoult, an [271] actress famous for the witty things she said, described the republican

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marriage as 'the sacrament of adultery.'"—Scott, vol. 1, ch. 17. "Where also our Lord was crucified." This specification of the prophecy was also fulfilled by France.+} In no land had the spirit of enmity against Christ [-and the truth-] been more strikingly [-displayed than-] {+displayed.+} In [-giddy and godless France. Nowhere-] {+no country+} had the [-gospel-] {+truth+} encountered more bitter and cruel opposition. In the [-streets-] {+persecution which France had visited upon the confessors+} of [-Paris, Christ-] {+the gospel, she+} had [-indeed been-] crucified {+Christ+} in the person of His [-saints.-] {+disciples. Century after century the blood of the saints had been shed. While the Waldenses laid down their lives upon the mountains of Piedmont "for the word of God, and for the testimony of Jesus Christ," similar witness to the truth had been borne by their brethren, the Albigenses of France. In the

days of the Reformation its disciples had been put to death with horrible tortures. King and nobles, highborn women and delicate maidens, the pride and chivalry of the nation, had feasted their eyes upon the agonies of the martyrs of Jesus. The brave Huguenots, battling for those rights which the human heart holds most sacred, had poured out their blood on many a hard-fought field. The Protestants were counted as outlaws, a price was set upon their heads, and they were hunted down like wild beasts. The "Church in the Desert," the few descendants of the ancient Christians that still lingered in France in the eighteenth century, hiding away in the mountains of the south, still cherished the faith of their fathers. As they ventured to meet by night on mountainside or lonely moor, they were chased by dragoons and dragged away to lifelong slavery in the galleys. The purest, the most refined, and the most intelligent of the French were chained, in horrible torture, amidst robbers and assassins. (See Wylie, b. 22, ch. 6.) Others, more mercifully dealt with, were shot down in cold blood, as, unarmed and helpless, they fell upon their knees in prayer. Hundreds of aged [272] men, defenseless women, and innocent children were left dead upon the earth at their place of meeting. In traversing the mountainside or the forest, where they had been accustomed to assemble, it was not unusual to find "at every four paces, dead bodies dotting the sward, and corpses hanging suspended from the trees." Their country, laid waste with the sword, the ax, the fagot, "was converted into one vast, gloomy wilderness." "These atrocities were enacted ... in no dark age, but in the brilliant era of Louis XIV. Science was then

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cultivated, letters flourished, the divines of the court and of the capital were

learned and eloquent men, and greatly affected the graces of meekness and charity."—Ibid., b. 22, ch. 7. But blackest in the black catalogue of crime, most horrible among the fiendish deeds of all the dreadful centuries, was the St. Bartholomew Massacre.+} The world still recalls with shuddering horror the scenes of that most cowardly and cruel [-onslaught, the Massacre of St. Bartholomew.-] {+onslaught.+} The king of France, urged on by Romish priests and prelates, lent his sanction to the dreadful work. [-The palace-] {+A+} bell, tolling at [-midnight, gave the-] {+dead of night, was a+} signal for the [-slaughter to begin.-] {+slaughter.+} Protestants by thousands, sleeping quietly in their homes, trusting to the plighted honor of their king, were dragged forth without a [-warning,-] {+warning+} and murdered in cold blood.

[-Satan, in the person of the Roman zealots, led the van.-] As Christ was the invisible leader of His people from Egyptian bondage, so was Satan the unseen leader of his subjects in this horrible work of multiplying martyrs. For [-three-] {+seven+} days the {+massacre was continued in Paris, the first three with inconceivable fury. And it was not confined to the city itself, but by special order of the king was extended to all the provinces and towns where Protestants were found. Neither age nor sex was respected. Neither the innocent babe nor the man of gray hairs was spared. Noble and peasant, old and young, mother and child, were cut down together. Throughout France the+} butchery [-went on; more than thirty-] {+continued for two months. Seventy+} thousand {+of the very flower of the nation+} perished. {+[273] "When+} the [-result caused great joy to-] {+news of+} the [-hosts-] {+massacre reached Rome, the exultation among the clergy knew no bounds. The cardinal+} of [-darkness.-] {+Lorraine rewarded+} the [-Roman pontiff, sharing-] {+messenger with a thousand crowns; the cannon of St. Angelo thundered forth a joyous salute; and bells rang out from every steeple; bonfires turned night into day; and Gregory XIII, attended by the cardinals and other ecclesiastical dignitaries, went+} in {+long

procession to+} the [-diabolical rejoicing, proclaimed-] {+church of St. Louis, where the cardinal of Lorraine chanted+} a [-jubilee-] {+Te Deum.... A medal was struck+} to {+commemorate the massacre, and in the Vatican may still+} be [-observed throughout his dominions,-] {+seen three frescoes of Vasari, describing the attack upon the admiral, the king in council plotting the massacre, and the massacre itself. Gregory sent Charles the Golden Rose; and four months after the massacre, ... he listened complacently+} to [-celebrate-] the [-event.

191-] {+sermon of a French priest, ... who spoke of 'that day so full of happiness and joy, when+} the [-same master-spirit that urged-] {+most holy father received the news, and went+} in {+solemn state to render thanks to God and St.

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Louis.'"—Henry White,+} The Massacre of St. Bartholomew, {+ch. 14, par. 34. The same master spirit that urged on the St. Bartholomew Massacre+} led also in the scenes of the [-French-] Revolution. [-Satan seemed-] {+Jesus Christ was declared+} to [-triumph. Notwithstanding-] {+be an impostor, and+} the [-labors-] {+rallying cry+} of the [-Reformers, he had succeeded in holding vast multitudes-] {+French infidels was, "Crush the Wretch," meaning Christ. Heaven-daring blasphemy and abominable wickedness went hand+} in [-ignorance concerning God-] {+hand,+} and [-his word. Now he appeared-] {+the basest of men, the most abandoned monsters of cruelty and vice, were most highly exalted.+} In [-a new guise.-] {+all this, supreme homage was paid to Satan; while Christ,+} in [-France arose an-] {+His characteristics of truth, purity,

and unselfish love, was crucified. "The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." The+} atheistical power that [-openly declared-] {+ruled in France during the Revolution and the Reign of Terror, did wage such a+} war against {+God and His holy word as+} the [-authority-] {+world had never witnessed. The worship+} of [-Heaven. Men threw off all restraint.-] {+the Deity was abolished by the National Assembly. Bibles were collected and publicly burned with every possible manifestation of scorn.+} The law of God was trampled [-under foot. Those who could engage-] {+underfoot. The institutions of the Bible [274] were abolished. The weekly rest day was set aside, and+} in {+its stead every tenth day was devoted to reveling and blasphemy. Baptism and+} the [-most Heaven-daring blasphemy-] {+Communion were prohibited.+} And {+announcements posted conspicuously over the burial places declared death to be an eternal sleep. The fear of God was said to be so far from the beginning of wisdom that it was the beginning of folly. All religious worship was prohibited, except that of liberty and the country. The "constitutional bishop of Paris was brought forward to play the principal part in+} the most [-abominable wickedness-] {+impudent and scandalous farce ever acted in the face of a national representation.... He was brought forward in full procession, to declare to the Convention that the religion which he had taught so many years was, in every respect, a piece of priestcraft, which had no foundation either in history or sacred truth. He disowned, in solemn and explicit terms, the existence of the Deity to whose worship he had been consecrated, and devoted himself in future to the homage of liberty, equality, virtue, and morality. He then laid on the table his episcopal decorations, and received a fraternal embrace from the

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president of the Convention. Several apostate priests followed the example of this prelate."—Scott, vol. 1, ch. 17. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." Infidel France had silenced the reproving voice of God's two witnesses. The word of truth lay dead in her streets, and those who hated the restrictions and requirements of God's law+} were {+jubilant. Men publicly defied the King of heaven. Like the sinners of old, they cried: "How doth God know? and is there knowledge in the+} Most [-highly exalted. Fornication-] {+High?" Psalm 73:11. With blasphemous boldness almost beyond belief, one of the priests of the new order said: "God, if You exist, avenge Your injured name. I bid You defiance! You remain silent; You dare not [275] launch Your thunders. Who after this will believe in Your existence?"—Lacretelle, History 11:309; in Sir Archibald Alison, History of Europe, vol. 1, ch. 10. What an echo is this of the Pharaoh's demand: "Who is Jehovah, that I should obey His voice?" "I know not Jehovah!" "The fool hath said in his heart, There is no God." Psalm 14:1. And the Lord declares concerning the perverters of the truth: "Their folly shall be manifest unto all." 2 Timothy 3:9. After France had renounced the worship of the living God, "the high and lofty One that inhabiteth eternity," it+} was [-sanctioned-] {+only a little time till she descended to degrading idolatry,+} by [-law. Profanity-] {+the worship of the Goddess of Reason, in the person of a profligate woman.+} And [-corruption seemed deluging-] {+this in+} the [-earth.-] {+representative assembly of the nation, and by its highest civil and legislative authorities! Says the historian: "One of the ceremonies of this insane time stands unrivaled for absurdity combined with impiety. The doors of the Convention were thrown open to a band of musicians, preceded by whom, the members of the municipal body entered+} in [-all this, supreme homage-] {+solemn

procession, singing a hymn in praise of liberty, and escorting, as the object of their future worship, a veiled female, whom they termed the Goddess of Reason. Being brought within the bar, she+} was [-paid-] {+unveiled with great form, and placed on the right of the president, when she was generally recognized as a dancing girl of the opera....+} To [-Satan, while Christ,-] {+this person, as the fittest representative of that reason whom they worshiped, the National Convention of France rendered public homage.

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"This impious and ridiculous mummerly had a certain fashion; and the installation of the Goddess of Reason was renewed and imitated throughout the nation,+} in [-his characteristics-] {+such places where the inhabitants desired to show themselves equal to all the heights+} of [-truth, purity,-] {+the Revolution."—Scott, vol. 1, ch. 17. Said the orator who introduced the worship of Reason: "Legislators! Fanaticism has given way to reason. Its bleared eyes could not endure the brilliancy of the light. This day an immense concourse has assembled beneath those gothic vaults, which, for the first time, re-echoed the truth. There the French have celebrated the only true [276] worship,—that of Liberty, that of Reason. There we have formed wishes for the prosperity of the arms of the Republic. There we have abandoned inanimate idols for Reason, for that animated image, the masterpiece of nature."—M. A. Thiers, History of the French Revolution, vol. 2, pp. 370, 371. When the goddess was brought into the Convention, the orator took her by the hand,+} and [-unselfish love,-] {+turning to the assembly said: "Mortals, cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no divinity but Reason. I offer you its noblest and purest image; if you must have idols,

sacrifice only to such as this.... Fall before the august Senate of Freedom, oh! Veil of Reason!" "The goddess, after being embraced by the president,+} was [-crucified.-] {+mounted on a magnificent car, and conducted, amid an immense crowd, to+} the [-Bible-] {+cathedral of Notre Dame, to take the place of the Deity. There she+} was [-publicly burned.-] {+elevated on+} the [-Sabbath-] {+high altar, and received the adoration of all present."—Alison, vol. 1, ch. 10. This+} was [-blotted out. Romanism-] {+followed, not long afterward, by the public burning of the Bible. On one occasion "the Popular Society of the Museum" entered the hall of the municipality, exclaiming, "Vive la Raison!" and carrying on the top of a pole the half-burned remains of several books, among others breviaries, missals, and the Old and New Testaments, which "expiated in a great fire," said the president, "all the fooleries which they have made the human race commit."—Journal of Paris, 1793, No. 318. Quoted in Buchez-Roux, Collection of Parliamentary History, vol. 30, pp. 200, 201. It was popery that+} had [-enjoined image worship; now divine honors-] {+begun the work which atheism was completing. The policy of Rome had wrought out those conditions,

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social, political, and religious, that+} were [-paid-] {+hurrying France on to ruin. Writers, in referring+} to the [-vilest objects.-] {+horrors of the Revolution, say that these excesses are to be charged upon the throne and the church. (See Appendix.) In strict justice they are to be charged upon the church. [277] Popery had poisoned the minds of kings against the Reformation, as an enemy to the crown, an element of discord that would be fatal to the peace and harmony of the nation. It was the genius of Rome that by this means inspired the direst cruelty and the most galling oppression which proceeded from the

throne. The spirit of liberty went with the Bible. Wherever the gospel was received, the minds of the people were awakened. They began to cast off the shackles that had held them bondslaves of ignorance, vice, and superstition. They began to think and act as men. Monarchs saw it and trembled for their despotism. Rome was not slow to inflame their jealous fears. Said the pope to the regent of France in 1525: "This mania [Protestantism] will not only confound and destroy religion, but all principalities, nobility, laws, orders, and ranks besides."—G. de Felice, *History of the Protestants of France*, b. 1, ch. 2, par. 8. A few years later a papal nuncio warned the king: "Sire, be not deceived. The Protestants will upset all civil as well as religious order.... The throne is in as much danger as the altar.... The introduction of a new religion must necessarily introduce a new government."—D'Aubigne, *History of the Reformation in Europe in the Time of Calvin*, b. 2, ch. 36. And theologians appealed to the prejudices of the people by declaring that the Protestant doctrine "entices men away to novelties and folly; it robs the king of the devoted affection of his subjects, and devastates both church and state." Thus Rome succeeded in arraying France against the Reformation. "It was to uphold the throne, preserve the nobles, and maintain the laws, that the sword of persecution was first unsheathed in France."—Wylie, b. 13, ch. 4. 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 cornerstone of a nation's prosperity. "Righteousness exalteth a nation." Thereby "the throne [278] is established." Proverbs 14:34; 16:12. "The+} work {+of righteousness shall be peace;" and the effect, "quietness and assurance forever."

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Isaiah 32:17. He who obeys the divine law will most truly respect and obey the laws of his country. He who fears God will honor the king in the exercise of all just and legitimate authority. But unhappy France prohibited the Bible and banned its disciples. Century after century, men of principle and integrity, men of intellectual acuteness and moral strength, who had the courage to avow their convictions and the faith to suffer for the truth—for centuries these men toiled as slaves in the galleys, perished at the stake, or rotted in dungeon cells. Thousands upon thousands found safety in flight; and this continued for two hundred and fifty years after the opening of the Reformation. "Scarcely was there a generation of Frenchmen during the long period that did not witness the disciples of the gospel fleeing before the insane fury of the persecutor, and carrying with them the intelligence, the arts, the industry, the order, in which, as a rule, they pre-eminently excelled, to enrich the lands in+} which {+they found an asylum. And in proportion as they replenished other countries with these good gifts, did they empty their own of them. If all that was now driven away had been retained in France; if, during these three hundred years,+} the [-papacy-] {+industrial skill of the exiles+} had [-begun, atheism completed.-] {+been cultivating her soil; if, during these three hundred years, their artistic bent had been improving her manufactures; if, during these three hundred years, their creative genius and analytic power had been enriching her literature and cultivating her science; if their wisdom had been guiding her councils, their bravery fighting her battles, their equity framing her laws, and the religion of the Bible strengthening the intellect and governing the conscience of her people, what a glory would at this day have encompassed France! What a great, prosperous, and happy country—a pattern to+} the {+nations—would she have been! "But a blind and inexorable bigotry chased from her soil every [279] teacher of virtue, every champion of order, every honest

defender of the throne; it said to the men who would have made their country a 'renown and glory' in the earth, Choose which you will have, a stake or exile. At last the ruin of the state was complete; there remained no more conscience to be proscribed; no more religion to be dragged to the stake; no more patriotism to be chased into

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banishment."—Wylie, b. 13, ch. 20. And the Revolution, with all its horrors, was the dire result. "With the flight of the Huguenots a general decline settled upon France. Flourishing manufacturing cities fell into decay; fertile districts returned to their native wildness; intellectual dullness and moral declension succeeded a period of unwonted progress. Paris became+} one [-withheld-] {+vast almshouse, and it is estimated that, at the breaking out of the Revolution, two hundred thousand paupers claimed charity+} from the {+hands of the king. The Jesuits alone flourished in the decaying nation, and ruled with dreadful tyranny over churches and schools, the prisons and the galleys." The gospel would have brought to France the solution of those political and social problems that baffled the skill of her clergy, her king, and her legislators, and finally plunged the nation into anarchy and ruin. But under the domination of Rome the+} people {+had lost+} the [-truths-] {+Saviour's blessed lessons+} of {+self-sacrifice and unselfish love. They had been led away from+} the [-Bible;-] {+practice of self-denial for+} the [-other taught them-] {+good of others. The rich had found no rebuke for their oppression of the poor, the poor no help for their servitude and degradation. The selfishness of the wealthy and powerful grew more and more apparent and oppressive. For centuries the greed and profligacy of the noble resulted in grinding extortion toward the peasant. The

rich wronged the poor, and the poor hated the rich. In many provinces the estates were held by the nobles, and the [280] laboring classes were only tenants; they were at the mercy of their landlords and were forced+} to [-reject-] {+submit to their exorbitant demands. The burden of supporting+} both the {+church and the state fell upon the middle and lower classes, who were heavily taxed by the civil authorities and by the clergy. "The pleasure of the nobles was considered the supreme law; the farmers and the peasants might starve, for aught their oppressors cared.... The people were compelled at every turn to consult the exclusive interest of the landlord. The lives of the agricultural laborers were lives of incessant work and unrelieved misery; their complaints, if they ever dared to complain, were treated with insolent contempt. The courts of justice would always listen to a noble as against a peasant; bribes were notoriously accepted by the judges; and the merest caprice of the aristocracy had the force of law, by virtue of this system of universal corruption. Of the taxes+}

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wrung from the commonalty, by the secular magnates on the one hand, and the clergy on the other, not half ever found+} its [-Author.-] {+way into+} the [-seed sown-] {+royal or episcopal treasury; the rest was squandered in profligate self-indulgence. And the men who thus impoverished their fellow subjects were themselves exempt from taxation, and entitled+} by [-priests-] {+law or custom to all the appointments of the state. The privileged classes numbered a hundred+} and [-prelates-] {+fifty thousand, and for their gratification millions were condemned to hopeless and degrading lives." (See Appendix.) The court+} was [-yielding its-] {+given up to luxury and profligacy.

There was little confidence existing between the people and the rulers. Suspicion fastened upon all the measures of the government as designing and selfish. For more than half a century before the time of the Revolution the throne was occupied by Louis XV, who, even in those+} evil [-fruit.-] {+times, was distinguished as an indolent, frivolous, and sensual monarch. With a depraved and cruel aristocracy and an impoverished and ignorant lower class, the state financially embarrassed and the people exasperated, it needed no prophet's eye to foresee a+} terrible [-indeed-] {+impending outbreak. To the warnings of his counselors the king+} was {+accustomed to reply: "Try to make things go on as long as [281] I am likely to live; after my death it may be as it will." It was in vain that+} the [-condition-] {+necessity+} of [-infidel France.-] {+reform was urged. He saw+} the [-word-] {+evils, but had neither the courage nor the power to meet them. The doom awaiting France was but too truly pictured in his indolent and selfish answer, "After me, the deluge!" By working upon the jealousy+} of [-truth lay dead-] {+the kings and the ruling classes, Rome had influenced them to keep the people in bondage, well knowing that the state would thus be weakened, and purposing by this means to fasten both rulers and people+} in her [-streets,-] {+thrall. With farsighted policy she perceived that in order to enslave men effectually, the shackles must be bound upon their souls; that the surest way to prevent them from escaping their bondage was to render them incapable of freedom. A thousandfold more terrible than the physical suffering which resulted from her policy, was the moral degradation. Deprived of the Bible,+} and [-those who hated-] {+abandoned to+} the [-restrictions-] {+teachings of bigotry+} and [-requirements-] {+selfishness, the people were shrouded in ignorance and superstition, and sunken in vice, so that they were wholly unfitted for self-government.

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But the outworking of all this was widely different from what Rome had purposed. Instead of holding the masses in a blind submission to her dogmas, her work resulted in making them infidels and revolutionists. Romanism they despised as priestcraft. They beheld the clergy as a party to their oppression. The only god they knew was the god of Rome; her teaching was their only religion. They regarded her greed and cruelty as the legitimate fruit of the Bible, and they would have none of it. Rome had misrepresented the character of God and perverted His requirements, and now men rejected both the Bible and its Author. She had required a blind faith in her dogmas, under the pretended sanction of the Scriptures. In the reaction, Voltaire and his associates cast aside God's [-law-] word altogether and spread everywhere the poison of infidelity. Rome had ground down the people under her iron heel; [282] and now the masses, degraded and brutalized, in their recoil from her tyranny, cast off all restraint. Enraged at the glittering cheat to which they had so long paid homage, they rejected truth and falsehood together; and mistaking license for liberty, the slaves of vice exulted in their imagined freedom. At the opening of the Revolution, by a concession of the king, the people were [-jubilant.-] granted a representation exceeding that of the nobles and the clergy combined. Thus the balance of power was in their hands; but [-transgression-] they were not prepared to use it with wisdom and [-rebellion-] moderation. Eager to redress the wrongs they had suffered, they determined to undertake the reconstruction of society. An outraged populace, whose minds were [-followed by-] filled with bitter and long-treasured memories of wrong, resolved to revolutionize the [-sure result.-] state of misery that had grown unbearable and to avenge themselves upon those whom they regarded as the authors of their sufferings. The oppressed wrought out the lesson they had learned under tyranny and became the oppressors of those who had oppressed them.} Unhappy France

reaped in blood the harvest she had sown. {+Terrible were+} the [-war against-] {+results of her submission to+} the {+controlling power of Rome. Where France, under the influence of Romanism, had set up the first stake at the opening of the Reformation, there the Revolution set up its first guillotine. On the very spot where the first martyrs to the Protestant faith were burned in the sixteenth century, the first victims were guillotined in the eighteenth. In repelling the gospel,+}

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which would have brought her healing, France had opened the door to infidelity and ruin. When the restraints of God's+} law {+were cast aside, it was found that the laws+} of [-God banished-] {+man were inadequate to hold in check the powerful tides of human passion; and the nation swept on to revolt and anarchy. The war against the Bible inaugurated an era which stands in the world's history as the Reign of Terror.+} Peace and happiness {+were banished+} from the [-hearts and-] homes {+and hearts+} of men.

[-192-] No one was [-secure:-] {+secure.+} He who triumphed today was suspected, condemned, tomorrow. Violence and {+lust held undisputed sway. King, clergy, and nobles were compelled to submit to the atroci- [283] ties of an excited and maddened people. Their thirst for vengeance was only stimulated by the execution of the king; and those who had decreed his death soon followed him to the scaffold. A general slaughter of all suspected of hostility to the Revolution was determined. The prisons were crowded, at one time containing more than two hundred thousand captives. The cities of the kingdom were filled with scenes of horror. One party of revolutionists was against another party, and France became

a vast field for contending masses, swayed by the fury of their passions. "In Paris one tumult succeeded another, and the citizens were divided into a medley of factions, that seemed intent on nothing but mutual extermination." And to add to the general misery, the nation became involved in a prolonged and devastating war with the great powers of Europe. "The country was nearly bankrupt, the armies were clamoring for arrears of pay, the Parisians were starving, the provinces were laid waste by brigands, and civilization was almost extinguished in anarchy and license." All too well the people had learned the lessons of cruelty and torture which Rome had so diligently taught. A day of retribution at last had come. It was not now the disciples of Jesus that were thrust into dungeons and dragged to the stake. Long ago these had perished or been driven into exile. Unsparing Rome now felt the deadly power of those whom she had trained to delight in deeds of blood. "The example of persecution which the clergy of France had exhibited for so many ages, was now retorted upon them with signal vigor. The scaffolds ran red with the blood of the priests. The galleys and the prisons, once crowded with Huguenots, were now filled with their persecutors. Chained to the bench and toiling at the oar, the Roman Catholic clergy experienced all those woes

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which their church had so freely inflicted on the gentle heretics." (See Appendix.) [284] "Then came those days when the most barbarous of all codes was administered by the most barbarous of all tribunals; when no man could greet his neighbors or say his prayers ... without danger of committing a capital crime; when spies lurked in every corner; when the guillotine was long and hard at work every morning; when the jails were filled as close as the holds of a slave ship;

when the gutters ran foaming with blood into the Seine.... While the daily wagonloads of victims were carried to their doom through the streets of Paris, the proconsuls, whom the sovereign committee had sent forth to the departments, reveled in an extravagance of cruelty unknown even in the capital. The knife of the deadly machine rose and fell too slow for their work of slaughter. Long rows of captives were mowed down with grapeshot. Holes were made in the bottom of crowded barges. Lyons was turned into a desert. At Arras even the cruel mercy of a speedy death was denied to the prisoners. All down the Loire, from Saumur to the sea, great flocks of crows and kites feasted on naked corpses, twined together in hideous embraces. No mercy was shown to sex or age. The number of young lads and of girls of seventeen who were murdered by that execrable government, is to be reckoned by hundreds. Babies torn from the breast were tossed from pike to pike along the Jacobin ranks." (See Appendix.) In the short space of ten years, multitudes of human beings perished. All this was as Satan would have it. This was what for ages he had been working to secure. His policy is deception from first to last, and his steadfast purpose is to bring woe and wretchedness upon men, to deface and defile the workmanship of God, to mar the divine purposes of benevolence and love, and thus cause grief in heaven. Then by his deceptive arts he blinds the minds of men, and leads them to throw back the blame of his work upon God, as if all this misery were the result of the Creator's plan. In like [285] manner, when those who have been degraded and brutalized through his cruel power achieve their freedom, he urges them on to excesses and atrocities. Then this picture of unbridled license is pointed out by tyrants and oppressors as an illustration of the results of liberty. When error in one garb has been detected, Satan only masks it in a different disguise, and multitudes receive it as eagerly as at the

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first. When the people found Romanism to be a deception, and he could not through this agency lead them to transgression of God's law, he urged them to regard all religion as a cheat, and the Bible as a fable; and, casting aside the divine statutes, they gave themselves up to unbridled iniquity. The fatal error which wrought such woe for the inhabitants of France was the ignoring of this one great truth: that true freedom lies within the proscriptions of the law of God. "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." "There is no peace, saith the Lord, unto the wicked." "But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." Isaiah 48:18, 22; Proverbs 1:33. Atheists, infidels, and apostates oppose and denounce God's law; but the results of their influence prove that the well-being of man is bound up with his obedience of the divine statutes. Those who will not read the lesson from the book of God are bidden to read it in the history of nations. When Satan wrought through the Roman Church to lead men away from obedience, his agency was concealed, and his work was so disguised that the degradation and misery which resulted were not seen to be the fruit of transgression. And his power was so far counteracted by the working of the Spirit of God that his purposes were prevented from reaching their full fruition. The people did not trace the effect to its cause and discover the source of their miseries. But in the Revolution the law of God was openly set aside by the [286] National Council. And in the Reign of+} Terror [-reigned supreme.-] {+which followed, the working of cause and effect could be seen by all. When France publicly rejected God and set aside the Bible, wicked men and spirits of darkness exulted in their attainment of the object so long desired—a kingdom free from the restraints of the law of God. Because sentence against an evil work was not speedily executed, therefore the heart of the sons of men was "fully set in them to do evil." Ecclesiastes 8:11.

But the transgression of a just and righteous law must inevitably result in misery and ruin. Though not visited at once with judgments, the wickedness of men was nevertheless surely working out their doom. Centuries of apostasy and crime had been treasuring up wrath against the day of retribution;

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and when their iniquity was full, the despisers of God learned too late that it is a fearful thing to have worn out the divine patience. The restraining Spirit of God, which imposes a check upon the cruel power of Satan, was in a great measure removed, and he whose only delight is the wretchedness of men was permitted to work his will. Those who had chosen the service of rebellion were left to reap its fruits until the land was filled with crimes too horrible for pen to trace. From devastated provinces and ruined cities a terrible cry was heard—a cry of bitterest anguish. France was shaken as if by an earthquake. Religion, law, social order, the family, the state, and the church—all were smitten down by the impious hand that had been lifted against the law of God. Truly spoke the wise man: "The wicked shall fall by his own wickedness." "Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked." Proverbs 11:5; Ecclesiastes 8:12, 13. "They hated knowledge, and did not choose the fear of the Lord;" "therefore shall they eat of the fruit of their own way, and be filled with their own devices." Proverbs 1:29, 31. [287]+} God's faithful [-witnesses-] {+witnesses, slain by the blasphemous power that "ascendeth out of the bottomless pit,"+} were not long to remain silent. [-"The-] {"After three days and a half the+} Spirit of life from God entered into them, and they stood upon their [-feet,-] {+feet;+}

and great fear fell upon them which saw them." [-[Revelation 11:11.]-] [+Revelation 11:11. It was in 1793 that the decrees which abolished the Christian religion and set aside the Bible passed the French Assembly. Three years and a half later a resolution rescinding these decrees, thus granting toleration to the Scriptures, was adopted by the same body.+} The world stood aghast at the enormity of guilt which had resulted from a rejection of the Sacred Oracles, and men [-were glad to return once more to-] [+recognized the necessity of+] faith in God and His [-word.-] [+word as the foundation of virtue and morality. Saith the Lord: "Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel," Isaiah 37:23. "Therefore, behold, I will cause them to know, this once will I cause them to know My hand and My might; and they shall know that My name is Jehovah." Jeremiah 16:21, A.R.V.

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Concerning the two witnesses the prophet declares [-further,-] [+further:+} "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." [-[Revelation 11:12.]-] [+Revelation 11:12.+} Since [-the French Revolution the word of God has-] [+France made war upon God's two witnesses, they have+] been honored as never before. [+In 1804 the British and Foreign Bible Society was organized. This was followed by similar organizations, with numerous branches, upon the continent of Europe. In 1816+] the [+American+] Bible [+Society was founded. When the British Society was formed, the Bible had been printed and circulated in fifty tongues. It+] has [+since+] been translated into [-nearly every language spoken-] [+many hundreds of languages and dialects. (See Appendix.) For

the fifty years preceding 1792, little attention was given to the work of foreign missions. No new societies were formed, and there were but few churches that made any effort for the spread of [288] Christianity in heathen lands. But toward the close of the eighteenth century a great change took place. Men became dissatisfied with the results of rationalism and realized the necessity of divine revelation and experimental religion. From this time the work of foreign missions attained an unprecedented growth. (See Appendix.) The improvements in printing have given an impetus to the work of circulating the Bible. The increased facilities for communication between different countries, the breaking down of ancient barriers of prejudice and national exclusiveness, and the loss of secular power+} by [-men,-] {+the pontiff of Rome have opened the way for the entrance of the word of God. For some years the Bible has been sold without restraint in the streets of Rome,+} and [-scattered over-] {+it has now been carried to+} every part of the {+habitable+} globe. [-After being,-] {+The infidel Voltaire once boastingly said: "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it." Generations have passed since his death. Millions have joined in the war upon the Bible. But it is so far from being destroyed, that where there were a hundred in Voltaire's time, there are now ten thousand, yes, a hundred thousand copies of the book of God. In the words of an early Reformer concerning the Christian church, "The Bible is an anvil that has worn out many hammers." Saith the Lord: "No weapon that is formed against thee shall prosper; and every tongue

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that shall rise against thee in judgment thou shalt condemn." Isaiah 54:17. "The

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

Chapter 16--The Pilgrim Fathers

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The English Reformers, while renouncing the doctrines of Romanism, had retained many of its forms. Thus though the authority and the creed of Rome were rejected, not a few of her customs and ceremonies were incorporated into the worship of the Church of England. It was claimed that these things were not matters of conscience; that though they were not commanded in Scripture, and hence were nonessential, yet not being forbidden, they were not intrinsically evil. Their observance tended to narrow the gulf which separated the reformed churches from Rome, and it was urged that they would promote the acceptance of the Protestant faith by Romanists. To the conservative and compromising, these arguments seemed conclusive. But there was another class that did not so judge. The fact that these customs "tended to bridge over the chasm between Rome and the Reformation" (Martyn, volume 5, page 22), was in their view a conclusive argument against retaining them. They looked upon them as badges of the slavery from which they had been delivered and to which they had no disposition to return. They reasoned that God has in His word established the regulations governing His worship, and that men are not at liberty to add to these or to detract from them. The very beginning of the great apostasy was in seeking to supplement the authority of God by that of the [290] church. Rome began by enjoining what God had not forbidden, and she ended by forbidding what He had

explicitly enjoined. Many earnestly desired to return to the purity and simplicity which characterized the primitive church. They regarded many of the established customs of the English Church as monuments of idolatry, and they could not in conscience unite in her worship. But the church, being supported by the civil authority, would permit no dissent from her forms. Attendance upon her service was required by law, and unauthorized assemblies for religious worship were prohibited, under penalty of imprisonment, exile, and death. 247

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At the opening of the seventeenth century the monarch who had just ascended the throne of England declared his determination to make the Puritans "conform, or ... hurray them out of the land, or else worse."—George Bancroft, History of the United States of America, pt. 1, ch. 12, par. 6. Hunted, persecuted, and imprisoned, they could discern in the future no promise of better days, and many yielded to the conviction that for such as would serve God according to the dictates of their conscience, "England was ceasing forever to be a habitable place."—J. G. Palfrey, History of New England, ch. 3, par. 43. 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. In their flight they had left their houses, their goods, and their means of livelihood. They were strangers in a strange land, among a people of different language and customs. They were forced to resort to new and untried occupations to earn their bread. Middle-aged men, who had spent their lives in tilling the soil, had now to learn mechanical trades. But they cheerfully accepted the situation and lost no time

in idleness or repining. Though often pinched with [291] poverty, they thanked God for the blessings which were still granted them and found their joy in unmolested spiritual communion. "They knew they were pilgrims, and looked not much on those things, but lifted up their eyes to heaven, their dearest country, and quieted their spirits."—Bancroft, pt. 1, ch. 12, par. 15. In the midst of exile and hardship their love and faith waxed strong. They trusted the Lord's promises, and He did not fail them in time of need. His angels were by their side, to encourage and support them. And when God's hand seemed pointing them across the sea, to a land where they might find for themselves a state, and leave to their children the precious heritage of religious liberty, they went forward, without shrinking, in the path of providence. God had permitted trials to come upon His people to prepare them for the accomplishment of His gracious purpose toward them. The church had been brought low, that she might be exalted. God was about to display His power in her behalf, to give to the world another evidence that He will not forsake those who trust in Him.

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He had overruled events to cause the wrath of Satan and the plots of evil men to advance His glory and to bring His people to a place of security. Persecution and exile were opening the way to freedom. When first constrained to separate from the English Church, the Puritans had joined themselves together by a solemn covenant, as the Lord's free people, "to walk together in all His ways made known or to be made known to them."—J. Brown, *The Pilgrim Fathers*, page 74. Here was the true spirit of reform, the vital principle of Protestantism. It was with this purpose that the Pilgrims departed from Holland to find a home in the New World. John Robinson, their pastor, who was providentially prevented from

accompanying them, in his farewell address to the exiles said: "Brethren, we are now ere long to part asunder, and the Lord knoweth whether I shall live ever to see your faces more. But whether the Lord hath appointed it or not, I charge you before God and His [292] blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth of my ministry; for I am very confident the Lord hath more truth and light yet to break forth out of His holy word."—Martyn 5:70. "For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; ... and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received."—D. Neal, History of the Puritans 1:269. "Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made or to be made known unto you. Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written word; but withal, take heed, I beseech you, what you receive for truth, and compare it and weigh it with other scriptures of truth before you accept it; for+} it {+is not possible the

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Christian world should come so lately out of such thick antichristian darkness,

and that full perfection of knowledge should break forth at once."—Martyn, vol. 5, pp. 70, 71. It was the desire for liberty of conscience that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God's blessing to lay, on the shores of America, the foundation of a mighty nation. [293] Yet honest and God-fearing as they+} were, [-thrust down-] {+the Pilgrims did not yet comprehend the great principle of religious liberty. The freedom which they sacrificed so much+} to [-hell,-] {+secure for themselves, they were not equally ready to grant to others. "Very few, even of the foremost thinkers and moralists of the seventeenth century, had any just conception of that grand principle, the outgrowth of the New Testament, which acknowledges God as the sole judge of human faith."—Ibid. 5:297. The doctrine that God has committed to the church the right to control the conscience, and to define and punish heresy, is one of the most deeply rooted of papal errors. While the Reformers rejected the creed of Rome, they were not entirely free from her spirit of intolerance. The dense darkness in which, through the long ages of her rule, popery had enveloped all Christendom, had not even yet been wholly dissipated. Said one of the leading ministers in the colony of Massachusetts Bay: "It was toleration that made the world antichristian; and the church never took harm by the punishment of heretics."—Ibid., vol. 5, p. 335. The regulation was adopted by the colonists that only church members should have a voice in the civil government. A kind of state church was formed, all the people being required to contribute to the support of the clergy, and the magistrates being authorized to suppress heresy. Thus the secular power was in the hands of the church.+} It [-has,-] {+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. Like the early Pilgrims he came to enjoy religious freedom; but, unlike them, he saw—what so few+} in {+his time had yet seen—that this freedom was the inalienable right of all, whatever might be their creed. He was an earnest

seeker for+} truth, {+with Robinson holding it impossible that all the light from God's word had yet+} been [-exalted-] {+received. Williams "was the first person in modern Christendom+} to [-heaven.

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the liberty of conscience, the equality of opinions before the law."– [294] Bancroft, pt. 1, ch. 15, par. 16. He declared it to be the duty of the magistrate to restrain crime, but never to control the conscience. "The public or the magistrates may decide," he said, "what is due from man to man; but when they attempt to prescribe a man's duties to God, they are out of place, and there can be no safety; for it is clear that if the magistrate has the power, he may decree one set of opinions or beliefs today and another tomorrow; as has been done in England by different kings and queens, and by different popes and councils in the Roman Church; so that belief would become a heap of confusion."–Martyn, vol. 5, p. 340. Attendance at the services of the established church was required under a penalty of fine or imprisonment. "Williams reprobated the law; the worst statute in the English code was that which did but enforce attendance upon the parish church. To compel men to unite with those of a different creed, he regarded as an open violation of their natural rights; to drag to public worship the irreligious and the unwilling, seemed only like requiring hypocrisy.... 'No one should be bound to worship, or,' he added, 'to maintain a worship, against his own consent.' 'What!'

exclaimed his antagonists, amazed at his tenets, 'is not the laborer worthy of his hire?' 'Yes,' replied he, 'from them that hire him.'"—Bancroft, pt. 1, ch. 15, par. 2. Roger Williams was respected and beloved as a faithful minister, a man of rare gifts, of unbending integrity and true benevolence; yet his steadfast denial of the right of civil magistrates to authority over the church, and his demand for religious liberty, could not be tolerated. The application of this new doctrine, it was urged, would "subvert the fundamental state and government of the country."— Ibid., pt. 1, ch. 15, par. 10. 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. "For fourteen weeks," he says, "I was sorely tossed in a bitter season, not knowing what bread or bed did mean." But "the ravens [295] fed me in the wilderness," and a hollow tree often served him for a shelter.—Martyn, vol. 5, pp. 349, 350. Thus he continued his painful flight through the snow and the trackless forest, until he found refuge with an Indian tribe whose confidence and affection he had won while endeavoring to teach them the truths of the gospel.

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Making his way at last, after months of change and wandering, to the shores of Narragansett Bay, he there laid the foundation of the first state of modern times that in the fullest sense recognized the right of religious freedom. The fundamental principle of Roger Williams's colony was "that every man should have liberty to worship+} God [-Honors-] {+according to+} the [-Humble.-] {+light of his own conscience."—Ibid., vol. 5, p. 354. His little state, Rhode Island, became the asylum of the oppressed, and it increased and prospered until its foundation principles—civil and religious liberty—became the cornerstones of

the American Republic. In that grand old document which our forefathers set forth as their bill of rights—the Declaration of Independence—they declared: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." And the Constitution guarantees, in the most explicit terms, the inviolability of conscience: "No religious test shall ever be required as a qualification to any office or public trust under the United States." "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." "The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise [296] no authority over their consciences. It is an inborn principle which nothing can eradicate."—Congressional documents (U.S.A.), serial No. 200, document No. 271. 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 own conscience, thousands flocked to the shores of the New World. Colonies rapidly multiplied. "Massachusetts, by special law, offered free welcome and aid, at the public cost, to Christians of any nationality who might fly beyond the Atlantic 'to escape from wars or famine, or the oppression of their persecutors.'" Thus the fugitive and the downtrodden were, by statute, made the

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guests of the commonwealth."—Martyr, vol. 5, p. 417. In twenty years from the first landing at Plymouth, as many thousand Pilgrims were settled in New England. To secure the object which they sought, "they were content to earn a bare subsistence by a life of frugality and toil. They asked nothing from the soil but the reasonable returns of their own labor. No golden vision threw a deceitful halo around their path.... They were content with the slow but steady progress of their social polity. They patiently endured the privations of the wilderness, watering the tree of liberty with their tears, and with the sweat of their brow, till it took deep root in the land." The Bible was held as the foundation of faith, the source of wisdom, and the charter of liberty. Its principles were diligently taught in the home, in the school, and in the church, and its fruits were manifest in thrift, intelligence, purity, and temperance. One might be for years a dweller in the Puritan settlement, "and not see a drunkard, or hear an oath, or meet a beggar."—Bancroft, pt. 1, ch. 19, par.

25. It was demonstrated that the principles of the Bible are the surest safeguards of national greatness. The feeble and isolated colonies grew to a confederation of powerful states, and the world marked with wonder the peace and prosperity of "a church without a pope, and a state without a king." But continually increasing numbers were attracted to the shores [297] of America, actuated by motives widely different from those of the first Pilgrims. Though the primitive faith and purity exerted a widespread and molding power, yet its influence became less and less as the numbers increased of+} those who [-received-] {+sought only worldly advantage. The regulation adopted by the early colonists, of permitting only members of the church to vote or to hold office in the civil government, led to most pernicious results. This measure had been accepted as a means of preserving the purity of the state, but it resulted in the corruption of the church. A profession of religion being the condition of suffrage and officeholding, many, actuated solely by motives of worldly policy,

united with the church without a change of heart. Thus the churches came to consist, to a considerable extent, of unconverted persons; and even in the ministry were those who not only held errors of doctrine, but who were ignorant of the

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renewing power+} of the [-Reformation did-] {+Holy Spirit. Thus again was demonstrated the evil results, so often witnessed in the history of the church from the days of Constantine to the present, of attempting to build up the church by the aid of the state, of appealing to the secular power in support of the gospel of Him who declared: "My kingdom is+} not [-go forward-] {+of this world." John 18:36. The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does+} in {+reality but bring+} the [-path-] {+church nearer to the world. The great principle+} so nobly [-entered upon-] {+advocated+} by [-Luther.-] {+Robinson and Roger Williams, that truth is progressive, that Christians should stand ready to accept all the light which may shine from God's holy word, was lost sight of by their descendants. The Protestant churches of America,—and those of Europe as well,—so highly favored in receiving the blessings of the Reformation, failed to press forward in the path of reform. Though+} a few faithful men [-arose-] {+arose,+} from time to time, to proclaim new [-truth,-] {+truth+} and expose long-cherished [-error; but-] {+error,+} the majority, like the Jews in Christ's [-day,-] {+day+} or the papists in the time of Luther, were {+[298]+} content to believe as their fathers [-believed,-] {+had believed+} and to live as they {+had+} lived. Therefore religion again degenerated into formalism; and errors and superstitions which would have been cast aside had the

church continued to walk in the light of God's word, were retained and cherished. Thus the spirit inspired by the Reformation gradually died out, until there was almost as great need of reform in the Protestant churches as in the Roman Church in the time of Luther. There was the same {+worldliness and+} spiritual stupor, [-the same respect-] {+a similar reverence+} for the opinions of men, [-the same spirit of worldliness, the same-] {+and+} substitution of human theories for the teachings of God's word. [-Pride-] {+The wide circulation of the Bible in the early part of the nineteenth century,+} and [-extravagance were fostered under-] the [-guise-] {+great light thus shed upon the world, was not followed by a corresponding advance in knowledge+} of {+revealed truth, or in experimental+} religion. {+Satan could not, as in former ages, keep God's word from+} the [-churches became corrupted by allying themselves with-] {+people; it had been placed within+} the [-world. Thus were degraded-] {+reach of all; but in order still to accomplish his object, he led many to value it but lightly. Men neglected to search+} the [-great principles for which Luther-] {+Scriptures,+} and [-his fellow-laborers had done-] {+thus they continued to accept false interpretations,+} and [-suffered so much.

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As Satan saw that he-] {+to cherish doctrines which+} had [-failed-] {+no foundation in the Bible.

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Seeing the failure of his efforts+} to crush out the truth by persecution, [-he-] {+Satan had+} again resorted to the [-same-] plan of compromise which

[-had-] 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 [-worship of-] {+devotion to+} the [-God-] {+things+} of this world, [-as truly-] {+had+} proved themselves [-idolaters. Satan could no longer keep-] {+to be as truly idolaters as were+} the [-Bible from-] {+worshippers of graven images. And+} the [-people; it had been placed within-] {+results of this union were no less pernicious now than in former ages; pride and extravagance were fostered under+} the [-reach-] {+guise+} of [-all. But he led thousands to accept false interpretations-] {+religion,+} and [-unsound theories, without searching-] the [-Scriptures-] {+churches became corrupted. Satan continued+} to [-learn the truth for themselves. He had corrupted-] {+pervert+} the doctrines of the Bible, and traditions [-which-] {+that+} were to ruin millions were taking deep root. The church was upholding and defending these traditions, instead of contending for [-the-] {"the+} faith {+which was+} once delivered {+unto the saints." Thus were degraded the principles for which the Reformers had done and suffered so much.

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Chapter 17—Heralds of the Morning

One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming+} to {+complete+} the [-saints.-] {+great work of redemption. To God's pilgrim people, so long left to sojourn in "the region+} and [-while wholly unconscious-] {+shadow+} of {+death," a precious, joy-inspiring hope is given in the promise of His appearing, who is "the resurrection and the life," to "bring home again His banished." The doctrine of the second advent is the very keynote of the Sacred Scriptures. From the day when the first pair turned+} their [-condition-] {+sorrowing steps from Eden,

the children of faith have waited the coming of the Promised One to break the destroyer's power+} and {+bring them again to the lost Paradise. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of+} their [-peril,-] {+hope. Enoch, only+} the [-church-] {+seventh in descent from them that dwelt in Eden, he who for three centuries on earth walked with his God, was permitted to behold from afar the coming of the Deliverer. "Behold," he declared, "the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15. The patriarch Job in the night of his affliction exclaimed with unshaken trust: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: ... in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27. [300] The coming of Christ to usher in the reign of righteousness has inspired the most sublime and impassioned utterances of the sacred writers. The poets and prophets of the Bible have dwelt upon it in words glowing with celestial fire. The psalmist sang of the power and majesty of Israel's King: "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence.... He shall call to the heavens from above, and to the earth, that He may judge His people." Psalm 50:2-4. "Let the heavens rejoice,+} and {+let the earth be glad ... before the Lord: for He cometh, for He cometh to judge the earth: He shall judge+} the world {+with righteousness, and the people with His truth." Psalm 96:11-13. 256

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Said the prophet Isaiah: "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." "Thy dead men shall live, together with my dead body shall they arise." "He will swallow up death in

victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 26:19; 25:8, 9. And Habakkuk, rapt in holy vision, beheld His appearing. "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light." "He stood, and measured the earth: He beheld, and drove asunder the nations; and the everlasting mountains+} were [-rapidly approaching-] {+scattered,+} the [-most solemn-] {+perpetual hill did bow: His ways are everlasting." "Thou didst ride upon Thine horses+} and [-momentous period-] {+Thy chariots+} of [-earth's history,-the period-] {+salvation." "The mountains saw Thee, and they trembled: ... the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of Thine arrows they went, and [301] at the shining+} of {+Thy glittering spear." "Thou wentest forth for+} the [-revelation-] {+salvation+} of {+Thy people, even for salvation with Thine anointed." Habakkuk 3:3, 4, 6, 8, 10, 11, 13. When+} the {+Saviour was about to be separated from His disciples, He comforted them in their sorrow with the assurance that He would come again: "Let not your heart be troubled.... In My Father's house are many mansions.... I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself." John 14:1-3. "The+} Son of [-man. Already-] {+man shall come in His glory, and all the holy angels with Him." "Then shall He sit upon the throne of His glory: and before Him shall be gathered all nations." Matthew 25:31, 32. The angels who lingered upon Olivet after Christ's ascension repeated to the disciples the promise of His return: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. And the apostle Paul, speaking by the Spirit of Inspiration,

testified: "The Lord Himself shall descend from heaven with a shout, with the voice

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of the Archangel, and with the trump of God." 1 Thessalonians 4:16. Says the prophet of Patmos: "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7. About His coming cluster the glories of that "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21. Then the long-continued rule of evil shall be broken; "the kingdoms of this world" will become "the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Revelation 11:15. "The glory of the Lord shall be revealed, and all flesh shall see it together." "The Lord God will cause righteousness and praise to spring forth before all the nations." He shall be "for a crown of glory, and for a diadem of beauty, unto the residue of His people." Isaiah 40:5; 61:11; Isaiah 28:5. [302] It is then that the peaceful and long-desired kingdom of the Messiah shall be established under the whole heaven. "The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord." "The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called My Delight, and thy land Beulah." "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isaiah 51:3; 35:2; 62:4, 5, margin. The coming of the Lord has been in all ages the hope of His true followers. The Saviour's parting promise upon Olivet, that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope that sorrow could not quench nor trials

dim. Amid suffering and persecution, the "appearing of the great God and our Saviour Jesus Christ" was the "blessed hope." When the Thessalonian Christians were filled with grief as they buried their loved ones, who had hoped to live to witness the coming of the Lord, Paul, their teacher, pointed them to the resurrection, to take place at the Saviour's advent. Then the dead in Christ should rise, and together with the living be caught up to meet the Lord in the air. "And so," he said, "shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:16-18. On rocky Patmos the beloved disciple hears the promise, "Surely I come quickly," and his longing response voices the prayer of the

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church in all her pilgrimage, "Even so, come, Lord Jesus." Revelation 22:20. From the dungeon, the stake, the scaffold, where saints and martyrs witnessed for the truth, comes down the centuries the utterance of their faith and hope. Being "assured of His personal resurrection, and consequently of their own at His coming, for this cause," says one of these Christians, "they despised death, and were found to be above it."—Daniel T. Taylor, *The Reign of Christ on Earth: or, The Voice of the Church in All Ages*, page 33. They were willing [303] to go down to the grave, that they might "rise free."—*Ibid.*, page 54. They looked for the "Lord to come from heaven in the clouds with the glory of His Father," "bringing to the just the times of the kingdom." The Waldenses cherished the same faith.—*Ibid.*, pages 129-132. Wycliffe looked forward to the Redeemer's appearing as the hope of the church.—*Ibid.*, pages 132-134. Luther declared: "I persuade myself verily, that the day of judgment will not be absent full three hundred years. God will not, cannot, suffer this wicked world much

longer." "The great day is drawing near in which the kingdom of abominations shall be overthrown."—Ibid., pages 158, 134. "This aged world is not far from its end," said Melanchthon. Calvin bids Christians "not to hesitate, ardently desiring the day of Christ's coming as of all events most auspicious;" and declares that "the whole family of the faithful will keep in view that day." "We must hunger after Christ, we must seek, contemplate," he says, "till the dawning of that great day, when our Lord will fully manifest the glory of His kingdom."—Ibid., pages 158, 134. "Has not the Lord Jesus carried up our flesh into heaven?" said Knox, the Scotch Reformer, "and shall He not return? We know that He shall return, and that with expedition." Ridley and Latimer, who laid down their lives for the truth, looked in faith for the Lord's coming. Ridley wrote: "The world without doubt—this I do believe, and therefore I say it—draws to an end. Let us with John, the servant of God, cry in our hearts unto our Saviour Christ, Come, Lord Jesus, come."—Ibid., pages 151, 145. "The thoughts of the coming of the Lord," said Baxter, "are most sweet and joyful to me."—Richard Baxter, Works, vol. 17, p. 555. "It is the work of faith and the character of His saints to

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love His appearing and to look for that blessed hope." "If death be the last enemy to be destroyed at the resurrection, we may learn how earnestly believers should long and pray for the second coming [304] of Christ, when this full and final conquest shall be made."—Ibid., vol. 17, p. 500. "This is the day that all believers should long, and hope, and wait for, as being the accomplishment of all the work of their redemption, and all the desires and endeavors of their souls." "Hasten, O Lord, this blessed day!"—Ibid., vol. 17, pp. 182, 183. Such

was the hope of the apostolic church, of the "church in the wilderness," and of the Reformers. Prophecy not only foretells the manner and object of Christ's coming, but presents tokens by which men are to know when it is near. Said Jesus: "There shall be signs in the sun, and in the moon, and in the stars." Luke 21:25. "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13:24-26. The revelator thus describes the first of the signs to precede the second advent: "There was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." Revelation 6:12. These signs were witnessed before the opening of the nineteenth century. In fulfillment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded. Though commonly known as the earthquake of Lisbon, it extended to the greater part of Europe, Africa, and America. It was felt in Greenland, in the West Indies, in the island of Madeira, in Norway and Sweden, Great Britain and Ireland. It pervaded an extent of not less than four million square miles. In Africa the shock was almost as severe as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco, a village containing eight or ten thousand inhabitants was swallowed up. A vast wave swept over the coast of Spain and Africa engulfing cities and causing great destruction. It was in Spain and Portugal that the shock manifested its extreme violence. At Cadiz the inflowing wave was said to be sixty feet high. Mountains, "some of the largest in Portugal, were impetuously [305] shaken, as it were, from their very foundations, and some of them

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opened at their summits,+} which [-Christ himself-] {+were split and rent in a wonderful manner, huge masses of them being thrown down into the subjacent valleys. Flames are related to have issued from these mountains."— Sir Charles Lyell, Principles of Geology, page 495. At Lisbon "a sound of thunder was heard underground, and immediately afterwards a violent shock threw down the greater part of that city. In the course of about six minutes sixty thousand persons perished. The sea first retired, and laid the bar dry; it then rolled in, rising fifty feet or more above its ordinary level." "Among other extraordinary events related to have occurred at Lisbon during the catastrophe, was the subsidence of a new quay, built entirely of marble, at an immense expense. A great concourse of people had collected there for safety, as a spot where they might be beyond the reach of falling ruins; but suddenly the quay sank down with all the people on it, and not one of the dead bodies ever floated to the surface."—Ibid., page 495. "The shock" of the earthquake "was instantly followed by the fall of every church and convent, almost all the large public buildings, and more than one fourth of the houses. In about two hours after the shock, fires broke out in different quarters, and raged with such violence for the space of nearly three days, that the city was completely desolated. The earthquake happened on a holyday, when the churches and convents were full of people, very few of whom escaped."—Encyclopedia Americana, art. "Lisbon," note (ed. 1831). "The terror of the people was beyond description. Nobody wept; it was beyond tears. They ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, 'Misericordia! the world's at an end!' Mothers forgot their children, and ran about loaded with crucifixes. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin." It has been estimated that ninety thousand persons lost their lives on that fatal day. Twenty-five years later appeared the next sign mentioned in [306] the prophecy—the darkening of the sun and moon. What

rendered this more striking was the fact that the time of its fulfillment+} had [-promised,-the-] {+been definitely pointed out. In the Saviour's conversation with His disciples upon Olivet, after describing the long period of trial for

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the church,-the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,-He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: "In those days, after that tribulation, the+} sun [-clothed-] {+shall be darkened, and the moon shall not give her light." Mark 13:24. The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled. "Almost, if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind, ... stands the dark day of May 19, 1780,-a most unaccountable darkening of the whole visible heavens and atmosphere in New England."-R. M. Devens, Our First Century, page 89. An eyewitness living in Massachusetts describes the event as follows: "In the morning the sun rose clear, but was soon overcast. The clouds became lowery, and from them, black and ominous, as they soon appeared, lightning flashed, thunder rolled, and a little rain fell. Toward nine o'clock, the clouds became thinner, and assumed a brassy or coppery appearance, and earth, rocks, trees, buildings, water, and persons were changed by this strange, unearthly light. A few minutes later, a heavy black cloud spread over the entire sky except a narrow rim at the horizon, and it was as dark as it usually is at nine o'clock on a summer evening.... "Fear, anxiety, and awe gradually filled the minds of the people.

Women stood at the door, looking out upon the dark landscape; men [307] returned from their labor+} in {+the fields; the carpenter left his tools, the blacksmith his forge, the tradesman his counter. Schools were dismissed, and tremblingly the children fled homeward. Travelers put up at the nearest farmhouse. 'What is coming?' queried every lip and heart. It seemed as if a hurricane was about to dash across the land, or as if it was the day of the consummation of all things. "Candles were used; and hearth fires shone as brightly as on a moonless evening in autumn.... Fowls retired to their roosts and went to sleep, cattle gathered at the pasture bars and lowed, frogs peeped, birds sang their evening songs, and bats flew about. But the human knew that night had not come....

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"Dr. Nathanael Whittaker, pastor of the Tabernacle church in Salem, held religious services in the meeting-house, and preached a sermon in which he maintained that the darkness was supernatural. Congregations came together in many other places. The texts for the extemporaneous sermons were invariably those that seemed to indicate that the+} darkness {+was consonant with Scriptural prophecy.... The darkness was most dense shortly after eleven o'clock."—The Essex Antiquarian, April, 1899, vol. 3, No. 4, pp. 53, 54. "In most parts of the country it was so great in the daytime, that the people could not tell the hour+} by {+either watch or clock, nor dine, nor manage their domestic business, without the light of candles.... "The extent of this darkness was extraordinary. It was observed as far east as Falmouth. To the westward it reached to the farthest part of Connecticut, and to Albany. To the southward, it was observed along the seacoasts; and to the north as far as the American settlements extend."—William Gordon, History of the Rise, Progress, and

Establishment of the Independence of the U.S.A., vol. 3, p. 57. The intense darkness of the+} day {+was succeeded, an hour or two before evening, by a partially clear sky,+} and the {+sun appeared, though it was still obscured by the black, heavy mist. "After sundown, the clouds came again overhead, and it grew dark very fast." "Nor was [308] the darkness of the night less uncommon and terrifying than that of the day; notwithstanding there was almost a full moon, no object was discernible but by the help of some artificial light, which, when seen from the neighboring houses and other places at a distance, appeared through a kind of Egyptian darkness which seemed almost impervious to the rays."—Isaiah Thomas, Massachusetts Spy; or, American Oracle of Liberty, vol. 10, No. 472 (May 25, 1780). Said an eyewitness of the scene: "I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete."—Letter by Dr. Samuel Tenney, of Exeter, New Hampshire, December, 1785 (in Massachusetts Historical Society Collections, 1792, 1st series, vol. 1, p. 97). Though at nine o'clock that night the+} moon {+rose to the full, "it had not the least effect to dispel the deathlike shadows." After midnight the darkness disappeared, and the moon, when first visible, had the appearance of blood.

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May 19, 1780, stands in history as "The Dark Day." Since the time of Moses no period of darkness of equal density, extent, and duration, has ever been recorded. The description of this event, as given by eyewitnesses, is but an echo of the words of the Lord, recorded+} by [-night,—declared-] {+the prophet Joel, twenty-five hundred years previous to their fulfillment: "The sun shall be

turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel 2:31. Christ had bidden His people watch for the signs of+} His {+advent and rejoice as they should behold the tokens of their+} coming [-near. When Jesus-] {+King. "When these things begin to come to pass," He said, "then look up, and lift up your heads; for your redemption draweth nigh." He+} pointed His followers to {+the budding trees of spring, and said: "When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see+} these [-signs,-] {+[309] things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:28, 30, 31. But as the spirit of humility and devotion in the church had given place to pride and formalism, love for Christ and faith in His coming had grown cold. Absorbed in worldliness and pleasure seeking, the professed people of God were blinded to the Saviour's instructions concerning the signs of His appearing. The doctrine of the second advent had been neglected; the scriptures relating to it were obscured by misinterpretation, until it was, to a great extent, ignored and forgotten. Especially was this the case in the churches of America. The freedom and comfort enjoyed by all classes of society, the ambitious desire for wealth and luxury, begetting an absorbing devotion to money-making, the eager rush for popularity and power, which seemed to be within the reach of all, led men to center their interests and hopes on the things of this life, and to put far in the future that solemn day when the present order of things should pass away. When the Saviour pointed out to His followers the signs of His return,+} He foretold [-also-] the [-existing-] state of [-worldliness-] {+backsliding that would exist just prior to His second advent. There would be, as in the days of Noah, the activity+} and [-backsliding,-] {+stir of worldly business+} and [-gave warning-] {+pleasure seeking—buying, selling, planting, building, marrying, and giving in marriage—with forgetfulness+} of {+God and+} the [-result to-] {+future life. For+} those [-who refused-] {+living at this time,

Christ's admonition is: "Take heed+} to [-arouse from their careless security:-] {+yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34, 36. The condition of the church at this time is pointed out in the Saviour's words in the Revelation:+} "Thou hast a name that thou {[310]+} livest, and art dead." {+And to those who refuse to arouse from their careless security, the solemn warning is addressed:+} "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." [-[Revelation-] {+Revelation+} 3:1, [-3.]

195-] {+3. 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. The prophet of God declares: "The day of the Lord is great and very terrible; and who can abide it?" Who shall stand when+} He {+appeareth+} who [-knows-] {+is "of purer eyes than to behold evil," and cannot "look on iniquity"? Joel 2:11; Habakkuk 1:13. To them that cry, "My God, we know Thee," yet have transgressed His covenant, and hastened after another god, hiding iniquity in their hearts, and loving+} the [-end from-] {+paths of unrighteousness—to these+} the [-beginning,-] {+day of the Lord is "darkness,+} and [-who inspired prophets-] {+not light, even very dark,+} and [-apostles-] {+no brightness in it." Hosea 8:2, 1; Psalm 16:4; Amos 5:20. "It shall come+} to [-write-] {+pass at that time," saith+} the [-future history-] {+Lord, "that I will search Jerusalem with candles, and punish the men that are

settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil." Zephaniah 1:12. "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy+} of [-churches-] {+the proud to cease,+} and {+will lay low the haughtiness+} of [-nations, was about-] {+the terrible." Isaiah 13:11. "Neither their silver nor their gold shall be able+} to [-accomplish another reform similar-] {+deliver them;" "their goods shall become a booty, and their houses a desolation." Zephaniah 1:18, 13. The prophet Jeremiah, looking forward+} to [-that-] {+this fearful time, exclaimed: "I am pained at my very heart.... I cannot hold my peace, because thou hast heard, O my soul, the sound+} of the [-days-] {+trumpet, the alarm of war. Destruction upon destruction is cried." Jeremiah 4:19, 20.

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"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm." [311] Zephaniah 1:15, 16. "Behold, the day+} of [-Luther.-] the Lord [-raised up men-] {+cometh, ...+} to [-investigate-] {+lay the land desolate: and He shall destroy the sinners thereof out of it." Isaiah 13:9. In view of that great day the word of God, in the most solemn and impressive language, calls upon+} His [-word,-] {+people+} to [-examine-] {+arouse from their spiritual lethargy and to seek His face with repentance and humiliation: "Blow ye+} the [-foundation upon which-] {+trumpet in Zion, and sound an alarm in My holy mountain: let all+} the [-Christian world were building,-] {+inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." "Sanctify a fast, call a solemn assembly:

gather the people, sanctify the congregation, assemble the elders, gather the children: ... let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch+} and {+the altar." "Turn ye even+} to [-raise-] {+Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto+} the [-solemn inquiry, What-] {+Lord your God: for He+} is [-truth? Are we building upon-] {+gracious and merciful, slow to anger, and of great kindness." Joel 2:1, 15-17, 12, 13. To prepare a people to stand in+} the [-rock, or upon shifting sand?-] {+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;-] {+eternity,+} and in His [-care and love-] {+mercy+} He was about to send a message of warning to arouse them from their [-stupor,-] {+stupor+} and [-prepare-] {+lead+} them {+to make ready+} for the coming of [-their Lord.-] the {+Lord. This+} warning [-was not-] {+is brought to view in Revelation 14. Here is a threefold message represented as proclaimed by heavenly beings and immediately followed by the coming of the Son of man to reap "the harvest of the earth." The first of these warnings announces the approaching judgment. The prophet beheld an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7. [312] This message is declared+} to be [-intrusted-] {+a part of "the everlasting gospel."

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The work of preaching the gospel has not been committed+} to [-learned doctors-] {+angels, but has been entrusted to men. Holy angels have been employed in directing this work, they have in charge the great movements for the salvation+} of [-divinity or popular ministers-] {+men; but the actual proclamation+} of the [-gospel.-] {+gospel is performed by the servants of Christ upon the earth. Faithful men, who were obedient to the promptings of God's Spirit and the teachings of His word, were to proclaim this warning to the world. They were those who had taken heed to the "sure word of prophecy," the "light that shineth in a dark place, until the day dawn, and the daystar arise." 2 Peter 1:19. They had been seeking the knowledge of God more than all hid treasures, counting it "better than the merchandise of silver, and the gain thereof than fine gold." Proverbs 3:14. And the Lord revealed to them the great things of the kingdom. "The secret of the Lord is with them that fear Him; and He will show them His covenant." Psalm 25:14. It was not the scholarly theologians who had an understanding of this truth, and engaged in its proclamation.+} Had these been faithful watchmen, diligently and prayerfully searching the Scriptures, they would have known the time of night; the prophecies [-of Daniel and John-] would have [-revealed-] {+opened+} to them the [-great-] events about to take place. [-If-] {+But+} they [-had faithfully followed-] {+did not occupy this position, and the message was given by humbler men. Said Jesus: "Walk while ye have the light, lest darkness come upon you." John 12:35. Those who turn away from the light which God has given, or who neglect to seek it when it is within their reach, are left in darkness. But the Saviour declares: "He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. Whoever is with singleness of purpose seeking to do God's will, earnestly heeding+} the light already given, {+will receive greater light; to that soul+} some star of heavenly radiance [-would have been-] {+will be+} sent to guide [-them-] {+him+} into all truth. At the time of Christ's first [-advent,-] {+advent+} the priests and scribes of the {[313]+} Holy City, to whom were

[-intrusted-] {+entrusted+} the oracles of God, [-should-] {+might+} have discerned the signs of the [-times,-] {+times+} and proclaimed the coming of the Promised One. The prophecy of Micah designated His birthplace; [-[Micah 5:2.] -] Daniel specified the time of His advent. [-[Daniel 9:25.] -] {+Micah 5:2; Daniel 9:25.+} God [-had-] committed these prophecies to the Jewish leaders; [-therefore-] they were without excuse if they did not know and declare to the people that

[-196-] the Messiah's coming was at hand. Their ignorance was the result

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of sinful neglect.

[-God did not send his messengers to the palaces of kings, to the assemblies of philosophers, or to the schools of the rabbis, to make known the wonderful fact that the Redeemer of men was about to appear upon the earth.-] The Jews were building monuments for the slain prophets of God, while by their deference to the great men of [-the-] earth they were paying homage to the servants of Satan. Absorbed in their ambitious strife for place and power among men, they lost sight of the divine honors proffered them by the King of heaven. With [-what-] profound and reverent interest [-should-] the elders of Israel {+should+} have been studying the place, the time, the circumstances, of the greatest event in the world's [-history,-the-] {+history-the+} coming of the Son of God to accomplish the redemption of [-man! Oh, why were not-] {+man. All+} the people {+should have been+} watching and waiting that they might be among the first to welcome the world's [-Redeemer! But-] {+Redeemer. But,+} lo, at Bethlehem two

wearry travelers from the hills of Nazareth traverse the whole length of the narrow street to the eastern extremity of the town, vainly seeking a place of rest and shelter for the night. No doors are open to receive them. In a wretched hovel prepared for cattle, they at last find refuge, and there the Saviour of the world is born. Heavenly angels had seen the glory which the Son of God shared with the Father before the world was, and they had looked forward with intense interest to His [-appearance-] {+appearing+} on earth as an event fraught with the greatest joy to all people. Angels were appointed to carry the glad tidings to those who were prepared

[-197-] to receive [-it,-] {+it+} and who would joyfully make it known to the inhabitants of the earth. Christ [-has-] {+had+} stooped to take upon Himself man's nature; He [-is-] {+was+} to bear an {+[314]+} infinite weight of woe as He [-shall-] {+should+} make His soul an offering for sin; yet angels [-desire-] {+desired+} that even in His [-humiliation,-] {+humiliation+} the Son of the Highest [-may-] {+might+} appear before men with a dignity and glory befitting His character. [-Will-] {+Would+} the great men of earth assemble at Israel's capital to greet His coming? [-Will-] {+Would+} legions of angels present Him to the expectant company? An angel visits the earth to see who are prepared to welcome Jesus. But he can discern no tokens of expectancy. He hears no voice of praise and triumph that the period of [-the-] Messiah's coming is at hand. The angel hovers for a time over the chosen city and the temple where the divine presence [-was-] {+has been+} manifested for ages; but even here is the same indifference. The priests, in their pomp and pride, are offering polluted sacrifices in the temple. The Pharisees are with loud voices addressing the [-people,-] {+people+} or making boastful prayers at the corners of the streets. {+In the palaces of kings, in the assemblies of

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philosophers, in the schools of the rabbis, all are alike unmindful of the wondrous fact which has filled all heaven with joy and praise— that the Redeemer of men is about to appear upon the earth.+) There is no evidence that Christ is expected, and no preparation for the Prince of life. In amazement the celestial messenger is about to return to heaven with the shameful tidings, when he discovers a group of shepherds who are watching their [-flocks-] {+flocks+} by night, and, as they gaze into the starry heavens, are contemplating the prophecy of a Messiah to come to earth, and longing for the advent of the world's Redeemer. Here is a company that [-can be trusted with-] {+is prepared to receive+} the heavenly message. And suddenly the angel of the Lord [-appeared,-] {+appears,+} declaring the good tidings of great joy. Celestial

[-198-] glory [-flooded-] {+floods+} all the plain, an innumerable company of angels [-were-] {+is+} revealed, and as if the joy were too great for one messenger to bring from heaven, a multitude of voices [-broke-] {+break+} forth in the anthem which all the nations of the saved shall one day [-sing,-] {+sing:+} "Glory to God in the highest, and on earth peace, good will toward men." {+Luke 2:14.+} Oh, what a lesson is this wonderful story of Bethlehem! How it {+[315]+} rebukes our unbelief, our pride and self-sufficiency. How it warns us to beware, lest by our criminal indifference we also fail to discern the signs of the times, and therefore know not the day of our visitation. It [-is "unto them that look for him" that Christ is to "appear-] {+was not alone upon+} the [-second time without sin unto salvation." [Hebrews 9:28.]

Jesus sends his people a message-] {+hills+} of [-warning to prepare them-] {+Judea, not among the lowly shepherds only, that angels found the watchers+}

for [-his-] {+Messiah's+} coming. [-To-] {+In+} the [-prophet John was made known-] {+land of+} the [-closing work in-] {+heathen also were those that looked for Him; they were wise men, rich and noble,+} the [-great plan-] {+philosophers+} of [-man's redemption. He beheld an angel flying "in-] the [-midst-] {+East. Students+} of [-heaven, having-] {+nature,+} the [-everlasting gospel to preach unto them that dwell on-] {+Magi had seen God in His handiwork. From+} the [-earth, and-] {+Hebrew Scriptures they had learned of the Star+} to [-every nation, and kindred, and tongue,-] {+arise out of Jacob,+} and [-people, saying-] with {+eager desire they awaited His coming, who should be not only the "Consolation of Israel," but+} a [-loud voice, Fear God, and give glory-] {+"Light+} to [-him; for-] {+lighten+} the [-hour of his Judgment is come; and worship him that made heaven,-] {+Gentiles,"+} and [-earth,-] {+"for salvation unto the ends of the earth." Luke 2:25, 32; Acts 13:47. They were seekers for light,+} and {+light from+} the [-sea,-] {+throne of God illumined the path for their feet. While the priests+} and {+rabbis of Jerusalem,+} the [-fountains-] {+appointed guardians and expounders+} of [-waters." [Revelation 14:6, 7.]-] the [-angel

represented-] {+truth, were shrouded+} in [-prophecy as delivering this message, symbolizes a class of faithful men, who, obedient-] {+darkness, the Heaven-sent star guided these Gentile strangers+} to the [-promptings-] {+birthplace+} of [-God's Spirit and-] the [-teachings of his word, proclaim this warning-] {+newborn King. It is "unto them that look for Him" that Christ is+} to {+"appear+} the [-inhabitants-] {+second time without sin unto salvation." Hebrews 9:28. Like the tidings+} of [-earth. This-] {+the Saviour's birth, the+} message {+of the second advent

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was not [-to be-] committed to the religious leaders of the people.

[-199-] They had failed to preserve their connection with God, and had refused [-the-] light from heaven; therefore they were not of the number described by the apostle Paul: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the [-day;-] {+day:+} we are not of the [-night-] {+night,+} nor of darkness." [-[1-] {+1+} Thessalonians 5:4, [-5.-] {+5.+} The watchmen upon the walls of Zion should [-be-] {+have been+} the first to catch the tidings of the Saviour's advent, the first to lift their voices to proclaim Him near, the first to warn the people to {+[316]+} prepare for His coming. But they were at ease, dreaming of peace and safety, while the people were asleep in their sins. Jesus saw His church, like the barren [-fig-tree,-] {+fig tree,+} covered with pretentious leaves, yet destitute of precious fruit. There was a boastful observance of the forms of religion, while the spirit of true humility, [-penitence-] {+penitence,+} and faith—which alone could render the service acceptable to God—was lacking. Instead of the graces of the [-Spirit,-] {+Spirit+} there were manifested pride, formalism, vainglory, selfishness, oppression. 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.

[-Love for Christ and faith in his coming waxed cold.-] Such is the sure result of neglect to appreciate and improve the light and privileges which God bestows. Unless the church will follow on in His opening providence, accepting every ray of light, performing every

[-200-] duty which may be revealed, religion will inevitably degenerate into the observance of forms, and the spirit of vital godliness will disappear. This truth has been repeatedly illustrated in the history of the church. God requires of His people works of faith and obedience corresponding to the blessings and privileges bestowed. Obedience requires a sacrifice and involves a cross; and this is why so many of the professed followers of Christ refused to receive the light from heaven, and, like the Jews of old, knew not the time of their visitation. [-[Luke 19:44.] -] {+Luke 19:44.+} Because of their pride and [-unbelief, -] {+unbelief+} the Lord passed them [-by, -] {+by+} and revealed His truth to [-men in humble life, who-] {+those who, like the shepherds of Bethlehem and the Eastern Magi,+} had given heed to all the light they had received.

[-201-]

Chapter [-XIII. - William Miller.-] {+18—An American Reformer

[317]+}

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 [-proclaim-] {+lead out in+} the [-nearness-] {+proclamation+} of Christ's second coming. Like many other reformers, William Miller had in early life battled with [-poverty, -] {+poverty+} and had thus learned the great lessons of energy and self-denial. {+The members of the family from which he sprang were characterized by an independent, liberty-loving spirit, by capability of endurance, and ardent patriotism—traits which were also prominent in his character. His father was a

captain in the army of the Revolution, and to the sacrifices which he made in the struggles and sufferings of that stormy period may be traced the straitened circumstances of Miller's early life. He had a sound physical constitution, and even in childhood gave evidence of more than ordinary intellectual strength. As he grew older, this became more marked.+) His mind was active and [-well-developed,-] {+well developed,+} and he had a keen thirst for knowledge. Though he [-had-] {+did+} not [-enjoyed-] {+enjoy+} the advantages of a collegiate education, his love of study and a habit of careful thought and close criticism rendered him a man of sound judgment and comprehensive views.

[-thrift, and benevolence.-] He possessed an irreproachable moral character and an enviable [-reputation, In-] {+reputation,+} being generally esteemed for [-his-] integrity, [-childhood-] {+thrift, and benevolence. By dint of energy and application he early acquired a competence, though [318] his habits of study were still maintained. He filled various civil and military offices with credit, and the avenues to wealth and honor seemed wide open to him. His mother was a woman of sterling piety, and in childhood,+} he had been subject {+to religious impressions.+} In early manhood, [-being-] {+however, he was+} thrown [-almost exclusively-] into the society of deists, [-he-] {+whose influence was the stronger from the fact that they were mostly good citizens and men of humane and benevolent disposition. Living, as they did, in the midst of Christian institutions, their characters had been to some 271

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extent molded by their surroundings. For the excellencies which won them respect and confidence they were indebted to the Bible; and yet these good gifts were so

perverted as to exert an influence against the word of God. By association with these men, Miller+} was led to adopt their [-sentiments,-] {+sentiments. The current interpretations of Scripture presented difficulties+} which {+seemed to him insurmountable; yet his new belief, while setting aside the Bible, offered nothing better to take its place, and he remained far from satisfied.+} He continued to hold {+these views, however,+} for about twelve years. {+But+} at the age of [-thirty-four, however,-] {+thirty-four+} the Holy Spirit impressed his heart with a sense of his condition as a sinner. He found in his former belief no assurance of happiness beyond the grave.

[-to religious impressions; but

202-] The future was dark and gloomy. Referring afterward to his feelings at this time, he [-said:--] {+said:+} "Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. Eternity—what was it? And death—why was it? The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop [-thinking;-] {+thinking,+} but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not of whom. I knew that there was a wrong, but knew not [-where or-] how {+or where+} to find the right. I mourned, but without hope." {+[319]+} In this state he continued for some months. "Suddenly," he says, "the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a being must be, and imagined that I could cast myself into the arms of, and trust in the mercy of, such a one. But the question arose, How can it be proved that such a being does exist? Aside from the Bible,

I found that I could get no evidence of the existence of such a Saviour, or even of a future [-state."-] {+state....+} "I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be

[-203-] a revelation from God. They became my delight; and in Jesus I found a friend.

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The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became [-a-] {+the+} lamp to my feet and [-a-] light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marveled that I could [-ever-] have {+ever+} rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from [-God."

He now-] {+God."-S. Bliss, Memoirs of Wm. Miller, pages 65-67. Miller+} publicly professed his faith in the religion which he had despised. But his infidel associates were not slow to bring forward all those arguments which he himself had often urged against the divine authority of the Scriptures. He was not then prepared to answer them; but he [-reasoned,-] {+reasoned+} that if the

Bible is a revelation from God, it must be consistent with itself; and that as it was given for man's instruction, it must be adapted to his understanding. He determined {+[320]+} to study the Scriptures for himself, and ascertain if every apparent contradiction could not be harmonized. Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning

[-204-] with Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment. When he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration. Every word was permitted to have its proper bearing upon the subject of the text, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty. Thus whenever he met with a passage hard to be [-understood,-] {+understood+} he found an explanation in some other portion of the Scriptures. As he studied with earnest prayer for divine enlightenment, that which had before appeared dark to his understanding was made clear. He experienced the truth of the psalmist's [-words,-] {+words:+} "The entrance of Thy

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words giveth light; it giveth understanding unto the simple." [-[Psalm 119:130.]

After two years-] {+Psalm 119:130. With intense interest he studied the books+} of [-careful investigation,-] {+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 [-was fully satisfied,-] {+saw+} that the [-Bible is its own interpreter;-] {+prophecies, so far as they had been fulfilled, had been fulfilled literally;+} that [-it-] {+all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were expressed were defined in other scriptures, and when thus explained, were to be literally understood. "I was thus satisfied," he says, "that the Bible+} is a system of revealed [-truths-] {+truths,+} so clearly {+[321]+} and simply given that the wayfaring man, though a fool, need not err [-therein;-] {+therein."-Bliss, page 70. Link after link of the chain of truth rewarded his efforts, as step by step he traced down the great lines of prophecy. Angels of heaven were guiding his mind and opening the Scriptures to his understanding. Taking the manner in which the prophecies had been fulfilled in the past as a criterion by which to judge of the fulfillment of those which were still future, he became satisfied+} that [-"all Scripture-] {+the popular view of the spiritual reign of Christ—a temporal millennium before the end of the world—was not sustained by the word of God. This doctrine, pointing to a thousand years of righteousness and peace before the personal coming of the Lord, put far off the terrors of the day of God. But, pleasing though it may be, it+} is [-given-] {+contrary to the teachings of Christ and His apostles, who declared that the wheat and the tares are to grow together until the harvest, the end of the world; that "evil men and seducers shall wax worse and worse;" that "in the last days perilous times shall come;" and that the kingdom of darkness shall continue until the advent of the Lord and shall be consumed with the spirit of His mouth and be destroyed with the brightness of His coming. Matthew 13:30, 38-41; 2 Timothy 3:13, 1; 2 Thessalonians 2:8. The doctrine of the world's conversion and the spiritual reign of Christ was not held+} by [-inspiration-] {+the apostolic church. It was not generally accepted by

Christians until about the beginning+} of [-God,-] {+the eighteenth century. Like every other error, its results were evil. It taught men to look far in the future for the coming of the Lord and prevented them

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from giving heed to the signs heralding His approach. It induced a feeling of confidence and security that was not well founded+} and {+led many to neglect the preparation necessary in order to meet their Lord. Miller found the literal, personal coming of Christ to be plainly taught in the Scriptures. Says Paul: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with [322] the trump of God." 1 Thessalonians 4:16. And the Saviour declares: "They shall see the Son of man coming in the clouds of heaven with power and great glory." "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:30, 27. He+} is [-profitable-] {+to be accompanied by all the hosts of heaven. "The Son of man shall come in His glory, and all the holy angels with Him." Matthew 25:31. "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect." Matthew 24:31. At His coming the righteous dead will be raised, and the righteous living will be changed. "We shall not all sleep," says Paul, "but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump:+} for [-doctrine,-] {+the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.+} For [-reproof,-] {+this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:51-53. And in his letter to the Thessalonians, after describing the coming of the Lord, he says: "The dead in Christ shall rise first: then we which are alive and remain shall be

caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17. Not until the personal advent of Christ can His people receive the kingdom. The Saviour said: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared+} for [-correction,-] {+you from the foundation of the world." Matthew 25:31-34. We have seen by the scriptures just given that when the Son of man comes, the dead are raised incorruptible and

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[323] the living are changed. By this great change they are prepared to receive the kingdom;+} for [-instruction-] {+Paul says: "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Corinthians 15:50. Man+} in [-righteousness;" [2-] {+his present state is mortal, corruptible; but the kingdom of God will be incorruptible, enduring forever. Therefore man in his present state cannot enter into the kingdom of God. But when Jesus comes, He confers immortality upon His people; and then He calls them to inherit the kingdom of which they have hitherto been only heirs. These and other scriptures clearly proved to Miller's mind that the events which were generally expected to take place before the coming of Christ, such as the universal reign of peace and the setting up of the kingdom of God upon the earth, were to be subsequent to the second advent. Furthermore, all the signs of

the times and the condition of the world corresponded to the prophetic description of the last days. He was forced to the conclusion, from the study of Scripture alone, that the period allotted for the continuance of the earth in its present state was about to close. "Another kind of evidence that vitally affected my mind," he says, "was the chronology of the Scriptures.... I found that predicted events, which had been fulfilled in the past, often occurred within a given time. The one hundred and twenty years to the flood (Genesis 6:3); the seven days that were to precede it, with forty days of predicted rain (Genesis 7:4); the four hundred years of the sojourn of Abraham's seed (Genesis 15:13); the three days of the butler's and baker's dreams (Genesis 40:12-20); the seven years of Pharaoh's (Genesis 41:28-54); the forty years in the wilderness (Numbers 14:34); the three and a half years of famine (1 Kings 17:1) [see Luke 4:25;] ... the seventy years' captivity (Jeremiah 25:11); Nebuchadnezzar's seven times (Daniel 4:13-16); and the seven weeks, threescore and two weeks, and the one week, making seventy weeks, determined upon the Jews (Daniel 9:24-27),—the events limited by these times were all once only a matter of prophecy, and were fulfilled in accordance with the predictions."—Bliss, pages 74, 75. [324] When, therefore, he found, in his study of the Bible, various chronological periods that, according to his understanding of them, extended to the second coming of Christ, he could not but regard them as the "times before appointed," which God had revealed unto

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His servants. "The secret things," says Moses, "belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever;" and the Lord declares by the prophet Amos, that He "will do nothing, but He

revealeth His secret unto His servants the prophets." Deuteronomy 29:29; Amos 3:7. The students of God's word may, then, confidently expect to find the most stupendous event to take place in human history clearly pointed out in the Scriptures of truth. "As I was fully convinced," says Miller, "that all Scripture given by inspiration of God is profitable (2+) Timothy [-3:16.] [-3:16];+} that [-"prophecy-] [+it+] came not [-in old-] [+at any+] time by the will of [-man;-] [+man,+} but [+was written as+] holy men [-of God spake as they-] were moved by the Holy [-Ghost;" [2-] [+Ghost (2+) Peter [-1:21.] that it-] [+1:21), and+] was written [-"for-] [+for+] our learning, that we through patience and comfort of the Scriptures might have [-hope." [Romans 15:4.]

With intense interest he studied-] [+hope' (Romans 15:4), I could but regard+] the [-books-] [+chronological portions+] of [-Daniel

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and-] the [-Revelation, employing-] [+Bible as being as much a portion of+] the [-same principles-] [+word+] of [-interpretation-] [+God, and+] as [+much entitled to our serious consideration, as any other portion of the Scriptures. I therefore felt that+] in [+endeavoring to comprehend what God had in His mercy seen fit to reveal to us, I had no right to pass over+] the [-other scriptures, and found,-] [+prophetic periods."—Bliss, page 75. The prophecy which seemed most clearly+] to [+reveal the time of the second advent was that of Daniel 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Following+] his [-great joy,-] [+rule of making Scripture its own interpreter, Miller learned that a day in symbolic prophecy represents a year (Numbers 14:34; Ezekiel 4:6); he saw+] that the [+period of 2300+] prophetic [-symbols-] [+days, or literal years, would extend far beyond the close of the

Jewish dispensation, hence it could not refer to the sanctuary of that dispensation. Miller accepted the generally received view that in the Christian age the [325] earth is the sanctuary, and he therefore understood that the cleansing of the sanctuary foretold in Daniel 8:14 represented the purification of the earth by fire at the second coming of Christ. If, then, the correct starting point+} could be [-understood. Angels-] {+found for the 2300 days, he concluded that the time+} of [-Heaven were guiding-] {+the second advent could be readily ascertained. Thus would be revealed the time of that great consummation, the time when the present state, with "all its pride and power, pomp and vanity, wickedness and oppression, would come to an end;" when the curse would be "removed from off the earth, death be destroyed, reward be given to the servants of God, the prophets and saints, and

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them who fear+} His [-mind, -] {+name,+} and [-opening-] {+those be destroyed that destroy the earth."—Bliss, page 76. With a new and deeper earnestness, Miller continued the examination of the prophecies, whole nights as well as days being devoted+} to {+the study of what now appeared of such stupendous importance and all-absorbing interest. In the eighth chapter of Daniel he could find no clue to the starting point of the 2300 days; the angel Gabriel, though commanded to make Daniel understand the vision, gave him only a partial explanation. As the terrible persecution to befall the church was unfolded to the prophet's vision, physical strength gave way. He could endure no more, and the angel left him for a time. Daniel "fainted, and was sick certain days." "And I was astonished at the vision," he says, "but none understood it." Yet God had bidden+} His [-understanding prophecies-] {+messenger: "Make this man to

understand the vision." That commission must be fulfilled. In obedience to it, the angel, some time afterward, returned to Daniel, saying: "I am now come forth to give thee skill and understanding;" "therefore understand the matter, and consider the vision." Daniel 8:27, 16; 9:22, 23, 25-27. There was one important point in the vision of chapter 8+} which had [-ever-] been [-dark-] {+left unexplained, namely, that relating+} to [-God's people. Link after link-] {+time—the period+} of the [-chain of truth rewarded-] {+2300 days; therefore the angel, in resuming+} his [-efforts; step by step-] {+explanation, dwells chiefly upon the subject of time: [326] "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 [-traced down-] {+shall confirm+} the [-great lines-] {+covenant with many for one week: and in the midst+} of [-prophecy, until-] {+the week+} He [-reached-] {+shall cause+} the [-solemn conclusion that-] {+sacrifice and the oblation to cease." The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time—"unto two thousand and three hundred days; then shall the sanctuary be cleansed." After bidding Daniel "understand the matter, and consider the vision," the very first words of the angel are: "Seventy weeks are determined upon thy people and upon thy Holy City." The word here

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translated "determined" literally signifies "cut off." Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off? As the 2300 days was the only period of time mentioned in chapter 8, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a [-few years-] [+part of+] the [-Son-] [+2300 days, and the two periods must begin together. The seventy weeks were declared by the angel to date from the going forth+] of [-God-] [+the commandment to restore and build Jerusalem. If the date of this commandment could be found, then the starting point for the great period of the 2300 days+] would [-come-] [+be ascertained. In+] the [-second time,-] [+seventh chapter of Ezra the decree is found. Verses 12-26.+] In [-power-] [+its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built "according to the commandment ["decree," margin] of Cyrus,+] and [-glory,-] [+Darius, and Artaxerxes king of Persia." These three kings, in originating, reaffirming, and completing the decree, [327] brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled. "From the going forth of the commandment to restore+] and [+to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks"—namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of 457 B.C. From this date, 483 years extend to the autumn of A.D. 27. (See Appendix.) At+] that [+time this prophecy was fulfilled.+] The [-events connected-] [+word "Messiah" signifies "the Anointed One." In the autumn of A.D. 27 Christ was baptized by John and received the anointing of the Spirit. The apostle Peter testifies that "God anointed Jesus of Nazareth+] with [+the Holy Ghost and with power." Acts 10:38. And the Saviour Himself declared: "The Spirit of the Lord is upon Me,

because He hath anointed Me to preach the gospel to the poor." Luke 4:18. After His baptism He went into Galilee, "preaching the gospel of the kingdom of God, and saying, The time is fulfilled." Mark 1:14, 15.

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"And He shall confirm the covenant with many for one week." The "week" here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from A.D. 27 to A.D. 34, Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour's direction was: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matthew 10:5, 6. "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 [328] baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended+} that [-coming-] {+system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype,+} and {+all+} the [-close-] {+sacrifices and oblations+} of [-human probation would-] {+the ceremonial system were there to cease. The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, "went everywhere preaching the word." "Philip went down to the city of Samaria, and

preached Christ unto them." Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings "far hence unto the Gentiles." Acts 8:4, 5; 22:21. Thus far every specification of the prophecies 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 data there is no difficulty in finding the termination of the 2300 days. The seventy weeks—490 days—having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of

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the angel of God, "the sanctuary shall be cleansed." Thus the time of the cleansing of the sanctuary—which was almost universally believed to+} take place [-about-] {+at the second advent—was definitely pointed out. Miller and his associates at first believed that the 2300 days would terminate in the spring of 1844, whereas the prophecy points [329] to the autumn of that year. (See Appendix.) The misapprehension of this point brought disappointment and perplexity to those who had fixed upon the earlier date as the time of the Lord's coming. But this did not in the least affect the strength of the argument showing that the 2300 days terminated in+} the year [-1843. [For-] {+1844, and that the great event represented by the cleansing of the sanctuary must then take place. Entering upon the study of the Scriptures as he had done, in order to prove that they were+} a [-statement-] {+revelation from God, Miller had not,

at the outset, the slightest expectation+} of [-Wm. Miller's position-] {+reaching the conclusion at which he had now arrived. He himself could hardly credit the results of his investigation. But the Scripture evidence was too clear+} and [-an explanation-] {+forcible to be set aside. He had devoted two years to the study of the Bible, when, in 1818, he reached the solemn conviction that in about twenty-five years Christ would appear for the redemption+} of His [-disappointment, see appendix, note 1.]

Deeply impressed by these-] {+people. "I need not speak," says Miller, "of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed. The Bible was now to me a new book. It was indeed a feast of reason; all that was dark, mystical, or obscure to me in its teachings, had been dissipated from my mind before the clear light that now dawned from its sacred pages; and, oh, how bright and glorious the truth appeared! All the contradictions and inconsistencies I had before found in the word were gone; and although there were many portions of which I was not satisfied I had a full understanding, yet so much light had emanated from it to the illumination of my before darkened mind, that I felt a delight in studying the Scripture which I had not before supposed could be derived from its teachings."—Bliss, pages 76, 77. "With the solemn conviction that such+} momentous [-truths,-] {+events were predicted in the Scriptures to be fulfilled in so short a space of time, the question came home to me with mighty power regarding my [330] duty to the world, in view of the evidence that had affected my own

mind."—Ibid., page 81.+} He [-felt-] {+could not but feel+} that it was his duty to [-give the warning-] {+impart+} to {+others+} the [-world.-] {+light which he had received.+} He expected to encounter opposition from the ungodly, but was confident that all Christians would rejoice in the hope of meeting the Saviour whom they professed to love. His only fear [-was,-] {+was+} that in their great joy at the prospect of glorious deliverance, so soon to be consummated, many would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth. He therefore hesitated to present it, lest he should be in [-error,-] {+error+} and be the means of misleading others. He was thus led to review the evidences in support of the conclusions at which he had arrived, and to consider carefully every difficulty which presented itself to his mind. He found that objections vanished before the light of God's word, as mist before the rays of the sun. Five years spent [-thus,-] {+thus+} left him fully convinced of the correctness of his position.

[-206-] And now the duty of making known to others what he believed to be so clearly taught in the Scriptures, urged itself with new force upon him. "When I was about my business," he said, "it was continually ringing in my ears, [-Go-] {+'Go+} and tell the world of their [-danger.-] {+danger.'+} This text was constantly occurring to me: 'When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy [-soul.' [Ezekiel-] {+soul." Ezekiel+} 33:8, [-9.-] {+9.+} I felt that if the wicked could be effectually warned, multitudes of them would repent; and that if they were not warned, their blood might be required at my [-hand."-] {+hand."—Bliss, page 92.+} He began to present his views in private as he had opportunity, praying that some minister might feel their force and devote

himself {[331]+} to their promulgation. But he could not banish the conviction that he had a personal duty to perform in giving the warning. The words were ever recurring to his [-mind,-] {+mind:+} "Go and tell it to the world; their blood will I require at thy hand." For nine years he waited, the burden still pressing upon his soul, until in 1831 he for the first time publicly gave the reasons of his faith. As Elisha was called from following his oxen in the field, to receive the mantle of consecration to the prophetic office, so was [-Wm.-]

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William+} Miller called to leave his [-plow,-] {+plow+} and open to the people the mysteries of th e

[-207-] kingdom of God. With trembling he entered upon his work, leading his hearers down, step by step, through the prophetic periods to the second appearing of Christ. With every effort he gained strength and courage as he saw the [-wide-spread-] {+widespread+} interest excited by his words.

[-Though-] {+It was only at the solicitation of his brethren, in whose words+} he [-had little-] {+heard the call of God, that Miller consented to present his views in public. He was now fifty years+} of {+age, unaccustomed to public speaking, and burdened with a sense of unfitness for+} the [-learning-] {+work before him. But from the first his labors were blessed in a remarkable manner to the salvation+} of {+souls. His first lecture was followed by a religious awakening in which thirteen entire families, with+} the [-schools,-] {+exception of two persons, were converted.+} He [-became wise because-] {+was immediately urged to speak in other places, and in nearly every place his labor resulted in

a revival of the work of God. Sinners were converted, Christians were roused to greater consecration, and deists and infidels were led to acknowledge the truth of the Bible and the Christian religion. The testimony of those among whom+} he [-connected-] {+labored was: "A class of minds are reached by him not within the influence of other men."—Ibid., page 138. His preaching was calculated to arouse the public mind to the great things of religion and to check the growing worldliness and sensuality of the age. In nearly every town there were scores, in some, hundreds, converted as a result of his preaching. In many places Protestant churches of nearly all denominations were thrown open to him, and [332] the invitations to labor usually came from the ministers of the several congregations. It was his invariable rule not to labor in any place to which he had not been invited, yet he soon found+} himself {+unable to comply+} with {+half+} the [-Source-] {+requests that poured in upon him. Many who did not accept his views as to the exact time+} of [-wisdom.-] {+the second advent were convinced of the certainty and nearness of Christ's coming and their need of preparation. In some of the large cities his work produced a marked impression. Liquor dealers abandoned the traffic and turned their shops into meeting rooms; gambling dens were broken up; infidels, deists, Universalists, and even the most abandoned profligates were reformed, some of whom had not entered a house of worship for years. Prayer meetings were established by the

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various denominations, in different quarters, at almost every hour, businessmen assembling at midday for prayer and praise. There was no extravagant excitement, but an almost universal solemnity on the minds of the people. His work, like that of the early Reformers, tended rather to convince the understanding and

arouse the conscience than merely to excite the emotions. In 1833 Miller received a license to preach, from the Baptist Church, of which he was a member. A large number of the ministers of his denomination also approved his work, and it was with their formal sanction that he continued his labors. He traveled and preached unceasingly, though his personal labors were confined principally to the New England and Middle States. For several years his expenses were met wholly from his own private purse, and he never afterward received enough to meet the expense of travel to the places where he was invited. Thus his public labors, so far from being a pecuniary benefit, were a heavy tax upon his property, which gradually diminished during this period of his life. He was the father of a large family, but as they were all frugal and industrious, his farm sufficed for their maintenance as well as his own. [333] In 1833, two years after Miller began to present in public the evidences of Christ's soon coming, the last of the signs appeared which were promised by the Saviour as tokens of His second advent. Said Jesus: "The stars shall fall from heaven." Matthew 24:29. And John in the Revelation declared, as he beheld in vision the scenes that should herald the day of God: "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Revelation 6:13. This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833. That was the most extensive and wonderful display of falling stars which has ever been recorded; "the whole firmament, over all the United States, being then, for hours, in fiery commotion! No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another." "Its sublimity and awful beauty still linger in many minds.... Never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word, the whole heavens seemed in motion.... The display, as described in

Professor Silliman's Journal, was seen all over North America.... From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzlingly brilliant luminosities was kept up in the whole heavens."—R. M. Devens, *American Progress; or, The Great Events of the Greatest Century*, ch. 28, pars. 1-5. "No language, indeed, can come up to the splendor of that magnificent display; ... no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the tracks of thousands, as if created for the occasion."—F. Reed, in the *Christian Advocate and Journal*, Dec. 13, 1833. "A more correct picture of a fig tree casting its figs when [334] blown by a mighty wind, it was not possible to behold."—"The Old Countryman," in *Portland Evening Advertiser*, November 26, 1833. In the *New York Journal of Commerce* of November 14, 1833, appeared a long article regarding this wonderful phenomenon, containing this statement: "No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars, ... in the only sense in which it is possible to be literally true." Thus was displayed the last of those signs of His coming, concerning which Jesus bade His disciples: "When ye shall see all these things, know that it is near, even at the doors." Matthew 24:33. After these signs, John beheld, as the great event next impending, the heavens departing as a scroll, while the earth quaked, mountains and islands removed out

of their places, and the wicked in terror sought to flee from the presence of the Son of man. Revelation 6:12-17. Many who witnessed the falling of the stars, looked upon it as a herald of the coming judgment, "an awful type, a sure forerunner, a merciful sign, of that great and dreadful day."—"The Old Countryman," in Portland Evening Advertiser, November 26, 1833. Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of the second advent.

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In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown "in A.D. 1840, sometime in the month of August;" and only a few days previous to its accomplishment+} he {+wrote: "Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the [335] 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case."—Josiah Litch, in Signs of the Times, and Expositor of Prophecy, August 1, 1840. At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See Appendix.) When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was

given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended. William Miller+} possessed strong mental powers, [-united-] {+disciplined by thought and study; and he added to these the wisdom of heaven by connecting himself+} with [-true kindness-] {+the Source+} of [-heart, Christian humility, calmness, and self-control.-] {+wisdom.+} He was a man of sterling worth, who could not but command respect and esteem wherever integrity of character and moral excellence were valued. {+Uniting true kindness of heart with Christian humility and the power of self-control,+} he was attentive and affable to all, ready to listen to the opinions of [-others,-] {+others+} and to weigh their arguments. Without passion or excitement he tested all theories and doctrines by the word of [-God;-] {+God,+} and his sound [-reasoning,-] {+reasoning+} and [-intimate-] {+thorough+} knowledge of the [-Scriptures,-] {+Scriptures+} enabled him to refute error and expose falsehood. {+Yet he did not prosecute his work without bitter opposition. As with earlier Reformers,+} the [-Lord,-] {+truths which he presented were not received with favor by popular religious teachers. As these could

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not maintain their position by the Scriptures, they were driven to resort to the sayings and doctrines of men, to the traditions of the Fathers. But the word of God was the only testimony accepted by the preachers of the advent truth. "The Bible, and the Bible only," was their watchword. The lack of Scripture argument on the part of their opponents was supplied by ridicule and scoffing. Time, means, and talents were employed+} in {+maligning those whose only offense [336] was that they looked with joy for the return of their Lord and were striving to

live holy lives and to exhort others to prepare for+} His [-great mercy, does not bring judgments-] {+appearing. Earnest were the efforts put forth to draw away the minds of the people from the subject of the second advent. It was made to appear a sin, something of which men should be ashamed, to study the prophecies which relate to the coming of Christ and the end of the world. Thus the popular ministry undermined faith in the word of God. Their teaching made men infidels, and many took license to walk after their own ungodly lusts. Then the authors of the evil charged it all+} upon {+Adventists. While drawing crowded houses of intelligent and attentive hearers, Miller's name was seldom mentioned by+} the [-earth without giving-] {+religious press except by way of ridicule or denunciation. The careless and ungodly emboldened by the position of religious teachers, resorted to opprobrious epithets, to base and blasphemous witticisms, in their efforts to heap contumely upon him and his work. The gray-headed man who had left a comfortable home to travel at his own expense from city to city, from town to town, toiling unceasingly to bear to the world the solemn+} warning {+of the judgment near, was sneeringly denounced as a fanatic, a liar, a speculating knave. The ridicule, falsehood, and abuse heaped upon him called forth indignant remonstrance, even from the secular press. "To treat a subject of such overwhelming majesty and fearful consequences," with lightness and ribaldry was declared by worldly men+} to {+be "not merely to sport with the feelings of+} its [-inhabitants by-] {+propagators and advocates," but "to make a jest of+} the [-mouth-] {+day of judgment, to scoff at the Deity Himself, and contemn the terrors+} of His [-servants. Says-] {+judgment bar."-Bliss, page 183.+} The [-prophet Amos, "Surely-] {+instigator of all evil sought not only to counteract the effect of the advent message, but to destroy the messenger himself. Miller

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made a practical application of Scripture truth to the hearts of his [337] hearers, reproofing their sins and disturbing their self-satisfaction, and his plain and cutting words aroused their enmity. The opposition manifested by church members toward his message emboldened the baser classes to go to greater lengths; and enemies plotted to take his life as he should leave the place of meeting. But holy angels were in the throng, and one of these, in the form of a man, took the arm of this servant of the Lord [-God will do nothing, -] {+and led him in safety from the angry mob. His work was not yet done, and Satan and his emissaries were disappointed in their purpose. Despite all opposition, the interest in the advent movement had continued to increase. From scores and hundreds, the congregations had grown to as many thousands. Large accessions had been made to the various churches,+} but {+after a time the spirit of opposition was manifested even against these converts, and the churches began to take disciplinary steps with those who had embraced Miller's views. This action called forth a response from his pen, in an address to Christians of all denominations, urging that if his doctrines were false,+} he [-revealeth-] {+should be shown+} his [-secret unto-] {+error from the Scriptures. "What have we believed," he said, "that we have not been commanded to believe by the word of God, which you yourselves allow is the rule, and only rule, of our faith and practice? What have we done that should call down such virulent denunciations against us from pulpit and press, and give you just cause to exclude us [Adventists] from your churches and fellowship?" "If we are wrong, pray show us wherein consists our wrong. Show us from the word of God that we are in error; we have had ridicule enough; that can never convince us that we are in the wrong; the word of God alone can change our views. Our conclusions have been formed deliberately and prayerfully, as we have seen the evidence in the Scriptures."-Ibid., pages 250, 252. From age to age the warnings which God has

sent to the world by+} His servants [-the prophets." [Amos 3:7.] -] {+have been received with like incredulity and unbelief. [338]+} When the iniquity of the antediluvians moved Him to bring a [-flood-] {+flood+} of waters upon the earth, He first made known to them His purpose, that they might have opportunity to turn from their evil ways. For a hundred and twenty years was sounded in their ears the warning to repent, lest the wrath of God be manifested in their destruction. But

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[-208-] message seemed to them an idle tale, and they believed it not. [-From unbelief they proceeded to scorn and contempt, ridiculing the warning as highly improbable, and unworthy of their notice.-] Emboldened in their [-wickedness,-] {+wickedness+} they mocked the messenger of God, made light of his entreaties, and even accused him of presumption. How dare one man stand up against all the great men of the earth? If Noah's message were true, why did not all the world see it and believe it? One man's assertion against the wisdom of thousands! They would not credit the warning, nor would they seek shelter in the ark. Scoffers pointed to the things of nature,—to the unvarying succession of the seasons, to the blue skies that had never poured out rain, to the green fields refreshed by the soft dews of night,—and they cried [-out,-] {+out:+} "Doth he not speak parables?" In contempt they declared the preacher of righteousness to be a wild enthusiast; and they went on, more eager in their pursuit of pleasure, more intent upon their evil ways, than [-ever-] before. But their unbelief did not hinder the predicted event. God bore long with their wickedness, giving them

ample opportunity for repentance; but at the appointed time His judgments were visited upon the rejecters of His mercy. Christ declares that there will exist similar unbelief concerning His second coming. As the people of Noah's day "knew not until the [-flood came-] {+Flood came,+} and took them all [-away,-] {+away;+} so," in the words of our Saviour, "shall also the coming of the Son of man be." [-[Matthew 24:39.]-] {+Matthew 24:39.+} When the professed people of God are uniting with the world, living as they live, and joining with them

[-209-] in forbidden [-pleasure;-] {+pleasures;+} when the luxury of the world becomes the luxury of the church; when the marriage bells are chiming, and all are looking forward to many years of worldly [-prosperity,-then,-] {+prosperity-then,+} suddenly as the lightning [-flashes-] {+[339] flashes+} from the heavens, will come the end of their bright visions and delusive hopes. As God sent His servant to warn the world of the coming [-flood,-] {+Flood,+} so He sent chosen messengers to make known the nearness of the [-day of-] final judgment. [-But-] {+And+} as Noah's contemporaries laughed to scorn the predictions of the [-solitary-] preacher of righteousness, so [-did many-] in Miller's day [-treat his-] {+many, even of the professed people of God, scoffed at the+} words of warning.

[-In their labors for-] {+And why were+} the [-Protestant churches, Wm. Miller-] {+doctrine+} and {+preaching of Christ's second coming so unwelcome to the churches? While to the wicked the advent of the Lord brings woe and desolation, to the righteous it is

fraught with joy and hope. This great truth had been the consolation of God's faithful ones through all the ages; why had it become, like its Author, "a stone of stumbling" and "a rock of offense" to+} His [-companions encountered-] {+professed people? It was our Lord Himself who promised His disciples: "If I go and prepare+} a [-spirit of hatred-] {+place for you, I will come again,+} and [-opposition little less bitter than-] {+receive you unto Myself." John 14:3. It was the compassionate Saviour, who, anticipating the loneliness and sorrow of His followers, commissioned angels to comfort them with the assurance+} that {+He would come again in person, even as He went into heaven. As the disciples stood gazing intently upward to catch the last glimpse of Him whom they loved, their attention was arrested by the words: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus,+} which [-Luther experienced-] {+is taken up+} from [-Rome.-] {+you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. Hope was kindled afresh+} by [-Romanists-] {+the angels' message. The disciples "returned to Jerusalem with great joy: and were continually+} in [-Luther's time,-] {+the temple, praising+} and {+blessing God." Luke 24:52, 53. They were not rejoicing because Jesus had been separated from them and they were left to struggle with the trials and temptations of the world, but because of the angels' assurance that He would come again. The proclamation of Christ's coming should now be, as when [340] made+} by [-Protestants-] {+the angels to the shepherds of Bethlehem, good tidings of great joy. Those who really love the Saviour cannot but hail with gladness the announcement founded upon the word of God that He in whom their hopes of eternal life are centered is coming again, not to be insulted, despised, and rejected, as at His first advent, but+} in {+power and glory, to redeem His people. It is those who do not love the Saviour that desire Him to remain away, and there can be no more conclusive evidence that+} the {+churches have departed from God than the irritation and animosity excited by this Heaven-sent message. Those who accepted the advent doctrine were roused to the

necessity of repentance and humiliation before God. Many had long been halting between Christ and the world; now they felt that it was+} time {+to take a stand. "The things+} of [-Miller, fables, false theories, human forms-] {+eternity assumed to them an unwonted reality. Heaven was brought near,+} and [-customs,-] {+they felt themselves guilty before God."—Bliss, page 146. Christians+} were [-received-] {+quickened to new spiritual life. They were made to feel that time was short, that

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what they had to do for their fellow men must be done quickly. Earth receded, eternity seemed to open before them,+} and [-honored in place-] {+the soul, with all that pertained to its immortal weal or woe, was felt to eclipse every temporal object. The Spirit+} of {+God rested upon them and gave power to their earnest appeals to their brethren, as well as to sinners, to prepare for+} the [-teachings-] {+day+} of {+God.+} The [-word-] {+silent testimony+} of [-truth.-] {+their daily life was a constant rebuke to formal and unconsecrated church members. These did not wish to be disturbed+} in {+their pursuit of pleasure, their devotion to money-making, and their ambition for worldly honor. Hence+} the [-sixteenth century-] {+enmity and opposition excited against+} the [-Roman Church withheld-] {+advent faith and those who proclaimed it. As+} the [-Scriptures-] {+arguments+} from the [-people;-] {+prophetic periods were found to be impregnable, opposers endeavored to discourage investigation of the subject by teaching that the prophecies were sealed. Thus Protestants followed+} in the [-nineteenth century, when Bibles are scattered everywhere like leaves-] {+steps+} of [-autumn,-] {+Romanists. While the papal church withholds+} the {+Bible (see Appendix) from the people,+} Protestant churches

[-teach-] {+claimed+} that an important part of the Sacred Word—and {+[341]+} that [-portion-] {+the part+} which brings to view truths [-especially-] {+specially+} applicable to our [-time—is sealed, and cannot-] {+time—could not+} be understood. Ministers and people [-have-] declared {+that+} the prophecies of Daniel and [-John-] {+the Revelation were incomprehensible mysteries. But Christ directed His disciples+} to [-be a collection-] {+the words+} of [-mysteries which no one could understand or explain. But-] {+the prophet Daniel concerning events to take place in their time, and said: "Whoso readeth, let him understand." Matthew 24:15. And the assertion that the Revelation is a mystery, not to be understood, is contradicted by+} the very title of the [-book of Revelation contradicts these assertions:-] {+book:+} "The Revelation of Jesus Christ, which

[-210-] God gave unto Him, to show unto His servants things which must shortly come to [-pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.-] {+pass....+} Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written [-therein;-] {+therein:+} for the time is at hand." [-[Revelation 1:1-3.]-] {+Revelation 1:1-3.+} Says the [-prophet,-] {+prophet:+} "Blessed is he that readeth"—there are [-some-] {+those+} who will not read; the blessing is not for them. "And they that hear"—there are some, also, who refuse to hear anything concerning the prophecies; the blessing is not for this class. "And keep those things [-that-] {+which+} are written therein"—many refuse to heed the warnings and instructions contained in the [-Revelation.-] {+Revelation;+} none of these can claim the blessing promised. All who ridicule the subjects of the [-prophecy,-] {+prophecy+} and mock at the symbols here solemnly given, all who refuse to

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reform their [-lives,-] {+lives+} and {+to+} prepare for the coming of the Son of man, will be [-unblest.-] {+unblessed.+} In view of the testimony of Inspiration, how dare [-ministers-] {+men+} teach that the Revelation is a mystery beyond the reach of human understanding? It is a mystery revealed, a book opened. The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning events to take place at the close of this world's history. To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, [-conflicts,-] {+conflicts, [342]+} and final deliverance

[-211-] of the people of God. He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of [-the last day.-] {+destruction.+} Subjects of vast importance were revealed to [-him-] {+him,+} especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and [-conflicts-] {+conflicts+} before them. None need be in darkness in regard to what is coming upon the earth. Why, then, this [-wide-spread-] {+widespread+} ignorance concerning an important part of Holy Writ? Why this general reluctance to investigate its teachings? It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions. For this reason, Christ the Revelator, foreseeing the warfare that would be waged against the study of the Revelation, pronounced a blessing upon all who should read, hear, and observe the words of the prophecy.

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The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in+} those [-who believed-] {+of the past, and the experience of the church in former ages has lessons of great value for our own time. No truth is more clearly taught in the Bible than+} that {+God by His Holy Spirit especially directs His servants on earth in+} the [-Advent movement was-] {+great movements for the carrying forward of the work of salvation. Men are instruments in the hand+} of God, [-went forth as did Luther-] {+employed by Him to accomplish His purposes of grace+} and {+mercy. Each has+} his [-co-laborers, with their Bibles in their hands,-] {+part to act; to each is granted a measure of light, adapted to the necessities of his time,+} and [-with fearless firmness met-] {+sufficient to enable him to perform+} the [-opposition-] {+work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding+} of the [-world's-] great [-teachers. Many-] {+plan of redemption, or even+} to [-whom-] {+a perfect appreciation of+} the [-people had looked-] {+divine purpose in the work+} for [-instruction-] {+his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend,+} in [-divine-] {+all its bearings, the message which they utter in His name. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens [344] are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the+} things {+that are not

yet done." Job 11:7; Isaiah 55:8, 9; 46:9, 10. Even the prophets who+} were [-proved-] {+favored with the special illumination of the Spirit did not fully comprehend the import of the revelations committed to them. The meaning was+} to be [-ignorant both-] {+unfolded from age to age, as the people+} of {+God should need+} the [-Scriptures-] {+instruction therein contained. 293

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Peter, writing of the salvation brought to light through the gospel, says: Of this salvation "the prophets have inquired+} and {+searched diligently, who prophesied+} of the [-power-] {+grace that should come unto you: searching what, or what manner+} of [-God. Yet their very ignorance rendered-] {+time the Spirit of Christ which was in+} them [-more determined;-] {+did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us+} they [-could-] {+did minister." 1 Peter 1:10-12. Yet while it was+} not [-maintain their position by-] {+given to+} the [-Scriptures,-] {+prophets to understand fully the things revealed to them, they earnestly sought to obtain all the light which God had been pleased to make manifest. They "inquired+} and {+searched diligently," "searching what, or what manner of time the Spirit of Christ which was in them did signify." What a lesson to the people of God in the Christian age, for whose benefit these prophecies were given to His servants! "Unto whom it was revealed, that not unto themselves, but unto us they did minister." Witness those holy men of God as+} they {+"inquired and searched diligently" concerning revelations given them for generations that+} were [-driven-] {+yet unborn. Contrast their holy zeal with the listless unconcern with which the favored ones of later ages treat this gift of Heaven. What a rebuke+} to

[-resort-] {+the ease-loving, world-loving indifference which is content+} to {+declare that+} the [-sayings-] {+prophecies cannot be understood! [345] Though the finite minds of men are inadequate to enter into the counsels of the Infinite One, or to understand fully the working out of His purposes, yet often it is because of some error or neglect on their own part that they so dimly comprehend the messages of Heaven. Not infrequently the minds of the people,+} and [-doctrines-] {+even of God's servants, are so blinded by human opinions, the traditions and false teaching+} of men, {+that they are able only partially+} to {+grasp+} the [-traditions-] {+great things which He has revealed in His word. Thus it was with the disciples+} of {+Christ, even when+} the [-Fathers.

But-] {+Saviour was with them in person. Their minds had become imbued with+} the [-word-] {+popular conception+} of [-God-] {+the Messiah as a temporal prince, who+} was {+to exalt Israel to+} the [-only testimony accepted by-] {+throne of+} the [-advocates-] {+universal empire, and they could not understand the meaning+} of [-truth.-] {+His words foretelling His sufferings and death. Christ Himself had sent them forth with the message:+} "The [-Bible-] {+time is fulfilled,+} and

[-212-] the [-Bible only,"-] {+kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15. That message+} was [-their watchword.-] {+based on+} the [-weakness-] {+prophecy

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of [-all arguments brought against them, revealed-] {+Daniel 9. The sixty-nine

weeks were declared by the angel+} to [-Adventists-] {+extend to "the Messiah+} the [-strength-] {+Prince," and with high hopes and joyful anticipations the disciples looked forward to the establishment+} of {+Messiah's kingdom at Jerusalem to rule over+} the [-foundation upon-] {+whole earth. They preached the message+} which {+Christ had committed to them, though+} they [-stood. At-] {+themselves misapprehended its meaning. While their announcement was founded on Daniel 9:25, they did not see, in the next verse of+} the same [-time it angered-] {+chapter, that Messiah was to be cut off. From+} their [-opponents, who, for want-] {+very birth their hearts had been set upon the anticipated glory+} of [-stronger weapons, resorted-] {+an earthly empire, and this blinded their understanding alike+} to [-personal abuse. Grave doctors-] {+the specifications+} of [-divinity sneered at Wm. Miller as an unlearned-] {+the prophecy+} and [-feeble adversary. Because he explained-] {+to+} the [-visions-] {+words+} of [-Daniel-] {+Christ. They performed their duty in presenting to the Jewish nation the invitation of mercy,+} and [-John, he was denounced-] {+then, at the very time when they expected to see their Lord ascend the throne of David, they beheld Him seized+} as a [-man-] {+malefactor, scourged, derided, and condemned, and lifted up on the cross+} of [-fanciful ideas, who made visions-] {+Calvary. What despair+} and [-dreams-] {+anguish wrung the hearts of [346] those disciples during the days while their Lord was sleeping in the tomb! Christ had come at the exact time and in the manner foretold by prophecy. The testimony of Scripture had been fulfilled in every detail of+} His [-hobby.-] {+ministry. He had preached+} the [-plainest statements-] {+message+} of [-Bible facts, which could not be controverted, were met-] {+salvation, and "His word was+} with {+power."+} The [-cry-] {+hearts+} of [-heresy, ignorance, stupidity, insolence.

Many churches were thrown open-] {+His hearers had witnessed that it was of Heaven. The word and the Spirit of God attested the divine commission of His

Son. The disciples still clung with undying affection+} to {+their beloved Master. And yet their minds were shrouded in uncertainty and doubt. In their anguish they did not then recall+} the [-enemies-] {+words of Christ pointing forward to His suffering and death. If Jesus+} of {+Nazareth had been+} the [-Advent faith, while-] {+true Messiah, would+} they [-were closed against its friends.-] {+have been thus plunged in grief and disappointment? This was+} the [-sentiments expressed by Doctor Eck concerning Luther were-] {+question that tortured their souls while+} the [-same-] {+Saviour lay in His sepulcher during the hopeless hours of+} that [-inspired ministers-] {+Sabbath which intervened between His death+} and [-people to refuse Adventists-] {+His resurrection. Though the night of sorrow gathered dark about these followers of Jesus, yet were they not forsaken. Saith the prophet: "When I sit in darkness, the Lord shall be+} a [-hearing. Said-] {+light unto me.... He will bring me forth to+} the [-papal champion: "I am surprised at-] {+light, and I shall behold His righteousness." "Yea,+} the [-humility-] {+darkness hideth not from Thee; but the night shineth as the day: the darkness+} and [-modesty with which-] the [-reverend doctor [Luther] undertakes-] {+light are both alike+} to [-oppose, alone, so many illustrious Fathers, thus affirming-] {+Thee." God hath spoken:

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"Unto the upright there ariseth light in the darkness." "I will bring the blind by a way+} that [-he knows more of-] {+they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight.+} These things [-than-] {+will I do unto them, and not forsake them." Micah 7:8, 9; Psalm 139:12; 112:4; Isaiah 42:16.+} The [-sovereign pontiffs,-] {+announcement which had been made by+} the

[-councils,-] {+disciples in+} the [-doctors,-] {+name of the Lord was in every particular correct,+} and the [-universities." "It would be surprising, no doubt, if-] {+events to which it pointed were even then taking place. "The time is fulfilled, [347] the kingdom of+} God {+is at hand,"+} had [-hidden-] {+been their message. At+} the [-truth from so many saints-] {+expiration of "the time"--the sixty-nine weeks of Daniel 9, which were to extend to the Messiah, "the Anointed One"--Christ had received the anointing of the Spirit after His baptism by John in Jordan.+} And [-martyrs until-] the [-advent-] {+"kingdom+} of {+God" which they had declared to be at hand was established by+} the [-reverend father." Thus thought great-] {+death of Christ. This kingdom was not, as they had been taught to believe, an earthly empire. Nor was it that future, immortal kingdom which shall be set up when "the kingdom+} and [-wise men-] {+dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;" that everlasting kingdom, in which "all dominions shall serve and obey Him." Daniel 7:27. As used+} in the [-days-] {+Bible, the expression "kingdom+} of [-Noah, thus argued-] {+God" is employed to designate both+} the [-opponents-] {+kingdom+} of [-Wm. Miller,-] {+grace+} and [-thus still argue those-] {+the kingdom of glory. The kingdom of grace is brought to view by Paul in the Epistle to the Hebrews. After pointing to Christ, the compassionate intercessor+} who [-oppose-] {+is "touched with+} the [-proclamation-] {+feeling+} of {+our infirmities,"+} the [-Advent faith-] {+apostle says: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy,+} and {+find grace." Hebrews 4:15, 16.+} The [-commandments-] {+throne+} of [-God.-] {+grace represents the kingdom of grace; for the existence of a throne implies the existence of a kingdom. In many of His parables Christ uses the expression "the kingdom of heaven" to designate the work of divine grace upon the hearts of men. So the throne of glory represents the kingdom of glory; and this kingdom is referred to in the Saviour's words: "When the Son of man shall come in His glory, and all the holy angels with Him,

then shall He sit upon the throne of His glory: and before Him shall be gathered all nations." Matthew 25:31, 32. This kingdom is yet future. It is not to be set up until the second advent of Christ.

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The kingdom of grace was instituted immediately after the fall of man,+} when [-Luther-] {+a plan+} was [-accused-] {+devised for the redemption+} of [-preaching novelties, he declared: "These

are-] {+the guilty race. It then existed in the purpose and by the promise of God; and through faith, men could become its subjects. Yet it was+} not [-novelties that I preach.

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But I affirm that-] {+actually established until+} the [-doctrines-] {+death+} of [-Christianity-] {+Christ. Even after entering upon His [348] earthly mission, the Saviour, wearied with the stubbornness and ingratitude of men, might have drawn back from the sacrifice of Calvary. In Gethsemane the cup of woe trembled in His hand. He might even then have wiped the blood-sweat from His brow and have left the guilty race to perish in their iniquity. Had He done this, there could+} have been [-lost sight-] {+no redemption for fallen men. But when the Saviour yielded up His life, and with His expiring breath cried out, "It is finished," then the fulfillment+} of [-by those whose special duty it-] {+the plan of redemption+} was {+assured. The promise of salvation made+} to [-preserve them; by-] the [-learned,-] {+sinful pair in Eden was ratified. The

kingdom of grace, which had before existed+} by the [-bishops. I doubt not indeed-] {+promise of God, was then established. Thus the death of Christ—the very event which the disciples had looked upon as the final destruction of their hope—was that which made it forever sure. While it had brought them a cruel disappointment, it was the climax of proof+} that {+their belief had been correct.+} The [-truth has still found an abode-] {+event that had filled them with mourning and despair was that which opened the door of hope to every child of Adam, and+} in [-some few hearts." "Poor husbandmen-] {+which centered the future life+} and [-simple children-] {+eternal happiness of all God's faithful ones+} in [-these days understand more-] {+all the ages. Purposes+} of [-Jesus Christ than-] {+infinite mercy were reaching their fulfillment, even through+} the [-pope,-] {+disappointment of+} the [-bishops, or-] {+disciples. While their hearts had been won by+} the [-doctors." When Wm. Miller was charged-] {+divine grace and power of His teaching, who "spake as never man spake," yet intermingled+} with [-showing contempt for-] the [-doctors-] {+pure gold+} of [-divinity, he pointed to-] {+their love for Jesus, was+} the [-word-] {+base alloy+} of [-God as-] {+worldly pride and selfish ambitions. Even in+} the [-standard by-] {+Passover chamber, at that solemn hour when their Master was already entering the shadow of Gethsemane, there was "a strife among them,+} which [-all doctrines and theories must-] {+of them should+} be [-tested; and, knowing-] {+accounted the greatest." Luke 22:24. Their vision was filled with the throne, the crown, and the glory, while just before them lay the shame and agony of the garden, the judgment hall, the cross of Calvary. It was their pride of heart, their thirst for worldly glory,+} that [-he-] had [-truth on-] {+led them [349] to cling so tenaciously to the false teaching of their time, and to pass unheeded the Saviour's words showing the true nature of+} His [-side, he went-]

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kingdom, and pointing+} forward [-in-] {+to+} His [-work undismayed.-] {+agony and death. And these errors resulted+} in [-every age, God has called his servants-] {+the trial-sharp but needful-which was permitted for their correction. Though the disciples had mistaken the meaning of their message, and had failed+} to [-lift up-] {+realize+} their [-voices against-] {+expectations, yet they had preached+} the [-prevailing errors-] {+warning given them of God,+} and [-sins-] {+the Lord would reward their faith and honor their obedience. To them was to be entrusted the work+} of {+heralding to all nations+} the [-multitude. Noah-] {+glorious gospel of their risen Lord. It+} was [-called-] to [-stand alone-] {+prepare them for this work that the experience which seemed+} to [-warn-] {+them so bitter had been permitted. After His resurrection Jesus appeared to His disciples on+} the [-antediluvian world.-] {+way to Emmaus, and, "beginning at+} Moses and [-Aaron-] {+all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27. The hearts of the disciples+} were [-alone against king-] {+stirred. Faith was kindled. They were "begotten again into a lively hope" even before Jesus revealed Himself to them. It was His purpose to enlighten their understanding+} and [-princes, magicians-] {+to fasten their faith upon the "sure word of prophecy." He wished the truth to take firm root in their minds, not merely because it was supported by His personal testimony, but because of the unquestionable evidence presented by the symbols+} and [-wise men,-] {+shadows of the typical law,+} and {+by+} the [-multitudes-] {+prophecies+} of [-Egypt. Elijah-] {+the Old Testament. It+} was [-alone when he testified against-] {+needful for the followers of Christ to have+} an [-apostate king-] {+intelligent faith, not only in their own behalf, but that they might carry the knowledge of Christ to the world.+} And [-a backsliding people. Daniel-] {+as

the very first step in imparting this knowledge, Jesus directed the disciples to "Moses+} and [-his fellows stood alone against-] {+all+} the [-decrees of mighty monarchs.-] {+prophets." Such was+} the [-majority are usually-] {+testimony given by the risen Saviour+} to [-be found on-] the [-side of error-] {+value+} and [-falsehood.-] {+importance of+} the [-fact that doctors-] {+Old Testament Scriptures. What a change was wrought in the hearts+} of [-divinity have-] the [-world on their side does not prove them to be-] {+disciples as [350] they looked once more+} on the [-side-] {+loved countenance+} of [-truth-] {+their Master! Luke 24:32. In a more complete+} and {+perfect sense than ever before they had "found Him,+} of [-God.-] {+whom Moses in+} the [-wide gate-] {+law,+} and the [-broad road attract-] {+prophets, did write."+} The [-multitudes, while-] {+uncertainty,+} the [-strait gate-] {+anguish, the despair, gave place to perfect assurance, to unclouded faith. What marvel that after His ascension they "were continually in the temple, praising+} and {+blessing God."+} The [-narrow way are sought-] {+people, knowing+} only [-by-] {+of+} the [-few.

If ministers and people had really desired-] {+Saviour's ignominious death, looked+} to [-know-] {+see in their faces+} the [-truth,-] {+expression of sorrow, confusion, and defeat; but they saw there gladness+} and {+triumph. What a preparation these disciples+} had [-given to-] {+received for+} the [-Advent doctrine-] {+work before them! They had

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passed through+} the [-earnest, prayerful attention-] {+deepest trial+} which [-its importance demands, they would have seen that-] it was {+possible for them to experience, and had seen how, when to human vision all was lost, the word of

God had been triumphantly accomplished. Henceforward what could daunt their faith or chill the ardor of their love?+} In [-harmony

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with-] the [-Scriptures.-] {+keenest sorrow they+} had {"strong consolation," a hope which was as "an anchor of the soul, both sure and steadfast." Hebrews 6:18, 19.+} They [-united with its advocates in their labors, there-] {+had been witness to the wisdom and power of God, and they were "persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature,"+} would [-have resulted such a revival-] {+be able to separate them from "the love of God, which is in Christ Jesus our Lord." "In all these things," they said, "we are more than conquerors through Him that loved us." Romans 8:38, 39, 37. "The word+} of the [-work-] {+Lord endureth forever." 1 Peter 1:25. And "who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand+} of [-God as-] {+God, who also maketh intercession for us." Romans 8:34. Saith+} the [-world has-] {+Lord: "My people shall+} never [-witnessed. As Whitefield and-] {+be ashamed." Joel 2:26. "Weeping may endure for a night, but joy cometh in+} the [-Wesleys were urged by-] {+morning." Psalm 30:5. When on His resurrection day these disciples met+} the [-Holy Spirit-] {+Saviour, and their hearts burned within them as they listened+} to [-arouse-] {+His words; when they looked upon+} the [-formal-] {+head+} and [-world-loving churches-] {+hands and feet that had been bruised for them; when, before His ascension, Jesus led them out as far as Bethany, and lifting up His hands in blessing, bade [351] them, "Go ye into all the world, and preach the gospel," adding, "Lo, I am with you alway" (Mark 16:15; Matthew 28:20); when on the Day+} of [-their time, so-] {+Pentecost the promised Comforter descended and the power from on high+} was [-Wm. Miller moved to proclaim-] {+given and+} the [-coming-]

{+souls+} of [-Christ-] {+the believers thrilled with the conscious presence of their ascended Lord—then, even though, like His, their pathway led through sacrifice+} and {+martyrdom, would they have exchanged+} the [-necessity-] {+ministry+} of [-a work-] {+the gospel+} of [-preparation.-] His [-only offense was that-] {+grace, with the "crown+} of [-opening-] {+righteousness"+} to {+be received at His coming, for+} the [-world the "sure word-] {+glory+} of [-prophecy, whereunto," says-] {+an earthly throne, which had been+} the [-apostle Peter, "ye-] {+hope of their earlier discipleship? He who is "able to+} do [-well-] {+exceeding abundantly above all+} that [-ye take heed, as-] {+we ask or think," had granted them, with the fellowship of His sufferings, the communion of His joy—the joy of "bringing many sons+} unto [-a-] {+glory," joy unspeakable, an "eternal weight of glory," to

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which, says Paul, "our+} light [-that shineth in-] {+affliction, which is but for+} a [-dark place." [2 Peter 1:19.] He urged its truths upon-] {+moment," is "not worthy to be compared."+} The [-people, not with harshness, but-] {+experience of the disciples who preached the "gospel of the kingdom" at the first advent of Christ, had its counterpart+} in [-a more mild-] {+the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, "The time is fulfilled, the kingdom of God is at hand," so Miller+} and [-persuasive manner than was employed by other reformers.-] {+his associates proclaimed that+} the [-opposition which he encountered-] {+longest and last prophetic period brought to view in the Bible+} was [-very similar-] {+about+} to {+expire,+} that [-which had been experienced-] {+the judgment was at hand, and the everlasting kingdom was to be

ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by [-Wesley-] {+Miller+} and his [-fellow-laborers. Let-] {+associates announced+} the [-popular churches-] {+termination+} of [-today remember that-] the [-men whose memory they cherish with reverence endured-] {+2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of+} the same [-hatred, scorn,-] {+great prophetic period. Like the first disciples, William Miller+} and [-abuse-] {+his associates did not, themselves, fully comprehend the import of the message which they [352] bore. Errors that had been long established in the church prevented them+} from {+arriving at a correct interpretation of an important point in+} the [-press-] {+prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning they suffered disappointment. In explaining Daniel 8:14, "Unto two thousand+} and {+three hundred days; then shall+} the [-pulpit-] {+sanctuary be cleansed," Miller, as has been stated, adopted the generally received view+} that [-were heaped upon Wm. Miller.

Why were-] the [-doctrine-] {+earth is the sanctuary,+} and [-preaching-] {+he believed that the cleansing+} of [-Christ's second-] {+the sanctuary represented the purification of the earth by fire at the+} coming [-so offensive to-] {+of+} the [-churches? When Jesus made known to his disciples-] {+Lord. When, therefore, he found+} that {+the close of the 2300 days was definitely foretold,+} he [-must be separated-] {+concluded that this revealed the time of the second advent. His error resulted+} from [-them, he said, "I go-] {+accepting the popular view as+} to [-prepare-] {+what constitutes the sanctuary. In the typical system, which was+} a [-place for you; and if I go-] {+shadow of the sacrifice+} and [-prepare-] {+priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in

the yearly round of ministration. It was the closing work of the atonement—a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records.

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This service involves+} a [-place for you, I will come again,-] {+work of investigation, a work of judgment;+} and [-receive you unto myself, that where I am, there ye may be also." [John 14:2, 3.]-] {+it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for+} when He [-ascended from Olivet,-] {+comes, every case has been decided. Says Jesus: "My reward is with Me, to give every man according as his work shall be." Revelation 22:12. It is this work of judgment, immediately preceding+} the [-compassionate Saviour, anticipating-] {+second advent, that is announced in+} the [-loneliness-] {+first angel's message of Revelation 14:7: "Fear God,+} and [-sorrow-] {+give glory to Him; for the hour+} of His [-followers, commissioned angels to comfort them with-] {+judgment is come." Those who proclaimed this warning gave+} the

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assurance that he would come again in person, even as he went into heaven.-] {+right message at the right time. But+} as the {+early+} disciples [-stood gazing intently upward to catch-] {+declared, "The time is fulfilled, and+} the [-last glimpse-] {+kingdom+} of [-him whom-] {+God is at hand," based on the prophecy of Daniel [353] 9, while+} they [-loved, their attention was arrested

by-] {+failed to perceive that+} the [-words, "Ye men-] {+death+} of [-Galilee, why stand ye gazing up into heaven? This-] {+the Messiah was foretold in the+} same [-Jesus-] {+scripture, so Miller and his associates preached the message based on Daniel 8:14 and Revelation 14:7, and failed to see that there were still other messages brought to view in Revelation 14,+} which [-is taken-] {+were also to be given before the advent of the Lord. As the disciples were mistaken in regard to the kingdom to be set+} up [-from you into heaven, shall-] {+at the end of the seventy weeks,+} so [-come-] {+Adventists were mistaken+} in [-like manner as ye have seen him go into heaven." [Acts 1:11.] Hope-] {+regard to the event to take place at the expiration of the 2300 days. In both cases there+} was [-kindled afresh by-] {+an acceptance of, or rather an adherence to, popular errors that blinded+} the [-angels' message.-] {+mind to+} the [-disciples "returned-] {+truth. Both classes fulfilled the will of God in delivering the message which He desired+} to [-Jerusalem with-] {+be given, and both, through their own misapprehension of their message, suffered disappointment. Yet God accomplished His own beneficent purpose in permitting the warning of the judgment to be given just as it was. The+} great [-joy,-] {+day was at hand,+} and {+in His providence the people+} were [-continually-] {+brought to the test of a definite time, in order to reveal to them what was+} in {+their hearts.+} The [-temple, praising-] {+message was designed for the testing+} and [-blessing God." [Luke 24:52, 53.]-] {+purification of the church.+} They were [-not rejoicing because Jesus had been separated from them-] {+to be led to see whether their affections were set upon this world or upon Christ+} and {+heaven. They professed to love the Saviour; now+} they were [-left-] to [-struggle-] {+prove their love. Were they ready to renounce their worldly hopes and ambitions, and welcome+} with {+joy+} the [-trials and temptations-] {+advent+} of {+their Lord?+} The [-world, but because-] {+message was designed to enable them to discern their true spiritual state; it was sent in mercy to arouse them to seek the Lord with repentance and humiliation. The

disappointment also, though the result of their own misapprehension+} of the [-angels' assurance that he-] {+message which they gave, was to be overruled for

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good. It+} would [-come again.-] {+test the hearts of+} those who [-really love-] {+had professed to receive+} the [-Saviour cannot but hail with joy a message founded upon-] {+warning. In+} the [-word-] {+face+} of [-God, the He in whom-] their [-hopes of eternal life are centered is coming again, not to be insulted, despised,-] {+disappointment would they rashly give up their experience+} and [-rejected, as at his first advent, but-] {+cast away their confidence+} in [-power-] {+God's [354] word? or would they, in prayer+} and [-glory,-] {+humility, seek+} to [-redeem his people.-] {+discern where they had failed to comprehend+} the [-proclamation-] {+significance+} of [-Christ's coming should now be, as when made by-] the [-angels-] {+prophecy? How many had moved from fear, or from impulse and excitement? How many were halfhearted and unbelieving? Multitudes professed+} to {+love+} the [-shepherds-] {+appearing+} of [-Bethlehem, good tidings-] {+the Lord. When called to endure the scoffs and reproach+} of [-great joy. There can be no more conclusive evidence that-] the [-churches have departed from God than-] {+world, and+} the [-irritation-] {+test of delay+} and [-animosity excited-] {+disappointment, would they renounce the faith? Because they did not immediately understand the dealings of God with them, would they cast aside truths sustained+} by {+the clearest testimony of His word?+} This [-Heaven-sent message.

It is-] {+test would reveal the strength of+} those who [-do not love the Saviour that desire him-] {+with real faith had obeyed what they believed+} to

[-remain away,-] {+be the teaching of the word+} and {+the Spirit of God. It would teach them, as only+} such [-eagerly receive-] {+an experience could,+} the [-testimony borne by unfaithful servants, "My Lord delayeth his coming." [Matthew 24:48.] While-] {+danger of accepting the theories and interpretations of men, instead of making the Bible its own interpreter. To the children of faith the perplexity and sorrow resulting from their error would work the needed correction.+} They [-refuse-] {+would be led+} to

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search-] {+a closer study of+} the [-Scriptures-] {+prophetic word. They would be taught+} to [-learn if-] {+examine more carefully the foundation of their faith, and to reject everything, however widely accepted by the Christian world, that was not founded upon the Scriptures of truth. With+} these [-things are so, they grasp every fable-] {+believers, as with the first disciples, that+} which [-will off-] {+in+} the [-coming-] {+hour+} of [-Christ into-] {+trial seemed dark to their understanding would afterward be made plain. When they should see+} the [-distant future, or make it spiritual, fulfilled at-] {+"end of+} the [-destruction-] {+Lord" they would know that, notwithstanding the trial resulting from their errors, His purposes+} of [-Jerusalem, or taking place at death.

Again-] {+love toward them had been steadily fulfilling. They would learn by a blessed experience that He is "very pitiful,+} and [-again did Wm. Miller urge-] {+of tender mercy;"+} that [-if-] {+all+} His [-doctrine were false, he should be shown-] {+paths "are mercy and truth unto such as keep+} His [-error from-] {+covenant and His testimonies."

Chapter 20—A Great Religious Awakening

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A Great religious awakening under+} the [-Scriptures.-] {+proclamation of Christ's soon coming is foretold+} in {+the prophecy of the first angel's message of Revelation 14.+} An [-address to Christians-] {+angel is seen flying "in the midst+} of [-all denominations he wrote: "What have we believed-] {+heaven, having the everlasting gospel to preach unto them+} that [-we have not been commanded-] {+dwell on the earth, and+} to [-believe by-] {+every nation, and kindred, and tongue, and people." "With a loud voice" he proclaims+} the [-word of-] {+message: "Fear+} God, [-which you yourselves allow is the rule-] and {+give glory to Him; for+} the [-only rule-] {+hour+} of [-our faith-] {+His judgment is come:+} and [-practice? What have we done-] {+worship Him+} that [-should call down such virulent denunciations against us from pulpit-] {+made heaven,+} and [-press,-] {+earth,+} and [-give you just cause to exclude us (Adventists) from your churches-] {+the sea,+} and [-fellowship?" "If we are wrong, pray show us wherein consists our wrong. Show us from-] the [-word-] {+fountains+} of [-God that we are in error; we have had ridicule enough; that can never convince us-] {+waters." Verses 6, 7. The fact+} that [-we are in-] {+an angel is said to be+} the [-wrong;-] {+herald of this warning is significant. By+} the [-word-] {+purity, the glory, and the power+} of [-God alone can change our views. Our conclusions have-] {+the heavenly messenger, divine wisdom has+} been [-formed deliberately and prayerfully, as we have seen-] {+pleased to represent+} the [-evidence in-] {+exalted character of+} the [-Scriptures." At a later date he stated: "I have candidly weighed-] {+work to be accomplished by+} the [-objections advanced against these views; but I have seen no arguments-] {+message and the power and glory+} that were [-sustained by-] {+to attend it. And+} the [-Scriptures that, in my opinion, invalidated my position. I cannot, therefore, conscientiously refrain from looking for my Lord,

or from exhorting my fellow-men, -] {+angel's flight "in the midst of heaven," the "loud voice" with which the warning is uttered, and its promulgation to all "that dwell on the earth,"-"to every nation, and kindred, and tongue, and people,"-give evidence of the rapidity and world-wide extent of the movement. The message itself sheds light+} as [-I have opportunity, -] to {+the time when this movement is to take place. It is declared to be a part of the "everlasting gospel;" and it announces the opening of the judgment. The message of [356] salvation has been preached in all ages; but this message is a part of the gospel which could+} be {+proclaimed only+} in [-readiness-] {+the last days,+} for {+only then would it be true+} that [-event."

In-] {+the hour of judgment had come. The prophecies present+} a [-letter-] {+succession of events leading down+} to [-a friend and fellow-laborer, he spoke thus: "I could not see-] {+the opening of the judgment. This is especially true of the book of Daniel. But+} that [-I should harm my fellowmen,

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even supposing-] {+part of his prophecy which related to+} the [-event should-] {+last days, Daniel was bidden to close up and seal "to the time of the end."+} Not [-take place-] {+till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But+} at the time [-specified; for it is a command-] of [-our Saviour-] {+the end, says the prophet, "many shall run+} to [-look for it, watch, expect it, -] and {+fro, and knowledge shall+} be [-ready. Then, if I could by any means, in accordance with God's word, persuade men-] {+increased." Daniel 12:4. 303

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The apostle Paul warned the church not+} to [-believe-] {+look for the coming of Christ+} in {+his day. "That day shall not come," he says, "except there come+} a [-crucified, risen,-] {+falling away first,+} and [-coming Saviour, I felt it would have a bearing on-] {+that man of sin be revealed." 2 Thessalonians 2:3. Not till after+} the [-everlasting welfare-] {+great apostasy,+} and [-happiness-] {+the long period+} of [-such. I had not a distant thought-] {+the reign of the "man of sin," can we look for the advent+} of [-disturbing-] our [-churches, ministers, religious editors, or departing from-] {+Lord.+} The [-best biblical commentaries or rules-] {+"man of sin,"+} which [-had been recommended-] {+is also styled "the mystery of iniquity," "the son of perdition," and "that wicked," represents the papacy, which, as foretold in prophecy, was to maintain its supremacy+} for {+1260 years. This period ended in 1798.+} The [-study-] {+coming+} of {+Christ could not take place before that time. Paul covers with his caution+} the [-Scriptures. And even-] {+whole of the Christian dispensation down+} to {+the year 1798. It is+} this [-day, my opposers-] {+side of that time that the message of Christ's second coming is to be proclaimed. No such message has ever been given in past ages. Paul, as we+} have {+seen, did+} not {+preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has+} been [-able to show where I-] {+unsealed, knowledge of the prophecies has increased, and many+} have [-departed from any rule laid-] {+proclaimed the solemn message of the judgment near. [357] Like the great Reformation of the sixteenth century, the advent movement appeared in different countries of Christendom at the same time. In both Europe and America men of faith and prayer were led to the study of the prophecies, and, tracing+} down {+the inspired record, they saw convincing

evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians who, solely+} by [-our old standard writers-] {+the study+} of the [-Protestant faith. I have only interpreted Scripture-] {+Scriptures, arrived at the belief that the Saviour's advent was near.+} In [-accordance with their rules."-] {+1821, three years after Miller had arrived at his exposition of the prophecies pointing+} to [-base and blasphemous witticisms,

Instead-] {+the time+} of [-arguments from-] the [-Scriptures,-] {+judgment, Dr. Joseph Wolff, "the missionary to+} the [-opponents-] {+world," began to proclaim the Lord's soon coming. Wolff was born in Germany, of Hebrew parentage, his father being a Jewish rabbi. While very young he was convinced+} of the [-Advent faith chose-] {+truth of the Christian religion. Of an active, inquiring mind, he had been an eager listener+} to [-employ ridicule-] {+the conversations that took place in his father's house as devout Hebrews daily assembled to recount the hopes+} and [-scoffing.-] {+anticipations of their people,+} the [-careless-] {+glory of the coming Messiah,+} and [-ungodly, emboldened by-] the [-position-] {+restoration of Israel. One day hearing Jesus+} of

{+Great+} Religious [-teachers, resorted-] {+Awakening

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Nazareth mentioned, the boy inquired who He was. "A Jew of the greatest talent," was the answer; "but as He pretended+} to [-opprobrious epithets, in their efforts-] {+be the Messiah, the Jewish tribunal sentenced Him+} to [-heap contumely upon Wm. Miller-] {+death." "Why," rejoined the questioner, "is Jerusalem destroyed,+} and {+why are we in captivity?" "Alas, alas!" answered+} his [-work.-] {+father, "because+} the [-gray-headed-] {+Jews murdered the

prophets." The thought was at once suggested to the child: "Perhaps Jesus was also a prophet, and the Jews killed Him when He was innocent."—Travels and Adventures of the Rev. Joseph Wolff, vol. 1, p. 6. So strong was this feeling that, though forbidden to enter a Christian church, he would often linger outside to listen to the preaching. When only seven years old he was boasting to an aged Christian neighbor of the future triumph of Israel at the advent of the Messiah, when the old+} man {+said kindly: "Dear boy, I will tell you+} who {+the real Messiah was: He was Jesus of Nazareth, ... whom your ancestors [358] have crucified, as they did the prophets of old. Go home and read the fifty-third chapter of Isaiah, and you will be convinced that Jesus Christ is the Son of God."—Ibid., vol. 1, p. 7. Conviction at once fastened upon him. He went home and read the scripture, wondering to see how perfectly it+} had {+been fulfilled in Jesus of Nazareth. Were the words of the Christian true? The boy asked of his father an explanation of the prophecy, but was met with a silence so stern that he never again dared to refer to the subject. This, however, only increased his desire to know more of the Christian religion. The knowledge he sought was studiously kept from him in his Jewish home; but, when only eleven years old, he+} left {+his father's house and went out into the world to gain for himself an education, to choose his religion and his lifework. He found+} a [-comfortable-] home {+for a time with kinsmen, but was soon driven from them as an apostate, and alone and penniless he had+} to [-travel at-] {+make+} his own [-expense-] {+way among strangers. He went+} from [-city-] {+place+} to [-city, from town-] {+place, studying diligently and maintaining himself by teaching Hebrew. Through the influence of a Catholic instructor he was led+} to [-village, toiling unceasingly-] {+accept the Romish faith and formed the purpose of becoming a missionary+} to [-bear-] {+his own people. With this object he went, a few years later,+} to {+pursue his studies in+} the [-world-] {+College of+} the [-solemn warning-] {+Propaganda at Rome. Here his habit+} of {+independent thought and candid speech brought upon him+} the [-Judgment

near, -] {+imputation of heresy. He openly attacked the abuses of the church and urged the necessity

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of reform. Though at first treated with special favor by the papal dignitaries, he+} was [-sneeringly denounced as a fanatic, a liar, -] {+after+} a [-speculating knave.

Time, means, -] {+time removed from Rome. Under the surveillance of the church he went from place to place, until it became evident that he could never be brought to submit to the bondage of Romanism. He was declared to be incorrigible+} and [-talents were employed -] {+was left at liberty to go where he pleased. He now made his way to England and, professing the Protestant faith, united with the English Church. After two years' study he set out,+} in [-misrepresenting -] {+1821, upon his mission. [359] While Wolff accepted the great truth of Christ's first advent as "a Man of Sorrows,+} and [-maligning Adventists, in exciting prejudice against them, -] {+acquainted with grief," he saw that the prophecies bring to view with equal clearness His second advent with power+} and [-holding -] {+glory. And while he sought to lead his people to Jesus of Nazareth as the Promised One, and to point+} them [-up -] to [-public contempt. Ministers occupied themselves -] {+His first coming+} in [-gathering up damaging reports, absurd and malicious

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fabrications, and dealing -] {+humiliation as a sacrifice for the sins of men,

he taught+} them [-out from-] {+also of His second coming as a king and deliverer. "Jesus of Nazareth,+} the [-pulpit. Earnest-] {+true Messiah," he said, "whose hands and feet+} were [-the efforts forth-] {+pierced, who was brought like a lamb+} to [-draw away-] the [-minds-] {+slaughter, who was the Man+} of {+Sorrows and acquainted with grief, who after+} the [-people-] {+scepter was taken+} from {+Judah, and+} the [-subject of-] {+legislative power from between his feet, came the first time; shall come+} the second [-advent. But-] {+time+} in [-seeking-] {+the clouds of heaven, and with the trump of the Archangel" (Joseph Wolff, Researches and Missionary Labors, page 62) "and shall stand upon the Mount of Olives; and that dominion, once consigned+} to [-crush out Adventism,-] {+Adam over+} the [-popular ministry undermined faith-] {+creation, and forfeited by him (Genesis 1:26; 3:17), shall be given to Jesus. He shall be king over all the earth. The groanings and lamentations of the creation shall cease, but songs of praises and thanksgivings shall be heard. ... When Jesus comes+} in the [-word-] {+glory+} of [-God.-] {+His Father, with the holy angels,... the dead believers shall rise first. 1 Thessalonians 4:16; 1 Corinthians 15:23. This is what we Christians call the first resurrection. Then the animal kingdom shall change its nature (Isaiah 11:6-9), and be subdued unto Jesus. Psalm 8. Universal peace shall prevail."—Journal of the Rev. Joseph Wolff, pages 378, 379. "The Lord again shall look down upon the earth, and say, 'Behold,+} it [-was made-] {+is very good.'"—Ibid., page 294. Wolff believed the coming of the Lord+} to [-appear-] {+be at hand, his interpretation of the prophetic periods placing the great consummation within+} a [-sin, something-] {+very few years+} of [-which men should be ashamed,-] {+the time pointed out by Miller.+} To [-study-] {+those who urged from+} the [-prophecies which relate-] {+scripture, "Of that day and hour knoweth no

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man," that men are+} to {+know nothing concerning+} the [-coming-] {+nearness+} of [-Christ-] {+the advent, Wolff replied: "Did our Lord say that that day+} and {+hour should never be known? Did He not give us signs of+} the [-end-] {+times, in order that we may know at least the approach+} of {+His coming, as one [360] knows+} the [-world. This teaching made men infidels,-] {+approach of the summer by the fig tree putting forth its leaves? Matthew 24:32. Are we never to know that period, whilst He Himself exhorteth us not only to read Daniel the prophet, but to understand it?+} and [-many took license-] {+in that very Daniel, where it is said that the words were shut up+} to [-walk after their own ungodly lusts. Then-] the [-authors-] {+time+} of the [-evil charged it all upon Adventists.

The Wesleys encountered similar accusations from-] {+end (which was+} the [-ease-loving, godless ministers who were constantly intercepting their labors,-] {+case in his time),+} and [-seeking-] {+that 'many shall run+} to [-destroy their influence. They were pronounced uncharitable,-] and [-accused of pride-] {+fro' (a Hebrew expression for observing+} and [-vanity, because they did-] {+thinking upon the time), 'and knowledge' (regarding that time) 'shall be increased.' Daniel 12:4. Besides this, our Lord does+} not [-pay homage-] {+intend+} to {+say by this, that the approach of the time shall not be known, but that the exact 'day and hour knoweth no man.' Enough, He does say, shall be known by the signs of the times, to induce us to prepare for His coming, as Noah prepared the ark."—Wolff, Researches and Missionary Labors, pages 404, 405. Concerning+} the popular [-teachers-] {+system+} of [-their time. They were accused-] {+interpreting, or misinterpreting, the Scriptures, Wolff wrote: "The greater part+} of [-skepticism,-] {+the Christian church have swerved from the plain sense+} of [-disorderly practices,-] {+Scripture,+} and

{+have turned to the phantomizing system+} of [-contempt of authority. John Wesley fearlessly threw back these charges upon those-] {+the Buddhists,+} who [-framed them, showing-] {+believe that the future happiness of mankind will consist in moving about in the air, and suppose+} that {+when+} they [-themselves were responsible for-] {+are reading Jews they must understand Gentiles; and when they read Jerusalem, they must understand+} the [-very evils-] {+church; and if it is said earth, it means sky; and for coming+} of [-which-] {+the Lord+} they [-accused-] {+must understand the progress of the missionary societies; and going up to the mountain of the Lord's house, signifies a grand class meeting of Methodists."—Journal of the Rev. Joseph Wolff, page 96. 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, on the journey thither preaching on+} the [-Methodists.-] {+island of Saint Helena. He arrived in New York+} in {+August, 1837; and, after speaking in that city, he preached in Philadelphia and Baltimore, and finally proceeded to Washington. Here, he says, "on+} a [-similar manner may-] {+motion brought forward by+} the [-charges against Adventism be refuted.-] {+ex-President, John Quincy Adams, [361] in one of the houses of Congress, the House unanimously granted

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{+to me the use of the Congress Hall for a lecture, which I delivered on a Saturday, honored with the presence of all the members of Congress,+} and [-error has been carried forward from century-] {+also of the bishop of Virginia, and of the clergy and citizens of Washington. The same honor was

granted+} to [-century since-] {+me by+} the [-fall-] {+members+} of [-man. God-] {+the government of New Jersey+} and [-angels,-] {+Pennsylvania, in whose presence I delivered lectures on my researches in Asia,+} and [-those united-] {+also on the personal reign of Jesus Christ."–Ibid., pages 398, 399. Dr. Wolff traveled in the most barbarous countries without the protection of any European authority, enduring many hardships and surrounded+} with [-them, have been inviting, urging men to repentance-] {+countless perils. He was bastinadoed+} and [-holiness-] {+starved, sold as a slave,+} and [-Heaven; while Satan-] {+three times condemned to death. He was beset by robbers, and sometimes nearly perished from thirst. Once he was stripped of all that he possessed+} and {+left to travel hundreds of miles on foot through the mountains, the snow beating in+} his [-angels,-] {+face+} and [-men inspired-] {+his naked feet benumbed+} by [-them, have been opposing every effort to benefit-] {+contact with the frozen ground. When warned against going unarmed among savage+} and [-save-] {+hostile tribes, he declared himself "provided with arms"—"prayer, zeal for Christ, and confidence in His help." "I am also," he said, "provided with+} the [-fallen

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race. Wm. Miller-] {+love of God and my neighbor in my heart, and the Bible is in my hand."–W.H.D. Adams, In Perils Oft, page 192. The Bible in Hebrew and English he carried with him wherever he went. Of one of his later journeys he says: "I ... kept the Bible open in my hand. I felt my power+} was [-disturbing Satan's kingdom,-] {+in the Book,+} and {+that its might would sustain me."–Ibid., page 201. Thus he persevered in his labors until+} the [-arch-enemy sought not only-] {+message of the judgment had been carried+} to [-counteract-] {+a large part of+} the [-effect-] {+habitable globe. Among Jews, Turks, Parsees, Hindus, and many other nationalities and races he distributed

the word+} of {+God in these various tongues and everywhere heralded+} the [-message, but to destroy-] {+approaching reign of+} the [-messenger himself. As Father Miller made-] {+Messiah. In his travels in Bokhara he found the doctrine of the Lord's soon [362] coming held by+} a [-practical application-] {+remote and isolated people. The Arabs of Yemen, he says, "are in possession of a book called Seera, which gives notice+} of [-Scripture truth to-] the [-hearts-] {+second coming+} of {+Christ and+} His [-hearers,-] {+reign in glory; and they expect great events to take place in+} the [-rage-] {+year 1840."-Journal+} of [-professed Christians was kindled against him, even as-] the [-anger-] {+Rev. Joseph Wolff, page 377. "In Yemen ... I spent six days with the children+} of {+Rechab. They drink no wine, plant no vineyard, sow no seed, and live in tents, and remember good old Jonadab,+} the [-Jews-] {+son of Rechab; and I found in their company children of Israel, of the

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tribe of Dan, ... who expect, with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven."-Ibid., page 389. A similar belief+} was [-excited against-] {+found by another missionary to exist in Tatar. A Tatar priest put the question to the missionary as to when+} Christ {+would come the second time. When the missionary answered that he knew nothing about it, the priest seemed greatly surprised at such ignorance in one who professed to be a Bible teacher,+} and {+stated+} his [-apostles. Church-members stirred up-] {+own belief, founded on prophecy, that Christ would come about 1844. As early as 1826+} the [-baser classes, and upon several occasions enemies plotted-] {+advent message began+} to {+be preached in England. The movement here did not+} take [-his life-] {+so definite a form+} as [-he should leave-] {+in

America;+} the [-place-] {+exact time+} of [-meeting.-] {+the advent was not so generally taught,+} but [-holy angels were in-] the [-throng, and one-] {+great truth+} of [-these,-] {+Christ's soon coming+} in {+power and glory was extensively proclaimed. And this not among+} the [-form-] {+dissenters and nonconformists only. Mourant Brock, an English writer, states that about seven hundred ministers+} of [-a man, took-] the [-arm-] {+Church+} of [-this servant-] {+England were engaged in preaching "this gospel+} of the [-Lord, and led him-] {+kingdom." The message pointing to 1844 as the time of the Lord's coming was also given+} in [-safety-] {+Great Britain. Advent publications+} from the [-angry mob. His work was not yet done,-] {+United States were widely circulated. Books+} and [-Satan-] {+journals were republished in England.+} And {+in 1842 Robert Winter, an Englishman by birth, who had received the advent faith in America, returned to+} his [-emissaries were disappointed-] {+native country to herald the coming of the Lord. Many united with him+} in [-their purpose.

Comparing-] {+the work, and the message of the judgment was proclaimed in various parts of England. In South America, in the midst of barbarism and priest-craft, [363] Lacunza, a Spaniard and a Jesuit, found+} his [-own expectations as-] {+way+} to the [-effect-] {+Scriptures and thus received the truth of Christ's speedy return. Impelled to give the warning, yet desiring to escape the censures+} of {+Rome, he published+} his [-preaching with-] {+views under+} the [-manner-] {+assumed name of "Rabbi BenEzra," representing himself as a converted Jew. Lacunza lived+} in [-which-] {+the eighteenth century, but+} it {+was about 1825 that his book, having found its way to London, was translated into the English language. Its publication served to deepen the interest already awakening in England in the subject of the second advent. In Germany the doctrine+} had been [-received-] {+taught in the eighteenth century+} by {+Bengel, a minister in the Lutheran Church and a celebrated

Biblical scholar and critic. Upon completing his education, Bengel

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had "devoted himself to the study of theology, to which+} the {+grave and+} religious [-world, Wm. Miller said: "It is true, but not wonderful, when we become acquainted-] {+tone of his mind, deepened by his early training and discipline, naturally inclined him. Like other young men of thoughtful character, before and since, he had to struggle+} with [-the state-] {+doubts+} and [-corruption-] {+difficulties+} of [-the present age, ... that I have met-] {+a religious nature, and he alludes,+} with [-great opposition from-] {+much feeling, to+} the [-pulpit-] {+'many arrows which pierced his poor heart,+} and [-professed-] {+made his youth hard to bear.'" Becoming a member of the consistory of Wurttemberg, he advocated the cause of+} religious [-press; and I have been instrumental, through-] {+liberty. "While maintaining+} the [-preaching-] {+rights and privileges+} of the [-Advent doctrine,-] {+church, he was an advocate for all reasonable freedom being accorded to those who felt themselves bound, on grounds+} of [-making it quite manifest that not a few-] {+conscience, to withdraw from her communion."—Encyclopaedia Britannica, 9th ed., art. "Bengel." The good effects+} of [-our theological teachers-] {+this policy+} are [-infidels-] {+still felt+} in [-disguise. I cannot for-] {+his native province. It was while preparing+} a [-moment believe-] {+sermon from Revelation 21 for advent Sunday+} that [-denying-] the [-resurrection-] {+light+} of {+Christ's second coming broke in upon Bengel's mind.+} The [-body, or the return-] {+prophecies+} of [-Christ-] {+the Revelation unfolded+} to [-this earth, or-] {+his understanding as never before. Overwhelmed with+} a [-judgment day yet future, is any-] {+sense of+} the [-less infidelity now than

it-] {+stupendous importance and surpassing glory of the scenes presented by the prophet, he+} was {+forced to turn for a time from the contempla[364] tion of the subject.+} In the [-days-] {+pulpit it again presented itself to him with all its vividness and power. From that time he devoted himself to the study+} of [-infidel France;-] {+the prophecies, especially those of the Apocalypse,+} and [-yet who does not know-] {+soon arrived at the belief+} that [-these things are as common-] {+they pointed to the coming of Christ+} as [-pulpits and presses are? And-] {+near. The date+} which {+he fixed upon as the time+} of [-these questions are not publicly denied

220-] {+the second advent was within a very few years of that afterward held by Miller. Bengel's writings have been spread throughout Christendom. His views of prophecy were quite generally received+} in [-our pulpits,-] {+his own state of Wurttemberg,+} and [-by-] {+to some extent in other parts of Germany.+} The [-writers-] {+movement continued after his death,+} and [-editors of-] the [-public papers?

"Surely, we have fallen on strange times.

I expected-] {+advent message was heard in Germany at the same time that it was attracting attention in other lands. At an early date some+} of [-course-] the [-doctrine-] {+believers went to Russia and there formed colonies, and the faith+} of Christ's [-speedy-] {+soon+} coming [-would be opposed-] {+is still held+} by [-infidels, blasphemers, drunkards, gamblers, and-] the [-like; but I did not expect that ministers-] {+German churches+} of {+that country.+} The [-gospel-] {+light shone also in France+} and [-professors-] {+Switzerland. At Geneva where Farel and Calvin had spread the truth+} of [-religion would unite with characters-] {+the Reformation, Gausson preached the message+} of the [-above description,-] {+second advent. While a student+} at [-stores-]

{+school, Gausson had encountered that spirit of rationalism which pervaded all Europe during the latter part of the eighteenth+} and [-public places, in ridiculing-] the [-solemn doctrine-]

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opening+} of the [-second advent. Many who were-] {+nineteenth century; and when he entered the ministry he was+} not [-professors-] {+only ignorant+} of [-religion have affirmed-] {+true faith, but inclined+} to [-me these facts,-] {+skepticism. In his youth he had become interested in the study of prophecy. After reading Rollin's Ancient History, his attention was called to the second chapter of Daniel,+} and [-say they have-] {+he was struck with the wonderful exactness with which the prophecy had been fulfilled, as+} seen [-them and have felt their blood chilled at-] {+in+} the [-sight.

"These are some-] {+historian's record. Here was a testimony to the inspiration+} of the [-effects-] {+Scriptures,+} which [-are produced by preaching this solemn-] {+served as an anchor to him amid the perils of later years. He could not rest satisfied with the teachings of rationalism,+} and [-soul-stirring doctrine among our Pharisees-] {+in studying the Bible and searching for clearer light he was, after a time, led to a positive faith. As he pursued his investigation+} of the [-present day. Is it possible-] {+prophecies he arrived at the belief+} that [-such ministers-] {+the coming of the Lord was at hand. Impressed with the solemnity+} and [-members-] {+importance of this great truth, he desired to bring [365] it before the people; but the popular belief that the prophecies of Daniel+} are [-obeying God, and watching-] {+mysteries+} and [-praying for-] {+cannot be understood was a serious obstacle

in+} his [-glorious appearing, while they join these scoffers-] {+way. He finally determined—as Farel had done before him+} in [-their unholy-] {+evangelizing Geneva—to begin with the children, through whom he hoped to interest the parents. "I desire this to be understood," he afterward said, speaking of his object in this undertaking, "it is not because of its small importance, but on the contrary because of its great value, that I wished to present it in this familiar form,+} and [-ungodly remarks?-] {+that I addressed it to the children. I desired to be heard, and I feared that I would not be+} if [-Christ does come, where must-] {+I addressed myself to the grown people first." "I determined therefore to go to the youngest. I gather an audience of children; if the group enlarges, if it is seen that+} they [-appear?-] {+listen, are pleased, interested, that they understand+} and [-what-] {+explain the subject, I am sure to have+} a [-dreadful account they will meet-] {+second circle soon, and+} in {+their turn, grown people will see+} that [-tremendous hour!"-] it is [-the lot of God's servants-] {+worth their while+} to [-suffer opposition-] {+sit down+} and [-reproach from their contemporaries. Now,-] {+study. When this is done, the cause is gained."—L. Gaussen, Daniel the Prophet, vol. 2, Preface. The effort was successful.+} As [-in-] {+he addressed+} the [-time-] {+children, older persons came to listen. The galleries+} of [-our Saviour,-] {+his church were filled with attentive hearers. Among them were+} men [-build the sepulchers-] {+of rank+} and [-sound-] {+learning, and strangers and foreigners visiting Geneva; and thus+} the [-praises-] {+message was carried to other parts. Encouraged by this success, Gaussen published his lessons, with the hope+} of {+promoting+} the [-dead prophets, while-] {+study of the prophetic books in

the churches of the French-speaking people. "To publish instruction given to the children," says Gaussen, "is to say to adults, who too often neglect such books under the false pretense that+} they [-persecute-] {+are obscure, 'How can they be obscure, since your children understand them?'" "I had a great desire," he adds, "to render a knowledge of+} the [-living messengers-] {+prophecies popular in our flocks, if possible." "There is no study, indeed, which it seems to me answers the needs+} of the [-Most High. Wm. Miller was despised and hated-] {+time better." "It is+} by {+this that we are to prepare for+} the [-ungodly-] {+tribulation near at hand,+} and [-unbelieving; but his influence-] {+watch+} and [-his labors were-] {+wait for Jesus Christ." [366] Though one of the most distinguished and beloved of preachers in the French language, Gaussen was after+} a [-blessing to-] {+time suspended from+} the [-world. Under-] {+ministry,+} his [-preaching, thousands-] {+principal offense being that instead+} of [-sinners were converted, backsliders were reclaimed, and multitudes were led to study-] the [-Scriptures-] {+church's catechism, a tame+} and {+rationalistic manual, almost destitute of positive faith, he had used the Bible in giving instruction+} to [-find-] {+the youth. He afterward became teacher+} in [-them-] a [-beauty and glory before unknown.

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Chapter XIV . --] {+theological school, while on Sunday he continued his work as catechist, addressing+} the [-First Angel's Message.-] {+children and instructing them in+} the {+Scriptures. His works on+} prophecy [-of-] {+also excited much interest. From+} the [-first angel's message, brought to view-] {+professor's chair, through the press, and+} in [-Revelation 14, found its fulfillment-] {+his favorite occupation as teacher of children he continued for many years to exert an extensive influence and was instrumental+} in {+calling+}

the [-Advent movement-] {+attention of many to the study+} of [-1840-1844.-] {+the prophecies which showed that the coming of the Lord was near.+} In [-both Europe-] {+Scandinavia also the advent message was proclaimed,+} and [-America, men-] {+a widespread interest was kindled. Many were roused from their careless security to confess and forsake their sins, and seek pardon in the name+} of [-faith-] {+Christ. But the clergy of the state church opposed the movement,+} and [-prayer were deeply moved as-] {+through+} their [-attention-] {+influence some who preached the message were thrown into prison. In many places where the preachers of the Lord's soon coming were thus silenced, God+} was [-called-] {+pleased+} to {+send+} the [-prophecies, and, tracing down the inspired record,-] {+message, in a miraculous manner, through little children. As+} they [-saw convincing evidence that-] {+were under age,+} the [-end-] {+law+} of [-all things-] {+the state could not restrain them, and they were permitted to speak unmolested. The movement+} was [-at hand.-] {+chiefly among+} the [-Spirit-] {+lower class, and it was in the humble dwellings+} of [-God urged his servants,-] {+the laborers that the people assembled+} to [-give-] {+hear+} the warning. [-Far-] {+The child-preachers themselves were mostly poor cottagers. Some of them were not more than six or eight years of age,+} and [-wide spread-] {+while their lives testified that they loved+} the [-message-] {+Saviour, and were trying to live in obedience to God's holy requirements, they

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ordinarily manifested only the intelligence and ability usually seen in children+} of {+that age. When standing before+} the [-everlasting gospel,-] {+people, however, it [367] was evident that they were moved by an influence beyond their own natural gifts. Tone and manner changed, and with solemn power

they gave the warning of the judgment, employing the very words of Scripture:} "Fear God, and give glory to Him; for the hour of His judgment is come." [-[Revelation 14:7.]

Wherever missionaries had penetrated,-] {+They reprov'd the sins of the people, not only condemning immorality and vice, but rebuking worldliness and backsliding, and warning their hearers to make haste to flee from the wrath to come. The people heard with trembling. The convicting Spirit of God spoke to their hearts. Many+} were [-sent-] {+led to search the Scriptures with new and deeper interest, the intemperate and immoral were reformed, others abandoned their dishonest practices, and a work was done so marked that even ministers of the state church were forced to acknowledge that the hand of God was in the movement. It was God's will that+} the [-glad-] tidings of [-Christ's speedy return.-] {+the Saviour's coming should be given+} in [-different lands were found isolated bodies-] {+the Scandinavian countries; and when the voices+} of [-Christians, who, solely-] {+His servants were silenced, He put His Spirit upon the children, that the work might be accomplished. When Jesus drew near to Jerusalem attended+} by the [-study-] {+rejoicing multitudes that, with shouts+} of {+triumph and+} the [-Scriptures, had arrived at-] {+waving of palm branches, heralded Him as+} the [-belief that-] {+Son of David,+} the [-Saviour's advent-] {+jealous Pharisees called upon Him to silence them; but Jesus answered that all this+} was [-near.-] in [-some portions-] {+fulfillment+} of [-Europe, where-] {+prophecy, and if these should hold their peace,+} the [-laws were so oppressive-] {+very stones would cry out. The people, intimidated by the threats of the priests and rulers, ceased their joyful proclamation+} as [-to forbid-] {+they entered+} the [-preaching-] {+gates+} of {+Jerusalem; but+} the [-Advent doctrine, little-] children [-were impelled-] {+in the temple courts afterward took up the refrain, and, waving their branches of palm, they cried: "Hosanna+} to [-declare it,-] {+the Son of David!" Matthew 21:8-16. When the Pharisees,

sorely displeased, said unto Him, "Hearest Thou what these say?" Jesus answered, "Yea; have ye never read, Out of the mouth of babes+} and [-many listened-] {+sucklings Thou hast perfected praise?" As God wrought through children at the [368] time of Christ's first advent, so He wrought through them in giving the message of His second advent. God's word must be fulfilled, that the proclamation of the Saviour's coming should be given+} to {+all peoples, tongues, and nations.

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The [-solemn warning.-] {+Great Controversy+}

To [-Wm.-] {+William+} Miller and his [-co-laborers-] {+colaborers+} it was given to preach the [-message-] {+warning+} in [-America, and-] {+America. This country became+} the [-light kindled by their labors shone out-] {+center of the great advent movement. It was here that the prophecy of the first angel's message had its most direct fulfillment. The writings of Miller and his associates were carried+} to distant lands. {+Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return. Far and wide spread the message of the everlasting gospel: "Fear God, and give glory to Him; for the hour of His judgment is come."+} The

[-222-] testimony of the [-Scriptures pointing-] {+prophecies which seemed to point+} to the coming of Christ in [-1843,-] {+the spring of 1844 took deep hold of the minds of the people. As the message went from state to state, there was everywhere+} awakened [-wide-spread-] {+widespread+} interest. Many were convinced that the arguments from the prophetic periods were correct, and, sacrificing their pride of opinion, they joyfully received the truth. Some ministers laid aside their sectarian views and feelings, left their salaries and

their churches, and united in proclaiming the coming of Jesus. There were [-but-] {+comparatively+} few ministers, however, who would accept this message; therefore it was largely committed to humble laymen. Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions; and yet the number of workers was small in comparison with the work to be accomplished. The condition of an ungodly church and a world lying in [-wickedness-] {+wickedness,+} burdened the souls of the true watchmen, and they willingly endured toil, privation, and [-suffering-] {+suffering,+} that they might call men to repentance unto salvation. Though opposed by Satan, the work went steadily forward, and the advent truth was accepted by many thousands. {+[369]+} Everywhere [-was heard-] the searching testimony {+was heard,+} warning sinners, both worldlings and [-church-members,-] {+church members,+} to [-flee-] {+flee+} from the wrath to come. Like John the Baptist, the forerunner of Christ, the preachers laid the ax at the root of the [-tree,-] {+tree+} and urged all to bring forth fruit meet for repentance. Their stirring appeals were in marked contrast to the assurances of peace and safety that were heard from popular pulpits; and wherever the message was given, it moved the people. The simple, direct testimony of the Scriptures, set home by the power of the Holy Spirit, brought a weight of conviction which few were able

[-223-] wholly to resist. Professors of religion were roused from their false

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security. They saw their backslidings, their worldliness and unbelief, their pride and selfishness. Many sought the Lord with repentance and humiliation. The affections that had so long clung to earthly things they now fixed upon heaven.

The Spirit of God rested upon them, and with hearts softened and subdued they joined to sound the [-cry,-] {+cry:+} "Fear God, and give glory to Him; for the hour of His judgment is come." Sinners inquired with [-weeping,-] {+weeping:+} "What must I do to be saved?" Those whose lives had been marked with dishonesty were anxious to make restitution. All who found peace in Christ longed to see others share the blessing. The hearts of parents were turned to their children, and the hearts of children to their parents. The barriers of pride and reserve were swept away. Heartfelt confessions were made, and the members of the household labored for the salvation of those who were nearest and dearest. Often was heard the sound of earnest intercession. Everywhere were souls in deep [-anguish,-] {+anguish+} pleading with God. Many wrestled all night in prayer for the assurance that their own sins were pardoned, or for the conversion of their relatives or neighbors. [-That earnest, determined faith gained its object. Had the people of God continued to be thus importunate in prayer, pressing their petitions at the mercy-seat, they would be in possession of a far richer experience than they now have. There is too little prayer, too little real conviction of sin; and the lack of living faith leaves many destitute of the grace so richly provided by our gracious Redeemer.

224-] All classes [-flocked-] {+flocked+} to the Adventist meetings. Rich and poor, high and low, were, from various causes, anxious to hear for themselves the doctrine of the second advent. The Lord held the spirit of opposition in check while His servants explained the reasons of {+[370]+} their faith. Sometimes the instrument was feeble; but the Spirit of God gave power to His truth. The presence of holy angels was felt in these assemblies, and many were daily added to the believers. As the evidences of Christ's soon coming were repeated, vast crowds listened in breathless silence to the solemn words. Heaven and earth seemed to approach each other. The power of God [-would be-] {+was+} felt upon old and young and middle-aged. Men sought their homes with praises

upon their lips, and the glad sound rang out upon the still night air. None who attended those meetings can ever forget those scenes of deepest interest. The proclamation of a definite time for Christ's coming called forth great opposition from many of all classes, from the minister in the pulpit down to the most reckless, Heaven-daring sinner. [-"No man knoweth the day nor-] The [-hour!" [See appendix, note 2.] was heard alike from-] {+words of prophecy were fulfilled: "There shall come in+} the [-hypocritical minister-] {+last days scoffers, walking after their own lusts,+} and {+saying, Where is+} the [-bold scoffer. They closed their ears to-]

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The [-clear and harmonious explanation-] {+Great Controversy

promise+} of {+His coming? for since+} the [-text by those who-] {+fathers fell asleep, all things continue as they+} were [-pointing to-] {+from+} the [-close-] {+beginning+} of the [-prophetic periods and to the signs which Christ himself had foretold as tokens of his advent.-] {+creation." 2 Peter 3:3, 4.+} Many who professed to love the Saviour, declared that they had no opposition to the [-preaching-] {+doctrine+} of [-his coming;-] {+the second advent;+} they merely objected to the definite time. {+But+} God's all-seeing eye read their hearts.

[-225-] They did not wish to hear of Christ's coming to judge the world in righteousness. They had been unfaithful servants, their works would not bear the inspection of the heart-searching God, and they feared to meet their Lord. Like the Jews at the time of Christ's first [-advent,-] {+advent+} they were not prepared to welcome Jesus. {+They not only refused to listen to the plain arguments from the Bible, but ridiculed those who were looking for the Lord.+}

Satan and his angels [-exulted-] {+exulted,+} and [-flung-] {+flung+} the taunt in the face of Christ and holy [-angels,-] {+angels+} that His professed people had so little love for Him that they did not desire His appearing. {"No man knoweth the day nor the hour" was the argument most often brought forward by rejecters of the advent faith. The scripture [371] is: "Of that day and hour knoweth no man, no not the angels of heaven, but My Father only." Matthew 24:36. A clear and harmonious explanation of this text was given by those who were looking for the Lord, and the wrong use made of it by their opponents was clearly shown. The words were spoken by Christ in that memorable conversation with His disciples upon Olivet after He had for the last time departed from the temple. The disciples had asked the question: "What shall be the sign of Thy coming, and of the end of the world?" Jesus gave them signs, and said: "When ye shall see all these things, know that it is near, even at the doors." Verses 3, 33. One saying of the Saviour must not be made to destroy another. Though no man knoweth the day nor the hour of His coming, we are instructed and required to know when it is near. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, will be as fatal for us as it was for those who lived in the days of Noah not to know when the flood was coming. And the parable in the same chapter, contrasting the faithful and the+} unfaithful [-watchmen hindered-] {+servant, and giving+} the [-progress-] {+doom+} of {+him who said in his heart, "My Lord delayeth His coming," shows in what light Christ will regard and reward those whom He finds watching, and teaching His coming, and those denying it. "Watch therefore," He says. "Blessed

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is that servant, whom his Lord when He cometh shall find so doing." Verses 42,

46. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:3. Paul speaks of a class to whom} the [-work-] {+Lord's appearing will come unawares. "The day+} of [-God.-] {+the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, ... and they shall not escape." But he adds, to those who have given heed to the Saviour's warning: "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thessalonians 5:2-5. Thus it was shown that Scripture gives no warrant for men to [372] remain in ignorance concerning the nearness of Christ's coming. But those who desired only an excuse to reject the truth closed their ears to this explanation, and the words "No man knoweth the day nor the hour" continued to be echoed by the bold scoffer and even by the professed minister of Christ.+} As the people were roused, and began to inquire the way of salvation, [-these leaders-] {+religious teachers+} stepped in between them and the truth, seeking to quiet their fears by falsely interpreting the word of God. {+Unfaithful watchmen united+} in [-this work, Satan and unconsecrated ministers united,-] {+the work of the great deceiver,+} crying, Peace, peace, when God had not spoken peace. Like the Pharisees in Christ's day, many refused to enter the kingdom of heaven themselves, and those who were entering [-in,-] {+in+} they hindered. The blood of these souls will be required at their hand.

[-Wherever the message of truth was proclaimed,-] The most humble and devoted in the churches were {+usually+} the first to receive [-it.-] {+the message.+} Those who studied the Bible for themselves could not but see the unscriptural character of the popular views of [-prophecy,-] {+prophecy;+} and wherever the people were not [-deceived-] {+controlled+} by the [-efforts-] {+influence+} of the [-clergy to misstate and pervert the faith,-] {+clergy,+} wherever they

would search the word of God for themselves, the advent doctrine needed only to be compared with the Scriptures to establish its divine authority.

[-226-] Many were persecuted by their unbelieving brethren. In order to retain their position in the church, some consented to be silent in regard to their hope; but others felt that loyalty to God forbade them thus to hide the truths which He had committed to their trust. Not a few were cut off from the fellowship of the church for no other

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reason than expressing their belief in the coming of Christ. Very precious to those who bore [-the-] {+this+} trial of their faith were the words of the [-prophet,-] {+prophet:+} "Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be [-glorified.-] {+glorified:+} but He shall appear to your joy, and they shall be ashamed." [-[Isaiah 66:5.]-] {+Isaiah 66:5. [373]+} Angels of God were watching with the deepest interest the result of the warning. When [-the churches as-] {+there was+} a [-body rejected-] {+general rejection of+} the [-message,-] {+message by the churches,+} angels turned away [-from them-] in sadness. [-Yet-] {+But+} there were [-in the churches-] many who had not yet been tested in regard to the advent truth. Many were [-deceived-] {+misled+} by husbands, wives, parents, or children, and were made to believe it a sin even to listen to such heresies as were taught by the Adventists. Angels were bidden to keep faithful watch over these [-souls;-] {+souls,+} for another light was yet to shine upon them from the throne of God. With unspeakable desire those who had received the message watched for the coming of their Saviour. The time when they expected to meet Him was at hand.

They approached this hour with a calm solemnity. They rested in sweet communion with God, [-an-] {+and+} earnest of the peace that was to be theirs in the bright hereafter. None who experienced this

[-227-] hope and trust can forget those precious hours of waiting. {+For some weeks preceding the time,+} worldly business was for the most part laid [-aside for a few weeks.-] {+aside. The sincere+} believers carefully examined every thought and emotion of their hearts as if upon their [-death-beds-] {+deathbeds+} and in a few hours to close their eyes upon earthly scenes. There was no making of "ascension [-robes;" [See appendix, note 3.] -] {+robes" (see Appendix);+} but all felt the need of internal evidence that they were prepared to meet the Saviour; their white robes were purity of [-soul,-characters-] {+soul-characters+} cleansed from sin by the atoning blood of Christ. {+Would that there were still with the professed people of God the same spirit of heart searching, the same earnest, determined faith. Had they continued thus to humble themselves before the Lord and press their petitions at the mercy seat they would be in possession of a far richer experience than they now have. There is too little prayer, too little real conviction of sin, and the lack of living faith leaves many destitute of the grace so richly provided by our Redeemer.+} God designed to prove His people. His hand covered a mistake {+[374]+} in the [-[See appendix, note 1.] Adventists-] reckoning of the prophetic periods. {+Adventists+} did not discover the error, nor was it discovered by the most learned of their

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opponents. The latter [-said, -] {+said:+} "Your reckoning of the prophetic

periods is correct. Some great event is about to take place; but it is not what Mr. Miller predicts; it is the conversion of the world, and not the second advent of Christ." {+(See Appendix.)+} The time of expectation passed, and Christ did not appear for the deliverance of His people. Those who with sincere faith and love had looked for their Saviour, experienced a bitter disappointment. Yet the [-Lord had accomplished his purpose:-] {+purposes of God were being accomplished;+} He [-had tested-] {+was testing+} the hearts of those who professed to be waiting for His appearing. 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

[-228-] would come. They were among the first to ridicule the sorrow of the true believers. But Jesus and all the heavenly host looked with love and sympathy upon the tried and faithful yet disappointed ones. Could the [-vail-] {+veil+} separating the visible [-from the invisible-] world have been swept back, angels would have been seen drawing near to these steadfast [-souls,-] {+souls+} and shielding them from the shafts of Satan.

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{+[375]+}

Chapter [-XV. --] {+21—A Warning Rejected

In preaching the doctrine of+} the second [-Angel's Message.-] {+advent, William Miller and his associates had labored with+} the [-churches that refused-] {+sole purpose of arousing men+} to [-receive-] {+a preparation for+}

the [-first angel's message, rejected light from Heaven. That message was sent in mercy-] {+judgment. They had sought+} to [-arouse them-] {+awaken professors of religion+} to [-see their-] {+the+} true [-condition-] {+hope+} of [-worldliness-] {+the church+} and [-backsliding,-] {+to their need of a deeper Christian experience,+} and {+they labored also+} to [-seek-] {+awaken the unconverted to the duty of immediate repentance and conversion to God. "They made no attempt to convert men to a sect or party in religion. Hence they labored among all parties and sects, without interfering with their organization or discipline." "In all my labors," said Miller, "I never had the desire or thought to establish any separate interest from that of existing denominations, or to benefit one at the expense of another. I thought to benefit all. Supposing that all Christians would rejoice in the prospect of Christ's coming, and that those who could not see as I did would not love any the less those who should embrace this doctrine, I did not conceive there would ever be any necessity for separate meetings. My whole object was+} a {+desire to convert souls to God, to notify the world of a coming judgment, and to induce my fellow men to make that+} preparation {+of heart which will enable them+} to meet their [-Lord.-] God [-has ever required-] {+in peace. The great majority of those who were converted under my labors united with the various existing churches."-Bliss, page 328. [376] As+} his [-people-] {+work tended to build up the churches, it was for a time regarded with favor. But as ministers and religious leaders decided against the advent doctrine and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members the privilege of attending preaching upon the second advent, or even of speaking of their hope in the social meetings of the church. Thus the believers found themselves in a position of great trial and perplexity. They loved their churches and were loath+} to [-remain-] separate from {+them; but as they saw+} the [-world,-] {+testimony of God's word suppressed and their right to investigate the prophecies denied they felt+} that {+loyalty to God forbade them

to submit. Those who sought 320

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to shut out the testimony of God's word+} they [-might-] {+could+} not [-be allured-] {+regard as constituting the church of Christ, "the pillar and ground of the truth." Hence they felt themselves justified in separating+} from their [-allegiance to him. He delivered-] {+former connection. In+} the [-Israelites-] {+summer of 1844 about fifty thousand withdrew+} from [-bondage-] {+the churches. About this time a marked change was apparent+} in [-Egypt because he would not have them corrupted by-] {+most of+} the [-idolatry with which they were-] {+churches throughout the United States.+} There [-surrounded.-] {+had been for many years a gradual but steadily increasing conformity to worldly practices and customs, and a corresponding decline in real spiritual life; but in that year there were evidences of a sudden and marked declension in nearly all+} the [-children-] {+churches+} of [-this world-] {+the land. While none seemed able to suggest the cause, the fact itself was widely noted and commented upon by both the press and the pulpit. At a meeting of the presbytery of Philadelphia, Mr. Barnes, author of a commentary widely used and pastor of one of the leading churches in that city, "stated that he had been in the ministry for twenty years, and never, till the last Communion, had he administered the ordinance without receiving more or less into the church. But now there+} are {+no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about+} the [-children-] {+salvation+} of [-darkness.-] their [-attention-] {+souls. With the increase of business, and the brightening prospects of commerce and manufac- [377] ture, there is an increase of worldly-mindedness. Thus it+} is {+with all the

denominations."—Congregational Journal, May 23, 1844. In the month of February of the same year, Professor Finney of Oberlin College said: "We have had the fact before our minds, that, in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet+} not [-directed-] {+enough+} to {+render+} the [-Sun-] {+fact otherwise than general. We have also another corroborated fact: the almost universal absence+} of [-Righteousness, but-] {+revival influence in the churches. The spiritual apathy+} is [-centered upon themselves-] {+almost all-pervading,+} and {+is fearfully deep; so+} the [-treasures-] {+religious press+} of [-earth. Blinded by-] the [-God-] {+whole land testifies.... Very extensively, church members are becoming devotees of fashion,—join hands with the ungodly in parties+} of {+pleasure, in dancing, in festivities, etc.... But we need not expand+} this [-world,-] {+painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the

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churches generally are becoming sadly degenerate.+} They have [-no just perception of-] {+gone very far from+} the [-glory-] {+Lord,+} and [-majesty-] {+He has withdrawn Himself from them." And a writer in the Religious Telescope testified: "We have never witnessed such a general declension+} of {+religion as at+} the {+present. Truly, the church should awake, and search into the cause of this affliction; for as an affliction everyone that loves Zion must view it. When we call to mind how 'few and far between' cases of+} true [-God. While they enjoy his gifts, they forget-] {+conversion are, and+} the [-claims-] {+almost unparalleled impertinence and hardness+} of {+sinners, we almost

involuntarily exclaim, 'Has God forgotten to be gracious? or, Is} the [-Giver.-] {+door of mercy closed?'" +} Such [-have chosen to walk-] {+a condition never exists without cause+} in [-darkness,-] {+the church itself. The spiritual darkness which falls upon nations, upon churches+} and [-they are led by-] {+individuals, is due, not to an arbitrary withdrawal of+} the [-prince-] {+succors+} of {+divine grace on+} the [-powers-] {+part+} of [-darkness. They do not love and enjoy-] {+God, but to neglect or rejection of [378]+} divine [-things, because they do not discern-] {+light on the part of men. A striking illustration of this truth is presented in the history of the Jewish people in the time of Christ. By+} their [-value or loveliness. They have alienated themselves from-] {+devotion to+} the [-light-] {+world and forgetfulness+} of [-God,-] {+God+} and {+His word,+} their understanding [-becomes so confused-] {+had become darkened, their hearts earthly and sensual. Thus they were+} in [-regard to that which is right, true,-] {+ignorance concerning Messiah's advent,+} and [-holy, that

230-] {+in their pride and unbelief they rejected+} the [-things-] {+Redeemer. God did not even then cut off the Jewish nation from a knowledge of, or a participation in, the blessings+} of {+salvation. But those who rejected+} the [-Spirit-] {+truth lost all desire for the gift+} of [-God are foolishness to them.

It-] {+Heaven. They had "put darkness for light, and light for darkness," until the light which+} was [-to separate-] {+in them became darkness; and how great was that darkness! It suits+} the [-church-] {+policy+} of [-Christ from-] {+Satan that men should retain+} the [-corrupting influence-] {+forms+} of {+religion if but+} the [-world that-] {+spirit of vital godliness is lacking. After their rejection of+} the [-first angel's message was given.-] {+gospel, the Jews continued zealously to maintain their ancient rites, they rigorously

preserved their national exclusiveness, while they themselves could not+} but [-with-] {+admit that+} the [-multitude, even-] {+presence+} of [-professed Christians, -] {+God was no longer manifest among them.+} The [-ties which bound them-] {+prophecy of Daniel pointed so unmistakably+} to [-earth were stronger than-] the [-attractions heavenward.-] {+time of Messiah's coming, and so directly foretold His death, that+} they [-chose to listen-] {+discouraged its study, and finally the rabbis pronounced a curse on all who should attempt a computation of the time. In blindness and impenitence the people of Israel during succeeding centuries have stood, indifferent+} to the [-voice-] {+gracious offers+} of [-worldly wisdom, -] {+salvation, unmindful of the blessings of the gospel,

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a solemn+} and [-turned away from-] {+fearful warning of+} the [-heart-searching message-] {+danger+} of [-truth. Peter, writing as-] {+rejecting light from heaven. Wherever the cause exists, the same results will follow.+} He [-was inspired by-] {+who deliberately stifles his convictions of duty because it interferes with his inclinations will finally lose+} the [-Holy Spirit, described-] {+power to distinguish between truth and error.+} The [-manner in which-] {+understanding becomes darkened, the conscience callous, the heart hardened, and the soul is separated from God. Where+} the message of [-Christ's second coming would-] {+divine truth is spurned or slighted, there the church will+} be [-received: "There shall come-] {+enshrouded+} in [-the last days scoffers, walking after-] {+darkness; faith and love grow cold, and estrangement and dissension enter. Church members center [379]+} their [-own lusts, -] {+interests+} and [-saying, Where is-] {+energies in worldly pursuits, and

sinners become hardened in their impenitence.+) The [-promise-] {+first angel's message+} of [-his coming? for since-] {+Revelation 14, announcing+} the [-fathers fell asleep, all things continue as they were from-] {+hour of God's judgment and calling upon men to fear and worship Him, was designed to separate+} the [-beginning-] {+professed people+} of {+God from+} the [-creation. For this they willingly are ignorant of, that by-] {+corrupting influences of+} the [-word-] {+world and to arouse them to see their true condition+} of {+worldliness and backsliding. In this message,+} God {+has sent to+} the [-heavens-] {+church a warning, which, had it been accepted, would have corrected the evils that+} were [-of old,-] {+shutting them away from Him. Had they received the message from heaven, humbling their hearts before the Lord+} and {+seeking in sincerity a preparation to stand in His presence,+} the [-earth standing out-] {+Spirit and power+} of {+God would have been manifested among them.+} The [-water-] {+church would again have reached that blessed state of unity, faith,+} and {+love which existed+} in {+apostolic days, when+} the [-water; whereby-] {+believers "were of one heart and of one soul," and "spake+} the [-world that then was, being overflowed-] {+word of God+} with [-water, perished; but-] {+boldness," when "the Lord added to+} the [-heavens and-] {+church daily such as should be saved." Acts 4:32, 31; 2:47. If God's professed people would receive+} the [-earth-] {+light as it shines upon them from His word, they would reach that unity for which Christ prayed, that+} which [-are now, by-] the [-same word are kept-] {+apostle describes, "the unity of the Spirit+} in [-store, reserved unto fire against-] the [-day-] {+bond+} of [-judgment-] {+peace." "There is," he says, "one body,+} and [-perdition-] {+one Spirit, even as ye are called in one hope+} of [-ungodly men." [2 Peter 3:3-7.]-] {+your calling; one Lord, one faith, one baptism." Ephesians 4:3-5. Such were the blessed results experienced by+} those who [-perished in-] {+accepted+} the [-waters of-] {+advent message. They came from different denominations, and their denominational barriers were hurled to+} the [-flood

had an opportunity-] {+ground; conflicting creeds were shivered+} to [-escape.
All-] {+atoms; the unscriptural hope of a temporal millennium was abandoned,
false views of the second advent

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were [-urged-] {+corrected, pride and conformity+} to [-find refuge-] {+the
world were swept away; wrongs were made right; hearts were united+} in the
[-ark;-] {+sweetest fellow[380] ship, and love and joy reigned supreme. If this
doctrine did this for the few who did receive it, it would have done the
same for all if all had received it.+} But the [-multitudes refused to
heed-] {+churches generally did not accept+} the warning. [-So when-] {+Their
ministers, who, as watchmen "unto the house of Israel," should have been+} the
first [-angel's message was given, all who heard were invited-] to [-receive it,
and share-] {+discern+} the [-blessing-] {+tokens of Jesus' coming, had failed+}
to [-follow its acceptance; but many scorned-] {+learn the truth either from the
testimony of the prophets or from the signs of the times. As worldly hopes+} and
[-rejected-] {+ambitions filled+} the [-call. One turned to his farm,

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another to-] {+heart, love for God and faith in+} His [-merchandise,-] {+word
had grown cold;+} and [-they cared for none of these things. Inspiration
declares that-] when the [-antediluvians rejected Noah's words,-] {+advent
doctrine was presented, it only aroused their prejudice and unbelief.+} The
[-Spirit of God ceased-] {+fact that the message was,+} to [-strive-] {+a great
extent, preached by laymen, was urged as an instrument against it. As of old,

the plain testimony of God's word was met+} with [-them. So when men now despise-] the [-warnings which God in mercy sends them, his Spirit after-] {+inquiry: "Have any of the rulers or of the Pharisees believed?" And finding how difficult+} a [-time ceases to arouse conviction in their hearts. God gives light-] {+task it was+} to [-be cherished-] {+refute the arguments drawn from the prophetic periods, many discouraged the study of the prophecies, teaching that the prophetic books were sealed+} and [-obeyed,-] {+were+} not to be [-despised-] {+understood. Multitudes, trusting implicitly to their pastors, refused to listen to the warning;+} and [-rejected.-] {+others, though convinced of+} the [-light-] {+truth, dared not confess it, lest they should be "put out of the synagogue." The message+} which [-he sends becomes darkness to those who disregard it. When-] {+God had sent for+} the [-Spirit-] {+testing and purification+} of [-God ceases to impress-] the [-truth-] {+church revealed all too surely how great was the number who had set their affections on this world rather than+} upon {+Christ.+} The [-hearts-] {+ties which bound them to earth were stronger than the attractions heavenward. They chose to listen to the voice+} of [-men, all hearing is vain,-] {+worldly wisdom+} and [-all preaching also is vain.

When-] {+turned away from+} the [-churches-] {+heart-searching message of truth. In refusing the warning of the first angel, they rejected the means which Heaven had provided for their restoration. They+} spurned the [-counsel-] {+gracious messenger that would have corrected the evils which separated them from God, and with greater eagerness they turned to seek the friendship+} of [-God by rejecting-] the [-Advent message,-] {+world. Here was+} the [-Lord rejected them.-] {+cause of that fearful condition of worldliness, backsliding, and spiritual death which existed in the churches in 1844. [381] In Revelation 14+} the first angel [-was-] {+is+} followed by a [-second, proclaiming,-] {+second proclaiming:+} "Babylon is fallen, is fallen, that great city, because she made

all nations drink of the wine of the wrath of her fornication." [-[Revelation 14:8] This message was understood by Adventists-] [+Revelation

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14:8. The term "Babylon" is derived from "Babel," and signifies confusion. It is employed in Scripture+} to [-be-] {+designate the various forms of false or apostate religion. In Revelation 17 Babylon is represented as a woman—a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman+} an [-announcement-] {+apostate church. In the Bible the sacred and enduring character+} of the [-moral fall-] {+relation that exists between Christ and His church is represented by the union+} of {+marriage.+} The [-churches-] {+Lord has joined His people to Himself by a solemn covenant, He promising to be their God, and they pledging themselves to be His and His alone. He declares: "I will betroth thee unto Me forever; yea, I will betroth thee unto Me+} in [-consequence-] {+righteousness, and in judgment, and in loving-kindness, and in mercies." Hosea 2:19. And, again: "I am married unto you." Jeremiah 3:14. And Paul employs the same figure in the New Testament when he says: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Corinthians 11:2. The unfaithfulness+} of [-their rejection-] {+the church to Christ in permitting her confidence and affection to be turned from Him, and allowing the love+} of {+worldly things to occupy+} the [-first message.-] {+soul, is likened to+} the [-proclamation, "Babylon-] {+violation of the marriage vow. The sin of Israel in departing from the Lord+} is [-fallen,"-] {+presented under this figure; and the wonderful love of God which they thus despised is touchingly portrayed: "I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou

becamest Mine." "And thou wast exceeding beautiful and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it+} was [-given-] {+perfect through My comeliness, which I had put upon thee.... But thou didst trust+} in {+thine own beauty, and playedst+} the [-summer-] {+harlot because+} of [-1844,-] {+thy renown." "As a wife treacherously departeth from her husband, so have ye dealt treacherously with [382] Me, O house of Israel, saith the Lord;" "as a wife that committeth adultery, which taketh strangers instead of her husband!" Ezekiel 16:8, 13-15, 32; Jeremiah 3:20. In the New Testament, language very similar is addressed to professed Christians who seek the friendship of the world above the favor of God. Says the apostle James: "Ye adulterers+} and {+adulteresses, know ye not that the friendship of the world is enmity with

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God? whosoever therefore will be a friend of the world is the enemy of God." The woman (Babylon) of Revelation 17 is described+} as {"arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness:...and upon her forehead was a name written, Mystery, Babylon+} the [-result, about fifty thousand withdrew from these churches.-] {+Great,+} the [-term Babylon, derived from Babel,-] {+mother of harlots." Says the prophet: "I saw the woman drunk with the blood of the saints,+} and [-signifying confusion,-] {+with the blood of the martyrs of Jesus." Babylon+} is [-applied-] {+further declared to be "that great city, which reigneth over the kings of the earth." Revelation 17:4-6, 18. The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome. The purple and scarlet color, the gold and

precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared "drunken with the blood of the saints" as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with "the kings of the earth." It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in [-Scripture-] {+like manner by seeking the support of worldly powers, receives a like condemnation. Babylon is said+} to {+be "the mother of harlots." By her daughters must be symbolized churches that cling to her doctrines and [383] traditions, and follow her example of sacrificing+} the [-various forms-] {+truth and the approval+} of [-false or apostate religion. But-] {+God, in order to form an unlawful alliance with the world.+} The message {+of Revelation 14,+} announcing the fall of Babylon must apply to [-some-] religious [-body-] {+bodies+} that [-was-] {+were+} once [-pure,-] {+pure+} and [-has-] {+have+} become corrupt. {+Since this message follows the warning of the judgment,+} it [-cannot-] {+must+} be {+given in+} the [-Romish-] {+last days; therefore it cannot refer to the Roman+} Church [-which is here meant;-] {+alone,+} for that church has been in a fallen condition for many centuries. [-But how appropriate

232-] {+Furthermore, in+} the [-figure as applied-] {+eighteenth chapter of the Revelation the people of God are called upon to come out of Babylon. According+} to {+this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing+} the Protestant {+faith. At the time of their rise these churches took a noble stand for God and the truth, and His

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blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the principles of the gospel. In the words of the prophet to Israel: "Thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, saith the Lord God." But they fell by the same desire which was the curse and ruin of Israel—the desire of imitating the practices and courting the friendship of the ungodly. "Thou didst trust in thine own beauty, and playedst the harlot because of thy renown." Ezekiel 16:14, 15. Many of the Protestant churches are following Rome's example of iniquitous connection with "the kings of the earth"—the state+} churches, {+by their relation to secular governments; and other denominations, by seeking the favor of the world. And the term "Babylon"—confusion—may be appropriately applied to these bodies,+} all professing to derive their doctrines from the Bible, yet divided into almost innumerable [-sects. The unity for which Christ prayed does not exist. Instead of one Lord, one faith, one baptism, there are numberless conflicting-] {+sects, with widely conflicting+} creeds and theories. [-Religious faith appears so confused and discordant-] {+Besides a sinful union with the world, the churches that separated from Rome present other of her characteristics. A Roman Catholic work argues+} that {"if+} the [-world know not what to believe as truth. God is not-] {+Church of Rome [384] were ever guilty of idolatry+} in [-all this; it is-] {+relation to+} the [-work-] {+saints, her daughter, the Church+} of [-man,—the work-] {+England, stands guilty+} of [-Satan.-] {+the same, which has ten churches dedicated to Mary for one dedicated to Christ."—Richard Challoner, The Catholic Christian Instructed, Preface, pages 21, 22. And Dr. Hopkins,+} in [-Revelation 17, Babylon-] {"A Treatise on the Millennium," declares: "There+} is [-represented

as a woman, a figure-] {+no reason to consider the antichristian spirit and practices to be confined to that+} which is [-used in-] {+now called+} the [-Scriptures as-] {+Church of Rome.+} The [-symbol-] {+Protestant churches have much+} of [-a church. A virtuous woman represents a pure-] {+antichrist in them, and are far from being wholly reformed from ... corruptions and wickedness."– Samuel Hopkins, Works, vol. 2, p. 328. Concerning the separation of the Presbyterian Church from Rome, Dr. Guthrie writes: "Three hundred years ago, our+} church, [-a vile woman-] {+with+} an [-apostate church. Babylon is said-] {+open Bible on her banner, and this motto, 'Search the Scriptures,' on her scroll, marched out from the gates of Rome." Then he asks the significant question: "Did they come clean out of Babylon?"–Thomas Guthrie, The Gospel in Ezekiel, page 237. "The Church of England," says Spurgeon, "seems+} to be [-a harlot;-] {+eaten through+} and {+through with sacramentarianism; but nonconformity

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The [-prophet beheld her drunken-] {+Great Controversy

appears to be almost as badly riddled+} with {+philosophical infidelity. Those of whom we thought better things are turning aside one by one from+} the [-blood-] {+fundamentals+} of [-saints-] {+the faith. Through+} and [-martyrs.-] {+through, I believe,+} the [-Babylon thus described represents Rome, that apostate church-] {+very heart of England is honeycombed with a damnable infidelity+} which [-has so cruelly persecuted-] {+dares still go into+} the [-followers-] {+pulpit and call itself Christian." What was the origin+} of [-Christ. But Babylon-] the [-harlot is-] {+great apostasy? How did+} the [-mother-] {+church first depart from the simplicity+} of [-daughters who follow her example-] {+the gospel? By conforming to the practices+} of [-corruption.

Thus are represented those churches that cling-] {+paganism,+} to {+facilitate+} the [-doctrines and traditions-] {+acceptance+} of [-Rome and follow her worldly practices, and whose fall is announced in-] {+Christianity by+} the [-second angel's message.-] {+heathen.+} The [-close relation-] {+apostle Paul declared, even in his day, "The mystery+} of {+iniquity doth already work." 2 Thessalonians 2:7. During the lives of the apostles+} the church [-to Christ is represented under-] {+remained comparatively pure. But "toward+} the [-figure-] {+latter end+} of [-marriage.-] the [-Lord had joined his people to himself by-] {+second century most of the churches [385] assumed+} a [-solemn covenant, he promising-] {+new form; the first simplicity disappeared, and insensibly, as the old disciples retired+} to [-be-] their [-God,-] {+graves, their children, along with new converts, ... came forward+} and [-they pledging themselves-] {+new-modeled the cause."– Robert Robinson, Ecclesiastical Researches, ch. 6, par. 17, p. 51.+} To [-be his,-] {+secure converts, the exalted standard of the Christian faith was lowered,+} and [-his alone. Said Paul, addressing-] {+as the result "a pagan flood, flowing into+} the church, [-"I have espoused you to one husband, that I may present you-] {+carried with it its customs, practices, and idols."–Gavazzi, Lectures, page 278.+} As [-a chaste virgin to Christ." [2 Corinthians 11:2.] But when her confidence-] {+the Christian religion secured the favor+} and [-affection

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were turned away from him,-] {+support of secular rulers, it was nominally accepted by multitudes; but while in appearance Christians, many "remained in substance pagans, especially worshiping in secret their idols."–Ibid., page 278. Has not the same process been repeated in nearly every church calling itself Protestant? As the founders, those who possessed the true spirit of reform, pass away, their descendants come forward+} and [-she sought after

vanity,-] {"new-model the cause." While blindly clinging to the creed of their fathers+} and [-allowed-] {"refusing to accept any truth in advance of what they saw,+} the [-love-] {"children of the reformers depart widely from their example+} of {"humility, self-denial, and renunciation of the world. Thus "the first simplicity disappears." A+} worldly [-things-] {"flood, flowing into the church, carries "with it its customs, practices, and idols." Alas,+} to [-separate her-] {"what a fearful extent is that friendship of the world which is "enmity with God," now cherished among the professed followers of Christ! How widely have the popular churches throughout Christendom departed+} from [-God, she forfeited-] the [-privileges included in this peculiar-] {"Bible standard of humility, self-denial, simplicity,+} and [-sacred relation.-] {"godliness! Said John Wesley, in speaking of the right use of money: "Do not waste any part of so precious a

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talent, merely in gratifying the desire of the eye, by superfluous or expensive apparel, or+} by {"needless ornaments. Waste no part of it in curiously adorning your houses; in superfluous or expensive furniture; in costly pictures, painting, gilding.... Lay out nothing to gratify+} the [-apostle James those who assimilate-] {"pride of life,+} to {"gain+} the [-world are addressed-] {"admiration or praise of men.... 'So long+} as [-"adulterers-] {"thou doest well unto thyself, men will speak good of thee.' So long as thou art 'clothed in purple and fine linen,' and farest 'sumptuously every day,' no doubt many will applaud thy [386] elegance of taste, thy generosity+} and [-adulteresses." [James 4:4.-] {"hospitality. But do not buy their applause so dear. Rather be content with the honor that cometh from God."—Wesley, Works, Sermon 50, "The

Use of Money." But in many churches of our time such teaching is disregarded.} A profession of religion has become popular with the world. Rulers, politicians, lawyers, doctors, merchants, join the church as a means of securing the respect and confidence of society, and advancing their own worldly interests. Thus they seek to cover all their unrighteous transactions under a profession of Christianity. The various religious bodies, re-enforced by the wealth and [-influence-] {+influence+} of these baptized worldlings, make a still higher bid for popularity and patronage. Splendid churches, embellished in the most extravagant manner, are erected on popular avenues. The worshipers array themselves in costly and fashionable attire. A high salary is paid for a talented minister to entertain and attract the people. His sermons must not touch popular sins, but be made smooth and pleasing for fashionable ears. Thus fashionable sinners are enrolled on the [-church-records,-] {+church records,+} and fashionable sins are concealed under a pretense of godliness. [-God looks down upon these apostate bodies,-] {+Commenting on the present attitude of professed Christians toward the world, a leading secular journal says: "Insensibly the church has yielded to the spirit of the age,+} and [-declares them daughters-] {+adapted its forms+} of {+worship to modern wants." "All things, indeed, that help to make religion attractive, the church now employs as its instruments." And+} a [-harlot.-] {+writer in the New York Independent speaks thus concerning Methodism as it is: "The line of separation between the godly and the irreligious fades out into a kind of penumbra, and zealous men on both sides are toiling+} to {+obliterate all difference between their modes of action and enjoyment." "The popularity of religion tends vastly to

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increase the number of those who would+} secure {+its benefits without squarely meeting its duties." [387] Says Howard Crosby: "It is a matter of deep concern that we find Christ's church so little fulfilling+} the [-favor-] {+designs of its Lord. Just as the ancient Jews let a familiar intercourse with the idolatrous nations steal away their hearts from God, ... so the church of Jesus now is, by its false partnerships with an unbelieving world, giving up the divine methods of its true life,+} and [-support-] {+yielding itself to the pernicious, though often plausible, habits+} of {+a Christless society, using+} the [-great men-] {+arguments and reaching the conclusions which are foreign to the revelation+} of [-earth, they-] {+God, and directly antagonistic to all growth in grace."—The Healthy Christian: An Appeal to the Church, pages 141, 142. In this tide of worldliness and pleasure seeking, self-denial and self-sacrifice for Christ's sake are almost wholly lost. "Some of the men and women now in active life in our churches were educated, when children, to make sacrifices in order to be able to give or do something for Christ." But "if funds are wanted now, ... nobody must be called on to give. Oh, no!+} have [-broken-] {+a fair, tableau, mock trial, antiquarian supper, or something to eat—anything to amuse the people." Governor Washburn of Wisconsin in his annual message, January 9, 1873, declared: "Some law seems to be required to break up the schools where gamblers are made. These are everywhere. Even the church (unwittingly, no doubt) is sometimes found doing the work of the devil. Gift concerts, gift enterprises and raffles, sometimes in aid of religious or charitable objects, but often for less worthy purposes, lotteries, prize packages, etc., are all devices to obtain money without value received. Nothing is so demoralizing or intoxicating, particularly to the young, as the acquisition of money or property without labor. Respectable people engaging in these chance enterprises, and easing+} their [-solemn vows-] {+consciences with the reflection that the money is to go to a good object, it is not strange that the youth+} of [-allegiance-] {+the state should so often fall into the habits

which the excitement of games of hazard is almost certain to engender." [388] The spirit of worldly conformity is invading the churches throughout Christendom. Robert Atkins, in a sermon preached in London, draws a dark picture of the spiritual declension that prevails in England: "The truly righteous are diminished from the

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earth,+} and [-fidelity-] {+no man layeth it+} to {+heart.+} The [-King-] {+professors+} of [-Heaven.-] {+religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach.... Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, 'We are rich, and increased in goods, and stand in need of nothing.'"—Second Advent Library, tract No. 39.+} The great sin charged against Babylon [-is,-] {+is+} that she "made all nations drink of the wine of the wrath of her fornication." This cup of intoxication

[-234-] which she presents to the [-world,-] {+world+} represents the false doctrines [-which-] {+that+} she has accepted as the result of her unlawful connection with the great ones of the earth. Friendship with the world corrupts her faith, and in her turn she exerts a corrupting [-influence-] {+influence+} upon the world by teaching doctrines which are opposed to the plainest statements of {+Holy Writ. Rome withheld+} the [-word of God.

Prominent among these false doctrines is that of-] {+Bible from+} the [-temporal

millennium,—a thousand years of spiritual peace—} {+people+} and [-prosperity,
in which the world is—] {+required all men+} to [-be converted, before—]
{+accept her teachings in its place. It was+} the [-coming of Christ. This siren
song has lulled thousands—] {+work+} of [-souls—] {+the Reformation+} to [-sleep
over—] {+restore to men+} the [-abyss—] {+word+} of [-eternal ruin.—] {+God; but
is it not too true that in+} the [-doctrine—] {+churches+} of {+our time
men are taught to rest their faith upon their creed and+} the [-natural
immortality—] {+teachings+} of {+their church rather than on+} the [-soul
has opened the way for the artful working—] {+Scriptures? Said Charles
Beecher, speaking+} of [-Satan through modern Spiritualism; and besides—] the
[-Romish errors, purgatory, prayers for—] {+Protestant churches: "They shrink
from any rude word against creeds with+} the [-dead, invocation of saints,
etc.,—] {+same sensitiveness with+} which {+those holy fathers would+} have
[-sprung—] {+shrunk+} from [-this source, it has led many Protestants to deny
the resurrection and the Judgment, and has given rise to—] {+a rude word
against+} the [-revolting heresy—] {+rising veneration+} of [-eternal torment,—]
{+saints+} and {+martyrs which they were fostering....+} The [-dangerous
delusion of Universalism.

And even more dangerous—] {+Protestant evangelical denominations have so tied up
one another's hands,+} and [-more widely held than these are the assumptions
that the law of God was abolished—] {+their own, that, between them all, a man
cannot become a preacher+} at {+all, anywhere, without accepting some book
besides+} the [-cross, and that—] {+Bible.... There is nothing imaginary in+}
the [-first day of—] {+[389] statement that+} the [-week—] {+creed power+} is
now [-a holy day, instead of the Sabbath of—] {+beginning to prohibit+} the
[-fourth commandment.—] {+Bible as really as Rome did, though in a subtler
way."—Sermon on "The Bible a Sufficient Creed," delivered at Fort Wayne,
Indiana, Feb. 22, 1846.+} When faithful teachers expound the word of God, there

arise men of learning, ministers professing to understand the Scriptures, who denounce sound doctrine as heresy, and thus turn away inquirers after truth. Were it not that the world is hopelessly

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the wine of Babylon, multitudes would be convicted and converted by the plain, cutting truths of the word of God. {+But religious faith appears so confused and discordant that the people know not what to believe as truth.+} The sin of the world's impenitence lies at the door of the church.

[-God sent his professed people a message that would have corrected-] The [-evils which separated them from his favor. A state-] {+second angel's message+} of [-union, faith, and love had been produced among those who from every denomination-] {+Revelation 14 was first preached+} in [-Christendom received-] the [-Advent doctrine;-] {+summer of 1844,+} and {+it then+} had {+a more direct application to+} the churches [-in general accepted-] {+of+} the [-same truth,-] {+United States, where+} the [-same blessed results would have followed. But Babylon scornfully rejected-] {+warning of+} the [-last means which Heaven-] {+judgment+} had [-in reserve for her restoration,-] {+been most widely proclaimed+} and [-then, with greater eagerness, she turned to seek the friendship of the world.

Those who preached-] {+most generally rejected, and where+} the [-first message had no purpose or expectation of causing divisions-] {+declension+} in the

[-churches, or of forming separate organizations. "In all my labors," said Wm. Miller, "I never-] {+churches+} had {+been most rapid. But+} the [-desire or thought to establish any separate interest from that of existing denominations, or to benefit one at the expense of another. I thought to benefit all. Supposing that all Christians would rejoice in the prospect-] {+message+} of [-Christ's coming, and that those who could not see as I did would not love any-] the [-less those who should embrace this doctrine, I-] {+second angel+} did not [-conceive there would ever be any necessity for separate meetings. My whole object was a desire to convert souls to God, to notify-] {+reach its complete fulfillment in 1844.+} The [-world of-] {+churches then experienced+} a [-coming Judgment, and to induce my fellow-men to make that preparation-] {+moral fall, in consequence+} of [-heart which will enable them to meet-] their [-God in peace. The great majority-] {+refusal+} of [-those who were converted under my labors united

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with-] the [-various existing churches. When individuals came to me to inquire respecting their duty, I always told them to go where they would feel at home; and I never favored any one denomination in my advice to such."

For a time many-] {+light+} of the [-churches welcomed his labors;-] {+advent message;+} but {+that fall was not complete.+} As they [-decided against the Advent truth, they desired-] {+have continued+} to [-suppress all agitation of the subject. Those who had accepted-] {+reject+} the [-doctrine were thus placed in a position of great trial and perplexity. They loved their churches, and were loth to separate from them; but as-] {+special truths for this time+} they [-were ridiculed and oppressed, denied the privilege of speaking of their hope, or of attending preaching upon the Lord's coming, many at last arose and

cast off the yoke which had been imposed upon them. the gentle and pious Melancthon declared, "There is no other church than the assembly of those who-] have [-the word of God,-] {+fallen lower+} and [-who are purified by it." Adventists, seeing-] {+lower. Not yet, however, can it be said+} that [-the churches rejected the testimony of God's word, could no longer regard them as constituting the church of Christ, "the pillar and ground of the truth;" and as the message,-] "Babylon is [-fallen," began to be proclaimed, they felt themselves justified in separating from their former connection.

In the days-] {+fallen,... because she made all nations drink+} of the [-Reformation,

Since the rejection-] {+wine+} of the [-first message, a sad change-] {+wrath of her fornication." She+} has [-taken place in the churches. As truth is spurned, error is received and cherished. Love for God, and faith in his word, have grown cold. The churches have grieved-] {+not yet made all nations do this.+} The spirit of {+world conforming and indifference to+} the [-Lord,-] {+testing truths for our time exists+} and [-it-] has been {+gaining ground+} in [-a great measure withdrawn. The words-] {+churches+} of the [-prophet Ezekiel are fearfully applicable:

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"Son-] {+Protestant faith in all the countries+} of [-man,-] {+Christendom; and+} these [-men have set up their idols-] {+churches are included+} in [-their heart, and-] the [-stumbling-block of their iniquity before their face. Should I be inquired-] {+solemn and terrible denunciation+} of [-at all by them?" "I-] the [-Lord will answer him that cometh according to the multitude of his idols." [Ezekiel 14:3, 4.] Men may not bow down to idols of wood and stone,-] {+second

angel.+} But [-all who love-] the [-things-] {+work+} of {+apostasy has not yet reached its culmination.+} The [-world and take pleasure in unrighteousness have set up idols in their hearts.-] {+Bible declares that before+} the [-majority-] {+coming+} of [-professed Christians are serving other gods besides-] the [-Lord. Pride-] {+Lord, Satan [390] will work "with all power+} and [-luxury are cherished, idols are set up in the sanctuary,-] {+signs+} and [-her holy places are polluted.

Anciently the Lord declared to his servants concerning Israel: "The leaders-] {+lying wonders, and with all deceivableness+} of [-this people cause them to err,-] {+unrighteousness;"+} and they that [-are led of them are destroyed." [Isaiah 9:16.] "The prophets prophesy falsely, and-] {+"received not+} the [-priests bear rule by their means, and my people-] love [-to have it so; and what will ye do in the end thereof?" [Jeremiah 5:31.] "For from the least-] of [-them even unto-] the [-greatest of them, every one is given-] {+truth, that they might be saved," will be left+} to [-covetousness; and from the prophet even unto the priest, every one dealeth falsely." [Jeremiah 6:13.] The Jewish church, once so highly favored of the Lord, became an astonishment and-] {+receive "strong delusion, that they should believe+} a [-reproach through neglect to improve the blessings granted them. Pride and unbelief led to their ruin. But these scriptures do-] {+lie." 2 Thessalonians 2:9-11.+} Not [-apply to ancient Israel only. The character and-] {+until this+} condition [-of many nominally Christian churches are here portrayed. Though in possession of far greater blessings than were granted to the Jews, they are following in the steps of that people; and the greater the light-] {+shall be reached,+} and

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privileges bestowed, the greater-] the [-guilt-] {+union+} of [-those who

permit them to pass unimproved.-] the [-picture which-] {+church with+} the [-apostle Paul has drawn of-] {+world shall be fully accomplished throughout Christendom, will+} the [-professed people-] {+fall+} of [-God in-] {+Babylon be complete.+} The [-last days-] {+change+} is a [-sad but faithful delineation of the popular churches of our time. "Having a form of godliness, but denying the power thereof," "lovers of pleasures more than lovers of God," "lovers of their own selves, covetous, boasters, proud," [2 Timothy 3:2-7.]—such are a few specifications from the dark catalogue which he has given.-] {+progressive one,+} and [-in view of-] the [-frequent and startling revelations-] {+perfect fulfillment+} of [-crime, even among those that minister in holy things, who dare affirm that there is one sin enumerated by the apostle which-] {+Revelation 14:8+} is [-not concealed under a profession of Christianity?

"But what fellowship hath righteousness with unrighteousness?" "And what concord hath Christ with Belial?" "And what agreement hath the temple of God with idols? For ye are the temple of-] {+yet future. Notwithstanding+} the [-living God; as God hath said, I will dwell in them, and walk in them; and I will be their God,-] {+spiritual darkness+} and [-they shall be my people. Wherefore come out-] {+alienation+} from [-among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:14-18.]

At the proclamation of-] {+God that exist in+} the [-first angel's message,-] {+churches which constitute Babylon,+} the [-people-] {+great body+} of [-God were in Babylon; and many-] {+Christ's+} true [-Christians-] {+followers+} are still to be found in [-her-] {+their+} communion. [-Not a few-] {+There are many of these+} who have never seen the special truths for this [-time-] {+time. Not a few+} are dissatisfied with their present [-position,-] {+condition

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and are longing for clearer light. They look in vain

[-239-] for the image of Christ in the [-church. As the-] churches {+with which they are connected. As these bodies+} depart [-more-] {+further+} and [-more widely-] {+further+} from the truth, and ally themselves more closely with the world, the {+difference between the two classes will widen, and it will finally result in separation. The+} time will come when those who [-fear and honor-] {+love+} God {+supremely+} can no longer remain in connection with [-them.-] {+such as are "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When+} those that "believed not the truth, but had pleasure in [-unrighteousness," will-] {+unrighteousness" (2 Thessalonians 2:12), shall+} be left to receive [-"strong delusion,"-] {+strong delusion+} and to [-"believe-] {+believe+} a [-lie." [2 Thessalonians 2:11, 12.]-] {+lie,+} then the [-spirit of persecution will again be revealed. But the-] light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord [-still-] {+that remain+} in [-Babylon,-] {+Babylon+} will heed the [-call,-] {+call:+} "Come out of her, My [-people."

240-] {+people" (Revelation 18:4).

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Chapter [-XVI. - The Tarrying Time.-] {+22-Prophecies Fulfilled+}

When the [-year 1843 [See appendix, note 4.]

entirely-] {+time+} passed [-away unmarked by-] {+at which+} the [-advent-] {+Lord's coming was first expected,-in the spring+} of [-Jesus, those-] {+1844,-those+} who had looked in faith for His appearing were for a [-time left-] {+season involved+} in doubt and [-perplexity. But notwithstanding-] {+uncertainty. While the world regarded them as having been utterly defeated and proved to have been cherishing a delusion,+} their [-disappointment,-] {+source of consolation was still the word of God.+} Many continued to search the Scriptures, examining anew the evidences of their [-faith,-] {+faith+} and carefully studying the prophecies to obtain further light. The Bible testimony in support of their position seemed clear and conclusive. Signs which could not be mistaken pointed to the coming of Christ as near. The {+special blessing of the Lord, both in the conversion of sinners and the revival of spiritual life among Christians, had testified that the message was of Heaven. And though the+} believers could not explain their [-disappointment; yet-] {+disappointment,+} they felt assured that God had led them in their past experience.

[-Their faith was greatly strengthened by the direct and forcible application of those scriptures-] {+Interwoven with prophecies+} which [-set forth a tarrying time. As early-] {+they had regarded+} as [-1842,-] {+applying to+} the [-Spirit-] {+time+} of [-God had moved upon Charles Fitch-] {+the second advent was instruction specially adapted+} to [-devise-] {+their state of uncertainty and suspense, and encouraging them to wait patiently in+} the [-prophetic chart,

which-] {+faith that what+} was [-generally regarded by Adventists as a fulfillment-] {+now dark to their understanding would in due time be made plain. [392] Among these prophecies was that+} of {+Habakkuk 2:1-4: "I will stand upon my watch, and set me upon+} the [-command given by-] {+tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And+} the [-prophet Habakkuk, "to-] {+Lord answered me, and said,+} Write the [-vision-] {+vision,+} and make it plain upon [-tables." No one, however, then saw-] {+tables, that he may run that readeth it. For+} the [-tarrying-] {+vision is yet for an appointed+} time, {+but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul+} which [-was brought to view-] {+is lifted up is not upright+} in {+him: but+} the [-same prophecy. After the disappointment,-] {+just shall live by his faith." As early as 1842+} the [-full

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meaning of-] {+direction given in+} this [-scripture became apparent. Thus speaks the prophet:-] {+prophecy to+} "write the vision, and make it plain upon tables, that he may run that readeth [-it. For-] {+it," had suggested to Charles Fitch the preparation of a prophetic chart to 334

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illustrate the visions of Daniel and+} the {+Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the

disappointment, this scripture appeared very significant: "The+} vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not [-tarry." [Habakkuk 2:2, 3.] -] {+tarry.... The just shall live by his faith."+} A portion of Ezekiel's prophecy also was a source of [-much-] strength and comfort to believers: [-"And the-] {"The+} word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord [-God:" "The-] {+God.... The+} days are at hand, and the effect of every [-vision." "I-] {+vision.... I+} will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged." "They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord [-God:-] {+God;+} There shall none of My words be prolonged any more, but the word which I have spoken {+[393]+} shall be done." [-[Ezekiel-] {+Ezekiel+} 12:21-25, 27, [-28.] -] {+28.+} The waiting ones [-rejoiced-] {+rejoiced, believing+} that He who knows the end from the beginning had looked down through the [-ages,-] {+ages+} and, foreseeing their disappointment, had given them words of courage and hope. Had it not been for such portions of Scripture, [-showing that they were-] {+admonishing them to wait with patience and to hold fast their confidence+} in [-the right path,-] {+God's word,+} their faith would have failed in that trying hour.

[-In-] The parable of the ten [-virgins,-] {+virgins of+} Matthew [-25,-] {+25 also illustrates+} the experience of

[-Adventists-] {+the Adventist people. In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the

world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, and related the parable describing the two classes of servants who look for His appearing. Chapter 25 opens with the words: "Then shall the kingdom of heaven be likened unto ten virgins." Here is brought

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to view the church living in the last days, the same that is pointed out in the close of chapter 24. In this parable their experience+} is illustrated by the

[-242-] incidents of an Eastern marriage. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the [-bridegroom." "While-] {+bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While+} the bridegroom tarried, they all slumbered and [-slept."-] {+slept. And at midnight there was a cry made, Behold,+} the [-wide-spread movement under-] {+bridegroom cometh; go ye out to meet him."+} The [-proclamation-] {+coming+} of {+Christ, as announced by+} the first {+angel's+} message, {+[394] was understood to be represented by the coming of the bridegroom. The widespread reformation under the proclamation of His soon coming,+} answered to the going forth of the [-virgins,-] {+virgins. In this parable, as in that of Matthew 24, two classes are represented. All had taken their lamps, the Bible, and by its light had gone forth to meet the Bridegroom. But+} while {"they that were foolish took their lamps, and took no

oil with them," "the wise took oil in their vessels with their lamps." The [-passing-] [+latter class had received the grace+] of [+God,+] the [-time-] [+regenerating, enlightening power+] of [-expectation,-] the [-disappointment,-] [+Holy Spirit, which renders His word a lamp to the feet+] and [+a light to+] the [-delay, were represented by-] [+path. In+] the [-tarrying-] [+fear+] of [+God they had studied+] the [-bridegroom. After-] [+Scriptures to learn+] the [-definite time-] [+truth, and+] had [-passed,-] [+earnestly sought for purity of heart and life. These had a personal experience, a faith in God and in His word, which could not be overthrown by disappointment and delay. Others "took their lamps, and took no oil with them." They had moved from impulse. Their fears had been excited by+] the [-true believers were still united-] [+solemn message, but they had depended upon the faith of their brethren, satisfied with the flickering light of good emotions, without a thorough understanding of the truth or a genuine work of grace+] in the [-belief that-] [+heart. These had gone forth to meet+] the [-end-] [+Lord, full+] of [-all things was at hand;-] [+hope in the prospect of immediate reward;+] but [-it soon became evident that-] they were [-losing, to some extent,-] [+not prepared for delay and disappointment. When trials came,+] their [-zeal-] [+faith failed,+] and [-devotion,-] [+their lights burned dim. "While the bridegroom tarried, they all slumbered+] and [-were falling into-] [+slept." By+] the [-state denoted-] [+tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay.+] In [+this time of uncertainty,+] the [-parable by-] [+interest of+] the [-slumbering-] [+superficial and halfhearted soon began to waver, and their efforts to relax; but

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those whose faith was based on a personal knowledge+} of the [-virgins during-] {+Bible had a rock beneath their feet, which+} the [-tarrying time.-] {+waves of disappointment could not wash away. "They all slumbered and slept;" one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given. Yet in the night of trial the [395] latter seemed to lose, to some extent, their zeal and devotion. The halfhearted and superficial could no longer lean upon the faith of their brethren. Each must stand or fall for himself.+} About this time, fanaticism began to appear. Some who {+had+} professed to be zealous believers in the message rejected the word of God as the one infallible [-guide,-] {+guide+} and, claiming to be led by the Spirit, gave themselves up to the control of their own feelings, impressions, and imaginations. There were some who manifested a blind and bigoted zeal, denouncing all who would not sanction their course. Their fanatical ideas and exercises met with no sympathy from the great body of Adventists; yet they served to bring reproach upon the cause of truth. Satan was seeking by this means to oppose and destroy the work of God. The people had been greatly stirred by the advent movement, thousands of sinners had been converted, and faithful men were giving themselves to the work of proclaiming the truth, even in the tarrying time. The prince of evil was

[-243-] losing his subjects; and in order to bring reproach upon the cause of God, he sought to deceive [-those-] {+some+} who professed the [-faith,-] {+faith+} and to drive them to extremes. Then his agents stood ready to seize upon every error, every failure, every unbecoming act, and hold it up before the people in the most exaggerated light, to render Adventists and their faith odious. Thus the greater the number whom he could crowd in to make a profession of {+faith in+} the {+second+} advent [-faith-] while his power controlled their hearts, the greater advantage would he gain by calling attention to them as

representatives of the whole body of believers. Satan is [-an-] {"the+} accuser of the [-brethren,-] {+brethren,+} and it is his spirit [-which-] {+that+} inspires men to watch for the errors and defects of the Lord's people, and to hold them up to notice, while their good deeds are passed by without a mention. He is always active when God is at work for the salvation of souls. When the sons of God come to present themselves before the Lord, Satan comes also among them. In every {[396]+} revival he is ready to bring in those who are unsanctified in heart

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and unbalanced in mind. When [-they-] {+these+} have accepted some points of truth, and gained a place with believers, he works through them to introduce theories that will deceive the unwary. No man is proved to be a true Christian because he is found in company with the children of God, even in the house of worship and around the table of the Lord. Satan is frequently there upon the most solemn [-occasions,-] {+occasions+} in the form of those whom he can use as his agents. The [-great deceiver will profess anything, in order to gain adherents. But should he claim to be converted, should he, if it were possible, enter Heaven and

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associate with the angels, he would not be changed in character. While the true worshipers would be bowed in adoration before their Maker, he would be plotting mischief against God's cause and people, devising means to ensnare souls, considering the most successful method-] {+prince+} of [-sowing tares.

Satan-] {+evil+} contests every inch of ground over which God's people advance in their journey toward the heavenly city. In all the history of the [-church,-] {+church+} no reformation has been carried forward without encountering serious obstacles. Thus it was in Paul's day. Wherever the apostle [-would raise-] {+raised+} up a church, there were some who professed to receive the faith, but who brought in heresies, that, if received, would eventually crowd out the love of the truth. Luther {+also+} suffered great perplexity and distress from the course of fanatical persons who claimed that God had spoken directly through them, and who therefore set their own ideas and opinions above the testimony of the Scriptures. Many who were lacking in faith and experience, but who had considerable self-sufficiency, and who loved to hear and tell some new thing, were beguiled by the pretensions of the new teachers, and they joined the agents of Satan in their work of tearing down what God had moved Luther to build up. {+And+} the [-Wesleys also,-] {+Wesleys,+} and others who blessed the world by their [-influence-] {+influence+} and their faith, encountered at every step the wiles of Satan in pushing [-over-zealous,-] {+overzealous,+} unbalanced, and unsanctified ones into fanaticism of every grade.

[-Wm.-] {+William+} Miller had no sympathy with those [-influences-] {+influences+} that led to fanaticism. He declared, with [-Martin-] Luther, that every spirit should be tested by the word

[-245-] of [-God:-] {+God.+} "The [-devil has-] {+devil," said Miller, "has+} great power {+[397]+} over the minds of some at the present day. And how shall we know what manner of spirit they are of? The Bible answers: 'By their fruits ye shall know [-them.'" "There-] {+them.'... There+} are many spirits gone out into the world; and we are commanded to try the spirits. The spirit that does not cause us to live soberly, righteously, and godly, in this present world, is

not the Spirit of Christ. I am more and more convinced that Satan has much to do in these wild [-movements." "Many-] {+movements.... Many+} among [-us,-] {+us+} who pretend to be wholly sanctified, are following the traditions of men, and apparently are as ignorant of truth as others who make no such [-pretensions, and are not half so modest."-] {+pretensions."-Bliss, pages 236, 237.+} "The spirit of error will

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lead us from the truth; and the Spirit of God will lead us into truth. But, say you, a man may be in {+an+} error, and think he has the truth. What then? We answer, The Spirit and word agree. If a man judges himself by the word of God, and finds a perfect harmony through the whole word, then he must believe he has the truth; but if he finds the spirit by which he is led does not harmonize with the whole tenor of God's law or Book, then let him walk carefully, lest he be caught in the snare of the [-devil."-] {+devil."-The Advent Herald and Signs of the Times Reporter, January 15, 1845.+} "I have often obtained more evidence of inward piety from a kindling eye, a wet cheek, and a choked utterance, than from all the noise {+of Christendom."-Bliss, page 282.+} In [-Christendom."-] the [-enemies-] {+days+} of the Reformation {+its enemies+} charged all the evils of fanaticism upon the very ones who were laboring most earnestly against it. A similar course was pursued by the opposers of the advent movement. And not content with misrepresenting and exaggerating the errors of extremists and fanatics,

[-246-] they circulated unfavorable reports that had not the slightest semblance of truth. These persons were actuated by prejudice and hatred. Their peace was

disturbed by the proclamation of Christ at the door. They feared it might be true, yet hoped it was not, and this was the secret of their warfare against Adventists and their faith. The fact that a few fanatics worked their way into the ranks {+[398]+} of Adventists is no more [-a-] reason to decide that the movement was not of [-God,-] {+God+} than [-is-] {+was+} the presence of fanatics and deceivers in the church in Paul's or Luther's day a sufficient excuse for [-discarding or ridiculing-] {+condemning+} their work. Let the people of God arouse out of [-sleep,-] {+sleep+} and begin in earnest the work of repentance and [-reformation,-] {+reformation;+} let them search the Scriptures to learn the truth as it is in [-Jesus,-] {+Jesus;+} let them make an entire consecration to God, and evidence will not be wanting that Satan is still active and vigilant. With all possible deception [-will-] he {+will+} manifest his power, calling to his aid all the fallen angels of his realm. It was not the proclamation of the {+second+} advent [-message-] that [-created-] {+caused+} fanaticism and division. These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position. The preaching of the first {+angel's+} message [-in 1843,-] and of the [-midnight cry in 1844,-] {+"midnight cry"+} tended directly to repress fanaticism and dissension. Those who participated in these solemn movements were

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in harmony; their hearts were filled with love for one [-another,-] {+another+} and for Jesus, whom they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human [-influence,-] {+influence,+} and proved a shield against the assaults of Satan.

Chapter XVII. - The Midnight Cry.-] "While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." [-[Matthew 25:5-7.] -] {+Matthew 25:5-7.+} In the summer of 1844, [-Adventists discovered the mistake in their former reckoning of the prophetic periods, and settled upon-] {+midway between+} the [-correct position.-] {+time when it had been first thought that+} the 2300 days [-of Daniel 8:14, which all believed to extend to-] {+would end, and+} the [-second coming-] {+autumn+} of [-Christ, had been thought-] {+the same year,+} to [-end-] {+which it was afterward found that they extended, the message was proclaimed+} in the [-spring-] {+very words+} of [-1844; but it was now seen-] {+Scripture: "Behold, the Bridegroom cometh!"+} That {+which led to+} this {+movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the+} period [-extended to-] {+of the 2300 days, went into effect [399] in+} the autumn of the [-same year, [See appendix, note 1.] -] {+year 457 B.C.,+} and {+not at+} the [-minds-] {+beginning+} of [-Adventists were fixed upon this point-] {+the year,+} as {+had been formerly believed. Reckoning from+} the [-time-] {+autumn of 457, the 2300 years terminate in the autumn of 1844. (See Appendix note+} for {+page 329.) Arguments drawn from+} the [-Lord's appearing.-] {+Old Testament types also pointed to+} the [-proclamation-] {+autumn as the time when the event represented by the "cleansing+} of {+the sanctuary" must take place.+} This {+was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled. The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: "Christ our Passover is sacrificed for us." 1 Corinthians 5:7. The sheaf of first fruits, which at the+} time [-message-] {+of the Passover+} was [-another step-] {+waved

before the Lord, was typical of the resurrection of Christ. Paul says,+} in {+speaking of+} the [-fulfillment-] {+resurrection+} of the [-parable-] {+Lord and+} of {+all His people: "Christ+} the [-marriage, whose application-] {+first fruits; afterward they that are Christ's at His coming." 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God. These types were fulfilled, not only as+} to the [-experience-] {+event, but as to the time. On the fourteenth day+} of [-Adventists-] {+the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb+} had [-already-] been [-clearly seen.-] {+slain, Christ, having eaten the Passover with His disciples,

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instituted that feast which was to commemorate His own death+} as [-in-] {+"the Lamb of God, which taketh away+} the [-parable-] {+sin of+} the [-cry-] {+world." That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord+} was raised [-at midnight announcing-] {+from+} the [-approach-] {+dead on the third day, "the first fruits+} of {+them that slept," a sample of all+} the [-bridegroom, so-] {+resurrected just, whose "vile body" shall be changed, and "fashioned like unto His glorious body." Verse 20; Philippians 3:21.+} In {+like manner+} the [-fulfillment, midway between-] {+types which relate to+} the [-spring-] {+second advent must be fulfilled at the time pointed out in the symbolic service. Under [400] the Mosaic system the cleansing+} of [-1844,-] {+the sanctuary, or the great Day of Atonement, occurred on the tenth day of the

seventh Jewish month (Leviticus 16:29-34),+} when {+the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So+} it was [-first supposed-] {+believed+} that [-the 2300 days-] {+Christ, our great High Priest,+} would [-close,-] {+appear to purify the earth by the destruction of sin and sinners,+} and {+to bless His waiting people with immortality.+} The [-autumn-] {+tenth day+} of [-1844, at-] {+the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary,+} which {+in the year 1844 fell upon the twenty-second of October, was regarded as the+} time [-it-] {+of the Lord's coming. This+} was [-afterward found

248-] {+in harmony with the proofs already presented+} that [-they were really to close, such a cry-] {+the 2300 days would terminate in the autumn, and the conclusion seemed irresistible. In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This+} was [-raised,-] in {+accordance with+} the [-very words-] {+arguments just presented, both from prophecy and from the types. They carried strong conviction+} of [-Scripture: "Behold,-] {+their truthfulness; and+} the [-Bridegroom cometh; go ye out to meet him."-] {+"midnight cry" was heralded by thousands of believers.+} Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. {+Fanaticism disappeared+} before this [-proclamation, fanaticism disappeared,-] {+proclamation+} like early frost before the rising sun. Believers [-once more found-] {+saw+} their [-position,-] {+doubt and perplexity removed,+} and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling [-influence-] {+influence+} of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof

from His servants. It bore the characteristics [-which-] {+that+} mark the

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work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the {[401]+} world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering [-prayer,-] {+prayer+} and unreserved consecration to God. Said [-Wm. Miller,-] {+Miller+} in describing that work: "There is no great expression of [-joy;-] {+joy:+} that is, as it were, suppressed for a future occasion, when all heaven and earth will rejoice together with joy unspeakable and full of glory. There is no [-shouting;-] {+shouting:+} that, too, is reserved for the shout from heaven. The singers are [-silent;-] {+silent:+} they are waiting to join the angelic hosts, the choir from [-Heaven. No arguments are used or needed; all seem convinced that they have the truth.-] {+heaven....+} There is no clashing of [-sentiments;-] {+sentiments:+} all are of one heart and of one [-mind."

249-] {+mind."-Bliss, pages 270, 271. Another who participated in the movement testified: "It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, brokenhearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with

fasting, and weeping, and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon His children; they looked to Him whom they had pierced, there was a great mourning in the land, ... and those who were looking for the Lord afflicted their souls before Him."—Bliss, in Advent Shield and Review, vol. I, p. 271 (January, 1845).+} Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of [-forty-] {+many+} years, all who shared in that movement and who have stood firm upon the platform of [-truth,-] {+truth+} still feel the holy [-influence-] {+influence+} of that blessed [-work,-] {+work+} and bear witness that it was of God. {[402]+} At the call, "The Bridegroom cometh; go ye out to meet Him," the waiting ones "arose and trimmed their lamps;" they studied the word of God with an intensity of interest before unknown. Angels

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were sent from heaven to arouse those who had become [-discouraged,-] {+discouraged+} and prepare them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among the last to join in this movement. The churches in general closed their doors against [-it,-] {+this message,+} and a large company {+of those+} who [-had the living testimony-] {+received it+} withdrew from their connection. In the providence of [-God,-] {+God+} this

[-cry-] {+proclamation+} united with the second angel's [-message,-] {+message+} and gave power to that work. The [-midnight cry-] {+message, "Behold, the Bridegroom cometh!"+} was not so much [-carried by-] {+a matter of+} argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ's triumphal

[-250-] entry into [-Jerusalem,-] {+Jerusalem+} the people who were assembled from all parts of the land to keep the [-feast, flocked-] {+feast flocked+} to the Mount of Olives, and as they joined the throng that were escorting [-Jesus,-] {+Jesus+} they caught the inspiration of the [-hour,-] {+hour+} and helped to swell the [-shout,-] {+shout:+} "Blessed is He that cometh in the name of the Lord!" [-[Matthew 21:9.]-] {+Matthew 21:9.+} In like manner did unbelievers who [-flocked-] {+flocked+} to the Adventist meetings—some from curiosity, some merely to ridicule—feel the convincing power attending the [-message,-] {+message:+} "Behold, the Bridegroom cometh!" At that time there was faith that brought answers to [-prayer,-faith-] {+prayer—faith+} that had respect to the recompense of reward. Like showers of rain upon the thirsty earth, the Spirit of grace descended upon the earnest seekers. Those who expected soon to stand face to face with their {+[403]+} Redeemer felt a solemn joy that was unutterable. The softening, subduing power of the Holy Spirit melted the [-heart,-] {+heart+} as [-wave after wave of the glory of God swept over-] {+His blessing was bestowed in rich measure upon+} the faithful, believing ones. Carefully and solemnly those who received the message came up to the time when they hoped to meet their Lord. Every morning they felt that it was their first duty to secure the evidence of their acceptance with God. Their hearts were closely united, and they prayed much with and for one another. They often met together in secluded places to commune with God, and the voice of intercession

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ascended to heaven from the fields and groves. The assurance [-to-] {+of+} the Saviour's approval was more necessary to them than their daily [-food,-] {+food;+} and if a cloud

[-251-] darkened their minds, they did not rest until it was swept away. As they felt the witness of pardoning grace, they longed to behold Him whom their souls loved. But again they were destined to disappointment. The time of expectation passed, and their Saviour did not appear. With unwavering confidence they had looked forward to His coming, and now they felt as did [-Mary,-] {+Mary+} when, coming to the Saviour's tomb and finding it empty, she exclaimed with [-weeping,-] {+weeping:+} "They have taken away my Lord, and I know not where they have laid Him." [-[John 20:13.]-] {+John 20:13.+} A feeling of awe, a fear that the message might be true, had for a time served as a restraint upon the unbelieving world. After the passing of the [-time,-] {+time+} this did not at once disappear; {+at first+} they dared not triumph over the disappointed ones; but as no tokens of God's wrath were seen, they recovered from their [-fears,-] {+fears+} and resumed their reproach and ridicule. A large class who had professed to believe in the Lord's soon coming, renounced their faith. Some who had been very confident were so deeply wounded in their pride that they felt like [-fleeing-] {+fleeing+} from the world. Like Jonah, they complained of God, {+[404]+} and chose death rather than life. Those who had based their faith upon the opinions of others, and not upon the word of God, were now as ready [-to-] again [-exchange-] {+to change+} their views. The scoffers won the weak and cowardly to their ranks, and all {+these+} united in declaring that there

could be no more fears or expectations now. The time had passed, the Lord had not come, and the world might remain the same for thousands of years.

[-252-] The earnest, sincere believers had given up all for [-Christ,-] {+Christ+} and had shared His presence as never before. They had, as they believed, given their last warning to the [-world,-] {+world;+} and, expecting soon to be received into the society of their divine Master and the heavenly angels, they had, to a great extent, withdrawn from the [-unbelieving multitude.-] {+society of those who did not receive the message.+} With intense desire they had [-prayed,-] {+prayed:+} "Come, Lord Jesus, and come quickly." But He had not come. And now to take up again the heavy burden of life's cares and perplexities, and to endure the taunts and sneers of a scoffing world, was [-indeed-] a terrible trial of faith and patience.

{+Prophecies Fulfilled

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Yet this disappointment was not so great as was that experienced by the disciples at the time of Christ's first advent. When Jesus rode triumphantly into Jerusalem, His followers believed that He was about to ascend the throne of [-David,-] {+David+} and deliver Israel from her oppressors. With high hopes and joyful anticipations they vied with one another in showing honor to their King. Many spread their outer garments as a carpet in His path, or strewed before Him the leafy branches of the palm. In their enthusiastic joy they united in the glad [-acclaim,-] {+acclaim:+} "Hosanna to the Son of David!" When the Pharisees, disturbed and angered by this outburst of rejoicing, wished Jesus to rebuke His disciples, He [-replied,-] {+replied:+} "If these should hold their peace, the stones would immediately cry out." [-[Luke 19:40.] -] {+Luke 19:40.+}

Prophecy must be fulfilled. The disciples were accomplishing the purpose of God; yet they were doomed to a bitter disappointment. But a few days had passed ere they witnessed the Saviour's agonizing death, and laid Him in the tomb.

[-253-] Their expectations had not been realized in a {[405]+} single particular, and their hopes died with Jesus. Not till their Lord had come forth triumphant from the grave could they perceive that all had been foretold by prophecy, and "that Christ must needs have suffered, and risen again from the dead." [-[Acts 17:3.]-] {[Acts 17:3. Five hundred years before, the Lord had declared by the prophet Zechariah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zechariah 9:9. Had the disciples realized that Christ was going to judgment and to death, they could not have fulfilled this prophecy.+} In like manner [-was prophecy-] {[Miller and his associates+} fulfilled [-in-] {[prophecy and gave a message which Inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come.+} The first and second angels' [-messages. They-] {[messages+} were given at the right [-time,-] {[time+} and accomplished the work which God designed to accomplish by them. The world had been looking on, expecting that if the time passed and Christ did not appear, the whole system of Adventism would be given up. But while many, under strong temptation, yielded their

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faith, there were some who stood firm. {+The fruits of the advent movement, the spirit of humility and heart searching, of renouncing of the world and reformation of life, which had attended the work, testified that it was of God. They dared not deny that the power of the Holy Spirit had witnessed to the preaching of the second advent, and+} they could detect no error in their reckoning of the prophetic periods. The ablest of their opponents had not succeeded in overthrowing their [-position.-] {+system of prophetic interpretation. They could not consent, without Bible evidence, to renounce positions which had been reached through earnest, prayerful study of the Scriptures, by [406] minds enlightened by the Spirit of God and hearts burning with its living power; positions which had withstood the most searching criticisms and the most bitter opposition of popular religious teachers and worldly-wise men, and which had stood firm against the combined forces of learning and eloquence, and the taunts and revilings alike of the honorable and the base.+} True, there had been a failure as to the expected event, but even this could not shake their faith in the word of God. When Jonah proclaimed in the streets of Nineveh that within forty days the city would be overthrown, the Lord accepted the humiliation of the [-Ninevites,-] {+Ninevites+} and extended their period of probation; yet the message of Jonah was sent of God, and Nineveh was tested according to His will. Adventists believed that [-God had-] in like manner {+God had+} led them to [-warn-] {+give+} the [-world-] {+warning+} of the [-coming Judgment, and notwithstanding their disappointment, they felt assured that-] {+judgment. "It has,"+} they [-had reached a most important crisis.-] {+declared, "tested+} the [-parable-] {+hearts+} of {+all who heard it, and awakened a love for+} the [-wicked servant was regarded as applying-] {+Lord's appearing; or it has called forth a hatred, more or less perceivable, but known+} to {+God, of His coming. It has drawn a line, ... so that+} those who

[-desired to off the coming-] {+will examine their own hearts, may know on which side+} of {+it they would have been found, had+} the [-Lord: "If that evil servant

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shall say in his heart, My-] Lord [-delayeth his coming;-] {+then come—whether they would have exclaimed, 'Lo! this is our God, we have waited for Him,+} and [-shall begin-] {+He will save us;' or whether they would have called+} to [-smite his fellow-servants,-] {+the rocks+} and {+mountains+} to [-eat and drink with the drunken;-] {+fall on them to hide them from+} the [-Lord-] {+face+} of {+Him+} that [-servant shall come in a day when he looketh not for him,-] {+sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested His people, has tried their faith, has proved them,+} and {+seen whether they would shrink,+} in [-an-] {+the+} hour [-that-] {+of trial, from the position in which+} He [-is not aware of,-] {+might see fit to place them,+} and [-shall cut him asunder,-] {+whether they would relinquish this world+} and [-appoint him his portion-] {+rely+} with {+implicit

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confidence in+} the [-hypocrites." [Matthew 24:48-51.] -] {+word of God."—The Advent Herald and Signs of the Times Reporter, vol. 8, No. 14 (Nov 13, 1844).+} The feelings of those who [-held fast the Advent truth-] {+still believed that God had led them in their past experience+} are expressed in the words of [-Wm.-] {+William+} Miller: "Were I to live my life over again, with the same evidence that I then {+[407]+} had, to be honest with God and [-men-] {+man+} I

should have to do as I have done." "I hope {+that+} I have cleansed my garments from the blood of [-souls;-] {+souls.+} I feel that, as far as [-possible,-] {+it was in my power,+} I have freed myself from all guilt in their condemnation." "Although I have been twice disappointed," wrote this man of God, "I am not yet cast down or [-discouraged." "My-] {+discouraged.... My+} hope in the coming of Christ is as strong as ever. I have done only what, after years of [-sober-] {+solemn+} consideration, I felt it my solemn duty to do. If I have erred, it has been on the side of charity, [-the-] love [-of-] {+to+} my [-fellow-man,-] {+fellow men,+} and [-my-] conviction of duty to God." "One thing I do know, I have preached nothing but what I believed; and [-God's hand-] {+God+} has been with [-me,-] {+me;+} His power has been manifested in the work, and much good has been effected." "Many thousands, to all human appearance, have been made to study the Scriptures by the preaching of the time; and by that means, through faith and the sprinkling of the blood of Christ, have been reconciled to [-God."-] {+God."-Bliss, pages 256, 255, 277, 280, 281.+} "I have never courted the smiles of the proud, nor quailed when the world frowned. I shall not now purchase their favor, nor

[-255-] shall I go beyond duty to tempt their hate. I shall never seek my life at their hands, nor shrink, I hope, from losing it, if God in His good providence so [-orders."-] {+orders."-J. White, Life of Wm. Miller, page 315.+} God did not forsake His people; His Spirit still abode with those who did not rashly deny the light which they had received, and denounce the advent movement. {+In+} the [-apostle Paul, looking down through-] {+Epistle to+} the [-ages, had written-] {+Hebrews are+} words of encouragement and warning for the tried, waiting ones at this crisis: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall

live by [-faith;-] {+faith:+} but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw {+[408]+} back unto [-perdition,-] {+perdition:+} but of them that believe to the saving of the soul." [-[Hebrews 10:35-39.]-] {+Hebrews 10:35-39.

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That this admonition is addressed to the church in the last days is evident from the words pointing to the nearness of the Lord's coming: "For yet a little while, and He that shall come will come and will not tarry." And it is plainly implied that there would be a seeming delay and that the Lord would appear to tarry. The instruction here given is especially adapted to the experience of Adventists at this time.+} The people here addressed were in danger of making shipwreck of faith. They had done the will of God in following the guidance of His Spirit and His word; yet they could not understand His purpose in their past experience, nor could they discern the pathway before them, and they were tempted to doubt whether God had indeed been leading them. At this time the words were [-specially applicable,-] {+applicable:+} "Now the just shall live by faith." As the bright light of the [-midnight cry-] {"midnight cry"+} had shone upon their pathway, and they had seen the prophecies [-unsealed,-] {+unsealed+} and the rapidly fulfilling signs telling that the coming of Christ was near, [-Adventists-] {+they+} had walked, as it

[-256-] were, by sight. But now, bowed down by disappointed hopes, they could stand only by faith in God and in His word. The scoffing world were [-saying,-] {+saying:+} "You have been deceived. Give up your faith, and say that the advent movement was of Satan." But God's word [-declared,-] {+declared:+} "If any man

draw back, My soul shall have no pleasure in him." To renounce their faith now, and deny the power of the Holy Spirit which had attended the message, would be drawing back toward perdition. They were encouraged to steadfastness by the words of [-Paul,-] {+Paul:+} "Cast not away therefore your confidence;" "ye have need of [-patience;"-] {+patience,"+} "for yet a little while, and He that shall come will come, and will not tarry." Their only safe course was to cherish the light which they had already received of God, hold fast to His promises, and continue to search the Scriptures, and patiently wait and watch to receive further light.

[-257-]

Chapter [-XVIII. --] {+23-What is+} the [-Sanctuary.-] {+Sanctuary?

[409]+}

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

second [-coming of Christ.-] {+advent.+} Hence the conclusion that Christ would return to the earth in 1844. But the appointed time [-came,-] {+had passed,+} and the Lord [-did-] {+had+} not [-appear.-] {+appeared.+} The believers knew that God's word could not fail; their interpretation of the prophecy must be at fault; but where was the mistake? Many rashly

[-258-] cut the knot of difficulty by denying that the 2300 days ended in 1844. No reason could be given for this [-position,-] except that Christ had not come at the time [-of expectation.-] {+they expected Him.+} They argued that if the prophetic days had ended in 1844, Christ would then have [-come-] {+returned+} to cleanse the sanctuary by the purification of the earth by {+[410]+} fire; and that since He had not come, the days could not have ended. To accept this conclusion was to renounce the former reckoning of the prophetic [-periods, and involve-] {+periods.+} The [-whole question in confusion. It was a deliberate surrender of positions which-] {+2300 days+} had been [-reached through earnest, prayerful study-] {+found to begin when the commandment+} of {+Artaxerxes for+} the [-Scriptures, by minds enlightened by-] {+restoration and building of Jerusalem went into effect, in+} the [-Spirit-] {+autumn+} of [-God, and hearts burning with its living power; positions which had withstood-] {+457 B.C. Taking this as+} the [-most searching criticism and-] {+starting point, there was perfect harmony in+} the [-most bitter opposition-] {+application+} of [-popular religionists and worldly-wise men, and which had stood firm against-] {+all+} the [-combined forces-] {+events foretold in the explanation+} of [-learning-] {+that period in Daniel 9:25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One;+} and [-eloquence,-] {+Christ's baptism+} and {+anointing by+} the [-taunts and revilings alike-] {+Holy Spirit, A.D. 27, exactly fulfilled 349

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the specification. In the midst+} of the [-honorable-] {+seventieth week, Messiah was to be cut off. Three+} and {+a half years after His baptism, Christ was crucified, in+} the [-base.-] {+spring of A.D. 31. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period the nation sealed its rejection of Christ by the persecution of His disciples,+} and {+the apostles turned to the Gentiles, A.D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844. "Then," said the angel, "shall the sanctuary be cleansed."+} All {+the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed. With+} this [-sacrifice-] {+reckoning, all+} was [-made in order-] {+clear and harmonious, except that it was not seen that any event answering+} to [-maintain-] the [-theory-] {+cleansing of the sanctuary had taken place in 1844. To deny+} that the [-earth is-] {+days ended at that time was to involve+} the [-sanctuary.-] {+whole question in confusion, and to renounce positions which had been established by unmistakable fulfillments of prophecy. But+} God had led His people in the great advent movement; His power and glory had attended the work, and He would not permit it to end in darkness and disappointment, to be reproached as a false and fanatical excitement. He would not leave His word involved {+[411]+} in doubt and uncertainty. Though [-the majority of Adventists-] {+many+} abandoned their former reckoning of the prophetic [-periods,-] {+periods+} and [-consequently-] denied the correctness of the movement based thereon,

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a few-] {+others+} were unwilling to renounce points of faith and experience

that were sustained by the Scriptures and by the [-special-] witness of the Spirit of God. They believed that they had adopted sound principles of interpretation in their study of the [-Scriptures,-] {+prophecies,+} and that it was their duty to hold fast the truths already gained, and to [-still pursue-] {+continue+} the same course of Biblical research. With earnest prayer they reviewed their [-position,-] {+position+} and studied the Scriptures to discover their mistake. As they could see no error in their [-explanation-] {+reckoning+} of the prophetic periods, they were led to examine more closely the subject of the sanctuary. [-[See appendix, note 5.]-] In their investigation they [-learned,-] {+learned that there is no Scripture evidence sustaining the popular view+} that the [-earthly-] {+earth is the sanctuary; but they found in the Bible a full explanation of the subject of the+} sanctuary, {+its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter be-

What is the Sanctuary?

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yond all question. The apostle Paul, in the Epistle to the Hebrews, says: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat." Hebrews 9:1-5. The sanctuary to which Paul here refers was the tabernacle+} built by Moses at the command of [-God, according-]

{+God as the earthly dwelling place of the Most High. "Let them make Me a sanctuary; that I may dwell among them" (Exodus 25:8), was the direction given+} to {+Moses while in+} the [-pattern shown him-] {+mount with God. The Israelites were journeying through the wilderness, and the tabernacle was so constructed that it could [412] be removed from place to place; yet it was a structure of great magnificence. Its walls consisted of upright boards heavily plated with gold and set in sockets of silver, while the roof was formed of a series of curtains, or coverings, the outer of skins, the innermost of fine linen beautifully wrought with figures of cherubim. Besides the outer court, which contained the altar of burnt offering, the tabernacle itself consisted of two apartments called the holy and the most holy place, separated by a rich and beautiful curtain, or veil; a similar veil closed the entrance to the first apartment.+} In the [-mount,-] {+holy place+} was [-"a-] {+the candlestick, on the south, with its seven lamps giving light to the sanctuary both by day and by night; on the north stood the table of shewbread; and before the veil separating the holy from the most holy was the golden altar of incense, from which the cloud of fragrance, with the prayers of Israel, was daily ascending before God. In the most holy place stood the ark, a chest of precious wood overlaid with gold, the depository of the two tables of stone upon which God had inscribed the law of Ten Commandments. Above the ark, and forming the cover to the sacred chest, was the mercy seat, a magnificent piece of workmanship, surmounted by two cherubim, one at each end, and all wrought of solid gold. In this apartment the

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divine presence was manifested in the cloud of glory between the cherubim. After the settlement of the Hebrews in Canaan, the tabernacle was replaced by the

temple of Solomon, which, though a permanent structure and upon a larger scale, observed the same proportions, and was similarly furnished. In this form the sanctuary existed—except while it lay in ruins in Daniel's time—until its destruction by the Romans, in A.D. 70. This is the only sanctuary that ever existed on the earth, of which [413] the Bible gives any information. This was declared by Paul to be the sanctuary of the first covenant. But has the new covenant no sanctuary? Turning again to the book of Hebrews, the seekers for truth found that the existence of a second, or new-covenant sanctuary, was implied in the words of Paul already quoted: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." And the use of the word "also" intimates that Paul has before made mention of this sanctuary. Turning back to the beginning of the previous chapter, they read: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the 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. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great High Priest, ministers at God's right hand. One sanctuary was on earth, the other is in heaven. Further, the tabernacle built by Moses was made after a pattern. The Lord directed him: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." And again the charge was given, "Look that thou make them after their pattern, which was showed thee in the mount." Exodus 25:9, 40. And Paul says that the first tabernacle "was a} figure for the time then present, in which were offered both gifts and sacrifices;" that its [-two-] holy places were "patterns of things in the heavens;" that [-Christ, our great High Priest,-] {+the priests who offered gifts according

What+} is [-"a minister of-] the [-sanctuary, and of-] {+Sanctuary?

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to+} the [-true tabernacle, which-] {+law served "unto+} the [-Lord pitched,-] {+example and shadow of heavenly things,"+} and [-not man;"-] that "Christ is not entered into the holy places made with hands, which are the figures of the [-true,-] {+true;+} but into heaven itself, now to appear in the presence of God for us." [-[Hebrews-] {+Hebrews+} 9:9, 23; [-8:2; 9:24.]-] {+8:5; 9:24.+} The sanctuary in heaven, in which Jesus ministers in our behalf, {+[414]+} is the great original, of which the sanctuary built by Moses was a copy. God placed His Spirit upon the builders of the earthly sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom. The walls had the appearance of massive gold, [-reflecting-] {+reflecting+} in every direction

[-260-] the light of the seven lamps of the golden candlestick. The table of [-show-bread-] {+shewbread+} and the altar of incense glittered like burnished gold. The gorgeous curtain which formed the ceiling, inwrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene. And beyond the second [-vail-] {+veil+} was the holy Shekinah, the visible manifestation of God's glory, before which none but the high priest could enter and live. The matchless splendor of the earthly tabernacle [-reflected-] {+reflected+} to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God.

[-As-] The [-sanctuary on earth had two apartments,-] {+abiding place of+} the [-holy-] {+King of kings, where thousand thousands minister unto Him,+} and {+ten thousand times ten thousand stand before Him (Daniel 7:10); that temple,

filled with+} the [-most holy, so there are two holy places in-] {+glory of+} the [-sanctuary-] {+eternal throne, where seraphim, its shining guardians, veil their faces+} in [-Heaven.-] {+adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness+} and {+glory. Yet important truths concerning+} the [-ark containing-] {+heavenly sanctuary and+} the [-law of God,-] {+great work there carried forward for man's redemption were taught by+} the [-altar of incense,-] {+earthly sanctuary+} and [-other instruments-] {+its services. The holy places+} of [-service found in-] the sanctuary [-below, have also their counterpart-] {+in heaven are represented by the two apartments+} in the sanctuary [-above.-] {+on earth. As+} in [-holy-] vision the apostle John was {+granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." Revelation 4:5. He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Revelation 8:3. Here the prophet was+} permitted to [-enter Heaven,-] {+behold the first apartment of [415] the sanctuary in heaven;+} and he {+saw+} there [-beheld-] the {+"seven lamps of fire"

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and "the golden altar," represented by the golden+} candlestick and the altar of [-incense, and as-] {+incense in the sanctuary on earth. Again,+} "the temple of God was [-opened,-] {+opened" (Revelation 11:19), and he looked within the inner veil, upon the holy of holies. Here+} he beheld [-also-] "the ark of His [-testament." [Revelation 4:5; 8:3; Revelation 11:19.] -] {+testament," represented by the sacred chest constructed by Moses to contain the law of God. Thus+} those who were [-seeking for-] {+studying+} the [-truth-] {+subject+}

found [-indisable-] {+indisputable+} proof of the existence of a sanctuary in heaven. Moses made the earthly sanctuary after a pattern which was shown him. Paul [-declares-] {+teaches+} that that pattern was the true sanctuary which is in heaven. {+And+} John testifies that he saw it in heaven. In the temple in heaven,

[-established in righteousness and judgment. law, the great-] the [-dwelling-place-] {+dwelling place+} of God, His throne is {+established in righteousness and judgment.+} In the most holy place is His

[-261-] {+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,-] {+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. This union infinite wisdom alone could [-devise,-] {+devise+} and infinite power accomplish; it is a union that fills all heaven with wonder and adoration. The cherubim of the earthly [-sanctuary-] {+sanctuary,+} looking reverently down upon the [-mercy-seat,-] {+mercy seat,+} represent the interest with which the heavenly host contemplate the work of redemption. This is the mystery of mercy into which angels desire to [-look,-that-] {+look-that+} God can be just while He justifies the repenting [-sinner,-] {+sinner+} and renews His intercourse with the fallen race; that Christ could stoop to raise unnumbered multitudes from the abyss of [-ruin,-] {+ruin+} and clothe them with the spotless garments of His own [-righteousness,-] {+righteousness+} to unite with angels who have never [-fallen,-] {+fallen+} and to dwell forever in the presence of God. {+The work of Christ as man's intercessor is presented in that beautiful prophecy of Zechariah concerning Him "whose name is [416] the Branch." Says the prophet: "He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His [the Father's] throne; and He shall be a

priest upon His throne: and the counsel of peace shall be between Them both." Zechariah 6:12, 13. "He shall build the temple of the Lord." By His sacrifice and mediation Christ is both the foundation and the builder of the church of God. The apostle Paul points to Him as "the chief Cornerstone;

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in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also," he says, "are builded together for an habitation of God through the Spirit." Ephesians 2:20-22. "He shall bear the glory." To Christ belongs the glory of redemption for the fallen race. Through the eternal ages, the song of the ransomed ones will be: "Unto Him that loved us, and washed us from our sins in His own blood, ... to Him be glory and dominion for ever and ever." Revelation 1:5, 6. He "shall sit and rule upon His throne; and He shall be a priest upon His throne." Not now "upon the throne of His glory;" the kingdom of glory has not yet been ushered in. Not until His work as a mediator shall be ended will God "give unto Him the throne of His father David," a kingdom of which "there shall be no end." Luke 1:32, 33. As a priest, Christ is now set down with the Father in His throne. Revelation 3:21. Upon the throne with the eternal, self-existent One is He who "hath borne our griefs, and carried our sorrows," who "was in all points tempted like as we are, yet without sin," that He might be "able to succor them that are tempted." "If any man sin, we have an advocate with the Father." Isaiah 53:4; Hebrews 4:15; 2:18; 1 John 2:1. His intercession is that of a pierced and broken body, of a spotless life. The wounded hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost. "And the counsel of peace shall be between Them both." The love of the Father, no less than of the Son, is

the fountain of salvation for the lost race. Said Jesus to His disciples before He went away: [417] "I say not unto you, that I will pray the Father for you: for the Father Himself loveth you." John 16:26, 27. God was "in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. And in the ministration in the sanctuary above, "the counsel of peace shall be between Them both." "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. 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 ended.

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The "true tabernacle" in heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant.+] At the termination of the 2300 days, in 1844, {+there had been+} no sanctuary [-had existed-] on earth for many [-centuries; therefore the sanctuary in Heaven must be the one brought to view in-] {+centuries. Thus+} the [-declaration,-] {+prophecy,+} "Unto two thousand and three hundred days; then shall the sanctuary be [-cleansed." But how could a-] {+cleansed," unquestionably points to the+} sanctuary in [-Heaven need cleansing? Turning again to-] {+heaven. But+} the [-Scriptures,-] {+most important question remains to be answered: What is+} the [-students-] {+cleansing+} of [-prophecy learned that-] the [-cleansing-] {+sanctuary? That there+} was [-not-] {+such+} a [-removal of

physical impurities, for it was to be accomplished-] {+service in connection+} with [-blood, and therefore must-] {+the earthly sanctuary is stated in the Old Testament Scriptures. But can there+} be [-a-] {+anything in heaven to be cleansed? In Hebrews 9 the+} cleansing [-from sin. Thus says-] {+of both+} the [-apostle: "It-] {+earthly and the heavenly sanctuary is plainly taught. "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It+} was therefore necessary that the patterns of things in the heavens should be purified with these

[-262-] [the blood of animals]; but the heavenly things themselves with better sacrifices than [-these [even-] {+these" (Hebrews 9:22, 23), even+} the precious blood of [-Christ]." [Hebrews 9:23.] To obtain a further knowledge-] {+Christ. The cleansing, both in the typical and in the real service, must be [418] accomplished with blood: in the former, with the blood+} of {+animals; in+} the {+latter, with the blood of Christ. Paul states, as the reason why this+} cleansing [-to which-] {+must be performed with blood, that without shedding of blood is no remission. Remission, or putting away of sin, is+} the [-prophecy points, it was necessary-] {+work+} to [-understand-] {+be accomplished. But how could there be sin connected with+} the [-ministration of-] {+sanctuary, either in heaven or upon+} the [-heavenly sanctuary.-] {+earth?+} This [-could-] {+may+} be learned [-only from the ministration of-] {+by reference to+} the [-earthly sanctuary;-] {+symbolic service;+} for [-Paul declares that-] the priests who officiated [-there-] {+on earth,+} served "unto the example and shadow of heavenly things." [-[Hebrews 8:5.-] {+Hebrews 8:5.+} The ministration of the earthly sanctuary consisted of two [-divisions:-] {+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,-] {+tabernacle+} and, placing his hand upon the victim's head,

confessed his sins, thus in figure transferring them {+from himself+} to the innocent sacrifice. The animal was then [-slain, and-] {+slain. "Without shedding of blood," says+} the [-blood or-] {+apostle, there is no remission of sin. "The life of the flesh is in the blood." Leviticus 17:11. The broken law of God demanded the

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life of the transgressor. The blood, representing+} the [-flesh-] {+forfeited life of the sinner, whose guilt the victim bore,+} was carried by the priest into the holy [-place. Thus-] {+place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony+} the sin was, [-in figure,-] {+through the blood,+} transferred {+in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying: "God hath given it you to bear the iniquity of the congregation." Leviticus 10:17. Both ceremonies alike symbolized the transfer of the sin from the penitent+} to the sanctuary. Such was the work that went [-forward-] {+on, day by day,+} throughout the year. The [-continual transfer of-] sins {+of Israel were thus transferred+} to the sanctuary, [-rendered-] {+and+} a [-further-] {+special+} work [-of ministration-] {+became+} necessary [-in order-] for their removal. {+God commanded that an atonement be made for each of the sacred apartments. "He shall [419] make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." An atonement was also to be made for the altar, to "cleanse it, and hallow it

from the uncleanness of the children of Israel." Leviticus 16:16, 19. Once a year,+} on the [-tenth-] {+great+} Day of {+Atonement,+} the [-seventh month the high-] priest entered the [-inner apartment, or-] most holy [-place, which he was forbidden, on pain of death, to enter at any other time.-] {+place for+} the cleansing of the [-sanctuary then-] {+sanctuary. The work there+} performed completed the yearly round of [-service.-] {+ministration.+} On the [-great-] Day of [-atonement,-] {+Atonement+} two kids of the

[-263-] goats were brought to the door of the tabernacle, and lots were cast upon them, "one lot for the Lord, and the other lot for the [-scape-goat."-] {+scapegoat." Verse 8.+} The goat upon which fell the lot for the Lord was to be slain as a [-sin-offering-] {+sin offering+} for the people. And the priest was to bring his blood within the [-vail,-] {+veil+} and sprinkle it upon the [-mercy-seat,-] {+mercy seat+} and before the [-mercy-seat. "And he shall make an atonement for the holy place, because of the uncleanness of-] {+mercy seat.+} The [-children of Israel, and because of their transgressions in all their sins; and so shall he do for-] {+blood was also to be sprinkled upon+} the [-tabernacle-] {+altar+} of [-the congregation,-] {+incense+} that [-remaineth among them in-] {+was before+} the [-midst of their uncleanness." [Leviticus 16:8, 16.]-] {+veil.+} "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, [-ting-] {+putting+} them upon the head of the goat, and shall send him away by the hand of a fit man into the [-wilderness;-] {+wilderness:+} and the goat shall bear upon him all their iniquities unto a land not inhabited." [-[Leviticus 16:21, 22.]-] {+Verses 21, 22.+} The [-scape-goat-] {+scapegoat

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came no more into the camp of Israel, and the man who led him away was required to wash himself and his clothing with water before returning to the camp. The whole ceremony was designed to impress the Israelites with the holiness of God and His abhorrence of [-sin,-] {+sin;+} and, further, to show them that they could not come in contact with sin without becoming polluted. Every man was required to [-afflict-] {+afflict+} his soul while this work of atonement was going forward. All business was {+to be+} laid aside, {[420]+} and the whole congregation of Israel [-spent-] {+were to spend+} the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

[-264-] Important truths concerning the atonement [-may be learned from-] {+are taught by+} the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of [-blood,-] {+blood+} the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this [-general-] offering, and sprinkled it upon the [-mercy-seat,-] {+mercy seat,+} directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon [-himself,-] {+himself+} and bore them from the sanctuary. Placing his hands upon the head of the [-scape-goat,-] {+scapegoat,+} he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people. Such was the service performed "unto the example and shadow of heavenly things." And what was done in type in

the ministration of the [-earthly,-] {+earthly sanctuary+} is done in reality in the ministration of the [-heavenly.-] {+heavenly sanctuary.+} After His [-ascension,-] {+ascension+} our Saviour began His work as our high priest. Says [-Paul,-] {+Paul:+} "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." [-[Hebrews 9:24.] -] {+Hebrews 9:24. The ministration of the priest throughout the year+} in [-harmony-] {+the first apartment of the sanctuary, "within the veil" which formed the door

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and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to present before [421] God the blood of the sin offering, also the incense which ascended+} with the [-typical service, he began-] {+prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of+} His {+own righteousness, the prayers of penitent believers. Such was the work of+} ministration in

[-265-] {+the first apartment of the sanctuary in heaven. Thither the faith of Christ's disciples followed Him as He ascended from their sight. Here their hopes centered, "which hope we have," said Paul, "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever." "Neither by the blood of goats and calves, but by His own blood He entered in once into+} the holy place, {+having obtained eternal redemption for us." Hebrews 6:19, 20;

9:12. For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon+} and {+acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement+} at the [-termination-] {+close+} of the [-prophetic-] {+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 [-in 1844,-] {+ended. At that time,+} as foretold by Daniel the prophet, [-he-] {+our High Priest+} entered the most [-holy-] {+holy,+} to perform the last division of His solemn [-work,-to-] {+work-to+} cleanse the sanctuary. As {+anciently+} the sins of the people were [-anciently-] {+by faith placed upon the sin offering and through its blood+} transferred, in figure, to the earthly [-sanctuary by-] {+sanctuary, so in+} the [-blood of-] {+new covenant+} the [-sin-offering, so our-] sins [-are,-] {+of the repentant are by faith placed upon Christ and transferred,+} in fact, [-transferred-] to the heavenly [-sanctuary by the blood of Christ.-] {+sanctuary.+} And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or {+[422]+} blotting out, of the sins which are there recorded. {+But before+} this [-necessitates-] {+can be accomplished, there must be+} an examination of the books of record to determine who, through repentance of sin and faith in

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Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of [-investigative-] {+investigation-a

work of+} judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. [-[Revelation 22:12.]-] {+Revelation 22:12.+} Thus those who followed in the [-advancing-] light of the prophetic word saw [-that-] {+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, into the presence of God,-] {+sanctuary+} to perform the closing work of [-atonement,-] {+atonement+} preparatory to His coming. It was seen, also, that while the [-sin-offering-] {+sin offering+} pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the [-scape-goat-] {+scapegoat+} typified Satan, the author of sin, upon whom the sins of the truly

[-266-] penitent will finally be placed. When the high priest, by virtue of the blood of the [-sin-offering,-] {+sin offering,+} removed the sins from the sanctuary, he placed them upon the [-scape-goat.-] {+scapegoat.+} When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The [-scape-goat-] {+scapegoat+} was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners.

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Chapter [-XIX. - An Open and a Shut Door.-] {+24-In the Holy of Holies

[423]+}

The subject of the sanctuary was the key which unlocked the mystery of the [-disappointment, showing that God had led his people in the great Advent movement.-] {+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 [-revealed-] {+revealing+} present duty as it brought to light the position and work of [-God's-] {+His+} people. {+As the disciples of Jesus+} after the [-passing-] {+terrible night+} of {+their anguish and disappointment were "glad when they saw+} the {+Lord," so did those now rejoice who had looked in faith for His second coming. They had expected Him to appear in glory to give reward to His servants. As their hopes were disappointed, they had lost sight of Jesus, and with Mary at the sepulcher they cried: "They have taken away my Lord, and I know not where they have laid Him." Now in the holy of holies they again beheld Him, their compassionate High Priest, soon to appear as their king and deliverer. Light from the sanctuary illumined the past, the present, and the future. They knew that God had led them by His unerring providence. Though, like the first disciples, they themselves had failed to understand the message which they bore, yet it had been in every respect correct. In proclaiming it they had fulfilled the purpose of God, and their labor had not been in vain in the Lord. Begotten "again unto a lively hope," they rejoiced "with joy unspeakable and full of glory." Both the prophecy of Daniel 8:14, "Unto two thousand and three [424] hundred days; then shall the sanctuary be cleansed," and the first angel's message, "Fear God, and give glory to Him; for the hour of His judgment is come," pointed to Christ's ministration in the most holy place, to the investigative judgment, and not to the coming of Christ for the redemption of His people and the destruction of the wicked. The mistake had not been in the reckoning of the prophetic periods, but in the event to take place at the end of the 2300 days. Through this error the believers had suffered disappointment, yet all that was foretold by the prophecy, and all that they had any Scripture warrant to expect, had been accomplished. At the very+}

time {+when 361

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they were lamenting the failure+} of [-expectation,-] {+their hopes, the event had taken place which was foretold by the message, and which must be fulfilled before the Lord could appear to give reward to His servants. Christ had come, not to the earth, as they expected, but, as foreshadowed+} in [-1844, Adventists-] {+the type, to the most holy place of the temple of God in heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of Days: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came"—not to the earth, but—"to the Ancient of Days, and they brought Him near before Him." Daniel 7:13. This coming is foretold also by the prophet Malachi: "The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts." Malachi 3:1. The coming of the Lord to His temple was sudden, unexpected, to His people. They were not looking for Him there. They expected Him to come to earth, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel." 2 Thessalonians 1:8. But the people were not yet ready to meet their Lord. There was [425]+} 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 [-held-] {+should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church. Says the prophet: "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He

shall purify the sons of Levi, and purge them as gold and silver,} that they {+may offer unto the Lord an offering in righteousness." Malachi 3:2, 3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among

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God's people upon earth. This work is more clearly presented in the messages of Revelation 14. When this work shall have been accomplished, the followers of Christ will be ready for His appearing. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Malachi 3:4. Then the church which our Lord at His coming is to receive to Himself will be a "glorious church, not having spot, or wrinkle, or any such thing." Ephesians 5:27. Then she will look "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Song of Solomon 6:10. Besides the coming of the Lord to His temple, Malachi also foretells His second advent, His coming for the execution of the judgment, in these words: "And I will come near to you to judgment; [426] and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me,

saith the Lord of hosts." Malachi 3:5. Jude refers to the same scene when he says, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." Jude 14, 15. This coming, and the coming of the Lord to His temple, are distinct and separate events. The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25. In the summer and autumn of 1844 the proclamation, "Behold, the Bridegroom cometh," was given. The two classes represented by the wise and foolish virgins were then developed—one class who looked with joy to the Lord's appearing, and who+} had [-believed-] {+been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God. In the parable,

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when the bridegroom came, "they that were ready went in with him to the marriage." The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called "the bride, the Lamb's wife." Said the angel to John: "Come hither, I will show thee the bride, the Lamb's wife." "He carried me away in the spirit," says the prophet, "and showed me that great

city, the holy Jerusalem, descending out of heaven from God." Revelation [427] 21:9, 10. Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the marriage supper. Revelation 19:9. If guests, they cannot be represented also as the bride. Christ, as stated by the prophet Daniel, will receive from the Ancient of Days in heaven, "dominion, and glory, and a kingdom;" He will receive the New Jerusalem, the capital of His kingdom, "prepared as a bride adorned for her husband." Daniel 7:14; Revelation 21:2. Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to "sit down with Abraham, and Isaac, and Jacob," at His table in His kingdom (Matthew 8:11; Luke 22:30), to partake of the marriage supper of the Lamb. The proclamation, "Behold, the Bridegroom cometh," in the summer of 1844, led thousands to expect the immediate advent of the Lord. At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom. "They that were ready went in with Him to the marriage: and the door was shut." They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to "wait for their Lord, when He will return from the wedding." Luke 12:36. But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage. In the parable it was those that had oil in their vessels with their lamps that went in to the marriage. Those who, with a knowledge of the truth from the Scriptures, had also the Spirit and grace of

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God, and who, in the night of their bitter trial, had patiently waited, searching the Bible for clearer light—these saw the truth concerning the sanctuary in heaven and the Saviour's change in ministration, and by faith they followed Him in His work in the sanctuary above. And all who through the testimony of the Scriptures accept the same truths, following Christ by faith as He enters in before God to [428] perform the last work of mediation, and at its close to receive His kingdom—all these are represented as going in to the marriage. In the parable of Matthew 22 the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. Matthew 22:11; Revelation 7:14. He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on are accepted of God and accounted worthy of a share in His kingdom and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above. When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, "They that were ready went in with Him to the marriage: and the door was shut," we are carried down through+} the Saviour's {+final ministration, to the time when the great work for man's salvation shall be completed. In the service of the earthly sanctuary, which, as we have seen, is a figure of the service in the heavenly, when the high priest on the Day of Atonement entered the most holy place, the ministration in the first apartment ceased. God commanded: "There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he comes out." Leviticus 16:17. So when Christ entered the holy of holies

to perform the closing work of the atonement, He ceased His ministration in the first apartment. But when the ministration in the first apartment ended, the ministration in the second apartment began. When in the [429]

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typical service the high priest left the holy on the Day of Atonement, he went in before God to present the blood of the sin offering in behalf of all Israel who truly repented of their sins. So Christ had only completed one part of His work as our intercessor, to enter upon another portion of the work, and He still pleaded His blood before the Father in behalf of sinners. This subject was not understood by Adventists in 1844. After the passing of the time when the Saviour was expected, they still believed His+} coming to be [-very-] near; {+they held that they had+} reached an important [-crisis,-] {+crisis+} and that the work of Christ as man's intercessor before [-God,-] {+God+} had ceased. {+It appeared to them to be taught in the Bible that man's probation would close a short time before the actual coming of the Lord in the clouds of heaven. This seemed evident from those scriptures which point to a time when men will seek, knock, and cry at the door of mercy, and it will not be opened. And it was a question with them whether the date to which they had looked for the coming of Christ might not rather mark the beginning of this period which was immediately to precede His coming.+} Having given the warning of the judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the Spirit of God had been withdrawn from the rejecters of His mercy. All this confirmed them in the belief that probation had ended, or, as they then expressed it, "the door of mercy was shut." [-[See

appendix, note 6.]-] But clearer light came with the investigation of the sanctuary question. {+They now saw that they were correct in believing that the end of the 2300 days in 1844 marked an important crisis. But while it was true that that door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, [430] another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy. One part of His ministration had closed, only to give place to another. There was still an "open door" to the heavenly sanctuary, where Christ was ministering in the sinner's behalf.+} Now was seen the application of those words of Christ in the Revelation, addressed to the church at this very time: "These

[-268-] things saith He that is holy, He that is true, He that hath the key of David,

{+In the Holy of Holies

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He that [-openeth-] {+openeth,+} and no man [-shutteth,-] {+shutteth;+} and [-shutteth-] {+shutteth,+} and no man openeth; I know thy [-works;-] {+works:+} behold, I have set before thee an open door, and no man can shut it." [-[Revelation-] {+Revelation+} 3:7, [-8.] Here an open as well as a shut door-] {+8. It+} is [-brought to view. At the termination of the 2300 prophetic days in 1844, Christ changed his ministration from the holy to the most holy place. When, in the ministration of the earthly sanctuary, the high priest on the day of atonement entered the most holy place, the door of the holy place was closed, and the door of the most holy was opened. So, when Christ passed from the holy to the most holy of the heavenly sanctuary, the door, or ministration, of the former apartment was closed, and the door, or ministration, of the latter was

opened. Christ had ended one part of his work as our intercessor, to enter upon another portion of the work; and he still presented his blood before the Father in behalf of sinners. "Behold," he declares, "I have set before thee an open door, and no man can shut it."-] those who by faith follow Jesus in the great work of the [-atonement,-] {+atonement who+} receive the benefits of His mediation in their [-behalf; but-] {+behalf, while+} those who reject the light [-that-] {+which+} brings to view this work of [-ministration,-] {+ministration+} are not benefited thereby. The Jews who rejected the light given at Christ's first advent, and refused to believe [-in-] {+on+} Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, the Jews were left in total [-darkness,-] {+darkness+} to

[-269-] continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That door by which men had formerly found access to [-God,-] {+God+} was no longer open. The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. To them the door was shut. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation. The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest. In the typical service, when the high priest entered the most holy place, {+[431]+} all Israel were required to gather about the [-sanctuary,-] {+sanctuary+} and in the most solemn manner humble their souls before God, that they might receive the pardon of their [-sins,-] {+sins+} and not be cut off from the congregation. How much more essential in this [-anti-typical-] {+antitypical+} Day of Atonement that we

understand the work of our High [-Priest,-] {+Priest+} and know what duties are required of us. Men cannot with impunity reject the [-warnings-] {+warning+} which God in mercy sends them. A message was sent from heaven to the world in Noah's day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from [-that-] {+the+} sinful race, and they perished in the waters of the [-flood.-] {+Flood.+} In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all

[-270-] but Lot with his wife and two daughters were consumed by the fire sent down from

{+368

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heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that [-generation,-] {+generation:+} "Your house is left unto you desolate." [-[Matthew 23:38.]-] {+Matthew 23:38.+} Looking down to the last days, the same Infinite Power declares, concerning those who "received not the love of the truth, that they might be [-saved,"-] {+saved":+} "For this cause God shall send them strong delusion, that they should believe a [-lie;-] {+lie:+} that they all might be damned who believed not the truth, but had pleasure in unrighteousness." [-[2-] {+2+} Thessalonians [-2:10-12.]-] {+2:10-12.+} As they reject the teachings of His word, God withdraws His [-Spirit,-] {+Spirit+} and leaves them to the deceptions which they love. But Christ still intercedes in man's behalf, and light will be given to those who seek it. Though this was not at first understood by Adventists, it was afterward made plain as the Scriptures which define their true position began to open

before them. The passing of the time in 1844 was followed by a period of great trial to those who still held the advent faith. Their only relief, {[432]} so far as ascertaining their true position was concerned, was the light which directed their minds to the sanctuary above. [-As has been stated, Adventists were for a short time united in the belief that the door of mercy was shut. This position was soon abandoned.-] Some renounced their faith in their former reckoning of the prophetic [-periods,-] {+periods+} and ascribed to human or satanic agencies the powerful [-influence-] {+influence+} of the Holy Spirit which had attended the advent movement. Another class firmly held that the Lord had led them in their past

[-271-] experience; and as they waited and watched and prayed to know the will of [-God,-] {+God+} they saw that their great High Priest had entered upon another work of ministration, and, following Him by faith, they were led to [-understand-] {+see+} also the closing work of the [-church,-] {+church. They had a clearer understanding of the first and second angels' messages,+} and were prepared to receive and give to the world the {+solemn+} warning of the third angel of Revelation 14.

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Chapter [-XX. - The Third Angel's Message.

When Christ entered the most holy place of the heavenly sanctuary to perform the closing work of the atonement, he committed to his servants the last message of mercy to be given to the world. Such is the warning of the third angel of Revelation 14. Immediately following its proclamation, the Son of man is seen by the prophet coming in glory to reap the harvest of the earth.

As foretold in the Scriptures, the ministration of Christ in the most holy place began at the termination of the prophetic days in 1844. To this time apply the words of-] {+25-God's Law Immutable

[433]+}

The [-Revelator, "The-] temple of God was opened in heaven, and there was seen in His temple the ark of His testament." [-[Revelation 11:19]-] {+Revelation 11:19.+} The ark of God's testament is in the {+holy of holies, the+} second apartment of the sanctuary. [-As Christ entered there, to minister-] In the [-sinner's behalf,-] {+ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly things," this apartment was opened only upon the great Day of Atonement for the cleansing of the sanctuary. Therefore the announcement that+} the [-inner-] temple {+of God+} was [-opened,-] {+opened in heaven+} and the ark of [-God-] {+His testament+} was [-brought to view.-] {+seen points+} to [-those who by faith beheld-] the [-Saviour in his work-] {+opening+} of [-intercession, God's majesty and power were revealed. As-] the [-train-] {+most holy place+} of [-his glory filled-] the [-temple, light from-] {+heavenly sanctuary in 1844 as Christ entered there to perform+} the [-holy-] {+closing work+} of [-holies was shed upon his waiting people on-] the [-earth.

They had-] {+atonement. Those who+} by faith followed their {+great+} High Priest [-from-] {+as He entered upon His ministry in+} the {+most+} holy {+place, beheld the ark of His testament. As they had studied the subject of the sanctuary they had come+} to {+understand+} the [-most

holy,-] {+Saviour's change of ministration,+} and they saw [-him-] {+that He was now officiating before the ark of God,+} pleading

[-273-] His blood [-before-] {+in behalf of sinners.+} The ark {+in the tabernacle on earth contained the two tables of stone, upon which were inscribed the precepts of the law+} of God. [-Within that sacred-] {+The+} ark [-is-] {+was merely a receptacle for the tables of+} the [-Father's-] law, {+and+} the [-same-] {+presence of these divine precepts gave to it its value and sacredness. When the temple of God was opened in heaven, the ark of His testament was seen. Within the holy of holies, in the sanctuary [434] in heaven, the divine law is sacredly enshrined—the law+} that was spoken by God Himself amid the thunders of [-Sinai,-] {+Sinai+} and written with His own finger on the tables of stone. {+The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone and recorded by Moses in the Pentateuch were an unerring transcript. Those who arrived at an understanding of this important point were thus led to see the sacred, unchanging character of the divine law. They saw, as never before, the force of the Saviour's words: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the 369

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law." Matthew 5:18. The law of God, being a revelation of His will, a transcript of His character, must forever endure, "as a faithful witness in heaven."+} Not one command has been annulled; not a jot or tittle has been changed. [-While God gave to Moses a copy of his law, he preserved-] {+Says+} the [-great original-] {+psalmist: "Forever, O Lord, Thy word is settled+} in [-the sanctuary above. Tracing down its holy precepts, the seekers-] {+heaven." "All His commandments are sure. They stand fast+} for [-truth found,-] {+ever and ever." Psalm 119:89; 111:7, 8.+} In the very bosom of the [-decalogue,-] {+Decalogue is+} the fourth

commandment, as it was first proclaimed: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy [-work;-] {+work:+} but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy [-man-servant,-] {+manservant,+} nor thy [-maid-servant,-] {+maidservant,+} nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh [-day;-] {+day:+} wherefore the Lord blessed the Sabbath day, and hallowed it." [-[Exodus 20:8-11.]-] {+Exodus 20:8-11.+} The Spirit of God impressed the hearts of [-these-] {+those+} students of His word. The conviction was urged upon [-them,-] {+them+} that they had ignorantly transgressed [-the fourth commandment-] {+this precept+} by disregarding the Creator's [-rest-day.-] {+rest day.+} They began to examine the reasons for observing the first day of the week instead of the day which God had sanctified. They could find no {+[435]+} evidence in the Scriptures that the fourth commandment had been abolished, or that the Sabbath had been changed; the blessing which first hallowed the seventh day had never been removed. They had been honestly seeking to know and {+to+} do God's [-will,

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and-] {+will;+} now, as they saw themselves transgressors of His law, sorrow filled their [-hearts.-] {+hearts, and+} they [-at once evinced-] {+manifested+} their loyalty to God by keeping His Sabbath holy. Many and earnest were the efforts made to overthrow their faith. None could fail to see that if the earthly sanctuary was a figure or pattern of the heavenly, the law deposited in the ark on earth was an exact transcript of the law in the ark in [-Heaven,-] {+heaven;+} and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's [-law,-] {+law+} and the obligation of the Sabbath of the fourth commandment. Here was the secret of

the bitter and determined opposition to the harmonious exposition of the Scriptures that [-brought to view-] {+revealed+} the ministration of Christ in the heavenly sanctuary. [-How hard-] Men [-tried-] {+sought+} to close the door which God had opened, and to open the door which He had [-closed!-] {+closed.+} But "He that [-openeth-] {+openeth,+} and

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no man [-shutteth,-] {+shutteth;+} and [-shutteth-] {+shutteth,+} and no man openeth," had [-declared,-] {+declared:+} "Behold, I have set before thee an open door, and no man can shut it." [-[Revelation-] {+Revelation+} 3:7, [-8.]-] {+8.+} Christ had opened the door, or ministration, of the most holy place, light was shining from that open door of the sanctuary in heaven, and the fourth commandment was shown to be included in the law [-within the ark;-] {+which is there enshrined;+} what God had established, no man could overthrow. Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of [-God,-] {+God+} found that these were the truths [-brought-] {+presented in Revelation 14. The messages of this chapter constitute a threefold warning (see Appendix) which is+} to [-view-] {+prepare the inhabitants of the earth for the Lord's second coming. The announcement, "The hour of His judgment is come," points to the closing work of Christ's ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour's [436] intercession shall cease and He shall return to the earth to take His people to Himself. The work of judgment which began+} in {+1844 must continue until+} the [-third message. [See appendix, note 7.]-] {+cases of all are decided, both of+} the [-angel declares,-] {+living and the dead; hence it will extend to the close of human probation. That men may be

prepared to stand in the judgment, the message commands them to "fear God, and give glory to Him," "and worship Him that made heaven, and earth, and the sea, and the fountains of waters." The result of an acceptance of these messages is given in the word:+) "Here are they that keep the commandments of

[-275-] God, and the faith of Jesus." [-This statement-] {+In order to be prepared for the judgment, it+} is [-preceded-] {+necessary that men should keep the law of God. That law will be the standard of character in the judgment. The apostle Paul declares: "As many as have sinned in the law shall be judged by the law, ... in the day when God shall judge the secrets of men+} by {+Jesus Christ." And he says that "the doers of the law shall be justified." Romans 2:12-16. Faith is essential in order to the keeping of the law of God; for "without faith it is impossible to please Him." And "whatsoever is not of faith is sin." Hebrews 11:6; Romans 14:23. By the first angel, men are called upon to "fear God, and give glory to Him" and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law. Says the wise man: "Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13. Without obedience to His

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commandments no worship can be pleasing to God. "This is the love of God, that we keep His commandments." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." 1 John 5:3; Proverbs 28:9. The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above [437] the gods of the heathen, is presented, there

is cited the evidence of His creative power. "All the gods of the nations are idols: but the Lord made the heavens." Psalm 96:5. "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it: ... I am the Lord; and there is none else." Isaiah 40:25, 26; 45:18. Says the psalmist: "Know ye that the Lord He is God: it is He that hath made us, and not we ourselves." "O come, let us worship and bow down: let us kneel before the Lord our Maker." Psalm 100:3; 95:6. And the holy beings who worship God in heaven state, as the reason why their homage is due to Him: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things." Revelation 4:11. In Revelation 14, men are called upon to worship the Creator; and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God: ... for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:10, 11. Concerning the Sabbath, the Lord says, further, that it is "a sign, ... that ye may know that I am the Lord your God." Ezekiel 20:20. And the reason given is: "For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:17. "The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God"—because He is the Creator, and we are His creatures. "The Sabbath therefore lies at the very foundation of divine worship, for

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it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in [438] the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten."—J. N. Andrews, History of the Sabbath, chapter 27. It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, "Him that made heaven, and earth, and the sea, and the fountains of waters." It follows that the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment. In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors+} a solemn and fearful [-warning:-] {+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, which is poured out without mixture into the cup of his indignation." [Revelation-] {+God." Revelation+} 14:9, [-10.] An-] {+10. A correct+} interpretation of the symbols employed [-was-] {+is+} necessary to an understanding of this message. What [-was-] {+is+} represented by the beast, the image, [-and-] the mark? [-Again those who were seeking for-] The [-truth returned-] {+line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought+} to {+destroy Christ at His birth.+} The [-study of-] {+dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put+} the [-prophecies.-] {+Saviour to

death. But the chief agent of Satan+} in {+making war upon Christ and His people during+} the [-book-] {+first centuries+} of the [-Revelation, under-] {+Christian Era was the Roman Empire, in which paganism was the prevailing religion. Thus while+} the [-symbols of a great red-] dragon, {+primarily, represents Satan, it is, in+} a [-leopard-like-] {+secondary sense, a symbol of pagan Rome. In chapter 13 (verses 1-10) is described another+} beast, [-and-] {+"like unto [439]+} a [-beast with lamb-like horns, [Revelation 12 and 13.] are brought-] {+leopard,"+} to [-view those earthly governments-] which [-are especially engaged in trampling upon God's law-] {+the dragon gave "his power,+} and [-persecuting-] his [-people. Their war is carried forward-] {+seat, and great authority." This symbol, as most Protestants have believed,

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represents the papacy, which succeeded+} to the [-close of time.-] {+power and seat and authority once held by+} the [-people-] {+ancient Roman empire.+} Of [-God, symbolized by-] {+the leopardlike beast it is declared: "There was given unto him+} a [-holy woman-] {+mouth speaking great things+} and [-her children, are greatly-] {+blasphemies.... And he opened his mouth+} in [-the minority.-] {+blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell+} in {+heaven. And it was given unto him to make war with+} the [-last days only a remnant exists. John speaks-] {+saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." This prophecy, which is nearly identical with the description+} of [-them as those that "keep-] the [-commandments-] {+little horn+} of [-God,-] {+Daniel 7, unquestionably points to the papacy. "Power was given unto him to continue forty+} and [-have-] {+two months." And, says+} the [-testimony-] {+prophet, "I

saw one+} of [-Jesus Christ." [Revelation 12:17.]

Through the great powers controlled by paganism-] {+his heads as it were wounded to death."+} And {+again: "He that leadeth into captivity shall go into captivity: he that killeth with+} the [-papacy, symbolized by-] {+sword must be killed with+} the [-dragon-] {+sword." The forty+} and {+two months are+} the [-leopard-like beast, Satan for many centuries destroyed God's faithful witnesses. Under-] {+same as+} the [-dominion-] {+"time and times and the dividing+} of [-Rome, they were tortured-] {+time," three years+} and [-slain for more than-] a [-thousand years; but-] {+half, or 1260 days, of Daniel 7 - -+} the [-papacy-] {+time during which the papal power+} was [-at last deprived-] {+to oppress God's people. This period, as stated in preceding chapters, began with the supremacy+} of [-its strength,-] {+the papacy, A.D. 538,+} and [-forced to desist from persecution. [Revelation 13:3, 10.]-] {+terminated in 1798.+} At that time the [-prophet beheld a new power coming up, represented-] {+pope was made captive+} by

[-276-] the {+French army, the papal power received its deadly wound, and the prediction was fulfilled, "He that leadeth into captivity shall go into captivity." At this point another symbol is introduced. Says the prophet: "I beheld another+} beast [-with lamb-like horns.-] {+coming up out of the earth; and he had two horns like a lamb." Verse 11. Both+} the appearance of this beast and the manner of its rise [-seem to-] indicate that the [-power-] {+nation+} which it represents is unlike those [-brought to view-] {+presented+} under the preceding symbols. The great kingdoms that have ruled the world [-obtained their dominion by conquest and revolution, and they-] were presented to the {+[440]+} prophet Daniel as beasts of prey, rising when [-the "four-] {+"the four+} winds of the heaven strove upon the great sea." [-[Daniel 7:2.]-] {+Daniel 7:2. In Revelation 17 an angel explained that waters represent "peoples, and multitudes,

and nations, and tongues." Revelation 17:15. Winds are a symbol of strife. The four winds of heaven striving upon the great sea represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.+) But the beast with {+lamblike+} horns [-like a lamb is-] {+was+} seen "coming up out of the [-earth;" [Revelation 13:11.] signifying that-] {+earth."+} Instead of overthrowing other powers to establish itself, the nation thus represented [-arose-] {+must arise+} in territory previously [-unoccupied,-]

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unoccupied+) and [-grew-] {+grow+} up gradually and peacefully.

[-Here is a striking figure-] {+It could not, then, arise among the crowded and struggling nationalities+} of the {+Old World—that turbulent sea of "peoples, and multitudes, and nations, and tongues." It must be sought in the Western Continent. What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. Again and again the thought, almost the exact words, of the sacred writer has been unconsciously employed by the orator and the historian in describing the+} rise and growth of [-our own-] {+this+} nation. [-And-] The [-lamb-like horns, emblems-] {+beast was seen "coming up out+} of [-innocence-] {+the earth;" and, according to the translators, the word here rendered "coming up" literally signifies "to grow or spring up as a plant." And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer, describing the rise of the United States, speaks of "the mystery of her coming

forth from vacancy,"+} and [-gentleness, well represent-] {+says: "Like a silent seed we grew into empire."-G. A. Townsend,+} The [-character-] {+New World Compared With the Old, page 462. A European journal in 1850 spoke+} of [-our government,-] {+the United States+} as [-expressed-] {+a wonderful empire, which was "emerging," and "amid the silence of the earth daily adding to its power and pride."-The Dublin Nation. Edward Everett,+} in {+an oration on the Pilgrim founders of this nation, said: [441] "Did they look for a retired spot, inoffensive for+} its {+obscurity, and safe in its remoteness, where the little church of Leyden might enjoy the freedom of conscience? Behold the mighty regions over which, in peaceful conquest, ... they have borne the banners of the cross!"- Speech delivered at Plymouth, Massachusetts, Dec. 22, 1824, page 11. "And he had+} two [-fundamental principles, Republicanism-] {+horns like a lamb." The lamblike horns indicate youth, innocence,+} and [-Protestantism.-] {+gentleness, fitly representing the character of the United States when presented to the prophet as "coming up" in 1798. Among+} the Christian exiles who first [-fled-] {+fled+} to [-America,-] {+America and+} sought an asylum from royal oppression and priestly [-intolerance, and they-] {+intolerance were many who+} determined to establish a government upon the broad foundation of civil and religious liberty. {+Their views found place in the Declaration of Independence, which sets forth the great truth that "all men are created equal" and endowed with the inalien-

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able right to "life, liberty, and the pursuit of happiness." And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the

laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation.+) These principles are the secret of [-our-] {+its+} power and [-prosperity as a nation.-] {+prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope.+} Millions [-from other lands-] have sought [-our-] {+its+} shores, and the United States has risen to a place among the most powerful nations of the earth. But the [-stern tracings of the prophetic pencil reveal a change in this peaceful scene. The-] beast with [-lamb-like-] {+lamblike+} horns [-speaks with the voice of-] {"spake as+} a [-dragon,-] {+dragon.+} And [-"exerciseth-] {+he exerciseth+} all the power of the first beast before

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him."-] {+him, and causeth+} the [-spirit of persecution manifested by paganism-] {+earth+} and {+them which dwell therein to worship+} the [-papacy is again-] {+first beast, whose deadly wound was healed; ... saying+} to [-be revealed. Prophecy declares that this power will say "to-] them that dwell on the earth, {+[442]+} that they should make an image to the [-beast." [Revelation 13:14.-] {+beast, which had+} the [-image-] {+wound by a sword, and did live." Revelation 13:11-14. The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The "speaking" of the nation+} is [-made-] {+the action of its legislative and judicial authorities. By such action it will give the lie+} to {+those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak "as a dragon" and exercise "all the power of+} the first [-or leopard-like beast,-] {+beast" plainly foretells a development of the spirit of intolerance and persecution that was manifested by

the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns "causeth the earth and them+} which [-is-] {+dwell therein to worship+} the [-one brought-] {+first beast" indicates that the authority of this nation is+} to [-view-] {+be exercised+} in {+enforcing some observance which shall be an act of homage to+} the [-third angel's message. By-] {+papacy. Such action would be directly contrary to the principles of+} this [-first beast is represented-] {+government, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution. The founders of the nation wisely sought to guard against the employment of secular power on the part of+} the [-Roman-] church, [-an ecclesiastical body clothed-] with [-civil power, having authority-] {+its inevitable result—intolerance and persecution. The Constitution provides that "Congress shall make no law respecting an

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establishment of religion, or prohibiting the free exercise thereof," and that "no religious test shall ever be required as a qualification+} to [-punish all dissenters.-] {+any office or public trust under+} the [-image-] {+United States." Only in flagrant violation of these safeguards+} to the [-beast represents another-] {+nation's liberty, can any+} religious [-body clothed with similar power.-] {+observance be enforced by civil authority. But+} the [-formation-] {+inconsistency+} of [-this image-] {+such action is no greater than is represented in the symbol. It+} is the [-work of that-] beast [-whose peaceful rise-] {+with lamblike horns—in profession pure, gentle,+} and [-mild professions render it so striking-] {+harmless—that speaks as+} a [-symbol-] {+dragon. "Saying to them that dwell on the earth, that they should make an

[443] image to the beast." Here is clearly presented a form+} of {+government in which the legislative power rests with the people, a most striking evidence that+} the United [-States. Here-] {+States+} is {+the nation denoted in the prophecy. But what is the "image to the beast"? and how is it+} to be [-found-] {+formed? The image is made by the two-horned beast, and is an image to the beast. It is also called+} an image of the {+beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the+} papacy. When the [-churches-] {+early church became corrupted by departing from the simplicity+} of [-our land, uniting upon such points-] {+the gospel and accepting heathen rites and customs, she lost the Spirit and power+} of [-faith as are held by them-] {+God; and+} in [-common, shall influence-] {+order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of+} the state [-to enforce their decrees-] and [-sustain their institutions, then will Protestant America have formed-] {+employed it to further her own ends, especially for the punishment of "heresy." In order for the United States to form+} an image of the [-Roman hierarchy. Then-] {+beast,+} the [-true church-] {+religious power must so control the civil government that the authority of the state+} will {+also+} be [-assailed by persecution, as were God's ancient people. Almost every century furnishes examples of what bigotry and malice can do under a plea of serving God-] {+employed+} by [-protecting-] the [-rights of-] church [-and State.-] {+to accomplish her own ends. Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines.+} Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience. {+An example of this is given+} in the {+long-continued persecution of dissenters by the Church of England. During the sixteenth and+} seventeenth [-century-] {+centuries,+} thousands of [-non-conformist-] {+nonconformist+} ministers [-suffered under-] {+were forced

to flee from their churches, and many, both of pastors and people, were subjected to fine, imprisonment, torture, and martyrdom.

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It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy—the beast. Said Paul: "There shall come a falling [444] away, ... and that man+} of {+sin be revealed." 2 Thessalonians 2:3. So apostasy in+} the church {+will prepare the way for the image to the beast. The Bible declares that before the coming of the Lord there will exist a state+} of [-England. Persecution always follows-] religious [-favoritism-] {+declension similar to that in the first centuries. "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1. Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness." And all that "received not the love of the truth, that they might be saved," will be left to accept "strong delusion, that they should believe a lie." 2 Thessalonians 2:9-11. When this state of ungodliness shall be reached, the same results will follow as in the first centuries. The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever

be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed—however important they might be from a Bible standpoint—must necessarily be waived. Charles Beecher, in a sermon in the year 1846, declared that the ministry of "the evangelical Protestant denominations" is "not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element [445] of their nature to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we

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not living her life over again? And what do we see just ahead? Another general council! A world's convention! Evangelical alliance, and universal creed!"—Sermon+} on {"The Bible a Sufficient Creed," delivered at Fort Wayne, Indiana, Feb. 22, 1846. When this shall be gained, then, in+} the [-part-] {+effort to secure complete uniformity, it will be only a step to the resort to force. When the leading churches+} of [-secular governments.

278-] {+the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.+} The beast with [-lamb-like-] {+two+} horns [-commands "all,-] {"causeth [commands] all,+} both small and great, rich and poor, free

and bond, to receive a mark in their right hand, or in their [-foreheads;-] {+foreheads:+} and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." [-[Revelation-] {+Revelation+} 13:16, [-17.] This is the mark concerning which-] {+17.+} The third [-angel utters his warning. It is-] {+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 [-first-] {+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 {+leopardlike beast of Revelation 13-the papacy.+} The [-papacy, and is therefore-] {"image+} to {+the beast" represents that form of apostate Protestantism which will+} be [-sought among-] {+developed when+} the [-distinguishing characteristics-] {+Protestant churches shall seek the aid of the civil power for the enforcement+} of {+their dogmas. The "mark of the beast" still remains to be defined. After the warning against the worship of the beast and his image the prophecy declares: "Here are they+} that [-power.-] {+keep+} the [-prophet Daniel declared-] {+commandments of God, and the faith of Jesus." Since those who keep God's commandments are thus placed in contrast with those+} that {+worship+} the [-Roman Church, symbolized by-] {+beast and his image and receive his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, [446] will make the distinction between the worshipers of God and the worshipers of the beast. The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of+} the little horn, [-was to-] {+the papacy: "He shall+} think to change times and [-laws, [Daniel 7:25.] while-] {+the law." Daniel 7:25, R.V. And+} Paul styled [-it-] the [-man-] {+same power the "man+} of [-sin, [2 Thessalonians 2:3, 4.-] {+sin,"

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who was to exalt himself above God. {+One prophecy is a complement of the other.+} Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God. The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. But papists [-urge-] {+urge,+} as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. An intentional, deliberate change is [-brought to view:-] {+presented:+} "He shall think to change {+the+} times

[-279-] and [-laws."-] {+the law."+} The change in the fourth commandment exactly fulfills the prophecy. For this [-change-] the only authority claimed is that of the church. Here the papal power openly sets itself above God. {+While the worshipers of God will be especially distinguished by their regard for the fourth commandment,—since this is the sign of His creative power and the witness to His claim upon man's reverence and homage,—the worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. It was in behalf of the Sunday that popery first [447] asserted its arrogant claims (see Appendix); and its first resort to the power of the state was to compel the observance of Sunday as "the Lord's day." But the Bible points to the seventh day, and not to the first, as the Lord's day. Said Christ: "The Son of man is Lord also of the Sabbath." The

fourth commandment declares: "The seventh day is the Sabbath of the Lord." And by the prophet Isaiah the Lord designates it: "My holy day." Mark 2:28; Isaiah 58:13.+} The claim so often [-forth,-] {+put forth+} that Christ changed the [-Sabbath,-] {+Sabbath+} is disproved by His own words. In His Sermon on the Mount He [-declared:-] {+said:+} "Think not that I am come to destroy the [-law-] {+law,+} or the [-prophets;-] {+prophets:+} I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break

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one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of [-Heaven;-] {+heaven:+} but whosoever shall do and teach them, the same shall be called great in the kingdom of [-Heaven." [Matthew 5:17-19.] -] {+heaven," Matthew 5:17-19. It is a fact generally admitted by Protestants that the Scriptures give no authority for the change of the Sabbath. This is plainly stated in publications issued by the American Tract Society and the American Sunday School Union. One of these works acknowledges "the complete silence of the New Testament so far as any explicit command for the Sabbath [Sunday, the first day of the week] or definite rules for its observance are concerned."—George Elliott, *The Abiding Sabbath*, page 184. Another says: "Up to the time of Christ's death, no change had been made in the day;" and, "so far as the record shows, they [the apostles] did not ... give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week."—A. E. Waffle, *The Lord's Day*, pages 186-188.+} Roman Catholics acknowledge that the change of the Sabbath was made by

their [-church;-] {+church,+} and [-they cite-] {+declare that Protestants by observing [448] the Sunday are recognizing her power. In the Catholic Catechism of Christian Religion, in answer to a question as to the day to be observed in obedience to the fourth commandment,+} this [-change-] {+statement is made: "During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord."+} As [-evidence-] {+the sign+} of the authority of the [-church-] {+Catholic Church, papist writers cite "the very act of changing the Sabbath into Sunday, which Protestants allow of; ... because by keeping Sunday, they acknowledge the church's power+} to [-legislate in divine things,-] {+ordain feasts,+} and [-declare that Protestants, by observing-] {+to command them under sin."- Henry Tuberville, An Abridgment of+} the [-Sabbath as thus changed, are recognizing her power.-] {+Christian Doctrine, page 58. What then is the change of the Sabbath, but the sign, or mark, of the authority of the Roman Church-"the mark of the beast"?+} The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating, while they reject the Bible Sabbath, they virtually

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admit this assumption. They may claim the authority of [-apostles-] {+tradition+} and {+of the+} Fathers for the change; but in so doing they ignore the very principle which separates them from [-Rome,-that-] {+Rome-that+} "the Bible, and the Bible only, is the religion of Protestants." The papist can see that they are deceiving themselves, willingly closing their eyes to the

[-280-] facts in the case. As the {+movement for+} Sunday [-institution-] {+enforcement+} gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

[-The fourth commandment, which Rome has endeavored to set aside, is the only precept of the decalogue-] {+Romanists declare+} that [-points to God as the Creator-] {"the observance+} of {+Sunday by+} the [-heavens and the earth, and thus distinguishes the true God from all false gods. The Sabbath was instituted to commemorate the work-] {+Protestants is an homage they pay, in spite+} of [-creation, and thus-] {+themselves,+} to [-direct-] the [-minds-] {+authority+} of [-men to-] the [-true and living God.-] {+[Catholic] Church."-Mgr. Segur, Plain Talk About+} the [-fact-] {+Protestantism+} of [-his creative power is cited throughout the Scriptures as proof that-] {+Today, page 213.+} The [-God-] {+enforcement+} of [-Israel is superior to heathen deities. Had the Sabbath always been kept, man's thoughts and affections would have been led to his Maker as-] {+Sundaykeeping on+} the [-object-] {+part+} of [-reverence and worship, and there would never have been an idolater, an atheist, or an infidel.

That institution which points to God as the Creator-] {+Protestant churches+} is [-a sign of his rightful authority over the beings he has made. The change-] {+an enforcement+} of the [-Sabbath is the sign, or mark,-] {+worship+} of the [-authority of-] {+papacy-of+} the [-Romish Church.-] {+beast.+} Those who, understanding the claims {+[449]+} of the fourth commandment, choose to observe the false [-in place-] {+instead+} of the true [-Sabbath,-] {+Sabbath+} are thereby paying homage to that power by which alone it is commanded. [-The change-] {+But+} in the [-fourth commandment is-] {+very act of enforcing a religious duty by secular power,+} the [-change pointed out in-] {+churches would themselves form an image to+} the [-prophecy, and-] {+beast; hence+} the [-keeping-] {+enforcement+} of {+Sundaykeeping in+} the [-counterfeit Sabbath

is-] {+United States would be an enforcement of+} the [-reception-] {+worship+} of the [-mark.-] {+beast and his image.+} But Christians of past generations observed the [-first day,-] {+Sunday,+} supposing that {+in so doing+} they were keeping the Bible [-Sabbath,-] {+Sabbath;+} and there are {+now true Christians+} in {+every church, not excepting+} the [-churches of today many-] {+Roman Catholic communion,+} who honestly believe that Sunday is the Sabbath of divine

[-281-] appointment. [-None of these have received the mark-] {+God accepts their sincerity+} of [-the beast. There are true Christians in every church, not excepting the Roman Catholic communion. The test upon this question does not come until-] {+purpose and their integrity before Him. But when+} Sunday observance [-is-] {+shall be+} enforced by law, and the world [-is-] {+shall be+} enlightened concerning the obligation of the true [-Sabbath.-] {+Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—"the mark of the beast." And it is+} not until the issue is thus plainly set before the people, and they are brought to

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choose between the commandments of God and the commandments of men, [-will-]

{+that+} those who continue in transgression {+will+} receive [-the-] {"the+} mark of the [-beast.-] {+beast."+} The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be [-inflicted,-] {+inflicted,+} and have opportunity to escape them.

[-In the issue of the great contest,

two distinct, opposite classes are developed. One class "worship-] {+Prophecy declares that+} the [-beast and-] {+[450] first angel would make+} his [-image,-] {+announcement to "every nation,+} and [-receive his mark,"-] {+kindred,+} and [-thus bring upon themselves-] {+tongue, and people."+} The [-awful judgments threatened by-] {+warning of+} the third [-angel.-] {+angel, which forms a part of+} the [-other class, in marked contrast-] {+same threefold message, is+} to {+be no less widespread. It is represented in+} the [-world, "keep-] {+prophecy as being proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world. In the issue of the contest all Christendom will be divided into two great classes—those who keep+} the commandments of God and the faith of [-Jesus." [Revelation 14:9, 12.] Though-] {+Jesus, and those who worship+} the [-powers of earth summon-] {+beast and his image and receive his mark. Although church and state will unite+} their [-forces-] {+power+} to compel "all, both small and great, rich and poor, free and [-bond,"-] {+bond" (Revelation 13:16),+} to receive [-the-] {"the+} mark of the [-beast,-] {+beast,"+} yet the people of God [-do-] {+will+} not receive it. The prophet of Patmos beholds "them that had gotten the victory over the

[-282-] beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of [-God," [Revelation 15:2.] -] {+God"+} and singing the song of Moses and the Lamb.

[-Such were the momentous truths that opened before those who received the third angel's message. As they reviewed their experience from the first proclamation of the second advent to the passing of the time in 1844, they saw their disappointment explained, and hope and joy again animated their hearts. Light from the sanctuary illuminated the past, the present, and the future, and they knew that God had led them by his unerring providence. Now with new courage and firmer faith, they joined in giving the warning-] {+Revelation 15:2, 3.

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Chapter 26—A Work+} of [-the third angel.-] {+Reform+}

The work of Sabbath reform to be accomplished in the last days is [-clearly brought to view-] {+foretold+} in the prophecy of Isaiah: "Thus saith the Lord, Keep ye judgment, and do [-justice;-] {+justice:+} for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "The sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, [-every one-] {+everyone+} that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." [-[Isaiah-] {+Isaiah+} 56:1, 2, 6, [-7.-] -] {+7.+} These words apply in the Christian age, as [-is-] shown by the context: "The Lord God which gathereth the

outcasts of Israel saith, Yet will I gather others to

[-283-] him, beside those that are gathered unto him." [-[Isaiah 56:8.]-] {+Verse 8.+} Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when His servants should preach to all nations the message of glad tidings. {+[452]+} The Lord commands by the same [-prophet,-] {+prophet:+} "Bind up the testimony, seal the law among My disciples." [-[Isaiah 8:16.]-] {+Isaiah 8:16.+} The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the Decalogue to show by whose authority the law is given. When the Sabbath was changed by the papal power, the seal was taken from the law. The disciples of Jesus are called upon to restore [-it,-] {+it+} by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of His authority. {+384

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"To the law and to the testimony." While [-conflicting-] {+conflicting+} doctrines and theories abound, the law of God is the one unerring [-standard to-] {+rule by+} which all opinions, doctrines, and theories are to be [-brought.-] {+tested.+} Says the [-prophet,-] {+prophet:+} "If they speak not according to this word, it is because there is no light in them." [-[Isaiah

8:20.] -] {+Verse 20.+} Again, the command is [-given,-] {+given:+} "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob

[-284-] their sins." It is not the wicked world, but those whom the Lord designates as "my people," that are to be reprov'd for their transgressions. He declares [-further,-] {+further:+} "Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God." [-[Isaiah-] {+Isaiah+} 58:1, [-2.] -] {+2.+} Here is brought to view a class who think themselves [-righteous,-] {+righteous+} and appear to manifest great interest in the service of God; but the stern and solemn rebuke of the Searcher of hearts proves them to be trampling upon the divine precepts. The prophet thus points out the ordinance which has been forsaken: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from {[453]} doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own [-words;-] {+words:+} then shalt thou delight thyself in the Lord." [-[Isaiah 58:12, 13.] -] {+Verses 12-14.+} This prophecy also applies in our time. The breach was made in the law of God when the Sabbath was changed by the [-Romish-] {+Roman+} power. But the time has come for that divine institution to be restored. The breach is to be [-repaired,-] {+repaired+} and the foundation of many generations to be raised up.

[-With peculiar fitness may the Sabbath be called the foundation of many generations.-] Hallowed by the Creator's rest and blessing, [-it-] {+the Sabbath+} was kept by Adam in his innocence in holy Eden; by Adam, fallen yet

[-285-] repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, He proclaimed His law in awful grandeur to the assembled multitude, that they might know His [-will,-] {+will+} and fear and obey Him forever.

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From that day to the [-present,-] {+present+} the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Though the [-man-] {"man+"} of [-sin-] {"sin"+"} succeeded in trampling [-the Sabbath under foot,-] {+underfoot God's holy day,+} yet even in the period of his supremacy there were, hidden in secret places, faithful souls who [-honored the Creator's rest-day.-] {+paid it honor.+} Since the Reformation, there have been {+some+} in every generation [-witnesses for God-] to [-uphold the standard of the ancient Sabbath.-] {+maintain its observance.+} Though often in the midst of reproach and persecution, a constant testimony has been borne to [-this truth. Since 1844,-] {+the perpetuity of the law of God and the sacred obligation of the creation Sabbath. These truths, as presented+} in [-fulfillment-] {+Revelation 14 in connection with "the everlasting gospel," will distinguish the church+} of {+Christ at+} the [-prophecy-] {+[454] time+} of {+His appearing. For as+} the [-third angel's message,-] {+result of+} the [-attention-] {+threefold message it is announced: "Here are they that keep the commandments+} of {+God, and+} the [-world has been called-] {+faith of Jesus." And this message is the last+} to {+be given before+} the [-true Sabbath, and a constantly increasing number are returning-] {+coming of the Lord. Immediately

following its proclamation the Son of man is seen by the prophet, coming in glory+} to {+reap+} the [-observance-] {+harvest+} of [-God's holy day.

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Chapter XXI . --] the [-Third Message Rejected.

As-] {+earth.+} Those who [-first-] received the [-third angel's message-] {+light concerning the sanctuary and the immutability of the law of God were filled with joy and wonder as they+} saw the beauty and harmony of the system of truth that opened to their [-understanding,-] {+understanding.+} They desired that the light which appeared to them so precious might be imparted to all Christians; and they could not but believe that it would be joyfully accepted. But truths that would place them at variance with the world were not welcome to many who claimed to be followers of Christ. Obedience to the fourth commandment required a sacrifice from which the [-majority, even of Adventists,-] {+majority+} drew back. As the claims of the Sabbath were presented, many [-who had endured reproach and persecution for the Advent faith, began to reason-] {+reasoned+} from the worldling's standpoint. Said they: "We have always kept Sunday, our fathers kept it, and many good and pious men have died happy while keeping it. If they were right, so are we. The keeping of this new Sabbath would throw us out of harmony with the world, and we would have no [-influence-] {+influence+} over them. What can a little company keeping the seventh day hope to accomplish against all the world who are keeping Sunday?" It was by similar arguments that the Jews endeavored to justify their rejection of Christ.

[-287-] Their fathers had been accepted of God in presenting the sacrificial offerings, and why could not the children find salvation in pursuing the same

course?

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So, in the time of Luther, papists reasoned that true Christians had died in the Catholic faith, and therefore that religion was sufficient for salvation. Such reasoning would prove an effectual barrier to all advancement in religious faith or practice. Many urged that [-Sunday-keeping-] {+Sundaykeeping+} had been an established doctrine and a [-wide-spread-] {+widespread+} custom of the church for many centuries. Against {+[455]+} this argument it was shown that the Sabbath and its observance were more ancient and [-wide-spread,-] {+widespread,+} even as old as the world itself, and bearing the sanction both of angels and of God. When the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy, then was laid the foundation of the Sabbath. [-[Job-] {+Job+} 38:6, 7; Genesis [-2:1-3.-] {+2:1-3.+} Well may this institution demand our [-reverence:-] {+reverence;+} it was ordained by no human [-authority,-] {+authority+} and rests [-on-] {+upon+} no human [-tradition;-] {+traditions;+} it was established by the Ancient of [-days,-] {+Days+} and commanded by His eternal word. As the attention of the people was called to the subject of Sabbath reform, popular ministers perverted the word of God, placing such interpretations upon its testimony as would best quiet inquiring minds. And those who did not search the Scriptures for themselves were content to accept [-the ministers' conclusions.-] {+conclusions that were in accordance with their desires.+} By argument, sophistry, the traditions of the Fathers, and the authority of the church, [-opposers-] {+many+} endeavored to overthrow the truth. Its advocates were driven to their Bibles to defend the

[-288-] validity of the fourth commandment. Humble men, armed with the word of truth alone, [-met and-] withstood the attacks of men of [-learning.-] {+learning, who,+} with surprise and anger, [-popular ministers-] found their eloquent sophistry powerless against the simple, straightforward reasoning of men who [-had but little of-] {+were versed in+} the [-learning-] {+Scriptures rather than in the subtleties+} of the schools. In the absence of [-Scripture-] {+Bible+} testimony in their favor, many with unwearied [-persistency inquired,-forgetting-] {+persistence urged-forgetting+} how the same reasoning had been employed against Christ and His [-apostles,-"Why-] {+apostles: "Why+} do not our great men understand this Sabbath question? But few believe as you [-do, and even these are uneducated persons.-] {+do.+} It cannot be that you are [-right,-] {+right+} and that all the men of learning in the world are wrong." To refute such arguments it was needful only to cite the teachings of the Scriptures and the history of the Lord's dealings with His people in all ages. God works through those who hear and obey His {+[456]+} voice, those who will, if need be, speak unpalatable truths, those

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who do not fear to reprove popular sins. The reason why He does not oftener choose men of learning and high position [-is,-] {+to lead out in reform movements is+} that they trust to their creeds, theories, and theological systems, and feel no need to be taught of God. Only those who have a personal connection with the Source of wisdom are able to understand or explain the Scriptures. Men who have little of the learning of the schools are {+sometimes+} called to declare the truth, not because they are unlearned, but because they

are not too self-sufficient to be taught of God. They learn in the school of Christ, and their humility and obedience make them great. In committing to them a

[-289-] knowledge of His truth, God confers upon them an honor, in comparison with which earthly honor and human greatness sink into insignificance.

[-As-] The majority of Adventists rejected the truths concerning the sanctuary and the law of God, {+and+} many also renounced their faith in the advent [-movement,-] {+movement+} and adopted unsound and [-conflicting-] {+conflicting+} views of the prophecies which applied to that work. Some were led into the error of [-repeated time-setting.-] {+repeatedly fixing upon a definite time for the coming of Christ.+} The light {+which was now shining on the subject+} of the [-third message would-] {+sanctuary should+} have shown them that no prophetic period extends to the [-coming of Christ;-] {+second advent;+} that the exact time of [-his coming-] {+this advent+} is not foretold. But, turning from the light, they continued to set time after time for the Lord to come, and as often {+they+} were disappointed. When the Thessalonian church received erroneous views concerning the coming of Christ, the apostle Paul counseled them to [-carefully-] test their hopes and anticipations {+carefully+} by the word of God. He cited them to prophecies revealing the events to take place before Christ should come, and showed that they had no ground to expect Him in their day. "Let no man deceive you by any [-means,"-] {+means" (2 Thessalonians 2:3),+} are his words of warning. Should they indulge expectations {+[457]+} that were not sanctioned by the Scriptures, they would be led to a mistaken course of action; disappointment would expose them to the derision of unbelievers, and they would be in danger of yielding to [-discouragement,-] {+discouragement+} and would be tempted to doubt the truths essential for their salvation. The apostle's admonition to the Thessalonians contains an important

lesson for those who live in the last days. Many Adventists have felt that unless they could fix their faith upon a

[-290-] definite time for the Lord's coming, they could not be zealous and

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diligent in the work of preparation. But as their hopes are again and again excited, only to be destroyed, their faith receives such a shock that it becomes well-nigh impossible for them to be impressed by the great truths of prophecy. The {+preaching of a definite time for the judgment, in the giving of the first message, was ordered by God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies. The+} more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the [-true time-] {+great advent+} movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late. The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement, even as He led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the

Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have {+[458]+} seen [-of-] the salvation of God. If all who had labored unitedly in the work in [-1844-] {+1844,+} had received the third angel's [-message,-] {+message+} and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A [-flood-] {+flood+} of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people.

[-291-] It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of [-Canaan,-] {+Canaan+} and establish them there, a holy, happy people. But "they could not enter in because of unbelief." [-[Hebrews 3:19.]-] {+Hebrews 3:19.+} Because of their backsliding and [-apostasy,-] {+apostasy+} they perished in the desert, and others

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were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long [-delayed,-] {+delayed+} and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the [-warning,-] {+warning+} and find in Him a shelter before the wrath of God shall be poured out.

[-Now,-] {+Now+} as in former ages, the presentation of a truth that reprove the [-errors and-] sins {+and errors+} of the [-times,-] {+times+} will [-call forth a storm of-] {+excite+} opposition. [-"Every one-] {"Everyone+"} that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." [-[John 3:20.] Those who-] {+John 3:20. As men see that they+} cannot [-sustain-] {+maintain+} their position by the [-Scriptures are stubbornly determined that-] {+Scriptures, many determine to maintain+} it [-shall be sustained-] at all hazards, and with a malicious spirit they [-attack-] {+assail+} the character and motives of those who stand in defense of unpopular truth. [-Though very unbelieving-] {+It is the same policy which has been pursued+} in [-regard-] {+all ages. Elijah was declared+} to [-the sure word-] {+be a troubler in Israel, Jeremiah a traitor, Paul a polluter+} of [-prophecy, they manifest-] the [-utmost credulity in accepting anything detrimental-] {+temple. From that day to this, those who [459] would be loyal to truth have been denounced as seditious, heretical, or schismatic. Multitudes who are too unbelieving+} to {+accept+} the [-Christian integrity-] {+sure word+} of {+prophecy will receive with unquestioning credulity an accusation against+} those who dare to reprove fashionable sins. This spirit will increase more and [-more as we near-] {+more. And+} the [-close-] {+Bible plainly teaches that a time is approaching when the laws+} of [-time.

292-] {+the state will so conflict with the law of God that whosoever would obey all the divine precepts must brave reproach+} and {+punishment as an evildoer. In view of this,+} what is [-our-] {+the+} duty [-in view-] of [-this?-] {+the messenger of truth?+} Shall [-we-] {+he+} conclude that the truth ought not to be presented, since {+often+} its {+only+} effect is [-so often-] to arouse men to evade or resist its [-claims?—No; we have-] {+claims? No; he has+} no more reason for withholding the testimony of God's [-word-] {+word,+} because it excites [-opposition-] {+opposition,+} than had [-Martin Luther. Luther declared

himself to have been urged on, compelled by-] {+earlier Reformers.+} The [-Spirit-] {+confession+} of [-God, to battle against-] {+faith made by saints and martyrs was recorded for+} the [-evils-] {+benefit+} of [-his time;-] {+succeeding generations. Those living examples of holiness+} and {+steadfast integrity have come down to inspire courage+} in [-the same manner must-] those [-labor-] who [-still carry forward-] {+are now called to stand as witnesses for God. They received grace and truth, not for themselves alone, but that, through them,+} the {+knowledge of God might enlighten the earth. Has God given light to+}

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His servants in this generation? Then they should let it shine forth+} to the [-servants-] {+world. Anciently the Lord declared to one who spoke in His name: "The house of Israel will not hearken unto thee; for they will not hearken unto Me." Nevertheless He said: "Thou shalt speak My words unto them, whether they will hear, or whether they will forbear." Ezekiel 3:7; 2:7. To the servant+} of God at this time is the command [-addressed,-] {+addressed:+} "Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." {+So far as his opportunities extend, everyone who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom the word of the Lord came, saying: "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn [460] them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn

from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Ezekiel 33:7-9. The great obstacle both to the acceptance and to the promulgation of truth is the fact that it involves inconvenience and reproach. This is the only argument against the truth which its advocates have never been able to refute. But this does not deter+} the true followers of [-Christ-] {+Christ. These+} do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross, [-and thus remove-] {+with+} the [-greatest obstacle to-] {+apostle Paul counting that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" with one of old, "esteeming+} the [-reception-] {+reproach+} of [-truth,-the only argument which its advocates have never been able to refute.-] {+Christ greater riches than the treasures in Egypt." 2 Corinthians 4:17; Hebrews 11:26. Whatever may be their profession,+} it is [-weak, inefficient world-servers-] {+only those who are world servers at heart+} that [-think it praiseworthy to have no-] {+act from policy rather than+} principle in religious things. We should choose the right because it is right, and leave consequences with God. To men of principle, faith, and daring, [-is-] the world {+is+} indebted for its great reforms. By such men [-must-] the work of reform for this time {+must+} be carried forward.

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

[-8.]

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Chapter [-XXII. - Modern Revivals.-] {+27-Modern Revivals

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Wherever+} the [-character and tendency-] {+word+} of [-modern revivals-] {+God+} has [-awakened no little anxiety in thoughtful-] {+been faithfully preached, results have followed that attested its divine origin. The Spirit of God accompanied the message of His servants, and the word was with power. Sinners felt their consciences quickened. The "light which lighteth every man that cometh into the world" illumined the secret chambers of their souls, and the hidden things of darkness were made manifest. Deep conviction took hold upon their+} minds [-among all denominations. Many-] {+and hearts. They were convinced of sin and of righteousness and of judgment to come. They had a sense+} of the [-revivals-] {+righteousness of Jehovah and felt the terror of appearing, in their guilt and uncleanness, before the Searcher of hearts. In anguish they cried out: "Who shall deliver me from the body of this death?" As the cross of Calvary, with its infinite sacrifice for the sins of men, was revealed, they saw that nothing but the merits of Christ could suffice to atone for their transgressions; this alone could reconcile man to God. With faith and humility they accepted the Lamb of God, that taketh away the sin of the world. Through the blood of Jesus they had "remission of sins that are past." These souls brought forth fruit meet for repentance. They believed and were baptized, and rose to walk in newness of life—new creatures in Christ Jesus; not to fashion themselves according to the former lusts, but by the faith of the Son of God to follow in His [462] steps, to reflect His character, and to purify

themselves even as He is pure. The things they once hated they now loved, and the things they once loved they hated. The proud and self-assertive became meek and lowly of heart. The vain and supercilious became serious and unobtrusive. The profane became reverent, the drunken sober, and the profligate pure. The vain fashions of the world were laid aside. Christians sought not the "outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but ... the hidden man of the heart, in that+} which [-have occurred during-] {+is not corruptible, even+} the [-last forty years-] {+393

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ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4. Revivals brought deep heart-searching and humility. They were characterized by solemn, earnest appeals to the sinner, by yearning compassion for the purchase of the blood of Christ. Men and women prayed and wrestled with God for the salvation of souls. The fruits of such revivals were seen in souls who shrank not at self-denial and sacrifice, but rejoiced that they were counted worthy to suffer reproach and trial for the sake of Christ. Men beheld a transformation in the lives of those who had professed the name of Jesus. The community was benefited by their influence. They gathered with Christ, and sowed to the Spirit, to reap life everlasting. It could be said of them: "Ye sorrowed to repentance." "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye+} have [-given no evidence-] {+approved

yourselves to be clear in this matter." 2 Corinthians 7:9-11. This is the result+} of the work of the Spirit of God. {+There is no [463] evidence of genuine repentance unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has found peace with God. Such were the effects that in former years followed seasons of religious awakening. Judged by their fruits, they were known to be blessed of God in the salvation of men and the uplifting of humanity. But many of the revivals of modern times have presented a marked contrast to those manifestations of divine grace which in earlier days followed the labors of God's servants. It is true that a widespread interest is kindled, many profess conversion, and there are large accessions to the churches; nevertheless the results are not such as to warrant the belief that there has been a corresponding increase of real spiritual life.+} The light which [-flames-] {+flames+} up for a [-time,-] {+time+} soon dies out, leaving the darkness more dense than before. Popular revivals are too often carried by appeals to the imagination, by exciting the emotions, by [-pandering to-] {+gratifying+} the love for what is new

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and startling. Converts thus gained have [-no more-] {+little+} desire to listen to Bible [-truths, no more-] {+truth, little+} interest in the testimony of prophets and [-apostles, than has the novel-reader.-] {+apostles.+} Unless a religious service has something of a sensational character, it has no attractions for them. A message which appeals to unimpassioned [-reason,-] {+reason+} awakens no response. The plain warnings of God's word, relating directly to their eternal interests, [-fall as upon the ears of the dead.

The converts are not renewed in heart or changed in character. They do not renounce their pride and love of the world. They are [-no more willing to deny self, to take up the cross, and follow the meek and lowly Jesus, than before their conversion. In a genuine revival, when the Spirit of God convicts the

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conscience, the earnest, anxious inquiry will be heard, "What must I do to be saved?" And this not merely for a day.-] {+unheeded.+} With every truly converted soul the relation to God and to eternal things will be the great topic of life. But where, in the popular churches of today, is the [-deep conviction of sin? where is the-] spirit of consecration to God? The [-spirit that controls-] {+converts do not renounce their pride and love of+} the [-world rules in-] {+world. They are no more willing to deny self, to take up+} the [-church.-] {+cross, and follow the meek and lowly Jesus, than before their conversion.+} Religion has become the sport of infidels and skeptics because so many who bear its name are ignorant of its principles. The power of godliness has well-nigh departed from {+many of+} the churches. [-Heart union with Christ is a rare thing now. The majority of church-members know no tie but that which joins them to an organized body of professed Christians. Love of pleasure and thirst for excitement are everywhere prevalent.-] Picnics, church theatricals, church fairs, fine houses, personal display, have banished thoughts {+[464]+} of God. Lands and goods and worldly occupations engross the mind, and things of eternal interest receive hardly a passing notice.

[-Pleasure-lovers may have their names upon-] {+Notwithstanding+} the [-church-records, they may stand high as worldly-wise men; but they have no connection with Christ-] {+widespread declension+} of [-Calvary. The apostle

Paul describes a class who-] {+faith and piety, there+} are [-"lovers of pleasures more than lovers-] {+true followers+} of [-God; having a form-] {+Christ in these churches. Before the final visitation+} of [-godliness, but denying-] {+God's judgments upon+} the [-power thereof." Concerning them he says, "From such turn away." [2 Timothy 3:4, 5.]-] {+earth there will+} be [-not deceived by them, do not imitate their practices.

Notwithstanding-] {+among+} the [-wide-spread declension-] {+people+} of [-faith and piety in the

churches,-] the Lord [-still-] {+such a revival of primitive godliness as+} has

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honest children among them;-] {+not been witnessed since apostolic times. The Spirit+} and [-before his judgments shall-] {+power of God will+} be [-visited-] {+poured out+} upon [-the earth,-] {+His children. At that time+} many [-ministers and lay-members-] will separate {+themselves+} from [-these bodies,-] {+those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers+} and {+people, will+} gladly [-receive the special-] {+accept those great+} truths [-for-] {+which God has caused to be proclaimed at+} this [-time.-] {+time to prepare a people for the Lord's second coming.+} The enemy of souls desires to hinder this [-work,-] {+work;+} and before the time [-shall come-] for such a [-movement,-] {+movement shall come,+} he will [-arouse-] {+endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest+} what [-appears-] {+is thought+} to be great religious [-interest in the churches. They-] {+interest. Multitudes+} will exult that God is working

marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will [-spread-] {+seek to extend+} his [-influence-] {+influence+} over the [-land. He hopes to deceive many by leading them to think that God is still with-] {+Christian world.

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In+} many of the revivals which have occurred [-since 1844, in-] {+during+} the [-churches that have rejected-] {+last half century,+} the [-Advent truth, are similar in character-] {+same influences have been at work,+} to [-those-] {+a greater or less degree, that will be manifest in the+} more extensive movements [-to be witnessed in-] {+of+} the future. {+There is an emotional excitement, a mingling of+} the [-excitement manifested-] {+true with the false, that+} is well adapted to [-mislead the unwary;-] {+mislead.+} Yet none need be deceived. In the light of God's word it is not difficult to determine the nature of these [-religious-] movements. {+Wherever men neglect+} the [-history-] {+testimony+} of [-God's dealings with his people in-] the [-past testifies-] {+Bible, turning away from those plain, soul-testing truths which require self-denial and renunciation of the world, there we may be sure [465]+} that [-his Spirit-] {+God's blessing+} is not [-poured out upon those who neglect or oppose the warnings sent them by his servants.-] {+bestowed.+} And by the rule which Christ Himself has given, "Ye shall know them by their [-fruits,"-] {+fruits" (Matthew 7:16),+} it is evident that these movements are not the work of the Spirit of God. {+In+} the [-scriptural doctrine-] {+truths+} of [-conversion-] {+His word, God+} has [-been almost wholly lost sight of. Christ declared-] {+given+} to [-Nicodemus, "Except-] {+men+} a [-man be born again, he cannot see-] {+revelation of Himself; and to all who accept them they are a shield against+}

the [-kingdom-] {+deceptions+} of [-God."-] {+Satan. It is a neglect of these truths that has opened+} the [-heart must be renewed by divine grace, man must-] {+door to the evils which are now becoming so widespread in the religious world. The nature and the importance of the law of God+} have {+been, to+} a [-new life from above, or his profession-] {+great extent, lost sight of. A wrong conception+} of [-godliness will avail nothing.

296-] the [-apostle Paul,-] {+character, the perpetuity, and the obligation of the divine law has led to errors+} in [-relating his experience, presents an important truth concerning-] {+relation to conversion and sanctification, and has resulted in lowering+} the [-work-] {+standard of piety in the church. Here is+} to be [-wrought in conversion. He says, "I was alive without-] {+found+} the [-law once,"-he felt no condemnation; "but when-] {+secret of+} the [-commandment came," when-] {+lack of+} the [-law-] {+Spirit and power+} of God [-was urged upon his conscience, "sin revived, and I died." [Romans 7:9.] Then he saw himself a sinner, condemned-] {+in the revivals of our time. There are, in the various denominations, men eminent for their piety,+} by {+whom this fact is acknowledged and deplored. Professor Edwards A. Park, in setting forth the current religious perils, ably says: "One source of danger is the neglect of the pulpit to enforce+} the divine law. [-Mark, it-] {+In former days the pulpit+} was [-Paul,-] {+an echo of the voice of conscience.... Our most illustrious preachers gave a wonderful majesty to their discourses by following the example of the Master,+} and [-not-] {+giving prominence to+} the law, {+its precepts, and its threatenings. They repeated the two great maxims,+} that [-died. He says, further, "I had not known sin, but by-] the [-law; for I had-] {+law is a transcript of the divine perfections, and that a man who does+} not [-known lust, except-] {+love+} the law [-had said, Thou shalt-] {+does+} not [-covet." [Romans 7:7.] "The-] {+love the gospel; for the law, as well as the gospel, is a mirror reflecting the true character of God. This peril leads to another, that

of underrating the evil of sin, the extent of it, the demerit of

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it. In proportion to the rightfulness of the+} commandment [-which was ordained-] {+is the wrongfulness of disobeying it.... "Affiliated+} to [-life, I found-] {+the dangers already named is the danger of underestimating the justice of God. The tendency of the modern pulpit is+} to [-be unto death." [Romans 7:10.] -] {+strain out+} the [-law which promised life-] {+divine justice from the divine benevolence,+} to {+sink benevolence into a sentiment rather than exalt it into a principle.+} The [-obedient, pronounced death upon-] {+[466] new theological prism puts asunder what God has joined together. Is+} the [-transgressor. "Wherefore," he says, "the-] {+divine+} law {+a good or an evil? It+} is [-holy,-] {+a good. Then justice is good; for it is a disposition to execute the law. From the habit of underrating the divine law+} and {+justice,+} the [-commandment holy,-] {+extent+} and [-just,-] {+demerit of human disobedience, men easily slide into the habit of underestimating the grace which has provided an atonement for sin." Thus the gospel loses its value+} and [-good." [Romans 7:12.]

How wide-] {+importance in+} the [-contrast between these words-] {+minds+} of [-Paul-] {+men,+} and [-those-] {+soon they are ready practically to cast aside the Bible itself. Many religious teachers assert+} that [-come-] {+Christ by His death abolished the law, and men are henceforth free+} from [-many of-] {+its requirements. There are some who represent it as a grievous yoke, and in contrast to+} the [-pulpits-] {+bondage+} of [-today.-] the [-people are taught that obedience to God's-] law [-is-] {+they present the liberty to be enjoyed

under the gospel. But+} not [-necessary-] {+so did prophets and apostles regard the holy law of God. Said David: "I will walk at liberty: for I seek Thy precepts." Psalm 119:45. The apostle James, who wrote after the death of Christ, refers+} to [-salvation;-] {+the Decalogue as "the royal law" and "the perfect law of liberty." James 2:8; 1:25. And the revelator, half a century after the crucifixion, pronounces a blessing upon them "that do His commandments,+} that they {+may+} have [-only-] {+right+} to [-believe in Jesus,-] {+the tree of life,+} and [-they are safe.-] {+may enter in through the gates into the city." Revelation 22:14. The claim that Christ by His death abolished His Father's law is+} without {+foundation. Had it been possible for+} the [-law, men-] {+law to be changed or set aside, then Christ need not+} have [-no conviction-] {+died to save man from the penalty+} of [-sin, and feel no need-] {+sin. The death+} of [-repentance. Not seeing their lost condition as violators-] {+Christ, so far from abolishing the law, proves that it is immutable. The Son+} of [-God's-] {+God came to "magnify the+} law, [-they do-] {+and make it honorable." Isaiah 42:21. He said: "Think+} not [-feel their need of-] {+that I am come to destroy+} the [-atoning blood-] {+law;" "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matthew 5:17, 18. And concerning Himself He declares: "I delight to do Thy will, O my God: yea, Thy law is within My heart." Psalm 40:8. The law+} of [-Christ as their only hope-] {+God, from its very nature, is unchangeable. It is a [467]

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revelation+} of [-salvation.-] the {+will and the character of its Author. God is love, and His+} law {+is love. Its two great principles are love to God and love to man. "Love is the fulfilling of the law." Romans 13:10. The character+}

of God is {+righteousness and truth; such is the nature of His law. Says the psalmist: "Thy law is the truth:" "all Thy commandments are righteousness." Psalm 119:142, 172. And the apostle Paul declares: "The law is holy, and the commandment holy, and just, and good." Romans 7:12. Such a law, being+} an [-agent-] {+expression of the mind and will of God, must be as enduring as its Author. It is the work of conversion and sanctification to reconcile men to God by bringing them into accord with the principles of His law.+} In [-every genuine conversion. There-] {+the beginning, man was created in the image of God. He was in perfect harmony with the nature and the law of God; the principles of righteousness were written upon his heart. But sin alienated him from his Maker. He no longer reflected the divine image. His heart was at war with the principles of God's law. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7. But "God so loved the world, that He gave His only-begotten Son," that man might be reconciled to God. Through the merits of Christ he+} can be [-no true repentance-] {+restored to harmony with his Maker. His heart must be renewed by divine grace; he must have a new life from above. This change is the new birth,+} without {+which, says Jesus, "he cannot see the kingdom of God." The first step in reconciliation to God is the+} conviction of sin. [-The Scriptures declare that-] "Sin is the transgression of the [-law," [1 John 3:4.] and that-] {+law."+} "By the law is the knowledge of sin." [-[Romans 3:20.]-] {+1 John 3:4; Romans 3:20.+} In order to see his

[-297-] {+guilt,+} the sinner must

[-guilt,-] test his character by God's great standard of righteousness. [-To discover his defects, he must look into the-] {+It is a+} mirror {+which shows the perfection+} of {+a righteous character and enables him to discern+} the [-divine statutes. But while-] {+defects in his own. [468]+} The law reveals

{+to man+} his sins, {+but+} it provides no remedy. {+While it promises life to the obedient, it declares that death is the portion of the transgressor.+} The gospel of Christ alone can [-offer pardon. In order to stand forgiven,-] {+free him from+} the [-sinner-] {+condemnation or the defilement of sin. He+} must exercise repentance toward God, whose law has been [-transgressed,-] {+transgressed;+} and faith in Christ, his atoning sacrifice. [-Without true repentance, there can be no true conversion. Many-] {+Thus he obtains "remission of sins that+} are [-deceived here,-] {+past"+} and [-too often their entire experience proves to be-] {+becomes+} a [-deception. This is why so many who are joined to-] {+partaker of+} the [-church have never been joined to Christ.

"The carnal mind-] {+divine nature. He+} is [-enmity against God; for it-] {+a child of God, having received the spirit of adoption, whereby he cries: "Abba, Father!"

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Is [-not subject-] {+he now free+} to {+transgress God's law? Says Paul: "Do we then make void+} the law {+through faith? God forbid: yea, we establish the law." "How shall we, that are dead to sin, live any longer therein?" And John declares: "This is the love+} of God, [-neither indeed can be." [Romans 8:7.-] {+that we keep His commandments: and His commandments are not grievous." Romans 3:31; 6:2; 1 John 5:3.+} In the new [-birth,-] {+birth+} the heart is [-renewed by divine grace, and-] brought into harmony with [-God-] {+God,+} as it is brought into [-subjection to-] {+accord with+} His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The old

life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun. Then [-will-] "the righteousness of the law" {+will+} "be fulfilled in [-us-] {+us,+} who walk not after the [-flesh,-] {+flesh,+} but after the Spirit." [-[Romans 8:4.]-] {+Romans 8:4. And+} the [-doctrine-] {+language of the soul will be: "O how love I Thy law! it is my meditation all the day." Psalm 119:97. "The law of the Lord is perfect, converting the soul." Psalm 19:7. Without the law, men have no just conception of the purity and holiness of God or of their own guilt and uncleanness. They have no true conviction of sin and feel no need of repentance. Not seeing their lost condition as violators of God's law, they do not realize their need of the atoning blood of Christ. The hope of salvation is accepted without a radical change of heart or reformation of life. Thus superficial conversions abound, and multitudes are joined to the church who have never been united to Christ. Erroneous theories+} of sanctification, {+also, springing from neglect [469]+} or [-perfect holiness, which fills-] {+rejection of the divine law, have+} a prominent place in [-some of-] the religious movements of the [-day, is among-] {+day. These theories are both false in doctrine and dangerous in practical results; and+} the [-causes-] {+fact+} that [-have rendered modern revivals-] {+they are+} so [-ineffectual.-] {+generally finding favor, renders it doubly essential that all have a clear understanding of what the Scriptures teach upon this point.+} True sanctification is a Bible doctrine. The apostle [-Paul declared-] {+Paul, in his letter+} to the Thessalonian church, {+declares:+} "This is the will

[-298-] of God, even your sanctification." [-[1 Thessalonians 4:3.]-] And [-again-] he [-prayed,-] {+prays:+} "The very God of peace sanctify you [-wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." [1-] {+wholly." 1+} Thessalonians [-5:23.] But-] {+4:3; 5:23.+} The {+Bible clearly teaches what+}

sanctification [-now so widely advocated is not that brought to view in the Scriptures. It is false in theory, and dangerous in its practical results.

Its advocates teach that the law of God-] is [-a grievous yoke.-] and [-that by faith in Christ, men are released from all obligation to keep his Father's commandments. Bible sanctification-] {+how it+} is [-a conformity-] to {+be attained.+} The [-will of God, attained by rendering obedience to his law, through faith in his Son. Our-] Saviour prayed for His [-disciples,-] {+disciples:+} "Sanctify them through Thy [-truth;-] {+truth:+} Thy word is truth." [-[John 17:17.] There is no genuine sanctification except through obedience to the truth;-] {+John 17:17.+} And {+Paul teaches that believers are to be "sanctified by+} the [-psalmist declares, "Thy law-] {+Holy Ghost." Romans 15:16. What+} is

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The [-truth." [Psalm 119:142.-] {+Great Controversy+}

the [-law-] {+work+} of [-God is-] the [-only standard of moral perfection. That law was exemplified in-] {+Holy Spirit? Jesus told His disciples: "When He,+} the [-life-] {+Spirit+} of [-Christ.-] {+truth, is come,+} He [-says, "I have kept my Father's commandments." [John 15:10.] And the apostle-] {+will guide you into all truth."+} John [-affirms, "He that saith he abideth in Him ought himself also so to walk, even as he walked."-] {+16:13.+} And [-again, "This-] {+the psalmist says: "Thy law+} is the [-love-] {+truth." By the word and the Spirit+} of [-God, that we keep his commandments." [1 John 2:6; 5:3.] Those who love-] God [-will love his commandments also.-] {+are opened to men+} the [-truly sanctified heart is-] {+great principles of righteousness embodied+} in [-harmony with the divine precepts; for they are "holy, and just,-] {+His law.+}

And [-good."

It is only when-] {+since+} the law of God is [-set aside,-] {"holy,+} and [-men have no standard of

right, no means to detect

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sin, that erring mortals can claim perfect holiness. But let none deceive themselves with the belief that God will accept-] {+just,+} and [-bless them while they are willfully violating one of his requirements. The commission of-] {+good,"+} a [-known sin silences the witnessing voice-] {+transcript+} of the [-Spirit, and separates the soul from God. Jesus cannot abide in the heart that disregards the-] divine [-law. God-] {+perfection, it follows that a character formed by obedience to that law+} will [-honor those only who honor him. "Whosoever committeth sin transgresseth also the law; for sin-] {+be holy. Christ+} is [-the transgression-] {+a perfect example+} of [-the law." "Whosoever abideth in Him sinneth not; whosoever sinneth [transgresseth the law] hath not seen him, neither known-] {+such a character. He says: "I have kept My Father's commandments." "I do always those things that please+} Him." [-[1-] John [-3:4, 6.] Though John in his epistles treats so fully upon love, yet he does not hesitate-] {+15:10; 8:29. The followers of Christ are+} to [-reveal-] {+become like Him-by+} the [-true character-] {+grace+} of [-that class who claim-] {+God+} to [-be sanctified while living-] {+form characters+} in [-transgression of-] {+harmony with+} the [-law-] {+principles+} of [-God: "He that saith, I know Him, and keepeth not-] His [-commandments, is a liar, and the truth-] {+holy law. This+} is [-not-] {+Bible sanctification. This work can be accomplished only through faith+} in [-him." [1 John 2:4.]

Sanctification is believed-] {+Christ,+} by [-many to be instantaneously accomplished. "Only believe," say they, "and the blessing is yours." No further effort on-] the [-part-] {+power+} of the [-receiver-] {+indwelling Spirit of God. Paul admonishes believers: "Work out your own salvation with fear and trembling. For it+} is [-supposed-] {+God which worketh in you both+} to [-be required. But the Bible teaches that sanctification is progressive.-] {+will and to do of His good pleasure." Philippians 2:12, 13.+} The Christian will feel the promptings {+[470]+} of sin, but he will [-keep up-] {+maintain+} a constant warfare against it. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith [-exclaims,-] {+exclaims:+} "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." [-[1-] {+1+} Corinthians [-15:57.] Paul exhorts his brethren, "Work out your own salvation-] {+15:57. The Scriptures plainly show that the work of sanctification is progressive. When in conversion the sinner finds peace+} with [-fear and

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trembling;" [Philippians 2:12.] and concerning himself-] {+God through the blood of the atonement, the Christian life has but just begun. Now+} he [-declares, "I-] {+is to "go on unto perfection;" to grow up "unto the measure of the stature of the fullness of Christ." Says the apostle Paul: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I+} press toward the mark for the prize of the high calling of God in Christ Jesus." [-[Philippians 3:14.]-] {+Philippians 3:13, 14. And Peter sets before us+} the [-successive-] steps [-in the attainment of-] {+by which+} Bible sanctification [-are set before us in the words of Peter:-] {+is to be attained:+} "Giving all diligence, add to your [-faith,-] {+faith+} virtue; and to [-virtue,-] {+virtue+} knowledge; and to

[-knowledge,-] {+knowledge+} temperance; and to [-temperance,-] {+temperance+} patience; and to [-patience,-] {+patience+} godliness; and to [-godliness,-] {+godliness+} brotherly kindness; and to brotherly [-kindness, charity." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for-] {+kindness charity....+} If ye do these things, ye shall never fall." [-[2-] {+2+} Peter [-1:5-7, 10.] This is a daily work, continuing as long as life shall last.

Spurious-] {+1:5-10. Those who experience the+} sanctification [-carries with it-] {+of the Bible will manifest+} a [-boastful, self-righteous-] spirit [-which is foreign to the religion-] {+of humility. Like Moses, they have had a view+} of the [-Bible. Meekness-]

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awful majesty of holiness,+} and [-humility are-] {+they see their own unworthiness in contrast with+} the [-fruits-] {+purity and exalted perfection+} of the [-Spirit.-] {+Infinite One.+} The prophet Daniel was an example of true sanctification. His long life was filled up with noble service for his Master. He was a man "greatly beloved" [-[Daniel 10:11.-] {+(Daniel 10:11)+} of [-Heaven, and was granted such honors as have rarely been vouchsafed to mortals.-] {+Heaven.+} Yet [-his purity of character and unwavering fidelity were equaled only by his humility and contrition.-] instead of claiming to be pure and holy, this honored prophet identified himself with the really sinful of [-Israel,-] {+Israel+} as he pleaded before God in behalf of his people: "We do not present our supplications before Thee for our righteousness, but for Thy great mercies." "We have sinned, we have done wickedly." [-And "for our sins,

and for the iniquities of our fathers, Jerusalem and thy people are become a reproach."-] He

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declares,-] {+declares:+} "I was speaking, and praying, and confessing my sin and the sin of my people." [-[Daniel 9:18, 15, 16, 20.]-] And when at a later time the Son of God [-appeared in answer to his prayers-] {+appeared,+} to give him instruction, [-he declares,-] {+Daniel says: [471]+} "My comeliness was turned in me into corruption, and I retained no strength." [-[Daniel 10:8.]-] {+Daniel 9:18, 15, 20; 10:8. When Job heard the voice of the Lord out of the whirlwind, he exclaimed: "I abhor myself, and repent in dust and ashes." Job 42:6. It was when Isaiah saw the glory of the Lord, and heard the cherubim crying, "Holy, holy, holy, is the Lord of hosts," that he cried out, "Woe is me! for I am undone." Isaiah 6:3, 5. Paul, after he was caught up into the third heaven and heard things which it was not possible for a man to utter, speaks of himself as "less than the least of all saints." 2 Corinthians 12:2-4, margin; Ephesians 3:8. It was the beloved John, who leaned on Jesus' breast and beheld His glory, that fell as one dead before the feet of the angel. Revelation 1:17. There can be no self-exaltation, no boastful claim to freedom from sin, on the part of+} those who [-are truly seeking-] {+walk in the shadow of Calvary's cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and this thought will lead them to self-abasement. Those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity, and their only hope is in the merit of a crucified and risen Saviour. The sanctification now gaining prominence in the religious world carries with it a spirit of self-exaltation and a disregard for the law of God that mark it as foreign to the religion of the Bible. Its advocates teach that sanctification is an instantaneous work, by which, through faith alone, they

attain+} to perfect [-Christian character will never indulge-] {+holiness. "Only believe," say they, "and+} the [-thought-] {+blessing is yours." No further effort on the part of the receiver is supposed to be required. At the same time they deny

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the authority of the law of God, urging+} that they are [-sinless.-] {+released from obligation to keep+} the [-more their minds dwell upon-] {+commandments. But is it possible for men to be holy, in accord with+} the {+will and+} character of [-Christ,-] {+God, without coming into harmony with the principles which are an expression of His nature and will,+} and {+which show what is well pleasing to Him? [472]+} The [-nearer-] {+desire for an easy religion that requires no striving, no self-denial, no divorce from the follies of the world, has made the doctrine of faith, and faith only, a popular doctrine; but what saith the word of God? Says the apostle James: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? ... Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? ... Ye see then how that by works a man is justified, and not by faith only." James 2:14-24. The testimony of the word of God is against this ensnaring doctrine of faith without works. It is not faith that claims the favor of Heaven without complying with the conditions upon which mercy is to be granted, it is presumption; for genuine faith has its foundation in the promises and provisions of the Scriptures. Let none deceive themselves with the belief that+} they [-approach-] {+can become holy while willfully violating one of

God's requirements. The commission of a known sin silences the witnessing voice of the Spirit and separates the soul from God. "Sin is the transgression of the law." And "whosoever sinneth [transgresseth the law] hath not seen Him, neither known Him." 1 John 3:6. Though John in his epistles dwells so fully upon love, yet he does not hesitate to reveal the true character of that class who claim+} to {+be sanctified while living in transgression of the law of God. "He that saith, I know Him, and keepeth not+} His [-divine image,-] {+commandments, is a liar, and+} the [-more clearly will-] {+truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected." 1 John 2:4, 5. Here is the test of every man's profession. We cannot accord holiness to any man without bringing him to the measurement of God's only standard of holiness in heaven and in earth. If men feel no weight of the moral law, if+} they [-discern its spotless perfection,-] {+belittle+} and {+make light of God's precepts, if they break one of [473]+} the [-more deeply will-] {+least of these commandments, and teach men so,+} they [-feel-] {+shall be

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of no esteem in the sight of Heaven, and we may know that+} their [-own weakness-] {+claims are without foundation.+} And [-defects. Those who-] {+the+} claim to be without [-sin, give-] {+sin is, in itself,+} evidence that [-they are-] {+he who makes this claim is+} far from holy. It is because {+he has no true conception of the infinite purity and holiness of God or of what+} they [-have-] {+must become who shall be in harmony with His character; because he has+} no true [-knowledge-] {+conception+} of [-Christ-] {+the purity and exalted loveliness of Jesus, and the malignity and evil of sin,+} that [-they-] {+man+} can [-look upon themselves-] {+regard himself+} as [-reflecting his

image.-] {+holy.+} The greater the distance between [-them-] {+himself+} and [-their Saviour,-] {+Christ, and the more inadequate his conceptions of the divine character and requirements,+} the more righteous [-they appear-] {+he appears+} in [-their-] {+his+} own eyes. The sanctification set forth in the Scriptures embraces the entire [-being,-spirit,-] {+being-spirit,+} soul, and body. Paul prayed for the [-Thessalonians,-] {+Thessalonians+} that their "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." {+1 Thessalonians 5:23.+} Again he writes to [-believers,-] {+believers:+} "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." [-[Romans 12:1.] The Jews were commanded to offer-] {+Romans 12:1.+} In {+the time of ancient Israel every offering brought as a+} sacrifice to God [-only such animals as were free from disease or blemish.-] {+was carefully examined. If any defect was discovered in the animal presented, it was refused; for God had commanded that the offering be "without blemish."+} So Christians are [-required-] {+bidden+} to [-preserve-] {+present their bodies, "a living sacrifice, holy, acceptable unto God." In order to do this,+} all their powers {+must be preserved+} in the best possible [-condition-] {+condition. Every practice that weakens physical or mental strength unfits man+} for the [-Lord's service. Says Peter,-] {+service of his Creator. And will God be pleased with anything less than the best we can offer? Said Christ: "Thou shalt love the Lord thy God with all thy heart." Those who do love God with all the heart will desire to give Him the best service of their life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will. They will not, by the indulgence of appetite or passion, enfeeble or defile the offering [474] which they present to their heavenly Father. Peter says:+} "Abstain from [-fleshly-] {+fleshly+} lusts,

[-302-] which war against the soul." [-[1-] {+1+} Peter [-2:11.-] {+2:11. Every sinful gratification tends to benumb the faculties and deaden the mental and spiritual perceptions, and+} the word {+or the Spirit+} of God [-will-] {+can+} make but a feeble impression upon [-those whose faculties are benumbed by any sinful gratification.-] the [-heart cannot preserve consecration to God while the animal appetites and passions are indulged at the expense of health and life.-] {+heart.+} Paul writes to the [-Corinthians,-] {+Corinthians:+} "Let us cleanse ourselves from

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all filthiness of the [-flesh-] {+flesh+} and spirit, perfecting holiness in the fear of God." [-[2-] {+2+} Corinthians [-7:1.-] {+7:1.+} And with the fruits of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, [-meekness,-he-] {+meekness"-he+} classes [-temperance. [Galatians-] {+"temperance." Galatians+} 5:22, [-23.-] {+23.+} Notwithstanding these inspired declarations, how many professed Christians are enfeebling their powers in the pursuit of gain or the worship of fashion; how many are debasing their godlike manhood by gluttony, by [-wine-drinking,-] {+wine drinking,+} by forbidden pleasure. And the church, instead of rebuking, too often encourages the evil by appealing to appetite, to desire for [-gain,-] {+gain+} or love of pleasure, to replenish her treasury, which love for Christ is too feeble to supply. Were Jesus to enter the churches of [-today,-] {+today+} and behold the feasting and unholy traffic there conducted in the name of religion, would He not drive out those desecrators, as He banished the money-changers from the temple? The apostle James declares that the wisdom from above is "first pure." Had he encountered those who take the precious name of Jesus upon lips defiled

by tobacco, those whose breath and person are contaminated by its foul odor, and who pollute the air of heaven and force all about them to inhale the [-poison,-had-] {+poison-had+} the apostle come in contact with a practice

[-303-] so opposed to the purity of the gospel, would he not have denounced it as "earthly, sensual, devilish"? Slaves of tobacco, claiming the blessing of entire sanctification, talk of their hope of heaven; but God's word plainly declares that "there shall in no wise enter into it anything that defileth." [-[Revelation 21:27.] -] {+Revelation 21:27. [475]+} "Know ye not that your body is the temple of the Holy [-Ghost,-] {+Ghost+} which is in you, which ye have of God, and ye are not your own? for ye are bought with a [-price;-] {+price:+} therefore glorify God in your body, and in your spirit, which are God's." [-[1-] {+1+} Corinthians 6:19, [-20.] -] {+20.+} He whose body is the temple of the Holy Spirit will not be enslaved by a pernicious habit. His powers belong to Christ, who has bought him with the price of blood. His property is the Lord's. How could he be guiltless in squandering this [-intrusted-] {+entrusted+} capital? Professed Christians yearly expend an immense sum upon useless and pernicious indulgences, while souls are perishing for the word of life. God is robbed in tithes and offerings, while they [-offer-] {+consume+} upon the altar of destroying lust more than they give to relieve the poor or for the support of

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the gospel. If all who profess to be followers of Christ were truly sanctified, [-every channel-] {+their means, instead+} of {+being spent for+} needless [-expense-] {+and even hurtful indulgences,+} would be turned into the Lord's treasury, and Christians would set an example of temperance, self-denial, and

self-sacrifice. Then they would be the light of the world. The world is given up to self-indulgence. [-The-] {"The+} lust of the [-flesh,-] {"flesh, and+} the lust of the [-eye,-] {"eyes,+} and the pride of [-life,-] {"life"+} control the masses of the people. But Christ's followers have a holier calling. "Come out from among them, and be ye separate, saith the Lord, and touch

[-304-] not the [-unclean;-] {"unclean." In the light of God's word we are justified in declaring that sanctification cannot be genuine which does not work this utter renunciation of the sinful pursuits+} and [-I-] {"gratifications of the world. To those who comply with the conditions, "Come out from among them, and be ye separate, ... and touch not the unclean," God's promise is, "I+} will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." [-[2-] {"2+} Corinthians 6:17, [-18.]-] {"18.+} It is the privilege and the duty of every Christian to [-maintain a close union with Christ, and to-] have a rich {"and abundant+} experience in the things of God. [-Then his life will be fruitful in good works. When we read-] {"I am+} the [-lives-] {"light+} of [-men who have been eminent for their piety, we often regard their experiences and attainments as beyond our reach. But this is not-] the [-case.-] {"world,"+} said [-Christ: "Herein is my Father glorified,-] {"Jesus. "He+} that [-ye bear much fruit." "As-] {"followeth Me [476] shall not walk in darkness, but shall have+} the [-branch cannot bear fruit-] {"light of life." John 8:12. "The path+} of [-itself, except it abide in-] the [-vine, no more can ye, except ye abide in me." "He-] {"just is as the shining light,+} that [-abideth in me,-] {"shineth more+} and [-I-] {"more unto the perfect day." Proverbs 4:18. Every step of faith and obedience brings the soul into closer connection with the Light of the world,+} in [-him,-] {"whom there "is no darkness at all."+} The [-same bringeth forth much fruit." [John 15:8, 4, 5.]-] {"bright beams of+} the [-prophets and apostles did not perfect Christian character by a miracle. They used-] {"Sun of Righteousness shine

upon+} the [-means which God had placed within their reach,-] {+servants of God,+} and [-all who will forth a like effort will secure a like result.

[1 Corinthians 1:2, 5, 7.]

Paul addressed-] {+they are to reflect+} His [-Corinthian brethren-] {+rays.+} As [-"them that are sanctified in Christ Jesus;" and he thanked God-] {+the stars tell us+} that {+there is a great light+} in [-everything-] {+heaven with whose glory+} they [-were enriched by him, "in all utterance and in all knowledge,"-] {+are made bright,+} so {+Christians are to make it manifest+} that [-they came behind-] {+there is a God on the throne of the universe whose character is worthy of praise and imitation. The graces of His Spirit, the purity and holiness of His character, will be manifest+} in [-no gift.-] {+His witnesses. Paul+} in his [-epistle-] {+letter+} to the Colossians [-he set-] {+sets+} forth the [-glorious privileges-] {+rich blessings+} granted to the children of God. [-Said the apostle:-] {+He says:+} We "do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened

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with all might, according to His

[-305-] glorious power, unto all patience and long-suffering with joyfulness."
[-[Colossians 1:9-11.] Such-] {+Colossians 1:9-11. Again he writes of his desire

that the brethren at Ephesus might come to understand the height of the Christian's privilege. He opens before them, in the most comprehensive language, the marvelous power and knowledge that they might possess as sons and daughters of the Most High. It was theirs "to be strengthened with might by His Spirit in the inner man," to be "rooted and grounded in love," to "comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." But the prayer of the apostle reaches the climax of privilege when he prays that "ye might be filled with all the fullness of God." Ephesians 3:16-19. [477] Here+} are {+revealed+} the [-fruits-] {+heights+} of [-Bible sanctification.-] {+attainment that we may reach through faith+} in [-setting aside-] the [-claims-] {+promises+} of {+our heavenly Father, when we fulfill His requirements. Through+} the [-law-] {+merits+} of [-God,-] {+Christ we have access to+} the [-church has lost sight-] {+throne of Infinite Power. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32. The Father gave His Spirit without measure to His Son, and we also may partake+} of {+its fullness. Jesus says, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give+} the [-blessings-] {+Holy Spirit to them that ask Him?" Luke 11:13. "If ye shall ask anything in My name, I will do it." "Ask, and ye shall receive, that your joy may be full." John 14:14: 16:24. While the Christian's life will be characterized by humility, it should not be marked with sadness and self-depreciation. It is the privilege+} of {+everyone so to live that God will approve and bless him. It is not+} the [-gospel. Bible conversion-] {+will of our heavenly Father that we should be ever under condemnation+} and [-sanctification,-a radical change-] {+darkness. There is no evidence+} of {+true humility in going with the head bowed down and the+} heart {+filled with thoughts of self. We may go to Jesus+} and [-transformation-] {+be cleansed, and stand before the law without shame and

remorse. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1. Through Jesus the fallen sons of Adam become "sons of God." "Both He that sanctifieth and they who are sanctified are all+} of [-character,-is-] {+one: for which cause He is not ashamed to call them brethren." Hebrews

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2:11. The Christian's life should be one of faith, of victory, and joy in God. "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:4. Truly spoke God's servant Nehemiah: "The joy of the Lord is your strength." Nehemiah 8:10. And Paul says: "Rejoice in the Lord alway: and again I say, Rejoice." "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God [478] in Christ Jesus concerning you." Philippians 4:4; 1 Thessalonians 5:16-18. Such are the fruits of Bible conversion and sanctification; and it is because+} the great [-need-] {+principles+} of {+righteousness set forth in+} the [-churches-] {+law+} of [-today.-] {+God are so indifferently regarded by the Christian world that these fruits are so rarely witnessed. This is why there is manifest so little of that deep, abiding work of the Spirit of God which marked+} revivals in {+former years. It is by beholding that we become changed. And as those sacred precepts in+} which {+God has opened to+} men [-become members-] {+the perfection and holiness+} of {+His character are neglected, and+} the [-church without real conviction-] {+minds+} of [-sin, without repentance,-] {+the people are attracted to human teachings+} and [-without acknowledging-] {+theories, what marvel that there has followed a decline of living piety in+} the [-claims-] {+church. Saith the Lord: "They have forsaken Me the fountain of

living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jeremiah 2:13. "Blessed is the man that walketh not in the counsel+} of the {+ungodly.... But his delight is in the+} law of [-God, are-] {+the Lord; and in His law doth he meditate day and night. And he shall be like+} a [-cause of weakness to-] {+tree planted by+} the [-church,-] {+rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither;+} and [-an occasion-] {+whatsoever he doeth shall prosper." Psalm 1:1-3. It is only as the law+} of [-stumbling-] {+God is restored+} to {+its rightful position that there can be a revival of primitive faith and godliness among His professed people. "Thus saith+} the [-world.

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Chapter XXIII. --] {+Lord, Stand ye in+} the [-Investigative Judgment.-] {+ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6:16.

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Chapter 28—Facing Life's Record+}

"I beheld," says the prophet Daniel, "till [-the-] thrones were [-cast down,-] {+placed,+} and [-the-] {+One that was+} Ancient of Days did [-sit, whose garment-] {+sit: His raiment+} was white as snow, and the hair of His head like [-the-] pure wool; His throne was [-like the-] fiery [-flame,-] {+flames,+} and [-his-] {+the+} wheels [-as-] {+thereof+} burning fire. A fiery stream issued and came forth from before [-him;-] {+Him:+} thousand thousands ministered unto Him, and ten thousand times ten thousand stood before [-him;-] {+Him:+} the judgment was set, and the books were opened." {+Daniel 7:9, 10, R.V. Thus was

presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." The Ancient of Days is God the Father. Says the psalmist: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal.+] "And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him {[480]+} near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and [-languages-] {+languages,+} should serve [-him;-] {+Him:+} His dominion is an everlasting dominion, which shall not pass away." [-[Daniel 7:9, 10, 13, 14.]

Thus was presented to the prophet's vision the opening of

the investigative Judgment.-] {+Daniel 7:13, 14.+} The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive [-dominion,-] {+dominion+} and [-glory,-] {+glory+} and a kingdom, which will be given Him at the close of His [-mediatorial work.-] {+work as a mediator.+} It is this coming, and not His

[-307-] second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 [-days,-] {+days+} in 1844. Attended by [-a cloud of-] heavenly angels, our great High Priest enters the holy of [-holies,-] {+holies+} and there appears in the presence of God to engage in the {+408

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last acts of His ministration in behalf of [-man,-to-] {+man-to+} perform the work of investigative [-Judgment,-] {+judgment+} and to make an atonement for all who are shown to be entitled to its benefits. {+In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period. "Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?" 1 Peter 4:17. The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. Says the prophet Daniel:+} "The {+judgment was set, and the books were opened." The revelator, describing the same scene, adds: "Another book was opened, which is the book of life: and the+} dead were [-judged," says John, "out-] {+judged out+} of those things which were written in the books, according to their works." [-[Revelation 20:12.] Angels-] {+Revelation 20:12. The book+} of [-God-] {+life contains the names of all who+} have [-kept a-] {+ever entered the service of God. Jesus bade His disciples: "Rejoice, because your [481] names are written in heaven." Luke 10:20. Paul speaks of his+} faithful [-record-] {+fellow workers, "whose names are in the book+} of {+life." Philippians 4:3. Daniel, looking down to "a time of trouble, such as never was," declares that God's people shall be delivered, "everyone that shall be found written in+} the [-lives-] {+book." And the revelator says that those only shall enter the city+} of [-all,-] {+God whose names "are written in the Lamb's book of life." Daniel 12:1; Revelation 21:27. "A book of remembrance" is written before God, in which

are recorded the good deeds of "them that feared the Lord,+} and [-they-] {+that thought upon His name." Malachi 3:16. Their words of faith, their acts of love,+} are {+registered in heaven. Nehemiah refers+} to [-be judged according to their deeds.-] {+this when he says: "Remember me, O my God, ... and wipe not out my good deeds that I have done for the house of my God." Nehemiah 13:14.+} In [-view-] {+the book+} of [-this Judgment, Peter exhorted-] {+God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And

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every act+} of [-Israel: "Repent ye therefore,-] {+sacrifice, every suffering+} and {+sorrow endured for Christ's sake, is recorded. Says the psalmist: "Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?" Psalm 56:8. There is a record also of the sins of men. "For God shall bring every work into judgment, with every secret thing, whether it+} be [-converted,-] {+good, or whether it be evil." "Every idle word+} that [-your sins may-] {+men shall speak, they shall give account thereof in the day of judgment." Says the Saviour: "By thy words thou shalt+} be [-blotted out, when-] {+justified, and by thy words thou shalt be condemned." Ecclesiastes 12:14; Matthew 12:36, 37.+} The [-times-] {+secret purposes and motives appear in the unerring register; for God "will bring to light the hidden things+} of [-refreshing shall come from-] {+darkness, and will make manifest+} the [-presence-] {+counsels+} of the [-Lord;-] {+hearts." 1 Corinthians 4:5. "Behold, it is written before Me, ... your iniquities,+} and [-he shall send Jesus," "whom the heaven must receive until-] the [-times-] {+iniquities+} of

[-restitution-] {+your fathers together, saith the Lord." Isaiah 65:6, 7. [482] Every man's work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books+} of {+heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results,+} all [-things, which-] {+are chronicled by the recording angel. The law of+} God [-hath spoken-] {+is the standard+} by {+which+} the [-mouth-] {+characters and the lives+} of [-all-] {+men will be tested in the judgment. Says the wise man: "Fear God, and keep+} His [-holy prophets since-] {+commandments: for this is+} the [-world began." [Acts 3:19-21.]

Christ himself declares: "He that overcometh, -] {+whole duty of man. For God shall bring every work into judgment." Ecclesiastes 12:13, 14.+} The [-same-] {+apostle James admonishes his brethren: "So speak ye, and so do, as they that+} shall be [-clothed-] {+judged by the law of liberty." James 2:12. Those who+} in [-white raiment; and I-] {+the judgment are "accounted worthy"+} will [-not blot out his name out-] {+have a part in the resurrection+} of the [-book-] {+just. Jesus said: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, ... are equal unto the angels; and are the children+} of [-life, but I will confess his name before my Father, -] {+God, being the children of the resurrection." Luke 20:35, 36.+} And [-before his angels." [Revelation 3:5.] -] again He [-said to his disciples: "Whosoever therefore-] {+declares that "they that have done good"+} shall [-confess me before men, him-] {+come forth "unto the resurrection of life." John 5:29. The righteous dead+} will [-I confess also before my Father-] {+not be raised until after the judgment at+} which [-is-] {+they are accounted worthy of

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"the resurrection of life." Hence they will not be present+} in [-Heaven. But whosoever shall deny me before men, him-] {+person at the tribunal when their records are examined and their cases decided. Jesus+} will [-I also deny-] {+appear as their advocate, to plead in their behalf+} before [-my Father-] {+God. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. "For Christ is not entered into the holy places made with hands,+} which {+are the figures of the true; but into heaven itself, now to appear in the presence of God for us." "Wherefore He+} is {+able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 9:24; 7:25. As the books of record are opened+} in [-Heaven." [Matthew 10:32, 33.]

308-] {+the judgment,+} the lives of all {+[483]+} who have believed on Jesus [-pass-] {+come+} in [-solemn-] review before God. Beginning with those who first lived upon the earth, our Advocate [-examines-] {+presents+} the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. {+When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased+} from [-age-] {+the book of God's remembrance. The Lord declared+} to [-age,-] {+Moses: "Whosoever hath sinned against Me, him will I blot out of My book." Exodus 32:33. And says the prophet Ezekiel: "When the righteous turneth away from his righteousness, and committeth iniquity, ... all his righteousness that he hath done shall not be mentioned." Ezekiel 18:24.+} All who have truly repented of sin, and by faith claimed the blood of Christ as

their atoning sacrifice, have had pardon [-written-] {+entered+} against their names in the books of [-Heaven,-] {+heaven; as they have become partakers of the righteousness of Christ,+} and {+their characters are found to be+} in {+harmony with+} the [-closing work-] {+law+} of [-Judgment-] {+God,+} their sins [-are-] {+will be+} blotted out, and they themselves [-are-] {+will be+} accounted worthy of eternal life. The {+Lord declares, by the prophet Isaiah: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isaiah 43:25. Said Jesus: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But

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whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Revelation 3:5; Matthew 10:32, 33. The+} deepest interest manifested among men in the decisions of {+[484]+} earthly tribunals but faintly represents the interest evinced in the heavenly courts when the names entered in the book of life come up in review before the Judge of all the earth. The divine Intercessor presents the plea that all who [-from among the fallen sons of men-] have overcome through faith in His [-blood,-] {+blood+} be forgiven their transgressions, that they be restored to their Eden home, and crowned as [-joint-heirs-] {+joint heirs+} with Himself to [-the "first-] {+"the first+} dominion." [-[Micah 4:8.] Satan,-] {+Micah 4:8. Satan+} in his efforts to deceive and tempt our [-race,-] {+race+} had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into

effect as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne. While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. The

[-309-] great deceiver has sought to lead them into skepticism, to cause them to lose confidence in God, to separate {+themselves+} from His love, and to break His law. Now he points to {+the record of+} their [-defective characters,-] {+lives,+} to [-their-] {+the defects of character, the+} unlikeness to [-Christ-] {+Christ,+} which has dishonored their Redeemer, to all the sins [-which-] {+that+} he has tempted them to commit, and because of these he claims them as his subjects. Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, [-saying, "I-] {+saying: I+} know them by name. I have graven them on the palms of My hands. [-'The-] {+"The+} sacrifices of God are a broken [-spirit;-] {+spirit:+} a broken and a contrite heart, O God, Thou wilt not [-despise." [Psalm 51:17.] -] {+despise." Psalm 51:17.+} And to the accuser of His people He [-declares,-] {+declares:+} "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke [-thee.-] {+thee:+} is not this a brand plucked out of the fire?" [-[Zechariah 3:2.] -] {+Zechariah 3:2.+} Christ will [-place his own signet upon-] {+clothe+} His faithful [-ones,-] {+ones with His own righteousness,+} that He may present them to His Father "a glorious church, not having spot, or wrinkle, or any such thing." {+Ephesians 5:27.+} Their names stand enrolled in the book of life, and concerning them it is [-written,-] {+written:+} "They shall walk with Me in [-white;-] {+white:+} for they are worthy." {+Revelation 3:4. [485] Thus will be realized the complete fulfillment of the newcovenant promise: "I will forgive their iniquity, and I will remember

their sin no more." "In+} those [-who are owned-] {+days,+} and [-approved-] {+in that time, saith the Lord, the iniquity+} of [-God are-] {+Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall+} not [-therefore recognized-] {+be found." Jeremiah 31:34; 50:20. "In that day shall the branch of the Lord be beautiful and glorious,+} and [-honored by-] the [-world.-] {+fruit of+} the [-very names-] {+earth shall be excellent and comely for them+} that are [-taken upon the lips-] {+escaped+} of [-Jesus as belonging-] {+Israel. And it shall come+} to [-his own sons-] {+pass, that he that is left in Zion,+} and [-daughters, joint-heirs with-] {+he that remaineth in Jerusalem, shall be called holy, even everyone that is written among+} the [-King-] {+living in Jerusalem." Isaiah 4:2, 3. The work+} of [-glory, honored among-] the [-heavenly angels,-] {+investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead+} are [-often those-] {+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 [-spoken with contempt and mockery by-] {+to be investigated. But+} the [-ungodly. Steadfast souls whom-] {+apostle Peter distinctly states that the sins of believers will be blotted out "when the times of refreshing shall come from the presence of the Lord; and He shall send+} Jesus [-delights-] {+Christ." Acts 3:19, 20. When the investigative judgment closes, Christ will come, and His reward will be with Him+} to [-honor are-] {+give to every man as his work shall be. In the typical service the high priest, having made the atonement+} for {+Israel, came forth and blessed the congregation. So Christ, at the close of+} His

sake defamed, imprisoned, mobbed, hunted,-] {+work as mediator, will appear, "without sin unto salvation" (Hebrews 9:28), to bless His waiting people with eternal life. As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator+} and [-slain.-] {+instigator of sin. The scapegoat, bearing the sins of Israel, was sent away "unto a land not inhabited" (Leviticus 16:22); so Satan, bearing the guilt of all the sins which he has caused+} God's people [-must live by faith. They must look over into-] {+to commit, will be for a thousand years confined to+} the [-great beyond, and choose divine honors-] {+earth, which will then be desolate, without inhabitant,+} and {+he will at last suffer+} the [-recompense-] {+full penalty+} of {+sin in+} the [-reward above every earthly gain or preferment. While probation continues, they must expect-] {+fires+} that {+shall [486] destroy all the wicked. Thus+} the [-world will know them not, "because it knew Him not."-] great {+plan of redemption will reach its accomplishment in the final eradication of sin+} and [-small, high-] {+the deliverance of all who have been willing to renounce evil. At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation+} and [-low, rich-] {+blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living+} and [-poor,-] {+the dead+} are

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to be judged "out of those things which were written in the books, according to their works." {+Sins that have not been repented of and forsaken will not be

pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God. He may have committed his evil deeds in the light of day or in the darkness of night; but they were open and manifest before Him with whom we have to do. Angels of God witnessed each sin and registered it in the unerring records. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates; no one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. God has an exact record of every unjust account and every unfair dealing. He is not deceived by appearances of piety. He makes no mistakes in His estimation of character. Men may be deceived by those who are corrupt in heart, but God pierces all disguises and reads the inner life. How solemn is the thought!+} Day after day, passing into eternity, bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Angels [-of God-] have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our {[487]} destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or condemn. [-They go before us to the Judgment.

The use made of every talent will be scrutinized. Have we improved the capital intrusted us of God? Will the Lord at his coming receive his own with usury? No value is attached to the mere profession of faith in Christ; nothing is counted as genuine but that love which is shown by works.-] As the features of the countenance are reproduced with [-marvelous exactness in-] {+unerring accuracy on+} the [-camera-] {+polished plate+} of the artist, so [-is-] the character {+is+} faithfully delineated in the books above. [-If Christians were as

solicitous-] {+Yet how little solicitude is felt concerning that record which is+} to [-stand faultless in-] {+meet+} the {+gaze of+} heavenly [-records as they are to be represented without a blemish in the picture, how different would their life-history appear.

311-] {+beings.+} Could the [-vail-] {+veil+} which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and [-deed to-] {+deed, which they must+} meet [-them-] again in the judgment, how many words that are daily uttered would remain [-unspoken;-] {+unspoken,+} how many deeds would remain undone. [-When all-] {+In+} the [-details-] {+judgment the use made+} of [-life appear in-] {+every talent will be scrutinized. How have we employed+} the [-books that never contain a false entry, many-] {+capital lent us of Heaven?+} Will [-find too late that-] the {+Lord at His coming receive His own with usury? Have we improved the

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powers entrusted us, in hand and heart and brain, to the glory of God and the blessing of the world? How have we used our time, our pen, our voice, our money, our influence? What have we done for Christ, in the person of the poor, the afflicted, the orphan, or the widow? God has made us the depositaries of His holy word; what have we done with the light and truth given us to make men wise unto salvation? No value is attached to a mere profession of faith in Christ; only the love which is shown by works is counted genuine. Yet it is love alone which in the sight of Heaven makes any act of value. Whatever is done from love, however small it may appear in the estimation of men, is accepted and rewarded

of God. The+} hidden selfishness {+of men+} stands [-revealed.-] {+revealed in the books of heaven.+} There is the record of unfulfilled duties to their [-fellow-men,-] {+fellow men,+} of forgetfulness of the Saviour's claims. There they will see how often were given to Satan the time, thought, and strength that belonged to Christ. Sad is the record which angels bear to heaven. Intelligent beings, professed followers of Christ, are absorbed in the acquirement of worldly possessions or the enjoyment of earthly pleasures. Money, time, and strength are sacrificed for display and self-indulgence; but few are the moments devoted to prayer, to the {[488]+} searching of the Scriptures, to humiliation of soul and confession of sin. Satan invents unnumbered schemes to occupy our [-minds-] {+minds,+} that they may not dwell upon the very work with which we ought to be best acquainted. The [-arch-deceiver-] {+archdeceiver+} hates the great truths that bring to view an atoning sacrifice and an all-powerful mediator. He knows that with him everything [-now-] depends on his diverting minds from Jesus and His truth. Those who would share the benefits of the Saviour's mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The [-hours heretofore-] {+precious hours, instead of being+} given to pleasure, to display, or to

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gain-seeking,-] {+gain seeking,+} should [-now-] be devoted to an earnest, prayerful study of the word of truth. The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. [-Otherwise,-] {+Otherwise+} it will be impossible for them to exercise the faith {+which is+} essential at this [-time,-] {+time+} or to occupy the position which God designs them to fill.

[-We-] {+Every

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individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days. All who have received the light upon these subjects+} are to bear testimony of the great truths which God has committed to [-us.-] {+them.+} The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to [-our-] view the plan of redemption, bringing us down to the very close of [-time,-] {+time+} and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all [-who have received the light, both old and young,-] should thoroughly investigate these [-subjects,-] {+subjects+} and be able to give an answer {+[489]+} to [-every one-] {+everyone+} that asketh them a reason of the hope that is in them. The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the [-vail,-] {+veil,+} "whither the forerunner is for us entered." {+Hebrews 6:20.+} There the light from the cross of Calvary is [-reflected.-] {+reflected.+} There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened

[-313-] the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God. "He that covereth his sins shall not [-prosper;-] {+prosper:+} but whoso confesseth and forsaketh them shall have mercy." [-[Proverbs 28:13.]-] {+Proverbs 28:13.+} If those who hide and excuse their faults could see how Satan exults over [-them-] {+them,+} how he taunts Christ and holy angels with [-them,-] {+their course,+} they would make haste to confess their sins and to {+put+} them away. {+Through defects in the character,+} Satan {+works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore he+} is [-continually-] {+constantly+} seeking to deceive the followers of Christ with his fatal sophistry that [-their defective traits of character render-] it {+is+} impossible for them to overcome. But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow [-him,-] {+Him:+} "My

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grace is sufficient for thee." {+2 Corinthians 12:9.+} "Take My yoke upon you, and learn of Me; for I am meek and lowly in [-heart,-] {+heart:+} and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [-[Matthew-] {+Matthew+} 11:29, [-30.]-] {+30.+} Let none, then, regard their defects as incurable. God will give faith and grace to overcome them. {+We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, [490] all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner,+} all who would have their names

retained in the book of [-life,-] {+life+} should now, in the few remaining days of their probation, [-afflict-] {+afflict+} their souls before God by sorrow for [-sin,-] {+sin+} and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by [-the majority of-] {+so many+} professed Christians must be {+put+} away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. {+The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing.+} Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests

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therein involved.-] {+involved therein.+} The judgment is now passing in the sanctuary above. [-Forty-] {+For many+} years [-has-] this work {+has+} been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's [-admonition,-] {+admonition:+} "Watch and [-pray,-] {+pray:+} for ye know not when the time is." [-"Watch ye therefore, ... lest coming suddenly he find you sleeping." [Mark 13:33, 35, 36.]-] {+Mark 13:33.+} "If therefore thou shalt not watch, I will come on thee as a [-thief;-] {+thief,+} and thou shalt not know what hour I will come upon thee." [-[Revelation 3:3.] How-] {+Revelation 3:3. When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that

time, declares: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous let him be righteous still: and

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[491] he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:11, 12. The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the Flood, after Noah entered the ark, God shut him in and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life and mocked the warnings of impending judgment. "So," says the Saviour, "shall also the coming of the Son of man be." Matthew 24:39. Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men. "Watch ye therefore: ... lest coming suddenly He find you sleeping." Mark 13:35, 36.+} Perilous is the condition of [-those,-] {+those+} who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the [-pleasure-lover-] {+pleasure lover+} is seeking indulgence, while the daughter of fashion is arranging her [-adornments,-it-] {+adornments-it+} may be in that hour the Judge of all the earth will pronounce the [-sentence,-] {+sentence:+} "Thou art weighed in the balances, and art found wanting."

[-Every soul that has named the name of Christ has a case pending at the heavenly tribunal. It is court week with us, and the decision passed upon each case will be final.

315-] {+Daniel 5:27.+}

Chapter [-XXIV. --] {+29--The+} Origin of [-Evil.-] {+Evil

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To many minds the origin of sin and the reason for its existence are a source of great perplexity. {+They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite+} in [-their interest-] {+wisdom,+} in [-these questions, the-] {+power, and in love. Here is a mystery of which they find no explanation. And in their uncertainty and doubt they are blinded to+} truths plainly revealed in God's word and essential to [-salvation-] {+salvation. There+} are [-neglected; and-] {+those who, in their inquiries concerning+} the [-fact-] {+existence of sin, endeavor to search into+} that [-the Scriptures furnish-] {+which God has never revealed; hence they find+} no [-explanation, is seized-] {+solution of their difficulties; and such as are actuated by a disposition to doubt and cavil seize+} upon {+this+} as an excuse for rejecting the words of Holy Writ. {+Others, however, fail of a satisfactory understanding of the great problem of evil, from the fact that tradition and misinterpretation have obscured the teaching of the Bible concerning the character of God, the nature of His government, and the principles of His dealing with sin.+} It is impossible to explain the origin of [-sin, or-] {+sin so as+} to give a reason for its existence. [-It-] {+Yet enough may be understood concerning both the origin and the final disposition of sin to make fully manifest the justice and

benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scripture than that God was in no [493] wise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin+} is an intruder, for whose [-existence-] {+presence+} no reason can be given. It is mysterious, unaccountable; to excuse [-it,-] {+it+} is to defend it. Could {+excuse for+} it be [-excused, could a-] {+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."-] {+law;" it is the outworking of a principle at war with the great law of love which is the foundation of the divine government. 419

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Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the Only Begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God. By Christ the Father wrought in the creation of all heavenly beings. "By Him were all things created, that are in heaven, ... whether they be thrones, or dominions, or principalities, or powers" (Colossians 1:16); and to Christ, equally with the Father, all heaven gave allegiance. The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—homage that springs from an intelligent appreciation of His character. He takes no

pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service. But there was one that chose to pervert this freedom.+) Sin originated with [-him,-] {+him+} who, next to Christ, [-stood highest in the favor-] {+had been most honored+} of [-God,-] {+God+} and {+who stood+} highest in power and glory among the inhabitants of {+[494]+} heaven. Before his fall, Lucifer was {+first of+} the covering [-cherub,-] {+cherubs,+} holy and undefiled. {"Thus saith+} the [-prophet-] {+Lord God; Thou sealest up the sum, full+} of [-God declares, "Thou-] {+wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering.... Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou+} wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." [-[Ezekiel 28:15.] Peace and joy,-] {+Ezekiel 28:12-15. Lucifer might have remained+} in [-perfect submission to the will of Heaven, existed throughout-] {+favor with God, beloved and honored by all+} the angelic [-host. Love-] {+host, exercising his noble powers+} to [-God

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was supreme, love for one another impartial. Such was the condition that existed for ages before the entrance of sin.

But over this happy state there came a change.-] {+bless others and to glorify his Maker. But,+} says the prophet, [-addressing the prince of evil,-] "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." [-[Ezekiel 28:17.] Though God had created-] {+Verse 17. Little by little,+} Lucifer [-noble-] {+came to indulge a desire for self-exaltation. "Thou hast set thine heart as the heart of God." "Thou hast said, ... I will exalt my throne above the stars of God: I will sit also upon

the mount of the congregation....I

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will ascend above the heights of the clouds; I will be like the Most High." Verse 6; Isaiah 14:13, 14. Instead of seeking to make God supreme in the affections+} and [-beautiful,-] {+allegiance of His creatures, it was Lucifer's endeavor to win their service+} and [-had exalted him-] {+homage+} to [-high-] {+himself. And coveting the+} honor [-among-] {+which+} the [-angelic host, yet he-] {+infinite Father+} had [-not placed him beyond the possibility-] {+bestowed upon His Son, this prince+} of [-evil.-] {+angels aspired to power which+} it was [-in Satan's power, did he choose-] {+the prerogative of Christ alone+} to [-do so,-] {+wield. All heaven had rejoiced+} to [-pervert these gifts. He might have remained in favor with God, beloved-] {+reflect the Creator's glory+} and [-honored by-] {+to show forth His praise. And while God was thus honored,+} all {+had been peace and gladness. But a note of discord now marred+} the [-angelic throng, presiding-] {+celestial harmonies. The service and exaltation of self, contrary to the Creator's plan, awakened forebodings of evil+} in [-his exalted position-] {+minds to whom God's glory was supreme. The heavenly councils pleaded+} with [-generous, unselfish care, exercising-] {+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 [-noble powers-] {+law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker, and [495] bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed jealousy of Christ+} to [-bless others-] {+prevail,+} and {+he became the more determined. Pride in his own glory

nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God and called forth no gratitude+} to [-glorify-] {+the Creator. He gloried in+} his [-Maker. But, little by little,-] {+brightness and exaltation, and aspired to be equal with God.+} He [-began-] {+was beloved and revered by the heavenly host. Angels delighted+} to [-seek-] {+execute+} his [-own honor,-] {+commands,+} and {+he was clothed with wisdom and glory above them all. Yet the Son of God was the acknowledged Sovereign of heaven, one in power and authority with the Father. In all the councils of God, Christ was a participant, while Lucifer was not permitted thus+} to [-employ-] {+enter into the divine purposes. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He thus honored above Lucifer?" Leaving+} his [-powers-] {+place in the immediate presence of God, Lucifer went forth+} to [-attract attention-] {+diffuse the spirit of discontent among the angels. Working with mysterious secrecy,+} and [-win praise-] {+for a time concealing his real purpose under an appearance of reverence for God, he endeavored+} to [-himself.-] {+excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint. Since

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their natures were holy,+} he [-also gradually led-] {+urged that+} the angels [-over whom-] {+should obey the dictates of their own will.+} He [-ruled-] {+sought+} to [-do-] {+create sympathy for himself by representing that God had dealt unjustly with+} him [-service, instead of devoting all their powers-] {+in bestowing supreme honor upon Christ. He claimed that in aspiring to greater power and honor he was not aiming at self-exaltation, but was seeking+} to

{+secure liberty for all+} the [-service-] {+inhabitants+} of [-their Creator.-] {+heaven, that by+} this [-course perverted his own imagination, and perverted those who yielded implicitly-] {+means they might attain+} to {+a higher state of existence. God in+} His [-authority.-] {+great mercy bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged [496]+} the [-heavenly councils admonished Lucifer-] {+spirit of discontent, nor even when he began+} to [-change-] {+present+} his [-course.-] {+false claims before+} the [-Son-] {+loyal angels. Long was he retained in heaven. Again and again he was offered pardon on condition+} of [-God warned-] {+repentance+} and [-entreated-] {+submission. Such efforts as only infinite love and wisdom could devise were made to convince+} him {+of his error. The spirit of discontent had never before been known in heaven. Lucifer himself did+} not {+at first see whither he was drifting; he did not understand the real nature of his feelings. But as his dissatisfaction was proved+} to [-venture thus-] {+be without cause, Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought+} to [-dishonor-] {+acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. He had not at this time fully cast off+} his [-Maker,-] {+allegiance to God. Though he had forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom,+} and [-bring ruin upon himself.-] {+satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office.+} But [-instead-] {+pride forbade him to submit. He persistently defended his own course, maintained that he had no need+} of [-yielding, Satan represented-] {+repentance, and fully committed himself, in the great controversy, against his Maker. All the powers of his master mind were now bent to the work of deception, to secure the sympathy of the angels that had been under his command. Even the fact that Christ had warned and counseled him was perverted to serve his traitorous designs.+} To those [-who loved-] {+whose loving trust bound them most closely to+} him, {+Satan had

represented+} that he [-had been-] {+was+} wrongly judged, that his [-dignity-] {+position+} was not respected, and that his liberty was to be abridged.

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That-] {+From misrepresentation of the words of+} Christ [-should regard him as needing-] {+he passed+} to [-be corrected,-] {+prevarication+} and [-should presume to take-] {+direct falsehood, accusing+} the [-position-] {+Son of God+} of a [-superior, aroused in-] {+design to humiliate+} him {+before the inhabitants of heaven. He sought also to make+} a [-spirit-] {+false issue between

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himself+} and {+the loyal angels. All whom he could not subvert and bring fully to his side he accused of indifference to the interests of heavenly beings. The very work which he himself was doing+} he charged {+upon those who remained true to God. And to sustain [497] his charge of God's injustice toward him, he resorted to misrepresentation of+} the [-Son-] {+words and acts+} of [-God-] {+the Creator. It was his policy to perplex the angels+} with [-a design-] {+subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. His high position, in such close connection with the divine administration, gave greater force+} to [-humble-] {+his representations, and many were induced to unite with+} him [-before-] {+in rebellion against Heaven's authority. God in His wisdom permitted Satan to carry forward his work, until+} the [-angels.-] {+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 [-misrepresentation-] {+all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants+} of {+heaven, but of all+} the [-words-] {+worlds that He had created; and Satan thought that if he could carry the angels+} of [-Christ,-] {+heaven with him in rebellion, he could carry also the other worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great, and+} by [-prevarication-] {+disguising himself in a cloak of falsehood he had gained an advantage. Even the loyal angels could not fully discern his character or see to what his work was leading. Satan had been so highly honored,+} and [-direct falsehood,-] {+all his acts were so clothed with mystery, that it was difficult to disclose to the angels the true nature of his work. Until fully developed, sin would not appear the evil thing it was. Heretofore it had had no place in the universe of God, and holy beings had no conception of its nature and malignity. They could not discern the terrible consequences that would result from setting aside the divine law.+} Satan [-secured-] {+had, at first, concealed his work under a specious profession of loyalty to God. He claimed to be seeking to promote+} the [-sympathy-] {+honor of God, the stability of His government, and the good of all the inhabitants of heaven. While instilling discontent into the minds+} of the angels {+[498]+} under [-his control,-] {+him, he had artfully made it appear that he was seeking to

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remove dissatisfaction. When he urged that changes be made in the order+} and

[-they united-] {+laws of God's government, it was under the pretense that these were necessary in order to preserve harmony in heaven. In His dealing+} with [-him-] {+sin, God could employ only righteousness and truth. Satan could use what God could not—flattery and deceit. He had sought to falsify the word of God and had misrepresented His plan of government before the angels, claiming that God was not just+} in [-revolt against Heaven's authority.-] {+laying laws and rules upon the inhabitants of heaven; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. Therefore it must be demonstrated before the inhabitants of heaven, as well as of all the worlds, that God's government was just, His law perfect. Satan had made it appear that he himself was seeking+} to {+promote+} the [-last,-] {+good of the universe. The true character of the usurper, and his real object, must be understood by all.+} He [-refused-] {+must have time+} to [-acknowledge-] {+manifest himself by his wicked works. The discord which+} his own course {+had caused in heaven, Satan charged upon the law and government of God. All evil he declared+} to be [-deserving-] {+the result+} of [-censure.-] {+the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore it was necessary that he should demonstrate the nature of his claims, and show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked. Even+} when {+it was decided that he could no longer remain in heaven, Infinite Wisdom did not destroy Satan. Since+} the [-consequence-] {+service of love can alone be acceptable to God, the allegiance+} of His [-disaffection became apparent,-] {+creatures must rest upon a conviction of His justice+} and {+benevolence. The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have [499] seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear rather

than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages Satan must more fully develop his principles, that his charges against

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the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question. Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority.+) It {+would testify that with the existence of God's government and His law is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion+) was [-decreed-] {+to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin and suffering its punishments. To the very close of the controversy in heaven the great usurper continued to justify himself. When it was announced+) that with all his sympathizers he must be [-forever banished-] {+expelled+} from the [-abode-] {+abodes+} of bliss, {+then+} the [-arch-deceiver threw-] {+rebel leader boldly avowed his contempt for+} the [-blame wholly-] {+Creator's law. He reiterated his claim that angels needed no control, but should be left to follow their own will, which would ever guide them right. He denounced the divine statutes as a restriction of their liberty and declared that it was his purpose

to secure the abolition of law; that, freed from this restraint, the hosts of heaven might enter+} upon [-Christ.-] {+a more exalted, more glorious state of existence.+} With one accord, Satan and his [-hosts declared-] {+host threw the blame of their rebellion wholly upon Christ, declaring+} that [-had-] {+if+} they {+had+} not been {+[500]+} reproofed, [-the rebellion-] {+they+} would never have [-occurred, thus making Christ responsible for their course.-] {+rebelled.+} Thus stubborn and defiant in their disloyalty, seeking vainly to overthrow the government of God, yet blasphemously claiming to be themselves the innocent victims of oppressive power, the [-arch-rebel-] {+archrebel+} and all his sympathizers were at last banished from heaven. The {+same spirit that prompted+} rebellion in heaven [-was prompted by the same spirit which-] {+still+} inspires rebellion on earth. Satan has continued with men the same policy which he pursued with the angels. His spirit now reigns in the children of disobedience. [-There is a constant hatred-] {+Like him they seek to break down the restraints+} of [-reproof,-] {+the law of God+} and [-a disposition to rebel against it.-] {+promise men liberty through transgression of its precepts.} Reproof of sin still arouses the spirit of hatred and resistance.+} When [-God sends to wrong-doers a message-] {+God's messages+} of warning [-or correction,-] {+are brought home to the conscience,+} Satan leads [-them-] {+men+} to justify [-themselves,-] {+themselves+} and

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to seek the sympathy of [-others.

318-] {+others in their course of sin.+} Instead of [-changing-] {+correcting+} their [-wrong course,-] {+errors,+} they [-manifest great-] {+excite+}

indignation against the reprover, as if he were the sole cause of difficulty. From the days of righteous Abel to our own [-time,-] {+time+} such is the spirit which has been displayed toward those who dare to condemn sin.

[-Satan had excited sympathy in his favor by representing that God had dealt unjustly with him in bestowing supreme honor upon Christ. Before he was sentenced to banishment from Heaven, his course was with convincing clearness shown to be wrong, and he was granted an opportunity to confess his sin, and submit to God's authority as just and righteous. But he chose to carry his points at all hazards. To sustain his charge of God's injustice toward him, he resorted to misrepresentation, even of the words and acts of the Creator.

Here, for a time, Satan had the advantage; and he exulted in his arrogated superiority, in this one respect, to the angels of Heaven, and even to God himself. While Satan can employ fraud and sophistry to accomplish his objects, God cannot lie; while Lucifer, like the serpent, can choose a tortuous course, turning, twisting, gliding, to conceal himself, God moves only in a direct, straight-forward line. Satan had disguised himself in a cloak of falsehood, and for a time it was impossible to tear off the covering, so that the hideous deformity of his character could be seen. He must be left to reveal himself in his cruel, artful, wicked works.

He was not immediately dethroned when he first ventured to indulge the spirit of discontent and insubordination, nor even when he began to present his false

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claim and lying representations before the loyal angels. Long was he retained in Heaven. Again and again was he offered pardon on condition of repentance and

submission. Such efforts as God alone could make, were made to convince him of his error, and restore him to the path of rectitude. God would preserve the order of the heavens, and had Lucifer been willing to return to his allegiance, humble and obedient, he would have been re-established in his office as covering cherub. But as he stubbornly justified his course, and maintained that he had no need of repentance, it became necessary for the Lord of Heaven to vindicate his justice and the honor of his throne; and Satan and all who sympathized with him were cast out.-] By the same misrepresentation of the character of God as he had practiced in heaven, causing Him to be regarded as severe and tyrannical, Satan induced man to sin. And having succeeded thus far, he declared that God's unjust restrictions had led to man's fall, as they had led to his own rebellion. But the Eternal One Himself proclaims His character: "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [-[Exodus-] {+Exodus+} 34:6, [-7.-] {+7.+} In the banishment of Satan from heaven, God declared His [-justice,-] {+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

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begotten-] {+only-begotten+} Son to {+[501]+} die for the fallen race. In the atonement the character of God [-stands-] {+is+} revealed. The mighty argument of the cross demonstrates to the whole universe that [-God was in no wise responsible for-] the course of sin [-that-] {+which+} Lucifer had [-chosen; that it-] {+chosen+} was [-no arbitrary withdrawal of divine grace, no deficiency-] in {+no wise chargeable upon+} the [-divine government, which inspired in him the spirit-] {+government+} of [-rebellion.-] {+God.+} In the

contest between Christ and Satan, during the Saviour's earthly ministry, the character of the great deceiver was unmasked. Nothing could so effectually have uprooted Satan from the [-minds and-] affections of the heavenly angels and the whole loyal universe as did his cruel warfare upon the world's Redeemer. The daring blasphemy of his demand that Christ should pay him homage, his presumptuous boldness in bearing Him to the mountain summit and the pinnacle of the temple, the malicious intent betrayed in urging Him to cast Himself down from the dizzy height, the unsleeping malice that hunted Him from place to place, inspiring the hearts of priests and people to reject His love, and at the last to [-raise the cry-] {+cry,+} "Crucify Him! crucify Him!"—all this excited the amazement and indignation of the universe. It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus;

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for he saw that the Saviour's mercy and love, His compassion and pitying tenderness, were representing to the world the character of God. Satan contested every claim {+put+} forth by the Son of [-God,-] {+God+} and employed men as his agents to fill the Saviour's life with suffering and sorrow. The sophistry and falsehood by which he had sought to

[-321-] hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprang from deep-seated revenge. The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all heaven gazed upon the scene in silent horror. When the great sacrifice had

been consummated, Christ ascended on high, refusing the adoration of angels until He had [-preferred-] {+presented+} the [-request,-] {+request:+} "I will that they [-also-] {+also,+} whom Thou hast given Me, be with Me where I am." [-[John 17:24.]-] {+John 17:24.+} Then with inexpressible love and {+[502]+} power came forth the answer from the Father's [-throne,-] {+throne:+} "Let all the angels of God worship Him." [-[Hebrews 1:6.]-] {+Hebrews 1:6.+} Not a stain rested upon Jesus. His humiliation ended, His sacrifice completed, there was given unto Him a name that is above every name. Now the guilt of Satan stood forth without excuse. {+He had revealed+} his {+true character as a liar and a murderer. It was seen that the very same spirit with which he ruled the children of men, who were under his power, he would have manifested had he been permitted to control the inhabitants of heaven. He had claimed that the transgression of God's law would bring liberty and exaltation; but it was seen to result in bondage and degradation. Satan's+} lying charges against the divine character and government appeared in their true light. He had accused God of seeking merely the exaltation of Himself in requiring submission and obedience from His creatures, and had declared [-that-] {+that,+} while the Creator exacted self-denial from all others, He Himself practiced no [-self-denial,-] {+self-denial+} and made no sacrifice. Now it was seen that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which [-God-] {+love+} could [-make.-] {+make; for "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19.+} It was seen, also, that while Lucifer had opened the door for the entrance of [-sin,-] {+sin+} by his desire for honor and supremacy, Christ had, in order to destroy sin, humbled [-himself,-] {+Himself+} and become obedient unto death.

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God had manifested His abhorrence of the principles of rebellion. All heaven saw His justice revealed, both in the condemnation of Satan and in the redemption of man. Lucifer had declared [-God's-] {+that if the+} law [-to be-] of [-such a character that-] {+God was changeless, and+} its penalty could not be remitted, [-and therefore-] every transgressor must be forever debarred from the Creator's favor. He had claimed that the sinful race were placed beyond [-redemption,-] {+redemption+} and were therefore his rightful prey. But the death of Christ was an {+[503]+} argument in man's behalf that could not be [-turned aside. He suffered-] {+overthrown.+} The penalty of the [-law. God was just in permitting his wrath to fall-] {+law fell+} upon Him who was equal with [-himself,-] {+God,+} and man was [-set-] free to accept the righteousness of [-Christ,-] {+Christ+} and by a life of penitence and humiliation to [-triumph-] {+triumph,+} as the Son of God had [-triumphed-] {+triumphed,+} over the power of Satan.

[-God's law stands fully vindicated. He-] {+Thus God+} is [-just,-] {+just+} and yet the justifier of all who believe in Jesus. {+But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to "magnify the law" and to "make it honorable." Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe that God's law is unchangeable. Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. The death of Christ proves it immutable. And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to all the universe—what+} nothing less than this plan of atonement could [-convince-]

{+have sufficed to do-that justice and mercy are+} the [-whole universe-] {+foundation+} of [-God's justice.-] {+the law and government of God.+} In the final execution of the judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, "Why hast thou rebelled against Me, and robbed Me of the subjects of My kingdom?" the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be [-speechless before-] {+speechless. The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, "It is finished," the death knell of Satan was rung.+} The great [-tribunal.

323-] {+controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that "through death He might destroy him that had the power of death, that is, the devil."

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Hebrews 2:14. Lucifer's desire for self-exaltation had led him to say: "I will exalt my throne above the stars of God: ... I will be like the Most High." God declares: "I will bring thee to ashes upon the [504] earth, ... and never shalt thou be any more." Isaiah 14:13, 14; Ezekiel 28:18, 19. When "the day cometh, that shall burn as an oven;....all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1. The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels

and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the word of God: "Affliction shall not rise up the second time." Nahum 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom.

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Chapter [-XXV. - Enmity-] {+30-Enmity+} Between Man and [-Satan.-] {+Satan+}

"I will {+put+} enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." [-[Genesis 3:15.-] {+Genesis 3:15.+} The divine sentence pronounced against Satan after the fall of [-man,-] {+man+} was also a prophecy, embracing all the ages to the close of [-time,-] {+time+} and foreshadowing the great [-conflict-] {+conflict+} to engage all the races of men who should live upon the earth. God [-declares,-] {+declares:+} "I will {+put+} enmity." This enmity is not naturally entertained. When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the originator of sin. Both became evil through apostasy. The apostate is never at rest, except as he obtains sympathy and support by inducing others to follow his example. For this [-reason,-] {+reason+} fallen angels and wicked men unite in desperate companionship. Had not God specially interposed, Satan and man would have entered into an alliance against Heaven; and instead of cherishing enmity against Satan, the whole human family would have been united in opposition to

God.

[-324-] Satan tempted man to sin, as he had caused angels to rebel, that he might thus secure co-operation in his warfare against Heaven. There was no dissension between himself and the fallen angels as {+[506]+} regards their hatred of Christ; while on all other points there was discord, they were firmly united in opposing the authority of the Ruler of the universe. But when Satan heard the declaration that enmity should exist between himself and the woman, and between his seed and her seed, he knew that his efforts to deprave human nature would be interrupted; that by some means man was to be enabled to resist his power. {+Satan's enmity against the human race is kindled because, through Christ, they are the objects of God's love and mercy. He desires to thwart the divine plan for man's redemption, to cast dishonor upon God, by defacing and defiling His handiwork; he would 430

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cause grief in heaven and fill the earth with woe and desolation. And he points to all this evil as the result of God's work in creating man. It is+} the grace that Christ implants in the soul {+which+} creates [-the-] {+in man+} enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates [-conflict-] {+conflict+} where hitherto had been peace. The power which Christ [-imparts,-] {+imparts+} enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above. The antagonism that

exists between the spirit of Christ and the spirit of Satan was most strikingly displayed in the world's reception of Jesus. It was not so much because He appeared without worldly wealth, pomp, or [-grandeur,-] {+grandeur+} that the Jews were led to reject Him. They saw that He possessed power which would more than compensate for the lack of these outward advantages. But the purity and holiness of Christ called forth against Him the hatred of the

[-325-] ungodly. His life of self-denial and sinless devotion was a perpetual reproof to a proud, sensual people. It was this that evoked enmity against the Son of God. Satan and evil angels joined with evil men. All the energies of apostasy conspired against the Champion of truth. The same enmity is manifested toward Christ's followers as {+[507]+} was manifested toward their Master. Whoever sees the repulsive character of sin, [-and,-] {+and+} in strength from [-above,-] {+above+} resists temptation, will assuredly arouse the wrath of Satan and his subjects. Hatred of the pure principles of truth, and reproach and persecution of its advocates, will exist as long as sin and sinners remain. The followers of Christ and the servants of Satan cannot harmonize. The offense of the cross has not ceased. "All that will live godly in Christ Jesus shall suffer persecution." [-[2-] {+2+} Timothy [-3:12.-] {+3:12.+} Satan's agents are constantly working under his direction to establish his authority and build up his kingdom in opposition to the government of God. To this end they seek to deceive Christ's [-followers,-] {+followers+} and allure them from their allegiance. Like their leader, they misconstrue and pervert the Scriptures to accomplish their object. As Satan endeavored to cast reproach upon God, so do his agents seek to malign God's people. The spirit which {+put+} Christ

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to death moves the wicked to destroy His followers. All this is foreshadowed in that first [-prophecy,-] {+prophecy:+} "I will {+put+} enmity between thee and the woman, and between thy seed and her seed." [-Such is the work that will be carried forward in the great controversy between Christ-] And [-Satan-] {+this will continue+} to the close of time.

[-326-] Satan summons all his [-forces,-] {+forces+} and throws his whole power into the combat. Why is it that he meets with no greater resistance? Why are the soldiers of Christ so sleepy and [-indifferent?—Because-] {+indifferent? Because they have so little real connection with Christ; because they are so destitute of His Spirit. Sin is not to them repulsive and abhorrent, as it was to their Master. They do not meet it, as did Christ, with decisive and determined resistance.+} They do not realize [-their peril.-] {+the exceeding evil and malignity of sin, and they are blinded both to the character and the power of the prince of darkness.+} There is [-but-] little enmity against Satan and his works, because there is so great ignorance concerning his power and malice, and the vast extent of his warfare against Christ and His church. Multitudes are deluded here. They do not know that their enemy is a mighty [-general,-] {+general+} who controls the minds of evil {+[508]+} angels, and that with well-matured plans and skillful movements he is warring against Christ to prevent the salvation of souls. Among professed Christians, and even among ministers of the gospel, there is heard scarcely a reference to Satan, except perhaps an incidental mention in the pulpit. They overlook the evidences of his continual activity and success; they neglect the many warnings of his subtlety; they seem to ignore his very existence. While men are ignorant of his devices, this vigilant foe is upon their track every moment. He is intruding his presence in every department of the household, in every street of our cities, in the churches, in the {+national+} councils, in the courts of justice, perplexing,

deceiving, seducing, everywhere ruining the souls and bodies of men, women, and children, breaking up families, sowing hatred, emulation, strife, sedition, murder. And the Christian world seem to regard these things as though God had appointed [-them,-] {+them+} and they must exist. Satan is continually seeking to overcome the people of God by breaking down the barriers which

[-327-] separate them from the world. Ancient Israel were enticed into sin when they ventured into forbidden association with the heathen. In a similar manner are modern Israel led astray. "The god of this world hath blinded the minds of them

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which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." [-[2-] {+2+} Corinthians [-4:4.-] {+4:4.+}] All who are not decided followers of Christ are servants of Satan. In the unregenerate heart there is love of [-sin,-] {+sin+} and a disposition to cherish and excuse it. In the renewed heart there is hatred of [-sin,-] {+sin+} and determined resistance against it. When Christians choose the society of the ungodly and unbelieving, they expose themselves to temptation. Satan conceals himself from [-view,-] {+view+} and stealthily draws his [-bandage across-] {+deceptive covering over+} their eyes. They cannot see that such company is calculated to do them [-harm,-] {+harm;+} and while all the time assimilating to the world in character, words, and actions, they are becoming more and more blinded. {+Conformity to worldly customs converts the church to the world; [509] it never converts the world to Christ.+} Familiarity with sin {+will+} inevitably [-causes-] {+cause+} it to appear less repulsive. He who chooses to

associate with the servants of Satan {+will+} soon [-ceases-] {+cease+} to fear their master. {+When in the way of duty we are brought into trial, as was Daniel in the king's court, we may be sure that God will protect us; but if we place ourselves under temptation we shall fall sooner or later.+} The tempter often works most successfully through those who are least suspected of being under his control. The {+possessors of talent and education are admired and honored, as if these qualities could atone for the absence of the fear of God or entitle men to His favor. Talent and culture, considered in themselves, are gifts of God; but when these are made to supply the place of piety, when, instead of bringing the soul nearer to God, they lead away from Him, then they become a curse and a snare. The+} opinion prevails with many that all which appears like courtesy or refinement must, in some sense, pertain to Christ. Never was there a greater mistake. These qualities should grace the character of every Christian, for they would exert a powerful [-influence-] {+influence+} in favor of true religion; but they must be consecrated to God, or they {+also+} are a power for evil.

[-328-] Many [-who are affable and intelligent,-] {+a man of cultured intellect+} and {+pleasant manners,+} who would not stoop to what is commonly regarded as an immoral act, [-are-] {+is+} but {+a+} polished [-instruments-] {+instrument+} in the hands of Satan. The insidious, deceptive character of [-their influence-] {+his influence+} and example renders [-them-] {+him a+} more dangerous [-enemies-] {+enemy+} to the cause of Christ than are those who are [-unattractive, coarse, rough,-] {+ignorant+} and [-degraded.-] {+uncultured.

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By earnest prayer and dependence upon God, Solomon obtained the wisdom which excited the wonder and admiration of the world. But when he turned from the Source of his strength, and went forward relying upon himself, he fell a prey to temptation. Then the marvelous powers bestowed on this wisest of [-kings,-] {+kings+} only rendered him a more [-efficient-] {+effective+} agent of the adversary of souls. {[510]+} While Satan is constantly seeking to blind their minds to the fact, let Christians never forget that they "wrestle not against [-flesh-] {+flesh+} and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits [-[margin]-] in high places." [-[Ephesians 6:12.]-] {+Ephesians 6:12, margin.+} The inspired warning is sounding down the centuries to our time: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." [-[1-] {+1+} Peter [-5:8.]-] {+5:8.+} "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [-[Ephesians 6:11.]-] {+Ephesians 6:11.+} From the days of Adam to our own time, our great enemy has been exercising his power to oppress and destroy. He is now preparing for his last campaign against the church. All who seek to follow Jesus will be brought into [-conflict-] {+conflict+} with this relentless

[-329-] foe. The more nearly the Christian imitates the divine Pattern, the more surely will he make himself a mark for the attacks of Satan. All who are actively engaged in the cause of God, seeking to unveil the deceptions of the evil one and to present Christ before the people, will be able to join in the testimony of Paul, in which he speaks of serving the Lord with all humility of mind, with many tears and temptations. Satan assailed Christ with his fiercest and most subtle [-temptations;-] {+temptations,+} but he was repulsed in every [-conflict.-] {+conflict.+} Those battles were fought in our behalf; those victories make it possible for us to conquer. Christ will give strength to all

who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or to force the soul to sin. He may distress, but he cannot contaminate. He can cause agony, but not defilement. The fact that Christ has conquered should inspire His followers with courage to fight manfully the battle against sin and Satan.

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Chapter [-XXVI. - Agency-] {+31-Agency+} of Evil [-Spirits.-] {+Spirits

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The [-existence-] {+connection+} of [-Satan-] {+the visible with the invisible world, the ministration of angels of God,+} and the agency of evil [-spirits-] {+spirits,+} are [-facts fully established-] {+plainly revealed in the Scriptures, and inseparably interwoven with human history. There is a growing tendency to disbelief in the existence of evil spirits, while the holy angels that "minister for them who shall be heirs of salvation" (Hebrews 1:14) are regarded+} by [-both-] {+many as spirits of+} the [-Old-] {+dead. But the Scriptures not only teach the existence of angels, both good+} and {+evil, but present unquestionable proof that these are not disembodied spirits of dead men. Before+} the [-New Testament. From-] {+creation of man, angels were in existence; for when+} the [-days-] {+foundations+} of [-Adam to Moses,-] {+the earth were laid, "the morning stars sang together,+} and [-through-] all the [-succeeding ages-] {+sons of God shouted for joy." Job 38:7. After the fall of man, angels were sent+} to [-John,-] {+guard+} the [-latest gospel writer, Satan is recognized-] {+tree of life, and this before a human being had died. Angels are in nature superior to men, for the psalmist says that man was made "a little lower than the angels." Psalm 8:5. We are informed in Scripture+} as [-an

active, personal agent, -] {+to+} the [-originator-] {+number, and the power and glory,+} of [-evil,-] the [-enemy-] {+heavenly beings,+} of [-God-] {+their connection with the government of God,+} and [-man. It is true-] {+also of their relation to the work of redemption. "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." And, says the prophet, "I heard the voice of many angels round about the throne." In the presence chamber of the King of kings they wait—"angels,+} that [-imagination-] {+excel in strength," "ministers of [512] His, that do His pleasure," "hearkening unto the voice of His word." Psalm 103:19-21; Revelation 5:11. Ten thousand times ten thousand+} and [-superstition have given-] {+thousands of thousands, were the heavenly messengers beheld by the prophet Daniel. The apostle Paul declared them "an innumerable company." Daniel 7:10; Hebrews 12:22. As God's messengers they go forth, like "the appearance of a flash of lightning," (Ezekiel 1:14), so dazzling+} their [-own coloring-] {+glory, and so swift their flight. The angel that appeared at the Saviour's tomb, his countenance "like lightning, and his raiment white as snow," caused the keepers for fear of him 435

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to [-these facts,-] {+quake,+} and [-have linked them-] {+they "became as dead men." Matthew 28:3, 4. When Sennacherib, the haughty Assyrian, reproached and blasphemed God, and threatened Israel+} with [-legends-] {+destruction, "it came to pass that night, that the angel of the Lord went out,+} and [-traditions-] {+smote in the camp+} of [-heathen, Jewish,-] {+the Assyrians an hundred fourscore+} and [-even Christian nations; but-] {+five thousand." There were "cut off all the mighty men of valor, and the leaders and captains," from the army of Sennacherib. "So he returned with shame of face to his own land." 2

Kings 19:35; 2 Chronicles 32:21. Angels are sent on missions of mercy to the children of God. To Abraham, with promises of blessing; to the gates of Sodom, to rescue righteous Lot from its fiery doom; to Elijah,+} as [-revealed-] {+he was about to perish from weariness and hunger+} in the [-word-] {+desert; to Elisha, with chariots and horses+} of [-God they are-] {+fire surrounding the little town where he was shut in by his foes; to Daniel, while seeking divine wisdom in the court+} of {+a heathen king, or abandoned to become+} the [-utmost solemnity-] {+lions' prey; to Peter, doomed to death in Herod's dungeon; to the prisoners at Philippi; to Paul+} and [-importance.-] {+his companions in+} the [-connection-] {+night+} of {+tempest on+} the [-visible with-] {+sea; to open+} the [-invisible world,-] {+mind of Cornelius to receive+} the [-ministration-] {+gospel; to dispatch Peter with the message+} of {+salvation to the Gentile stranger—thus holy+} angels {+have, in all ages, ministered to God's people. A guardian angel is appointed to every follower+} of [-God,-] {+Christ. These [513] heavenly watchers shield the righteous from the power of the wicked one. This Satan himself recognized when he said: "Doth Job fear God for nought? Hast not Thou made an hedge about him,+} and {+about his house, and about all that he hath on every side?" Job 1:9, 10.+} The agency {+by which God protects His people is presented in the words+} of [-evil angels, are inseparably interwoven-] {+the psalmist: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7. Said the Saviour, speaking of those that believe in Him: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father." Matthew 18:10. The angels appointed to minister to the children of God have at all times access to His presence. Thus God's people, exposed to the deceptive power and unsleeping malice of the prince of darkness, and in conflict+} with [-human history. We-] {+all the forces of evil,+} are [-told-] {+assured+} of the [-fall-] {+unceasing guardianship of heavenly angels. Nor is such assurance given without need. If God has granted to His children promise of

grace and protection, it is because

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there are mighty agencies of evil to be met—agencies numerous, determined, and untiring,+} of {+whose malignity and power none can safely be ignorant or unheeding. Evil spirits, in+} the [-angels from their purity,-] {+beginning created sinless, were equal in nature, power, and glory with the holy beings that are now God's messengers. But fallen through sin, they are leagued together for the dishonor+} of [-Lucifer their leader,-] {+God and+} the [-instigator-] {+destruction+} of {+men. United with Satan in his+} rebellion, {+and with him cast out from heaven, they have, through all succeeding ages, co-operated with him in his warfare against the divine authority. We are told in Scripture+} of their confederacy and government, of their various orders, of their [-great-] intelligence and subtlety, and of their malicious designs against the [-innocence-] {+peace+} and happiness of men. [-We are told-] {+Old Testament history presents occasional mention+} of [-One mightier than the fallen foe,-One by whose authority Satan's power is limited and controlled;-] {+their existence+} and [-we are told, also, of the punishment prepared for the originator of iniquity.

331-] {+agency; but it was+} during the time when Christ was upon the [-earth,-] {+earth that+} evil spirits manifested their power in [-a-] {+the+} most striking manner. [-And why was this?—Christ-] {+Christ+} had come to enter upon the plan devised for man's {+[514]+} redemption, and Satan [-therefore-] determined to assert his right to control the world. He had succeeded in establishing idolatry in every part of the earth except the land of Palestine.

To the only land that had not fully yielded to the tempter's sway, Christ came to shed upon the people the light of heaven. Here two rival powers claimed supremacy. Jesus was stretching out His arms of love, inviting all who would to find pardon and peace in Him. The hosts of darkness {+saw that they did not possess unlimited control, and they+} understood that if [-his-] {+Christ's+} mission should be successful, their rule was soon to end. Satan raged like a chained [-lion,-] {+lion+} and defiantly exhibited his power over the bodies as well as the souls of men. The fact that men have been possessed with [-demons-] {+demons,+} is clearly stated in the New Testament. The persons thus [-afflicted-] {+afflicted+} were not merely suffering with disease from natural causes. Christ had perfect understanding of that with which He was dealing, and He recognized the direct presence and agency of evil spirits. A striking example of their number, power, and malignity, and also of the power and mercy of Christ, is given in the Scripture account of the healing of the demoniacs at Gadara. Those wretched maniacs, spurning all restraint, writhing, foaming, raging, were filling the air with their cries, doing violence to themselves, and

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endangering all who should approach them. Their bleeding and disfigured bodies and distracted minds presented a spectacle [-well-pleasing

332-] {+well pleasing+} to the prince of darkness. One of the demons controlling the sufferers [-declared,-] {+declared:+} "My name is [-Legion;-] {+Legion:+} for we are many." [-[Mark 5:9.] -] {+Mark 5:9.+} In the Roman army a legion consisted of from three to five thousand men. Satan's hosts also are marshaled [-into-] {+in+} companies, and the single company to which these demons belonged

numbered no less than a legion. At the command of [-Jesus,-] {+Jesus+} the evil spirits departed from their victims, leaving them calmly sitting at the Saviour's feet, subdued, {+[515]+} intelligent, and gentle. But the demons were permitted to sweep a herd of swine into the sea; and to the dwellers of Gadara [-their-] {+the+} loss {+of these+} outweighed the blessings which Christ had bestowed, and the divine Healer was entreated to depart. This was the result which Satan designed to secure. By casting the blame {+of their loss+} upon Jesus, he aroused the selfish fears of the [-people,-] {+people+} and prevented them from listening to His words. Satan is constantly accusing Christians as the cause of loss, misfortune, and suffering, instead of allowing the reproach to fall where it [-belongs, upon-] {+belongs-upon+} himself and his agents. But the purposes of Christ were not thwarted. He allowed the evil spirits to destroy the herd of swine as a rebuke to those [-Jews, who, by-] {+Jews who were+} raising these unclean beasts for the sake of [-gain, had transgressed the command of God.-] {+gain.+} Had not Christ restrained the demons, they would have plunged into the sea, not only the swine, but also their keepers and owners. The preservation of both the keepers and the owners was due alone to His [-merciful interposition-] {+power, mercifully exercised+} for their deliverance. Furthermore, this [-scene-] {+event+} was permitted to take place that the disciples

[-333-] might witness the cruel power of Satan upon both man and beast. The Saviour desired His followers to have a knowledge of the foe whom they were to meet, that they might not be deceived and overcome by his devices. It was also His will that the people of that region should behold His power to break the bondage of Satan and release his captives. And though Jesus Himself departed, the men so marvelously delivered, remained to declare the mercy of their Benefactor. Other instances of a similar nature are recorded in the Scriptures. The daughter of the [-Syrophenician-] {+Syrophoenician+} woman was grievously

vexed with a devil, whom Jesus cast out by His word. [-[Mark 7:26-30.]
One "possessed-] {+(Mark 7:26-30). "One possessed+} with a devil, [-blind-]
{+blind,+} and [-dumb," [Matthew 12:22.-] {+dumb" (Matthew 12:22);+} a

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youth who had a dumb spirit, that oftentimes "cast him into the fire, and into the waters, to destroy [-him," [Mark 9:17-27.-] {+him" (Mark 9:17-27);+} the [-maniac,-] {+maniac+} who, tormented by "a spirit of an unclean [-devil," [Luke 4:33-36.-] {+devil" (Luke 4:33-36),+} disturbed the Sabbath quiet of the synagogue at [-Capernaum,-] {+Capernaum-all+} were [-all-] healed by the compassionate Saviour. In nearly every instance, {+[516]+} Christ addressed the demon as an intelligent entity, commanding him to come out of his victim and to torment him no more. The worshipers at Capernaum, beholding His mighty power, "were all amazed, and spake among themselves, saying, What a word is this! for with authority and power He commandeth the unclean spirits, and they come out." {+Luke 4:36.+} Those possessed with devils are usually represented as being in a condition of great suffering; yet there were exceptions to this rule. For the sake of obtaining

[-334-] supernatural power, some welcomed the satanic [-influence.-] {+influence.+} These of course had no [-conflict-] {+conflict+} with the demons. Of this class were those who possessed the spirit of [-divination,-Simon-] {+divination,- Simon+} Magus, Elymas the sorcerer, and the damsel who followed Paul and Silas at Philippi. None are in greater danger from the [-influence-] {+influence+} of evil spirits than [-are-] those who, notwithstanding the direct and ample testimony of the Scriptures, deny the

existence and agency of the devil and his angels. So long as we are ignorant of their wiles, they have almost inconceivable advantage; many give heed to their suggestions while they suppose themselves to be following the dictates of their own wisdom. This is why, as we approach the close of time, when Satan is to work with greatest power to deceive and destroy, he spreads everywhere the belief that he does not exist. It is his policy to conceal himself and his manner of working. There is nothing that the great deceiver fears so much as that we shall become acquainted with his devices. The better to disguise his real character and purposes, he has caused himself to be so represented as to excite no stronger emotion than ridicule or contempt. He is well pleased to be painted as a ludicrous or loathsome object, misshapen, half animal and half human. He is pleased to hear his name used in sport and mockery by those who [-consider-] {+think+} themselves intelligent and [-well-informed.-] {+well informed.+} It is because he has masked himself with consummate skill that {+[517]+} the question is so widely [-asked,-] {+asked:+} "Does such a being really exist?"

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It is an evidence of his success that theories giving the lie to the plainest

[-335-] testimony of the Scriptures are so generally received in the religious world. And it is because Satan can most readily control the minds of those who are unconscious of his [-influence-] {+influence,+} that the word of God gives us so many examples of his malignant work, unveiling before us his secret forces, and thus placing us on our guard against his assaults. The power and malice of Satan and his host might justly alarm [-us,-] {+us+} were it not that we may find shelter and deliverance in the superior power of our Redeemer. We

carefully secure our houses with bolts and locks to protect our property and our lives from evil men; but we seldom think of the evil angels who are constantly seeking access to us, and against whose attacks we [-have-] {+have, in our own strength,+} no method of defense. If permitted, they can distract our minds, [-disorder,-] {+disorder and+} torment our bodies, destroy our possessions and our lives. Their only delight is in misery and destruction. Fearful is the condition of those who resist the divine claims and yield to Satan's [-temptations-] {+temptations,+} until God gives them up to the control of evil spirits. But those who follow Christ are ever safe under His watchcare. Angels that excel in strength are sent from heaven to protect them. The wicked one cannot break through the guard which God has stationed about His people.

[-336-]

Chapter [-XXVII. - The Snares of Satan.

As the people of God approach the perils-] {+32-Snares+} of [-the last days,-] Satan [-holds earnest consultation with his angels as to the most successful plan of overthrowing their faith. He sees that-]

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The [-popular churches are already lulled to sleep by his deceptive power. By pleasing sophistry-] {+great controversy between Christ+} and [-lying wonders he can continue to hold them under his control. Therefore he directs his angels to lay their snares especially for those who are looking-] {+Satan, that has been carried forward+} for [-the second advent of Christ, and endeavoring to keep all the commandments of God.

Says the great deceiver: "We must watch those who are calling the attention of the people to the Sabbath of Jehovah; they will lead many-] {+nearly six thousand years, is soon+} to [-see the claims of the law of God;-] {+close;+} and the [-same light which reveals the true Sabbath, reveals also-] {+wicked one redoubles his efforts to defeat+} the [-ministration-] {+work+} of Christ in [-the heavenly sanctuary, and shows that the last work for-] man's [-salvation is now going forward.-] {+behalf and to fasten souls in his snares. To+} hold the [-minds of the-] people in darkness {+and impenitence+} till [-that work-] {+the Saviour's mediation+} is ended, and [-we shall secure the world and the church also.

"The Sabbath is the great question which-] {+there+} is [-to decide the destiny of souls. We must exalt the Sabbath of our creating. We have caused it to be accepted by both worldlings and church-members; now the church must be led to unite with the world

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in its support. We must work by signs and wonders to blind their eyes to the truth, and lead them to lay aside reason and the fear of God, and follow custom and tradition.

"I will influence popular ministers to turn the attention of their hearers from the commandments of God. That which the Scriptures declare to be a perfect law of liberty shall be represented as-] {+no longer+} a [-yoke of bondage. The people accept their ministers' explanations of Scripture, and do not investigate-] {+sacrifice+} for [-themselves. Therefore by working through the ministers, I can control the people according to my will.

"But our principal concern-] {+sin,+} is [-to silence this sect of Sabbath-keepers. We must excite popular indignation against them. We will enlist great men and worldly-wise men upon our side, and induce those in authority to carry out our purposes. Then-] the [-Sabbath-] {+object+} which [-I have set up shall be enforced by laws the most severe and exacting. Those who disregard them shall be driven out from the cities and villages, and made-] {+he seeks+} to [-suffer hunger and privation.-] {+accomplish.+} When [-once we have the power, we will show that we can do with those who will not swerve from their allegiance-] {+there is no special effort made+} to [-God. We led-] {+resist his power, when indifference prevails in+} the [-Romish-] church [-to inflict imprisonment, torture, and death upon those who refused to yield to her decrees,-] and [-now that we are bringing-] the [-Protestant churches and the world into harmony with this right arm of our strength, we will finally have a law to exterminate all who will-] {+world, Satan is+} not [-submit to our authority. When death shall be made the penalty-] {+concerned; for he is in no danger+} of [-violating our Sabbath, then many who are now ranked with commandment-keepers will come over to our side.

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"But before proceeding to these extreme measures, we must exert all our wisdom and subtlety to deceive and ensnare-] {+losing+} those [-who honor the true Sabbath. We can separate many from Christ by worldliness, lust, and pride. They may think themselves safe because they believe the truth,-] {+whom he is leading captive at his will.+} But [-indulgence of appetite or the lower passions, which will confuse judgment and destroy discrimination, will cause their fall.

"Go, make the possessors of lands and money drunk with the cares of this life. Present-] {+when+} the [-world before them in its most attractive light, that

they may lay up their treasure here,-] {+attention is called to eternal things,+} and [-fix their affections upon earthly things. We-] {+souls are inquiring, "What+} must {+I+} do [-our utmost-] to [-prevent those who labor in God's cause from obtaining means to use against us. Keep the money in our own ranks. The more means they obtain, the more they will injure our kingdom by taking from us our subjects. Make them care more for money than for the upbuilding of Christ's kingdom and the spread of the truths we hate, and we need not fear their influence; for we know that every selfish, covetous person will fall under our power, and will finally-] be [-separated from God's people.

"Through those that have a form of godliness but know not the power, we can gain many who would otherwise do us great harm. Lovers of pleasure more than lovers of God will be our most effective helpers. Those of this class who are apt and intelligent will serve as decoys to draw others into our snares. Many will not fear their influence, because they profess-] {+saved?" he is on+} the [-same faith. We will thus lead them-] {+ground, seeking+} to [-conclude that-] {+match his power against+} the [-requirements-] {+power+} of Christ [-are less strict than they once believed,-] and [-that by conformity

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to the world they would exert a greater influence with worldlings. Thus they will separate from Christ; then they will have no strength to resist our power, and ere long they will be ready to ridicule their former zeal and devotion.

"Until

the great decisive blow shall be struck, our efforts against commandment-keepers must be untiring. We must be present at all their gatherings. In their large

meetings especially our cause will suffer much, and we must exercise great vigilance, and employ all our seductive arts to prevent souls from hearing the truth and becoming impressed by it.

"I will have upon the ground, as my agents, men holding false doctrines mingled with just enough truth to deceive souls. I will also have unbelieving ones present, who will express doubts in regard-] to {+counteract+} the [-Lord's messages-] {+influence+} of [-warning to his church. Should-] the [-people read and believe these admonitions, we could have little hope of overcoming them. But if we can divert their attention from these warnings, they will remain ignorant of our power and cunning, and we shall secure them in our ranks at last. God will not permit his words to be slighted with impunity. If we can keep souls deceived for a time, God's mercy will be withdrawn, and he will give them up to our full control.

"We must cause distraction and division. We must destroy their anxiety for their own souls, and lead them to criticise, to judge, and to accuse and condemn one another, and to cherish selfishness and enmity. For these sins, God banished us from his presence; and all who follow our example will meet a similar fate."

340-] {+Holy Spirit.+} The Scriptures declare that upon one occasion, when the angels of God came to present themselves before the Lord, Satan came also among [-them, -] {+them (Job 1:6),+} not to bow before the Eternal King, but to further his own malicious designs against the righteous. With the same object he is in attendance when men assemble for the worship of God. Though hidden from sight, he is working with all diligence to control the minds of the worshipers. Like a skillful [-general, -] {+general+} he lays his plans beforehand. As he sees the messenger of God searching the Scriptures, he takes note of the subject to be presented to the {+[519]+} people. Then he employs all his cunning and

shrewdness [-to-] so {+to+} control circumstances that the message may not reach those whom he is deceiving on that very point. The one who most needs the warning will be urged into some business transaction which requires his presence, or will by some other means be prevented from hearing the words that might prove to him a savor of life unto life. Again, Satan sees the Lord's servants burdened because of the spiritual darkness that enshrouds the people. He hears their earnest prayers for divine grace and power to break the spell of indifference, {+441

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carelessness, and indolence. Then with renewed zeal he plies his arts. He tempts men to the indulgence of appetite or to some other form of self-gratification, and thus benumbs their [-sensibilities,-] {+sensibilities+} so that they fail to hear the very things which they most need to learn. Satan well knows that all whom he can lead to neglect prayer and the searching of the [-Scriptures-] {+Scriptures,+} will be overcome by his attacks. Therefore he invents every possible device to engross the mind.

[-341-] There has ever been a class professing [-godliness-] {+godliness,+} who, instead of following on to know the truth, make it their religion to seek some fault of character or error of faith in those with whom they do not agree. Such are Satan's right-hand helpers. Accusers of the brethren are not [-few;-] {+few,+} and they are always active when God is at [-work,-] {+work+} and His servants are rendering Him true homage. They will {+put+} a false coloring upon the words and acts of those who love and obey the truth. They will represent the most earnest, zealous, self-denying servants of Christ as deceived or deceivers.

It is their work to misrepresent the motives of every true and noble deed, to circulate insinuations, and arouse suspicion in the minds of the inexperienced. In every conceivable manner they will seek to cause that which is pure and righteous to be regarded as foul and deceptive. [-And in this work the agents of Satan have their master and his angels to help them.-] But none need be deceived concerning them. It may be readily seen whose children they are, whose example they follow, and whose {[520]+} work they do. "Ye shall know them by their fruits." [-[Matthew 7:16.] They closely resemble-] {[Matthew 7:16. Their course resembles that of+] Satan, the envenomed slanderer, [-the-] {"the+"} accuser of {"our brethren." Revelation 12:10.+} The [-brethren.-] {"great deceiver has many agents ready to present any and every kind of error to ensnare souls—heresies prepared to suit the varied tastes and capacities of those whom he would ruin.+} It is [-Satan's-] {"his+"} plan to bring into the church insincere, unregenerate elements that will encourage doubt and unbelief, and hinder all who desire to see the work of God [-advance,-] {"advance+"} and to advance with it. Many who have no real faith in God or in His [-word,-] {"word+"} assent to some principles of [-truth,-] {"truth+"} and pass as [-Christians;-] {"Christians,+} and thus they are enabled to introduce their errors as Scriptural doctrines.

[-342-] The position that it is of no consequence what men [-believe,-] {"believe+"} is one of Satan's most successful deceptions. He knows that the truth, received in the love of it, sanctifies the soul of the receiver; therefore he is constantly seeking to substitute false theories, fables, another

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gospel. From the [-beginning,-] {"beginning+"} the servants of God have contended

against false teachers, not merely as vicious men, but as inculcators of falsehoods that were fatal to the soul. Elijah, Jeremiah, Paul, firmly and fearlessly opposed those who were turning men from the word of God. That liberality which regards a correct religious faith as [-unimportant,-] {+unimportant+} found no favor with these holy defenders of the truth. The vague and fanciful interpretations of Scripture, and the many [-conflicting-] {+conflicting+} theories concerning religious faith, that are found in the Christian [-world,-] {+world+} are the work of our great adversary to [-so-] confuse minds {+so+} that they shall not discern the truth. And the discord and division which [-exists-] {+exist+} among the churches of Christendom [-is-] {+are+} in a great measure due to the prevailing custom of wresting the Scriptures to support a favorite theory. Instead of carefully studying God's word with humility of heart to obtain a knowledge of His will, many seek only to discover something odd or original. In order to sustain erroneous doctrines or unchristian practices, [-they-] {+[521] some will+} seize upon passages of Scripture separated from the context, perhaps quoting half of a single verse as proving their point, when the remaining portion would show the meaning to be quite the opposite. With the cunning of the [-serpent,-] {+serpent+} they entrench themselves behind disconnected utterances

[-343-] construed to suit their carnal desires. Thus do many willfully pervert the word of God. Others, who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret {+them+} to suit their fancy, with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries as the teachings of [-God's word.-] {+the Bible.+} Whenever the study of the Scriptures is entered upon without a prayerful, humble, teachable spirit, the plainest and simplest as well as the most difficult passages will be wrested from their true meaning. The papal leaders select such portions of Scripture as best serve their purpose, interpret to suit

themselves, and then present these to the people, while they deny them the privilege of studying the [-Bible,-] {+Bible+} and understanding its sacred truths for themselves. [-Unless-] The whole Bible [-is-] {+should be+} given to the people just as it [-reads,-] {+reads.+} It would be better for them not to have [-it-] {+Bible instruction+} at [-all.-] {+all than to have the teaching of the Scriptures thus grossly misrepresented.+} The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. God gave to men the sure

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word of prophecy; angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet [-Habakkuk,-] {+Habakkuk:+} "Write the vision, and make it [-plain upon tables,-] {+plain, ...+} that he may run that readeth it." [-[Habakkuk 2:2, 3.]-] {+Habakkuk 2:2.+} The word of God is plain {+[522]+} to all who study it with a prayerful heart. Every truly honest

[-344-] soul will come to the light of truth. "Light is sown for the righteous." [-[Psalm 97:11.]-] {+Psalm 97:11. And+} no church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure. By the [-cry of-] {+cry,+} Liberality, men are blinded to the devices of their adversary, while he is all the time working steadily for the accomplishment of his object. As he succeeds in supplanting the [-word of truth-] {+Bible+} by human speculations, the law of God is set aside, and the churches are under the

bondage of sin while they claim to be free. To many, scientific research has become a [-curse;-] {+curse. God has permitted a flood of light to be poured upon the world in discoveries in science and art; but even the greatest minds, if not guided by the word of God in+} their [-finite minds are so weak that they lose-] {+research, become bewildered in+} their [-balance. They cannot-] {+attempts to investigate the relations of science and revelation. Human knowledge of both material and spiritual things is partial and imperfect; therefore many are unable to+} harmonize their views of science with Scripture [-statements,-] {+statements. Many accept mere theories and speculations as scientific facts,+} and they think that [-the Bible-] {+God's word+} is to be tested by [-their standard-] {+the teachings+} of "science falsely so called." [-Thus-] {+1 Timothy 6:20. The Creator and His works are beyond their comprehension; and because+} they {+cannot explain these by natural laws, Bible history is regarded as unreliable. Those who doubt the reliability of the records of the Old and New Testaments too often go a step further and doubt the existence of God and attribute infinite power to nature. Having let go their anchor, they are left to beat about upon the rocks of infidelity. Thus many+} err from the [-faith,-] {+faith+} and are seduced by the devil. Men have endeavored to be wiser than their Creator; human philosophy has attempted to search out and explain mysteries which will never be [-revealed,-] {+revealed+} through the eternal ages. If men would but search and understand what God [-has-] {+had+} made known of Himself and His purposes,

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they would obtain such a view of the glory, majesty, and power of [-Jehovah,-] {+Jehovah+} that they would realize their own [-littleness,-] {+littleness+} and

would be {+[523]+} content with that which has been revealed for themselves and their children. It is a masterpiece of Satan's deceptions to keep the minds of men searching and conjecturing in regard to that which God has not made [-known,-] {+known+} and which He does not intend that we shall understand.

[-345-] It was thus that Lucifer [-himself was cast out of-] {+lost his place in+} heaven. He became dissatisfied because all the secrets of God's purposes were not confided to him, and he entirely disregarded that which was revealed concerning his own work in the lofty position assigned him. By arousing the same discontent in the angels under his command, he caused their fall. Now he seeks to imbue the minds of men with the same [-spirit,-] {+spirit+} and to lead them also to disregard the direct commands of God. Those who are unwilling to accept the plain, cutting truths of the [-Bible,-] {+Bible+} are continually seeking for pleasing fables that will quiet [-their consciences.-] {+the conscience.+} The less spiritual, self-denying, and humiliating the doctrines presented, the greater the favor with which they are received. These persons degrade the intellectual powers to serve their carnal desires. Too wise in their own conceit to search the [-word of God-] {+Scriptures+} with contrition of soul and earnest prayer for divine guidance, they have no shield from delusion. Satan is ready to supply the heart's desire, and he palms off his deceptions in the place of truth. It was thus that the papacy gained its power over the minds of men; and by rejection of the truth because it involves a cross, Protestants are following the same path. All who neglect the word of God to study convenience and policy, that they may not be at variance with the world, will be left to receive damnable heresy for religious truth. {+Every conceivable form of error will be accepted by those who willfully reject the truth. He who looks with horror upon one deception will readily receive another.+} The apostle [-Paul speaks-] {+Paul, speaking+} of a class who [-received-] {+"received+"} not the love of the truth, that they might be [-saved." He says of these,-] {+saved," declares:+}

"For this cause God shall send them strong delusion, that they should believe a [-lie,-] {+lie:+} that they all might be damned {[524]+} who

[-346-] believed not the truth, but had pleasure in unrighteousness." [-[2-] {+2+} Thessalonians [-2:10-12.]-] {+2:10-12.+} With such a warning before [-us,-] {+us+} it behooves us to be on our guard as to what doctrines we receive.

[-Every conceivable form of error will be accepted by those who willfully reject-]

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The [-truth. Satan has different deceptions prepared to reach different minds; and some who look with horror upon one deception will readily receive another.-] {+Great Controversy+}

Among the most successful agencies of the great deceiver are the delusive [-doctrines-] {+teachings+} and lying wonders of spiritualism. Disguised as an angel of light, he spreads his nets where least suspected. If men would but study the [-word-] {+Book+} of God with earnest prayer that they might understand [-its teachings,-] {+it,+} they would not be left in darkness to receive false doctrines. But as they reject the [-truth,-] {+truth+} they fall a prey to [-these deceptions.-] {+deception.+} Another dangerous [-heresy-] {+error+} is the doctrine that denies the [-divinity of Christ. Men who have no experimental knowledge-] {+deity+} of [-Jesus, will yet assume an appearance of great wisdom, as though their judgment were beyond question, and boldly declare-] {+Christ, claiming+} that [-the Son of God-] {+He+} had no existence [-prior to-] {+before+} His [-first-] advent to this world. This [-position

directly contradicts the plainest statements of our Saviour concerning himself; yet it-] {+theory+} is received with favor by a large class who [-claim-] {+profess+} to believe the [-Scriptures.-] {+Bible; yet it directly contradicts the plainest statements of our Saviour concerning His relationship+} with [-such persons-] {+the Father, His divine character, and His pre-existence.+} It [-is folly-] {+cannot be entertained without the most unwarranted wresting of the Scriptures. It not only lowers man's conceptions of the work of redemption, but undermines faith in the Bible as a revelation from God. While this renders it the more dangerous, it makes it also harder+} to [-argue. No argument, however conclusive, will convince those who-] {+meet. If men+} reject the [-direct-] testimony of the [-Son-] {+inspired Scriptures concerning the deity+} of [-God.-] {+Christ, it is in vain to argue the point with them; for no argument, however conclusive, could convince them.+} "The natural man receiveth not the things of the Spirit of [-God;-] {+God:+} for they are foolishness unto [-him;-] {+him:+} neither can he know them,

[-347-] because they are spiritually discerned." [-[1-] {+1+} Corinthians [-2:14.] Those-] {+2:14. None+} who [-persistently cling to such errors, give evidence-] {+hold this error can have a true conception+} of [-their own ignorance-] {+the character or the mission+} of [-God and-] {+Christ, or+} of [-his Son.-] {+the great plan of God for man's redemption.+} Still another subtle and mischievous error is the fast-spreading belief that Satan has no existence as a personal being; that the name is used in Scripture merely to represent men's evil thoughts and desires. {+[525]+} The teaching so widely echoed from popular pulpits, that the second advent of Christ is His coming to each individual at death, is a device to divert the minds of men from His personal coming in the clouds of heaven. For years Satan has thus been saying, "Behold, He is in the secret [-chambers;]-] {+chambers" (Matthew 24:23-26);+} and many souls have been lost by accepting this deception. Again, worldly wisdom

teaches that prayer is not essential. Men of science claim that there can be no real answer to prayer; that this would be a violation of law, a miracle, and that miracles have no existence. The universe, say they, is governed by fixed laws,

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and God Himself does nothing contrary to these laws. Thus they represent God as bound by His own [-laws; as-] {+laws-as+} if the operation of divine laws could exclude divine freedom. Such teaching is opposed to the testimony of the Scriptures. Were not miracles wrought by Christ and His apostles? The same compassionate Saviour lives today, and He is as willing to listen to the prayer of faith as when He walked visibly among men. The natural [-co-operates-] {+cooperates+} with the supernatural. It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not [-bestow,-] {+bestow+} did we not thus ask. Innumerable are the erroneous doctrines and fanciful

[-348-] ideas that are obtaining among the churches of Christendom. It is impossible to estimate the evil results of removing one of the landmarks fixed by the word of God. Few who venture to do [-this,-] {+this+} stop with the rejection of a single truth. The majority continue to set aside one after another of [-its principles,-] {+the principles of truth,+} until they become actual infidels. {+The errors of popular theology have driven many a soul to skepticism who might otherwise have been a believer in the Scriptures. It is impossible for him to accept doctrines which outrage his sense of justice, mercy, and benevolence; and since these are represented as the teaching of the Bible, he refuses to receive it as the word of God.+} And this is the object

which Satan seeks to accomplish. There {+[526]+} is nothing that he desires more than to destroy confidence in God and in His word. Satan stands at the head of the great army of doubters, and he works to the utmost of his power to beguile souls into his ranks. It is becoming fashionable to doubt. There {+is a large class by whom the word of God is looked upon with distrust for the same reason as was its Author—because it reprove and condemns sin. Those who are unwilling to obey its requirements endeavor to overthrow its authority. They read the Bible, or listen to its teachings as presented from the sacred desk, merely to find fault with the Scriptures or with the sermon. Not a few become infidels in order to justify or excuse themselves in neglect of duty. Others adopt skeptical principles from pride and indolence. Too ease-loving to distinguish themselves by accomplishing anything worthy of honor, which requires effort and self-denial, they aim to secure a reputation for superior wisdom by criticizing the Bible. There is much which the finite mind, unenlightened by divine wisdom, is powerless to

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comprehend; and thus they find occasion to criticize. There+} are many who seem to feel that it is a virtue to stand on the side of unbelief, skepticism, and infidelity. But underneath an appearance of candor [-and humility,-] it will be found that such persons are actuated by self-confidence and pride. [-It is a terrible thing-] {+Many delight in finding something in the Scriptures+} to [-lose faith-] {+puzzle the minds of others. Some at first criticize and reason on the wrong side, from a mere love of controversy. They do not realize that they are thus entangling themselves+} in {+the snare of the fowler. But having openly expressed unbelief, they feel that they must maintain their position.

Thus they unite with the ungodly and close to themselves the gates of Paradise.} God [-or-] {+has given+} in His [-word. Unbelief strengthens as it is encouraged. There-] {+word sufficient evidence of its divine character. The great truths which concern our redemption are clearly presented. By the aid of the Holy Spirit, which+} is [-danger-] {+promised to all [527] who seek it+} in [-even once giving expression-] {+sincerity, every man may understand these truths for himself. God has granted+} to [-doubt;-] {+men+} a [-seed is sown-] {+strong foundation upon+} which [-produces a harvest-] {+to rest their faith. Yet the finite minds+} of [-its kind. Satan-] {+men are inadequate fully to comprehend the plans and purposes of the Infinite One. We can never by searching find out God. We must not attempt to lift with presumptuous hand the curtain behind which He veils His majesty. The apostle exclaims: "How unsearchable are His judgments, and His ways past finding out!" Romans 11:33. We can so far comprehend His dealings with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. Our Father in heaven orders everything in wisdom and righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission. He+} will [-nourish-] {+reveal to us as much of His purposes as it is for our good to know, and beyond that we must trust+} the [-crop every moment. Those-] {+Hand that is omnipotent, the Heart that is full of love. While God has given ample evidence for faith, He will never remove all excuse for unbelief. All+} who [-allow themselves-] {+look for hooks+} to [-talk of-] {+hang+} their doubts {+upon+} will find [-them constantly becoming more confirmed. God will never remove-] {+them. And those who refuse to accept and obey God's word until+} every [-occasion-] {+objection has been removed, and there is no longer an opportunity+} for [-doubt. He-] {+doubt,+} will never [-work a miracle-] {+come+} to [-remove unbelief when he has given sufficient evidence for faith.-] {+the light. Distrust of+} God [-looks-] {+is the natural outgrowth of the unrenewed heart, which is at enmity+} with [-displeasure upon-] {+Him. But faith

is inspired by+} the [-self-sufficient-] {+Holy Spirit, and it will flourish only as it is cherished. No man can become

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strong in faith without a determined effort. Unbelief strengthens as it is encouraged;+} and {+if men, instead of dwelling upon+} the [-unbelieving,-] {+evidences which God has given to sustain their faith, permit themselves to question and cavil, they will find their doubts constantly becoming more confirmed. But those+} who [-are ever doubting his-] {+doubt God's+} promises and [-distrusting-] {+distrust+} the assurance of His [-grace.-] {+grace are dishonoring Him; and their influence, instead of drawing others to Christ, tends to repel them from Him.+} They are {+[528]+} unproductive [-trees-] {+trees,+} that spread their dark branches far and wide, shutting away the sunlight

[-349-] from other plants, and causing them to droop and die under the chilling shadow. The [-life-work-] {+lifework+} of these persons will appear as a never-ceasing witness against them. They are sowing seeds of doubt and skepticism that will yield an unfailing harvest. {+There is but one course for those to pursue who honestly desire to be freed from doubts. Instead of questioning and caviling concerning that which they do not understand, let them give heed to the light which already shines upon them, and they will receive greater light. Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are now in doubt. Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be deceived, who desire to shun the self-denial and sacrifice demanded by the truth; but it is impossible for

him to hold under his power one soul who honestly desires, at whatever cost, to know the truth. Christ is the truth and the "Light, which lighteth every man that cometh into the world." John 1:9. The Spirit of truth has been sent to guide men into all truth. And upon the authority of the Son of God it is declared: "Seek, and ye shall find." "If any man will do His will, he shall know of the doctrine." Matthew 7:7; John 7:17.+} The followers of Christ know little of the plots which Satan and his hosts are forming against them. But He who sitteth in the heavens will overrule all these devices for the accomplishment of His deep designs. The Lord permits His people to be subjected to the fiery ordeal of temptation, not because He takes pleasure in their distress and [-affliction,-] {+affliction,+} but because this process is essential to their final victory. He could not, consistently with His own glory, shield

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them from temptation; for the very object of the trial is to prepare them to resist all the allurements of evil. {+[529] Neither wicked men nor devils can hinder the work of God, or shut out His presence from His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zechariah 4:6. "The eyes of the Lord are over the righteous, and His ears are open unto their prayers.... And who is he that will harm you, if ye be followers of that which is good?" 1 Peter 3:12, 13. When Balaam, allured by the promise of rich rewards, practiced enchantments against Israel, and by sacrifices to the Lord sought to invoke a curse upon His people, the Spirit of God forbade the evil which he longed to pronounce, and Balaam was

forced to exclaim: "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?" "Let me die the death of the righteous, and let my last end be like his!" When sacrifice had again been offered, the ungodly prophet declared: "Behold, I have received commandment to bless: and He hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord his God is with him, and the shout of a King is among them." "Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!" Yet a third time altars were erected, and again Balaam essayed to secure a curse. But from the unwilling lips of the prophet, the Spirit of God declared the prosperity of His chosen, and rebuked the folly and malice of their foes: "Blessed is he that blesseth thee, and cursed is he that curseth thee." Numbers 23:8, 10, 20, 21, 23; 24:9. The people of Israel were at this time loyal to God; and so long as they continued in obedience to His law, no power in earth or hell could prevail against them. But the curse which Balaam had not [530] been permitted to pronounce against God's people, he finally succeeded in bringing upon them by seducing them into sin. When they transgressed God's commandments, then they separated themselves from Him, and they were left to feel the power of the destroyer.

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Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted. Therefore he seeks to draw away the soldiers of the cross from their strong fortification, while he lies in ambush with his forces,

ready to destroy all who venture upon his ground. {+Only in humble reliance upon God, and obedience to all His commandments, can we be secure.+} No man is safe for a day or an hour without prayer. Especially should we entreat the Lord for wisdom to understand His word. {+Here are revealed the wiles of the tempter and the means by which he may be successfully resisted.+} Satan is an expert in quoting Scripture, placing his own interpretation upon [-passages-] {+passages,+} by which he hopes to cause us to stumble. We should study the Bible with humility of heart, never losing sight of our dependence upon God. While we must constantly guard against the devices of Satan, we should pray in faith [-continually,-] {+continually:+} "Lead us not into temptation."

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{+[531]+}

Chapter [-XXVIII. - The-] {+33--The+} First Great [-Deception.-] {+Deception+}

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

Satan+} revealed himself in his real character, he would have been repulsed at once, for Adam and Eve had been warned against this dangerous foe; but he worked in the dark, concealing his purpose, that he might more effectually accomplish his object. Employing as his medium the serpent, then a creature of fascinating appearance, he addressed himself to [-Eve,-] {+Eve:+} "Hath God said, Ye shall not eat of every tree of the garden?" [-[Genesis 3:1.] -] {+Genesis 3:1.+} Had Eve refrained from entering into argument with the tempter, she would have been safe; but she ventured to parley with [-him,-] {+him+} and fell a victim to his {+[532]+} wiles. It is thus that many are still overcome. They doubt and argue concerning the requirements of [-God,-] {+God;+} and instead of obeying the divine commands, they accept human theories, which but disguise the devices of Satan.

[-351-] "The woman said unto the serpent, We may eat of the fruit of the trees of the [-garden;-] {+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;-] {+die:+} for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [-[Genesis 3:2-5.] -] {+Verses 2-5. He declared that they would become like 452

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God, possessing greater wisdom than before and being capable of a higher state of existence.+} Eve yielded to [-temptation,-] {+temptation;+} and through her [-influence-] {+influence,+} Adam [-also-] was [-deceived.-] {+led into sin.+} They accepted the words of the serpent, that God did not mean what He said; they

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

[-Immortality-] {+In the midst of Eden grew the tree of life, whose fruit+} had [-been promised on condition-] {+the power+} of

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obedience-] {+perpetuating life. Had Adam remained obedient to God, he [533] would have continued+} to {+enjoy free access to this tree and would have lived forever. But when he sinned he was cut off from partaking of+} the [-requirements-] {+tree+} of [-God. It was forfeited by disobedience,-] {+life,+} and [-Adam-] {+he+} became subject to death. [-He-] {+The divine sentence, "Dust thou art, and unto dust shalt thou return," points to the utter extinction of life. Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam+} could not transmit to his posterity that

which he did not possess; and there [-would-] {+could+} have been no hope for the fallen [-race,-] {+race+} had not God, by the sacrifice of His Son, brought immortality within their reach. [-"The wages of sin is death; but the gift of God is eternal-] {+While "death passed upon all men, for that all have sinned," Christ "hath brought+} life {+and immortality to light through the gospel." Romans 5:12; 2 Timothy 1:10. And only+} through [-Jesus-] Christ [-our Lord." [Romans 6:23.] In no other way-] can [-it-] {+immortality+} be obtained. [-But-] {+Said Jesus: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." John 3:36.+} Every man may come [-in-] {+into+} possession of this priceless blessing if he will comply

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with the conditions. All "who by patient continuance in well-doing seek for glory and honor and immortality," will receive [-eternal life. [Romans 2:7.] -] {+"eternal life." Romans 2:7.+} The {+only+} one who promised Adam life in disobedience was the great deceiver. {+And+} the [-first sermon ever preached upon the immortality-] {+declaration+} of the [-soul was preached by the-] serpent to Eve in [-Eden,-"Ye-] {+Eden- "Ye+} shall not surely [-die;" and-] {+die"-was the first sermon ever preached upon the immortality of the soul. Yet+} this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of [-Christendom,-] {+Christendom+} and {+is+} received by the majority of mankind as readily as it was received by our first parents. The divine sentence, "The soul that sinneth, it shall [-die," [Ezekiel 18:20.] -] {+die" (Ezekiel 18:20),+} is made to [-mean,-] {+mean:+} The soul that sinneth, it shall not die, but live eternally. We cannot but wonder at the strange infatuation which renders men so credulous concerning the words of [-Satan,-]

{+Satan+} and so unbelieving in regard to the words of God.

[-The fruit of the tree of life had the power to perpetuate life.-] {+[534]+}
Had man after his fall been allowed free access to [-that tree,-] {+the tree of
life,+} he would have lived forever, and thus sin would have been immortalized.

[-353-] But {+cherubim and+} a [-flaming-] {+flaming+} sword [-was placed "to
keep the-] {+kept "the+} way of the tree of [-life,"-] {+life" (Genesis 3:24),+}
and not one of the family of Adam has been permitted to pass that barrier and
partake of the life-giving fruit. Therefore there is not an immortal sinner. But
after the Fall, Satan bade his angels make a special effort to [-foster-]
{+inculcate+} the belief in man's natural immortality; and [-when they had-]
{+having+} induced the people to receive this error, they [-led-] {+were to
lead+} them on to conclude that the sinner would live in eternal misery. Now the
prince of darkness, working through his agents, represents God as a revengeful
tyrant, declaring that He plunges into hell all those who do not please Him, and
causes them ever to feel His wrath; and that while they suffer unutterable
[-anguish,-] {+anguish+} and writhe in the eternal [-flames,-] {+flames,+}
their Creator looks down upon them with satisfaction. Thus the [-arch-fiend-]
{+archfiend+} clothes with his own attributes the Creator and Benefactor of
mankind. Cruelty is satanic. God is love; and all that He created was pure,
holy, and lovely, until sin was brought in by the first great rebel. Satan
himself is the enemy who tempts man to sin, and then destroys him if he can; and
when he has made sure of his victim, then he exults in the ruin he has wrought.
If permitted, he would sweep the entire race into his net. Were it not for the
interposition of divine power, not one son or daughter of Adam would escape.

[-He-]

Satan+} is seeking to overcome men today, as he overcame our first parents, by shaking their confidence in their [-Creator,-] {+Creator+} and leading them to doubt the wisdom of His government and the justice of His laws. Satan and his emissaries represent God as even

[-354-] worse than themselves, in order to [-excuse-] {+justify+} their own malignity and rebellion. The great deceiver endeavors to shift his own horrible cruelty of character upon our heavenly Father, that he may cause himself to appear as one greatly wronged {+by his expulsion from heaven+} because he [-will-] {+would+} not submit to so unjust a governor. He presents before the world the liberty which they may enjoy under his mild sway, in {+[535]+} contrast with the bondage imposed by the stern decrees of Jehovah. Thus he succeeds in luring souls away from their allegiance to God. How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning [-hell,-] {+hell;+} that for the sins of a brief earthly life they are to suffer torture as long as God shall live. Yet this doctrine has been [-generally-] {+widely taught and is still+} embodied in {+many of+} the creeds of Christendom. [-Says-] {+Said+} a learned doctor of divinity: "The sight of [-hell-torments-] {+hell torments+} will exalt the happiness of the saints forever. When they see others who are of the same nature and born under the same circumstances, plunged in such misery, and they so distinguished, it will make them sensible of how happy they are." Another [-uses-] {+used+} these words: "While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of

mercy, who, instead of taking the part of these miserable objects, will say, Amen, Alleluia! praise ye the Lord!"

[-Where-] {+Where,+} in the pages of God's [-word-] {+word, is such teaching to be found? Will the redeemed in heaven be lost to all emotions of pity and compassion, and even to feelings of common humanity?+} Are {+these to be exchanged for the indifference of the stoic or the cruelty of the savage? No, no;+} such [-sentiments expressed?-] {+is not the teaching of the Book of God.+} Those who present [-them-] {+the views expressed in the quotations given above+} may be learned and even honest [-men;-] {+men,+} but they are deluded by the sophistry of Satan. He leads them to

[-355-] misconstrue strong expressions of Scripture, giving to the language the coloring of bitterness and malignity which pertains to himself, but not to our Creator. {"As I live, saith the Lord God, I have no pleasure in the death of the

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wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11. [536]+} What would be gained to God should we admit that He delights in witnessing unceasing tortures; that He is regaled with the groans and shrieks and imprecations of the suffering creatures whom He holds in the [-flames-] {+flames+} of hell? Can these horrid sounds be music in the ear of Infinite Love? It is urged that the [-infliction-] {+infliction+} of endless misery upon the wicked would show God's hatred of sin as an evil which is ruinous to the peace and order of the

universe. Oh, dreadful blasphemy! As if God's hatred of sin is the reason why [-he perpetuates sin.-] {+it is perpetuated.+} For, according to the [-received theology,-] {+teachings of these theologians,+} continued torture without hope of mercy maddens its wretched victims, and as they pour out their rage in curses and blasphemy, they are forever augmenting their load of guilt. God's glory is not enhanced by thus perpetuating continually increasing sin through ceaseless ages. It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, [-yea,-] {+yes,+} millions, of skeptics and infidels.

[-356-] The theory of eternal torment is one of the false doctrines that constitute the wine of the [-abominations-] {+abomination+} of Babylon, of which she makes all nations drink. {+Revelation 14:8; 17:2.+} That ministers of Christ should have accepted this heresy and proclaimed it from the sacred [-desk,-] {+desk+} is indeed a mystery. They received it from Rome, as they received the false sabbath. True, it has been taught by great and good men; but the light on this subject had not come to them as it has come to us. They were responsible only for the light which shone in their time; we are accountable for that which shines in our day. If we turn from the testimony of God's word, and accept {+[537]+} false doctrines because our fathers taught them, we fall under the condemnation pronounced upon Babylon; we are drinking of the wine of her [-abominations.-] {+abomination.}

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

[-357-] the Scriptures to sustain their soul-destroying dogmas, it is needful only to cite their own utterances. At the funeral of an irreligious young man, who [-was-] {+had been+} killed instantly by an accident, a Universalist minister selected as his text the Scripture statement concerning [-David,-] {+David:+} "He was comforted concerning Amnon, seeing he was dead." [-[2-] {+2+} Samuel [-13:39.-] {+13:39.+} "I am frequently asked," said the speaker, "what will be the fate of those who leave the world in sin, die, perhaps, in a state of inebriation, die with the scarlet stains of crime unwashed from their robes, or die as this young man died, having never made a profession or enjoyed an experience of religion. We are content with the Scriptures; their answer shall solve the awful problem. Amnon was exceedingly sinful; he was unrepentant, he was made drunk, and while drunk was killed. David was a prophet of God; he must have known whether it would be ill or well for Amnon in the world to come. What

were the expressions of his [-heart?-'The-] {+heart? 'The+} soul of
{+[538]+} King David longed to go forth unto [-Absalom;-] {+Absalom:+} for he
was comforted concerning Amnon, seeing he was dead.' {+Verse 39.+} "And what is
the inference to be deduced from this language? Is it not that endless suffering
formed no part of his religious [-belief?-So-] {+belief? So+} we conceive; and
here we discover a triumphant argument in support of the more pleasing, more
enlightened, more benevolent hypothesis of ultimate universal purity and peace.
He was comforted, seeing his son was dead. And why [-so?-Because-] {+so?
Because+} by the eye of prophecy he could look forward into the glorious
[-future,-] {+future+} and see that son far removed

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from all temptations, released from

[-358-] the bondage and purified from the corruptions of sin, and after being
made sufficiently holy and enlightened, admitted to the assembly of ascended and
rejoicing spirits. His only comfort [-was, that-] {+was that,+} in being removed
from the present state of sin and suffering, his beloved son had gone where the
loftiest breathings of the Holy Spirit would be shed upon his darkened [-soul;-]
{+soul,+} where his mind would be unfolded to the wisdom of heaven and the sweet
raptures of immortal love, and thus prepared with a sanctified nature to enjoy
the rest and society of the heavenly inheritance. "In these thoughts we would be
understood to believe that the salvation of heaven depends upon nothing which we
can do in this life; neither upon a present change of heart, nor upon present
belief, or a present profession of religion." Thus does the professed minister
of Christ reiterate the falsehood uttered by the serpent in [-Eden,-"Ye-]

{+Eden: "Ye+} shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods." {+He declares that+} the vilest of [-sinners,-the-] {+sinners-the+} murderer, the thief, and the [-adulterer,-will-] {+adulterer-will+} after death be prepared to enter into immortal bliss. And from what does this perverter of the Scriptures draw his [-conclusions?-From-] {+conclusions? From+} a single sentence expressing David's submission {+[539]+} to the dispensation of Providence. His soul "longed to go forth unto Absalom; for he was comforted concerning Amnon, seeing he was dead." The poignancy of his grief having been softened by time, his thoughts turned from the dead to the living son, [-self-banished-] {+selfbanished+} through fear of the just punishment of his crime. And this is

[-359-] the evidence that the incestuous, drunken Amnon was at death immediately transported to the abodes of bliss, there to be purified and prepared for the companionship of sinless angels! A pleasing fable indeed, well suited to gratify the carnal heart! This is Satan's own doctrine, and it does his work effectually. Should we be surprised that, with such instruction, wickedness abounds? [-Is there not need of contending earnestly for the faith once delivered to the saints?-] The course pursued by this one false teacher illustrates that of many others. A few words of Scripture are separated from the context, which would in many cases show [-its-] {+their+} meaning to be exactly opposite to the interpretation {+put+} upon [-it;-] {+them;+} and such disjointed passages are perverted and used in proof of doctrines that have no foundation in the word of God. The testimony cited as evidence

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that the drunken Amnon is in [-Heaven,-] {+heaven+} is a mere [-inference,-] {+inference+} directly contradicted by the plain and positive statement of the [-Scriptures,-] {+Scriptures+} that no drunkard shall inherit the kingdom of God. {+1 Corinthians 6:10.+} It is thus that doubters, unbelievers, and skeptics turn the truth into a lie. And multitudes have been deceived by their [-sophistry,-] {+sophistry+} and rocked to sleep in the cradle of carnal security. If {+it were true that+} the souls of all men [-pass-] {+passed+} directly to heaven at the hour of dissolution, then we [-may-] {+might+} well covet death rather than life. Many have been led by this belief to {+put+} an end to their existence. When overwhelmed with trouble, perplexity, and disappointment, it seems an easy thing to break the brittle thread of [-life,-] {+life+} and soar away into the bliss of the eternal world. God has given in His word [-abundant-] {+decisive+} evidence that He will punish the transgressors of His law. [-Witness

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the visitation of his judgments-] {+Those who flatter themselves that [540] He is too merciful to execute justice+} upon the [-angels who kept not their first estate, on-] {+sinner, have only to look to+} the [-inhabitants-] {+cross+} of {+Calvary.+} The [-antediluvian world, on-] {+death of+} the [-people-] {+spotless Son+} of [-Sodom, on unbelieving Israel. Their history-] {+God testifies that "the wages of sin+} is [-placed on record-] {+death," that every violation of God's law must receive its just retribution. Christ the sinless became sin+} for [-our admonition.-] {+man. He bore the guilt of transgression, and the hiding of His Father's face, until His heart was broken and His life crushed out. All this sacrifice was made that sinners might be redeemed. In no other way could man be freed from the penalty of sin. And every soul that refuses to become a partaker of the atonement provided at such a cost must bear

in his own person the guilt and punishment of transgression.+] Let us consider what the Bible teaches further concerning the ungodly and unrepentant, whom the Universalist places in heaven as holy, happy angels. "I [-am Alpha and Omega, the beginning and the end. I-] will give unto him that is athirst of the fountain of the water of life freely." {+Revelation 21:6.+} This promise is only to those that thirst. None but those who feel their need of the water of life, and seek it at the loss of all things else, will be supplied. "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." [-[Revelation 21:6, 7.] -] {+Verse 7.+} Here, also, conditions are specified. {+In order+} to inherit all things, we must resist and overcome sin. {+The Lord declares by the prophet Isaiah: "Say ye to the righteous, that it shall be well with him." "Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." Isaiah

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3:10, 11. "Though a sinner do evil an hundred times," says the wise man, "and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked." Ecclesiastes 8:12, 13. And Paul testifies that the sinner is treasuring up unto himself "wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds;" "tribulation and anguish upon every soul of man that doeth evil." Romans 2:5, 6, 9. [541]+} "No fornicator, nor unclean person, nor covetous man, [-which-] {+who+} is an idolater, hath any inheritance in the kingdom of Christ and God." [-[Ephesians-] {+Ephesians+} 5:5, [-Rev. Ver.] -] {+A.R.V.+} "Follow peace with all men, and holiness, without which no man shall see the

Lord." [-[Hebrews 12:14.] -] {+Hebrews 12:14.+} "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." [-[Revelation -] {+Revelation+} 22:14, [-15.] -] {+15.+} God has given to men a declaration of His [-character:-] {+character and of His method of dealing with sin.+} "The Lord God, merciful and gracious, [-long-suffering,-] {+long-suffering+} and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and

[-361-] transgression and sin, and that will by no means clear the guilty." [-[Exodus -] {+Exodus+} 34:6, [-7.] -] {+7. "All the wicked will He destroy." "The transgressors shall be destroyed together: the end of the wicked shall be cut off." Psalm 145:20; 37:38.+} The power and authority of the divine government will be employed to {+put+} down rebellion; yet all the manifestations of retributive justice will be perfectly consistent with the character of God as a merciful, long-suffering, benevolent being. God does not force the will or judgment of any. He takes no pleasure in a slavish obedience. He desires that the creatures of His hands shall love Him because He is worthy of love. He would have them obey Him because they have an intelligent appreciation of His wisdom, justice, and benevolence. And all who have a just conception of these qualities will love Him because they are drawn toward Him in admiration of His attributes. The principles of kindness, mercy, and [-love-] {+love,+} taught and exemplified by our Saviour, are a [-copy-] {+transcript+} of the will and character of

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God. Christ declared that He taught nothing except that which He had received from His Father. The principles of the divine government are in perfect harmony with the Saviour's precept, "Love your enemies." God executes justice upon the wicked, for the good of {+[542]+} the universe, and even {+for the good+} of those upon whom His judgments are visited. He would make them happy if He could do so in accordance with the laws of His government and the justice of His character. He surrounds them with the tokens of His love, He grants them a knowledge of His law, and follows them with the offers of His mercy; but they despise His love, make void His law, and reject His mercy. While constantly receiving His gifts, they dishonor the Giver;

[-362-] they hate God because they know that He abhors their sins. The Lord bears long with their perversity; but the decisive hour will come at last, when their destiny is to be decided. Will He then chain these rebels to His side? Will He force them to do His will? Those who have chosen Satan as their [-leader,-] {+leader+} and have been controlled by his [-power,-] {+power+} are not prepared to enter the presence of God. Pride, deception, licentiousness, cruelty, have become fixed in their characters. Can they enter heaven to dwell forever with those whom they despised and hated on earth? Truth will never be agreeable to a liar; meekness will not satisfy self-esteem and pride; purity is not acceptable to the corrupt; disinterested love does not appear attractive to the selfish. {+What source of enjoyment could heaven offer to those who are wholly absorbed in earthly and selfish interests? Could those whose lives have been spent in rebellion against God be suddenly transported to heaven and witness the high, the holy state of perfection that ever exists there,—every soul filled with love, every countenance beaming with joy, enrapturing music in melodious strains rising in honor of God and the Lamb, and ceaseless streams of light flowing upon the redeemed from the face of Him who sitteth upon the throne,—could those whose hearts are filled with hatred of God, of truth and

holiness, mingle with the heavenly throng and join their songs of praise? Could they endure the glory of God and the Lamb? No, no; years of probation were granted [543] them, that they might form characters for heaven; but they have never trained the mind to love purity; they have never learned the language of heaven, and now it is too late. A life of rebellion against

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God has unfitted them for heaven. Its purity, holiness, and peace would be torture to them; the glory of God would be a consuming fire. They would long to flee from that holy place. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them.+) The destiny of the wicked is fixed by their own choice. Their exclusion from heaven is [-voluntary; it is just.-] {+voluntary with themselves, and just and merciful on the part of God.+} Like the waters of the [-flood,-] {+Flood+} the fires of the great day declare God's verdict that the wicked are incurable. They have no disposition to submit to divine authority. Their will has been exercised in revolt; and when life is ended, it is too late to turn the current of their thoughts in the opposite [-direction,-too-] {+direction, too+} late to turn from transgression to obedience, from hatred to love. In {+sparing the life of Cain the murderer, God gave the world an example of what would be the result of permitting the sinner to live to continue a course of unbridled iniquity. Through the influence of Cain's teaching and example, multitudes of his descendants were led into sin, until "the wickedness of man was great in the earth" and "every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Genesis 6:5, 11. In+) mercy to the world, God blotted out its wicked inhabitants in Noah's time.

In mercy He destroyed the corrupt dwellers in Sodom. Through the deceptive power of [-Satan,-] {+Satan+} the workers of iniquity obtain sympathy and admiration, and are thus constantly leading others to rebellion. It was so in {+Cain's and in+} Noah's day, and in the time of Abraham and Lot; it is so in our

[-363-] time. It is in mercy to the universe that God will finally destroy the rejecters of His grace.

[-But the doctrine of never-ending torment has no sanction in the Bible. John in the Revelation, describing the future joy and glory of the redeemed, declares that he heard every voice in Heaven and earth, and under the earth, ascribing praise to God. There will be no lost beings in hell to mingle their shrieks with the songs of the saved.-] {+[544]+} "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." [-[Romans 6:23.] -] {+Romans 6:23.+} While life is the inheritance of the righteous, death is the portion of the wicked. {+Moses declared to Israel: "I have set before thee this day life and good, and death and evil." Deuteronomy 30:15.+} The [-penalty threatened-] {+death referred to in these scriptures+} is not [-merely temporal death,-] {+that pronounced upon Adam,+} for all [-must-] {+mankind+} suffer [-this.-] {+the penalty of his transgression.+} It is [-the-] {"the+} second [-death, the opposite of-] {+death" that is placed in contrast with+} everlasting life. [-God cannot save the sinner in his sins; but he declares that the wicked, having suffered the punishment of their guilt, shall be as though they had not been. Says an inspired writer, "Thou shalt diligently consider his place, and it shall not be." [Psalm 37:10.] -] In consequence of Adam's sin, death passed upon [-all mankind.-] {+the whole human race.+} All alike go down into the grave. [-But-] {+And+} through the

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provisions of the plan of salvation, all are to be brought forth from their graves. [-Then those-] {"There shall be a resurrection of the dead, both of the just and unjust;" "for as in Adam all die, even so in Christ shall all be made alive." Acts 24:15; 1 Corinthians 15:22. But a distinction is made between the two classes that are brought forth. "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. They+} who have [-not secured-] {+been "accounted worthy" of+} the [-pardon-] {+resurrection+} of [-their sins-] {+life are "blessed and holy." "On such the second death hath no power." Revelation 20:6. But those who have not, through repentance and faith, secured pardon,+} must receive the penalty of [-transgression.-] {+transgression- "the wages of sin."+} They suffer punishment varying in duration and [-intensity according-] {+intensity, "according+} to their [-works,-] {+works,"+} but finally ending in the second death. {+Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited and of which he has proved himself unworthy. Says an inspired writer: "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." And another declares: "They shall be as though they had not been." Psalm 37:10; Obadiah 16.+} Covered {+[545]+} with infamy, they sink into hopeless, eternal oblivion. {+Thus will be made an end of sin, with all the woe and ruin which have resulted from it. Says the psalmist: "Thou hast destroyed the wicked, Thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end." Psalm 9:5, 6. John, in the Revelation, looking forward to the eternal state, hears a universal anthem of praise undisturbed by one note of discord.

Every creature in heaven and earth was heard ascribing glory to God. Revelation 5:13. There will then be no lost souls to blaspheme God as they writhe in never-ending torment; no wretched beings in hell will mingle their shrieks with the songs of the saved.+) Upon the fundamental error of natural immortality rests the doctrine of consciousness in [-death, a

364-] {+death-a+} doctrine, like eternal torment, opposed to the teachings of the Scriptures, to the dictates of reason, and to our feelings of humanity. According to the popular belief, the redeemed in heaven are acquainted with all that takes place on the [-earth,-] {+earth+} and especially with the lives of the friends whom they have

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left behind. But how could it be a source of happiness to the dead to know the troubles of the living, to witness the sins committed by their own loved ones, and to see them enduring all the sorrows, disappointments, and anguish of life? How much of heaven's bliss would be enjoyed by those who were hovering over their friends on earth? And how utterly revolting is the belief that as soon as the breath leaves the [-body,-] {+body+} the soul of the impenitent is consigned to the [-flames-] {+flames+} of hell! To what depths of anguish must those be plunged who see their friends passing to the grave unprepared, to enter upon an eternity of woe and sin! Many have been driven to insanity by this harrowing thought. What say the Scriptures concerning these things? David declares that man is not conscious in death. "His breath goeth forth, he {+[546]+} returneth to his earth; in that very day his thoughts perish." [-[Psalm 146:4.] -] {+Psalm 146:4.+} Solomon bears the same testimony: "The living know that they shall

[-die;-] {+die:+} but the dead know not anything." "Their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." [-[Ecclesiastes-] {+Ecclesiastes+} 9:5, 6, [-10.] -] {+10.+} When, in answer to his prayer, Hezekiah's life was prolonged fifteen years, the grateful king rendered to

[-365-] God a tribute of praise for His great mercy. In this song he tells the reason why he thus rejoices: "The grave cannot praise [-thee;-] {+Thee,+} death cannot celebrate [-thee;-] {+Thee:+} they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this [-day. The father to the children shall make known thy truth." [Isaiah-] {+day." Isaiah+} 38:18, [-19.] -] {+19.+} Popular theology represents the righteous dead as in heaven, entered into [-bliss,-] {+bliss+} and praising God with an immortal tongue; but Hezekiah could see no such glorious prospect in death. With his words agrees the testimony of the psalmist: "In death there is no remembrance of [-thee;-] {+Thee:+} in the grave who shall give Thee thanks?" "The dead praise not the Lord, neither any that go down into silence." [-[Psalm-] {+Psalm+} 6:5; [-115:17.]

Peter, speaking through the Holy Spirit-] {+115:17. Peter+} on the Day of [-Pentecost, said: "Men and brethren, let me freely speak unto you of-] {+Pentecost declared that+} the patriarch [-David, that he is-] {+David "is+} both dead and buried, and his sepulcher is with us unto this day." "For David is not ascended into the heavens." [-[Acts-] {+Acts+} 2:29, [-34.] -] {+34.+} The fact that David remains in the grave until the resurrection proves that the righteous do not go to heaven at death. It is only through

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the resurrection, and by virtue of the fact that Christ has risen, that David can at last sit at the right hand of God. [-Paul declares:-] {+And said Paul:+} "If the dead rise not, then is not Christ [-raised.-] {+raised:+} and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." [-[1-] {+1+} Corinthians [-15:16-18.]-] {+15:16-18.+} If for four thousand years the righteous had gone

[-366-] directly to heaven at death, how could {+Paul have said that if there is no resurrection, "they also which are fallen asleep in Christ [547] are perished"? No resurrection would be necessary. The martyr Tyndale, referring to the state of the dead, declared: "I confess openly, that I am not persuaded that+} they be [-said-] {+already in the full glory that Christ is in, or the elect angels of God are in. Neither is it any article of my faith; for if it were so, I see not but then the preaching of the resurrection of the flesh were a thing in vain."-William Tyndale, Preface+} to [-perish, even though-] {+New Testament (ed. 1534). Reprinted in British Reformers-Tindal, Frith, Barnes, page 349. It is an undeniable fact that the hope of immortal blessedness at death has led to a widespread neglect of the Bible doctrine of the resurrection. This tendency was remarked by Dr. Adam Clarke, who said: "The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe.+} There [-should never be-] {+is not a doctrine in the gospel on which more stress is laid; and there is not+} a [-resurrection?-]

{+doctrine in the present system of preaching which is treated with more neglect!"—Commentary, remarks on 1 Corinthians 15, paragraph 3. This has continued until the glorious truth of the resurrection has been almost wholly obscured and lost sight of by the Christian world. Thus a leading religious writer, commenting on the words of Paul in 1 Thessalonians 4:13-18, says: "For all practical purposes of comfort the doctrine of the blessed immortality of the righteous takes the place for us of any doubtful doctrine of the Lord's second coming. At our death the Lord comes for us. That is what we are to

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wait and watch for. The dead are already passed into glory. They do not wait for the trump for their judgment and blessedness." [548] But+} when about to leave His disciples, Jesus did not tell them that they would soon come to Him. "I go to prepare a place for you," He said. "And if I go and prepare a place for you, I will come again, and receive you unto Myself." [-[John-] {+John+} 14:2, [-3.-] {+3.+} And Paul tells us, further, that "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of [-God;-] {+God:+} and the dead in Christ shall rise [-first.-] {+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;-] {+air:+} and so shall we ever be with the Lord." And he [-adds,-] {+adds:+} "Comfort one another with these words." [-[1-] {+1+} Thessalonians [-4:16-18.-] {+4:16-18.+} How wide the contrast between these words of comfort and those of the {+Universalist+} minister previously [-quoted.-] {+quoted!+} The latter consoled the bereaved friends with the [-assurance,-] {+assurance+} that, however sinful the dead might have been, [-he was received among the angels as soon as-] {+when+} he breathed out his

life [-here.-] {+here he was to be received among the angels.+} Paul points his brethren to the future coming of the Lord, when the fetters of the tomb shall be broken, and the "dead in Christ" shall be raised to eternal life. Before any can enter the mansions of the [-blest,-] {+blessed,+} their cases must be investigated, and their characters and their deeds must pass in review before God. All are to be judged according to the things written in the [-books,-] {+books+} and to be rewarded as their works have been. This judgment does not take place at death. Mark the words of Paul: "He hath appointed a day, in the which He will judge the world in

[-367-] righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." [-[Acts 17:31.]-] {+Acts 17:31.+} Here the apostle plainly stated that a specified time, then future, had been fixed upon for the judgment of the world. Jude refers to the same period: "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." [-And again-] {+And, again,+} he quotes the words of Enoch: "Behold, the Lord {+[549]+} cometh with ten thousands of His saints, to execute judgment upon all." [-[Jude-] {+Jude+} 6, 14, [-15.]-] {+15.+} John declares that he "saw the dead, small and great, stand before [-God,-] {+God;+} and the books were [-opened;" "and-] {+opened: ... and+} the dead were judged out of those things which were written in the books." [-[Revelation 20:12.]-] {+Revelation 20:12.

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But if the dead are already enjoying the bliss of heaven or writhing in the

[-flames-] {+flames+} of hell, what need of a future judgment? The teachings of God's word on these important points are neither obscure nor contradictory; they may be understood by common minds. But what candid mind can see either wisdom or justice in the current theory? Will the righteous, after the investigation of their cases at the judgment, receive the commendation, "Well done, {+thou+} good and faithful [-servant,-] {+servant: ...+} enter thou into the joy of thy Lord," when they have been dwelling in His presence, perhaps for long ages? Are the wicked summoned from the place of torment to receive [-the-] sentence from the Judge of all the [-earth, -] {+earth: "Depart from Me,+} ye cursed, into everlasting fire"? {+Matthew 25:21, 41.+} Oh, solemn mockery! shameful impeachment of the wisdom and justice of God!

[-368-] {+The theory of the immortality of the soul was one of those false doctrines that Rome, borrowing from paganism, incorporated into the religion of Christendom. Martin Luther classed it with the "monstrous fables that form part of the Roman dunghill of decretals."—E. Petavel, The Problem of Immortality, page 255. Commenting on the words of Solomon in Ecclesiastes, that the dead know not anything, the Reformer says: "Another place proving that the dead have no ... feeling. There is, saith he, no duty, no science, no knowledge, no wisdom there. Solomon judgeth+} that {+the dead are asleep, and feel nothing at all. For the dead lie there, accounting neither days nor years, but when they are awaked, they shall seem to have slept scarce one minute."—Martin Luther, Exposition of Solomon's Booke Called Ecclesiastes, page 152.+} Nowhere in the Sacred Scriptures is found the statement {+that [550]+} the righteous go to their reward or the wicked to their punishment at death. The patriarchs and prophets have left no such assurance. Christ and His apostles have given no hint of it. The Bible clearly teaches that the dead do not go immediately to heaven. They are represented as sleeping until the resurrection. {+1 Thessalonians 4:14; Job 14:10-12.+} In the very day [-that-] {+when+} the silver cord is loosed and

the golden bowl [-broken,-] {+broken (Ecclesiastes 12:6),+} man's thoughts perish. They that go down to the grave are in silence. They know no more of anything that is done under the sun. {+Job 14:21.+} Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They [-sleep,-] {+sleep;+} they are awakened by the trump of God to a

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glorious immortality. {"For the trumpet shall sound, and the dead shall be raised incorruptible.... So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:52-54.+} As they are called forth from their deep [-slumber,-] {+slumber+} they begin to think just where they ceased. The last sensation was the pang of [-death,-] {+death;+} the last [-thought-] {+thought,+} that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal [-shout,-] {+shout:+} "O death, where is thy sting? O grave, where is thy victory?"

[-369-] {+Verse 55.+}

Chapter [-XXIX. - Spiritualism.-] {+34-Can Our Dead Speak to Us?

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The ministration of holy angels, as presented in the Scriptures, is a truth most comforting and precious to every follower of Christ. But the Bible teaching upon

this point has been obscured and perverted by the errors of popular theology.} The doctrine of natural [-immortality-] {+immortality, first borrowed from the pagan philosophy, and in the darkness of the great apostasy incorporated into the Christian faith, has supplanted the truth, so plainly taught in Scripture, that "the dead know not anything." Multitudes have come to believe that it is spirits of the dead who are the "ministering spirits, sent forth to minister for them who shall be heirs of salvation." And this notwithstanding the testimony of Scripture to the existence of heavenly angels, and their connection with the history of man, before the death of a human being. The doctrine of man's consciousness in death, especially the belief that spirits of the dead return to minister to the living,+} has prepared the way for modern spiritualism. If the dead are admitted to the presence of God and holy angels, and privileged with knowledge far exceeding what they before possessed, why should they not return to the earth to enlighten and instruct the living? {+If, as taught by popular theologians, spirits of the dead are hovering about their friends on earth, why should they not be permitted to communicate with them, to warn them against evil, or to comfort them in sor- [552] row?+} How can those who believe in man's consciousness in death reject what comes to them as divine light communicated by glorified spirits? Here is a channel regarded as sacred, through which Satan works for the accomplishment of his purposes. The fallen angels who do his bidding appear as messengers from the spirit world. While professing to bring the living into communication with the dead, [-Satan-] {+the prince of evil+} exercises his bewitching [-influence-] {+influence+} upon their minds. He has power [-even-] to bring before men the appearance of their departed friends. The counterfeit is perfect; the familiar look, the {+469

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words, the tone, are reproduced with marvelous distinctness. Many are comforted with the assurance that their loved ones are enjoying the bliss of [-Heaven;-] {+heaven,+} and without suspicion of danger, they give ear [-to-] {"to+} seducing [-spirits-] {+spirits,+} and doctrines of [-devils.-] {+devils."+} When they have been led to believe that the dead actually return to communicate with them, Satan

[-370-] causes those to appear who went into the grave unprepared. They claim to be happy in [-Heaven,-] {+heaven+} and even to occupy exalted positions [-there;-] {+there,+} and thus the error is widely [-taught,-] {+taught+} that no difference is made between the righteous and the wicked. The pretended visitants from the world of spirits sometimes utter cautions and warnings which prove to be correct. Then, as confidence is gained, they present doctrines [-which-] {+that+} directly undermine faith in the Scriptures. With an appearance of deep interest in the well-being of their friends on earth, they insinuate the most dangerous errors. The fact that they state some truths, and are able at times to foretell future events, gives to their statements an appearance of reliability; and their false teachings are accepted by the multitudes as readily, and believed as implicitly, as if they were the most sacred truths of the Bible. The law of God is set aside, the Spirit of grace despised, the blood of the covenant counted an unholy thing. The spirits deny the [-divinity-] {+deity+} of [-Christ,-] {+Christ+} and place even the Creator on a level {+[553]+} with themselves. Thus under a new disguise the great rebel still carries [-forward-] {+on+} his warfare against God, begun in [-Heaven,-] {+heaven+} and for nearly six thousand years continued upon the earth. Many endeavor to account for spiritual manifestations by attributing them wholly to fraud and sleight of hand on the part of the medium. But while it is true that the results of trickery have often been palmed off as genuine manifestations,

there have been, also, marked exhibitions of supernatural power. The mysterious rapping with which modern spiritualism began was not the result of human trickery

[-371-] or cunning, but {+was+} the direct work of evil angels, who thus introduced one of the most successful of soul-destroying delusions. Many will be ensnared through the belief that spiritualism is a merely human imposture; when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God. These persons overlook the testimony of the Scriptures concerning the wonders wrought by Satan and his agents. It was by satanic

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aid that Pharaoh's magicians were enabled to counterfeit the work of God. {+Paul testifies that before the second advent of Christ there will be similar manifestations of satanic power. The coming of the Lord is to be preceded by "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness." 2 Thessalonians 2:9, 10. And+} the apostle John, describing the miracle-working power that will be manifested in the last days, declares: "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." [-[Revelation-] {+Revelation+} 13:13, [-14.-] {+14.+} No mere impostures are here [-brought to view.-] {+foretold.+} Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do. The [-very name of witchcraft is now held in contempt. The claim that men can hold intercourse with evil spirits is

regarded as a fable-] {+prince+} of {+darkness, who has so long bent+} the [-Dark Ages. But Spiritualism, which numbers its converts by hundreds-] {+powers+} of [-thousands, yea, by millions, which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bodies, and even in-] {+his mastermind to+} the [-courts-] {+work+} of [-kings-]—this mammoth deception is but a revival in a new disguise-] {+deception, skillfully adapts his temptations to men+} of [-the witchcraft condemned-] {+all classes+} and [-prohibited-] {+conditions. To persons+} of [-old.

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Satan beguiles men now, as-] {+culture and [554] refinement+} he [-beguiled Eve-] {+presents spiritualism+} in [-Eden, by exciting a desire to obtain forbidden knowledge. "Ye shall be as gods," he declares, "knowing good-] {+its more refined+} and [-evil." But-] {+intellectual aspects, and thus succeeds in drawing many into his snare.+} The wisdom which spiritualism imparts is that described by the apostle James, which "descendeth not from above, but is earthly, sensual, devilish." [-[James 3:15.]

The prince of darkness has a masterly mind, and he skillfully adapts his temptations to men of every variety of condition and culture. He works "with all deceivableness of unrighteousness" to gain control of the children of men; but he can accomplish his object only as they voluntarily yield to his temptations. Those who place themselves in his power by indulging their evil traits of character, little realize where their course will end. The tempter accomplishes their ruin, and then employs them to ruin others.

To those who regard themselves as educated and refined, Satan addresses himself

by exciting the imagination to lofty flights in forbidden fields, leading them to take so great pride in their superior wisdom that in their hearts they despise the Eternal One. To this class-] {+James 3:15. This, however,+} the great deceiver [-presents Spiritualism in its more refined and intellectual aspects, and he thus succeeds in drawing many into-] {+conceals when concealment will best suit+} his [-snare.-] {+purpose.+} He who could appear clothed with the brightness of the heavenly seraphs before Christ in the wilderness of temptation, comes to men in the most attractive [-manner,-] {+manner+} as an angel of light. He appeals to the reason by the presentation of elevating [-themes,-] {+themes;+} he delights the fancy with enrapturing

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scenes,-] {+scenes;+} and he enlists the affections by his eloquent portrayals of love and charity. {+He excites the imagination to lofty flights, leading men to take so great pride in their own wisdom that in their hearts they despise the Eternal One.+} That mighty being who could take the world's Redeemer to an exceedingly high [-mountain,-] {+mountain+} and bring before Him all the kingdoms of the earth and the glory of them, will present his temptations to men in a manner to pervert the senses of all who are not shielded by divine power. {+Satan beguiles men now as he beguiled Eve in Eden by flattery, by kindling a desire to obtain forbidden knowledge, by exciting ambition for self-exaltation. It was cherishing these evils that caused his fall, and through them he aims+} to {+compass+} the [-self-indulgent,-] {+ruin of men. "Ye

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shall be as gods," he declares, "knowing good and evil." Genesis 3:5. Spiritualism teaches "that man is+} the [-sensual,-] {+creature of progression; that it is his destiny from his birth to progress, even to eternity, toward+} the [-grosser forms-] {+Godhead." And again: "Each mind will judge itself and not another." "The judgment will be right, because it is the judgment+} of [-Spiritualism are adapted;-] {+self.... The throne is within you." Said a spiritualistic teacher, as the "spiritual consciousness" awoke within him: "My fellow men, all were unfallen demigods."+} And [-multitudes eagerly accept teachings-] {+another declares: "Any just and perfect being is Christ." [555] Thus, in place of the righteousness and perfection of the infinite God, the true object of adoration; in place of the perfect righteousness of His law, the true standard of human attainment, Satan has substituted the sinful, erring nature of man himself as the only object of adoration, the only rule of judgment, or standard of character. This is progress, not upward, but downward. It is a law both of the intellectual and the spiritual nature+} that [-leave them at liberty-] {+by beholding we become changed. The mind gradually adapts itself+} to [-follow-] the [-inclinations-] {+subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence. Man will never rise higher than his standard+} of {+purity or goodness or truth. If self is his loftiest ideal, he will never attain to anything more exalted. Rather, he will constantly sink lower and lower.+} The [-carnal heart.-] {+grace of God alone has power to exalt man. Left to himself, his course must inevitably be downward. To the self-indulgent, the pleasure-loving, the sensual, spiritualism presents itself under a less subtle disguise than to the more refined and intellectual; in its grosser forms they find that which is in harmony with their inclinations.+} Satan studies every indication of the frailty of human nature, he marks the sins which each individual is inclined to commit, and then he takes care that opportunities shall not be wanting to gratify the tendency to evil. He tempts men to excess in that which is in itself lawful,

causing [-them-] {+them,+} through [-intemperance-] {+intemperance,+} to weaken physical, mental, and moral power. He has destroyed and is destroying thousands through the indulgence of the passions, thus brutalizing the entire nature of man. {+And to complete his work, he declares, through the spirits that "true knowledge places man above all law;" that "whatever is, is right;" that "God doth not condemn;" and that "all sins which are committed are innocent."

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When the people are {+thus+} led to believe that desire is the highest law, that liberty is license, and that man is accountable only to himself, who can wonder that corruption and depravity teem on every hand? {+[556] Multitudes eagerly accept teachings that leave them at liberty to obey the promptings of the carnal heart.+} The reins of self-control are laid upon the neck of lust, the powers of mind and soul are made subject to the animal propensities, and Satan exultingly sweeps into his net thousands who profess to be followers of Christ. But none need be deceived by the lying claims of spiritualism. God has given the world sufficient light to enable them to discover the snare. {+As already shown, the theory which forms the very foundation of spiritualism is at war with the plainest statements of Scripture. The Bible declares that the dead know not anything, that their thoughts have perished; they have no part in anything that is done under the sun; they know nothing of the joys or sorrows of those who were dearest to them on earth. Furthermore, God has expressly forbidden all pretended communication with departed spirits. In the days of the Hebrews there was a class of people who claimed, as do the spiritualists of today, to hold communication with the dead. But the "familiar spirits," as these visitants from other worlds were called, are declared by the Bible to be "the spirits of

devils." (Compare Numbers 25:1-3; Psalm 106:28; 1 Corinthians 10:20; Revelation 16:14.) The work of dealing with familiar spirits was pronounced an abomination to the Lord, and was solemnly forbidden under penalty of death. Leviticus 19:31; 20:27. The very name of witchcraft is now held in contempt. The claim that men can hold intercourse with evil spirits is regarded as a fable of the Dark Ages. But spiritualism, which numbers its converts by hundreds of thousands, yea, by millions, which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bodies, and even in the courts of kings—this mammoth deception is but a revival, in a new disguise, of the witchcraft condemned and prohibited of old.+) If there were

[-374-] no other [-evidence,-] {+evidence of the real character of spiritualism,+} it should be enough for the Christian that the spirits make no {+[557]+} difference between righteousness and sin, between the noblest and purest of the apostles of Christ and the most corrupt of the servants of Satan. By representing the basest of men as in heaven, and highly

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exalted there, Satan [-virtually declares-] {+says+} to the [-world, No-] {+world: "No+} matter how wicked you are; no matter whether you believe or disbelieve God and the Bible. Live as you please; heaven is your [-home.

Moreover,-] {+home." The spiritualist teachers virtually declare: "Everyone that doeth evil is good in the sight of the Lord, and He delighteth in them; or, Where is the God of judgment?" Malachi 2:17. Saith the word of God: "Woe unto them that call evil good, and good evil; that put darkness for light, and light

for darkness." Isaiah 5:20.+} The apostles, as personated by these lying spirits, are made to contradict what they wrote at the dictation of the Holy Spirit when on earth. They deny the divine origin of the Bible, and thus tear away the foundation of the Christian's [-hope,-] {+hope+} and {+put+} out the light that reveals the way to heaven. Satan is making the world believe that the Bible is a mere fiction, or at least a book suited to the infancy of the race, but now to be lightly regarded, or cast aside as obsolete. And to take the place of the word of God he holds out spiritual manifestations. Here is a channel wholly under his control; by this means he can make the world believe what he will. The Book that is to judge him and his followers he [-s into-] {+puts in+} the shade, just where he wants it; the Saviour of the world he makes to be no more than a common man. And as the [-Romish-] {+Roman+} guard that watched the tomb of Jesus spread the lying report which the priests and elders {+put+} into their mouths to disprove His resurrection, so do the believers in spiritual manifestations try to make it appear that there is nothing miraculous in the circumstances of our Saviour's life. After thus seeking to {+put+} Jesus

[-375-] in the background, they call attention to their own miracles, declaring that these far exceed the works of Christ. {+It is true that spiritualism is now changing its form and, veiling [558] some of its more objectionable features, is assuming a Christian guise. But its utterances from the platform and the press have been before the public for many years, and in these its real character stands revealed. These teachings cannot be denied or hidden. Even in its present form, so far from being more worthy of toleration than formerly, it is really a more dangerous, because a more subtle, deception. While it formerly denounced Christ and the Bible, it now professes to accept both. But the Bible is interpreted in a manner that is pleasing to the unrenewed heart, while its solemn and vital truths are made of no effect. Love is dwelt upon as the

chief attribute of God, but it is degraded to a weak sentimentalism, making little distinction between good and evil. God's justice, His denunciations of sin, the requirements of His holy law, are all kept out of sight. The people are taught to regard the Decalogue as a dead letter. Pleasing, bewitching fables captivate the senses and lead men to reject the Bible as the foundation of their faith. Christ is as verily denied as before; but Satan has so blinded the eyes of the people that the deception is not discerned. There are few who have any just conception of the deceptive power of spiritualism and the danger of coming under its influence. Many tamper with it merely to gratify their curiosity. They have no real faith in it and would be filled with horror at the thought of yielding themselves to the spirits' control. But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will. Let them once be induced to submit their minds to his direction, and he holds them captive. It is impossible, in their own strength, to break away from the bewitching, alluring spell. Nothing but the power of God, granted in answer to the earnest prayer of faith, can deliver these ensnared souls. All who indulge sinful traits of character, or willfully cherish a known sin, are inviting the temptations of Satan. They separate [559] themselves from God and from the watchcare of His angels; as the evil one presents his deceptions, they are without defense and fall an easy prey. Those who thus place themselves in his power little realize where their course will end. Having achieved their overthrow, the tempter will employ them as his agents to lure others to ruin.+) Says the prophet Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that [-peep-] {+peep,+} and that mutter: should not a people seek unto their God? for the living to the dead? To the law

and to the [-testimony.-] {+testimony:+} if they speak not according to this word, it is because there is no light in them." [-[Isaiah-] {+Isaiah+} 8:19, [-20.-] {+20.+} If men had been willing to receive the truth so plainly stated in the [-Scriptures, that-] {+Scriptures concerning+} the [-dead know not anything,-] {+nature of man and the state of the dead,+} they would see in the claims and manifestations of spiritualism the working of Satan with power and signs and lying wonders. But rather than yield the liberty so agreeable to the carnal heart, and renounce the sins which they love, [-the-] multitudes close their eyes to the [-light,-] {+light+} and walk straight on, regardless of warnings, while Satan

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weaves his snares about them, and they become his prey. "Because they received not the love of the truth, that they might be saved," therefore "God shall send them strong delusion, that they should believe a lie." [-[2-] {+2+} Thessalonians 2:10, [-11.-] {+11.+} Those who oppose the teachings of spiritualism are assailing, not men alone, but Satan and his angels. They have entered upon a contest against principalities and powers and wicked spirits in high places. Satan will not yield one inch of ground except as he is driven back by the power of heavenly messengers. The people of God should be able to meet him, as did our Saviour, with the [-words,-] {+words:+} "It is written." Satan can quote Scripture now as in the days of

[-376-] Christ, and he will pervert its teachings to sustain his delusions. [-But the plain statements of the Bible will furnish weapons powerful in every conflict.-] Those who would stand in this time of peril must understand {+for

themselves+} the testimony of the [-Scriptures concerning the nature of man and the state of the dead; for in the near future-] {+Scriptures. [560]+} Many will be confronted by the spirits of devils personating beloved relatives or [-friends,-] {+friends+} and declaring the most dangerous heresies. These visitants will appeal to our tenderest [-sympathies,-] {+sympathies+} and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not [-anything,-] {+anything+} and that they who thus appear are the spirits of devils. Just before us is [-the "hour-] {+"the hour+} of temptation, which shall come upon all the world, to try them that dwell upon the earth." [-[Revelation 3:10.]-] {+Revelation 3:10.+} All whose faith is not firmly established upon the word of God will be deceived and overcome. {+Satan "works with all deceivableness of unrighteousness" to gain control of the children of men, and his deceptions will continually increase.+} But {+he can gain his object only as men voluntarily yield+} to {+his temptations.+} Those who {+are+} earnestly [-seek-] {+seeking+} a knowledge of the [-truth,-] {+truth and are striving to purify their souls through obedience,+} thus doing what they can to prepare for the [-conflict,-] {+conflict, will find, in+} the God of [-truth will be-] {+truth,+} a sure defense. "Because thou hast kept the word of My patience, I also will keep [-thee,"-] {+thee" (verse 10),+} is the Saviour's promise. He would sooner send every angel out of heaven to protect His [-people,-] {+people+} than leave one soul that trusts in Him to be overcome by Satan. The prophet Isaiah brings to view the fearful deception which will come upon the wicked, causing them to count themselves secure from the judgments of God: "We have made a covenant with death, and with hell are we at [-agreement.-] {+agreement;+} when the [-overflowing-] {+overflowing+} scourge

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shall pass through, it shall not come unto

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us;-] {+us:+} for we have made lies our refuge, and under falsehood have we hid ourselves." [-[Isaiah 28:15.] -] {+Isaiah 28:15.+} In the class here described are included those who in their stubborn impenitence comfort themselves with the assurance that there is to be no punishment for the sinner; that all mankind, it matters not how corrupt, are to be exalted to [-Heaven-] {+heaven,+} to become as the angels of God. But still more emphatically are those making a covenant with death {+[561]+} and an agreement with hell, who renounce the truths which Heaven has provided as a defense for the righteous in the day of trouble, and accept the refuge of lies offered by Satan in its [-stead,-the-] {+stead-the+} delusive pretensions of spiritualism. Marvelous beyond expression is the blindness of the people of this generation. Thousands reject the word of God as unworthy of [-belief,-] {+belief+} and with eager confidence receive the deceptions of Satan. Skeptics and scoffers [-with great clamor-] denounce the bigotry of those who contend for the faith of prophets and apostles, and they divert themselves by holding up to ridicule the solemn declarations of the Scriptures concerning Christ and the plan of salvation, and the retribution to be visited upon the rejecters of the truth. They affect great pity for minds so narrow, weak, and superstitious as to acknowledge the claims of [-God,-] {+God+} and obey the requirements of His law. They manifest as much assurance as if, indeed, they had made a covenant with death and an agreement with [-hell,-as-] {+hell-as+} if they had erected an impassable, impenetrable barrier between themselves and the vengeance of God. Nothing can arouse their fears. So fully have they yielded to the

[-378-] tempter, so closely are they united with him, and so thoroughly imbued with his spirit, that they have no power and no inclination to break away from his snare.

[-Long has-] Satan {+has long+} been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in [-Eden,-] {+Eden:+} "Ye shall not surely die." "In the day [-that-] ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." {+Genesis 3:4, 5.+} Little by little he has prepared the way for his [-master-piece-] {+masterpiece+} of deception in the development of spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of [-time,-] {+time. Says the prophet: "I saw three unclean spirits like frogs; ... they are the spirits of devils, working miracles, which go forth unto the kings of the earth+} and {+[562]

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of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:13, 14. Except those who are kept by the power of God, through faith in His word,+} the {+whole+} world will be swept into the ranks of this delusion. [-They-] {+The people+} are fast being lulled [-into-] {+to+} a fatal security, to be awakened only by the outpouring of the wrath of God. Saith the Lord God: "Judgment also will I lay to the line, and righteousness to the [-plummet;-] {+plummet:+} and the hail shall sweep away the refuge of lies, and the waters shall [-overflow-] {+overflow+} the [-hiding-place.-] {+hiding place.+} And your covenant with death shall be disannulled, and your

agreement with hell shall not [-stand.-] {+stand;+} when the [-overflowing-] {+overflowing+} scourge shall pass through, then ye shall be trodden down by it." [-[Isaiah-] {+Isaiah+} 28:17, [-18.]

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Chapter [-XXX. - Character and Aims-] {+35—Liberty+} of [-the Papacy.-] {+Conscience Threatened

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

civilization has changed her sentiments.

[-380-] Have these persons forgotten the claim of infallibility {+put forth [564]+} for eight hundred years [-forth-] by this haughty power? So far from [-relinquishing-] {+being relinquished,+} this [-claim, the church-] {+claim was affirmed+} in the nineteenth century [-has affirmed it-] with greater positiveness than ever before. As Rome asserts that [-she has never erred, and-] {+the "church+"} never [-can err,-] {+erred; nor will it, according to the Scriptures, ever err" (John L. von Mosheim, Institutes of Ecclesiastical History, book 3, century II, part 2, chapter 2, section 9, note 17),+} how can she renounce the principles which governed her course in past ages? The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her [-dogmas,-] {+dogmas+} she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now {+479

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imposed by secular governments be [-removed,-] {+removed+} and Rome be [-re-instated-] {+reinstated+} in her former power, and there would speedily be a revival of her tyranny and persecution. {+A well-known writer speaks thus of the attitude of the papal hierarchy as regards freedom of conscience, and of the perils which especially threaten the United States from the success of her policy: "There are many who are disposed to attribute any fear of Roman Catholicism in the United States to bigotry or childishness. Such see nothing in the character and attitude of Romanism that is hostile to our free institutions, or find nothing portentous in its growth. Let us, then, first compare some of

the fundamental principles of our government with those of the Catholic Church. "The Constitution of the United States guarantees liberty of conscience. Nothing is dearer or more fundamental. Pope Pius IX, in his Encyclical Letter of August 15, 1854, said: 'The absurd and erroneous doctrines or ravings in defense of liberty of conscience are a most pestilential error—a pest, of all others, most to be dreaded in a state.' The same pope, in his Encyclical Letter of December 8, 1864, anathematized 'those who assert the liberty of conscience and [565] of religious worship,' also 'all such as maintain that the church may not employ force.' "The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.'... The archbishop of St. Louis once said: 'Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.'... "Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the pope, in which occur the following words: 'Heretics, schismatics, and rebels to our said lord (the pope), or his aforesaid successors, I will to my utmost persecute and oppose.'"—Josiah Strong, *Our Country*, ch. 5, pars. 2-4. [See Appendix for Corrected References.]+} It is true that there are real Christians in the Roman Catholic communion. Thousands in that church are serving God according to

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the best light they have. They are not allowed access to His word, and therefore they do not discern the truth. {+[Published in 1888 and 1911. See Appendix.]+}

They have never seen the contrast between a living [-heart-service-] {+heart service+} and a round of mere forms and ceremonies. [-But-] God looks with pitying tenderness upon these souls, educated as they are in a faith that is delusive and unsatisfying. He will cause rays of light to penetrate the dense darkness that surrounds them. He will reveal to them the truth as it is in Jesus, and [-they-] {+many+} will yet take their position with His people. But Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. The Protestant churches are in

[-381-] great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her [-influence-] {+influence+} and increase her power in preparation for a fierce and determined [-conflict-] {+conflict+} to regain control of the world, to re-establish {+[566]+} persecution, and to undo all that Protestantism has done. Catholicism is gaining ground [-in our country-] upon every side. [-Look at-] {+See+} the {+increasing+} number of her churches and [-chapels.-] {+chapels in Protestant countries.+} Look at {+the popularity of+} her colleges and [-seminaries,-] {+seminaries in America,+} so widely patronized by Protestants. {+Look at the growth of ritualism in England and the frequent defections to the ranks of the Catholics.+} These things should awaken the anxiety of all who prize the pure principles of the gospel. Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to [-see,-] {+see+} and fail to understand. Men are closing their eyes to the real character of [-Romanism,-] {+Romanism+} and the dangers to be apprehended from her supremacy. The people [-of our land-] need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty. Many {+Protestants+} suppose that the Catholic religion is [-unattractive,-] {+unattractive+} and that its worship is a dull, [-stupid-] {+meaningless+} round of ceremony. Here they mistake. While

Romanism is based upon deception, it is not a coarse and clumsy imposture. The religious service of the [-Romish-] {+Roman+} Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the [-people,-] {+people+} and silence the voice of reason and of conscience. The eye is charmed. Magnificent churches, imposing processions, golden altars, jeweled shrines,

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choice paintings, and exquisite sculpture

[-382-] appeal to the love of beauty. The ear also is captivated. [-There is nothing to excel-] The [-music.-] {+music is unsurpassed.+} The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, cannot fail to impress the mind with awe and reverence. This outward splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs not such attractions to recommend it. In the light shining from the cross, true Christianity appears so pure {+[567]+} and lovely that {+no+} external decorations [-only hide-] {+can enhance+} its true worth. It is the beauty of holiness, a meek and quiet spirit, which is of value with God. Brilliancy of style is not {+necessarily+} an index of pure, elevated thought. [-The highest-] {+High+} conceptions of art, [-the most-] delicate refinement of taste, often [-spring from-] {+exist in+} minds [-wholly-] {+that are+} earthly and sensual. They are often employed by Satan to lead men to forget the necessities of the soul, to lose sight of the future, immortal life, to turn away from their infinite Helper, and to live for this

world alone. A religion of externals is attractive to the unrenewed heart. The pomp and ceremony of the Catholic worship [-have-] {+has+} a seductive, bewitching [-power-] {+power,+} by which many are deceived; and they come to look upon the Roman Church as the very gate of heaven. None [-are proof against her influence-] but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of [-God.-] {+God, are proof against her influence.+} Thousands who have not an experimental knowledge of Christ will be [-swept into this deception.

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A form-] {+led to accept the forms+} of godliness without the [-power-] {+power. Such a religion+} is just what [-they-] {+the multitudes+} desire. The {+church's claim to the right to pardon leads the+} Romanist [-feels-] {+to feel+} at liberty to [-sin, because-] {+sin; and+} the [-church claims-] {+ordinance of confession, without which her pardon is not granted, tends also to give license to evil. He who kneels before fallen man, and opens in confession+} the [-right-] {+secret thoughts and imaginations of his heart, is debasing his manhood and degrading every noble instinct of his soul. In unfolding the sins of his life+} to [-pardon.-] {+a priest,—an erring, sinful mortal, and too often corrupted with wine and licentiousness,—his standard of character is lowered, and he is defiled in consequence. His thought of God is degraded to the likeness of fallen humanity, for the priest stands as a representative of God. This degrading confession of man to man

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is the secret spring from which has flowed much of the evil that is defiling the world and fitting it for the final destruction. Yet+} to him who loves self-indulgence, it is more pleasing to confess to a [-fellow-mortal-] {+fellow [568] mortal+} than to open the soul to God. It is more palatable to human nature to do penance than to renounce [-sin.-] {+sin;+} it is easier to mortify the [-flesh-] {+flesh+} by sackcloth and nettles and galling chains than to crucify [-fleshly-] {+fleshly+} lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ. There is a striking similarity between the Church of Rome and the Jewish Church at the time of Christ's first advent. While the Jews secretly trampled upon every principle of the law of God, they were outwardly rigorous in the observance of its precepts, loading it down with exactions and traditions that made obedience painful and burdensome. As the Jews professed to revere the law, so do Romanists claim to reverence the cross. They exalt the symbol of Christ's sufferings, while in their lives they deny Him whom it represents. Papists place crosses upon their churches, upon their altars, and upon their garments. Everywhere is seen the insignia of the cross. Everywhere it is outwardly honored and exalted. But the teachings of Christ are buried beneath a mass of senseless traditions, false interpretations, and rigorous exactions. The Saviour's words concerning the bigoted [-Jews-] {+Jews,+} apply with still greater force to the [-Romish leaders:-] {+leaders of the Roman Catholic Church:+} "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." [-[Matthew 23:4.]

384-] {+Matthew 23:4.+} Conscientious souls are kept in constant [-terror,-] {+terror+} fearing the wrath of an offended God, while {+many of+} the dignitaries of the church are living in luxury and sensual pleasure.

[-Satan instigates-] The worship of [-images,-] {+images and relics,+} the

invocation of saints, and the exaltation of the [-pope,-] {+pope are devices of Satan+} to attract the minds of the people from God and from His Son. To accomplish their ruin, he endeavors to turn their attention from Him through whom alone they can find salvation. He will direct them to any [-one-] {+object+} that can be substituted for the One who has [-said,-] {+said:+} "Come unto Me, all ye that labor and are [-heavy laden,-] {+heavy-laden,+} and I will give you rest." [-[Matthew 11:28.] -] {+Matthew 11:28. [569]+} It is Satan's constant effort to misrepresent the character of God, the nature of sin, and the real issues at stake in the great controversy. [-By-]

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His sophistry {+lessens the obligation of the divine law and gives men license to sin. At the same time+} he [-blinds-] {+causes them to cherish false conceptions of God so that they regard Him with fear and hate rather than with love. The cruelty inherent in his own character is attributed to the Creator; it is embodied in systems of religion and expressed in modes of worship. Thus+} the minds of [-men,-] {+men are blinded,+} and {+Satan+} secures them as his agents to war against God. By perverted conceptions of the divine attributes, heathen nations were led to believe human sacrifices necessary to secure the favor of Deity; and [-the most-] horrible cruelties have been perpetrated under the various forms of idolatry. The [-Romish-] {+Roman Catholic+} Church, uniting the forms of paganism and Christianity, [-and in a similar manner-] {+and, like paganism,+} misrepresenting the character of God, has resorted to practices no less cruel and revolting. In the days of Rome's supremacy there were instruments of torture to compel assent to her doctrines. There was the stake for those who would not concede to her claims. There were massacres on a scale that will never

be known [-to mortals.-] {+until revealed in the judgment.+} Dignitaries of the church studied, under Satan their master, to invent means to cause the

[-385-] greatest possible [-torture,-] {+torture+} and not end the life of [-their-] {+the+} victim. {+In many cases+} the infernal process was repeated to the utmost limit of human endurance, until nature gave up the struggle, and the sufferer hailed death as a sweet release. Such was the fate of Rome's opponents. For her adherents she had the discipline of the scourge, of famishing hunger, of bodily austerities in every conceivable, heart-sickening form. To secure the favor of Heaven, penitents violated the laws of God by violating the laws of nature. They were taught to sunder [-every tie-] {+the ties+} which He has formed to bless and gladden man's earthly sojourn. The churchyard {+[570]+} contains millions of victims who spent their lives in vain endeavors to subdue their natural affections, to repress, as offensive to God, every thought and feeling of sympathy with their [-fellow-creatures.-] {+fellow creatures.+} If we desire to understand the determined cruelty of Satan, manifested for hundreds of years, not among those who never heard of God, but in the very heart and throughout the extent of Christendom, we have only to look at the history of Romanism. {+Through this mammoth system of deception the prince of evil achieves his purpose of bringing dishonor to God and wretchedness to man.+} And as we see

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how he succeeds in disguising [-himself,-] {+himself+} and accomplishing his work through the leaders of the church, we may better understand why he has so great antipathy to the Bible. If that Book is read, the mercy and love of God will be revealed; it will be seen that He lays upon men none of these heavy

burdens. All that He asks is a broken and contrite heart, a humble, obedient spirit. Christ gives no example in His life for men and women to shut themselves in monasteries in order to become fitted for heaven. He has never taught that

[-386-] love and sympathy must be repressed. The Saviour's heart [-overflowed-] {+overflowed+} with love. The nearer man approaches to moral perfection, the keener are his sensibilities, the more acute is his perception of sin, and the deeper his sympathy for the [-afflicted.-] {+afflicted.+} The pope claims to be the vicar of [-Christ.-] {+Christ; but+} how does his character bear comparison with that of our Saviour? Was Christ ever known to consign men to the prison or the rack because they did not pay Him homage as the King of heaven? Was His voice heard condemning to death those who did not accept Him? When He was slighted by the people of a Samaritan village, the apostle John was filled with indignation, and [-inquired,-] {+inquired:+} "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?" Jesus looked with pity upon His disciple, and rebuked his harsh spirit, [-saying,-] {+saying:+} "The Son of man is not come to destroy men's lives, but to save [-them. [Luke-] {+them." Luke+} 9:54, [-56.-] {+56.+} How different from the spirit {+[571]+} manifested by Christ is that of His professed vicar. The [-Romish-] {+Roman+} Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged. Every principle of [-popery-] {+the papacy+} that existed in [-ages-] past {+ages+} exists today. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The [-popery-] {+papacy+} that Protestants are now so ready to [-embrace and-] honor is the same that ruled the world in the days of the Reformation, when men of God stood [-up-] {+up,+} at the peril of their [-lives-] {+lives,+} to expose her iniquity. She possesses the same pride and arrogant assumption

[-387-] that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human [-liberty,-] {+liberty+} and slew the saints of the Most High.

[-Popery-] {+The papacy+} is just what prophecy declared that she would [-be,-the-] {+be, the+} apostasy of the latter times. {+2 Thessalonians 2:3, 4.+} It is a part

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of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the [-chameleon,-] {+chameleon+} she conceals the invariable venom of the serpent. [-"We are-] {"Faith ought+} not [-bound-] to [-keep faith and promises to heretics,"-] {+be kept with heretics, nor persons suspected of heresy" (Lenfant, volume 1, page 516),+} she declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ? It is not without reason that the claim has been {+put+} forth {+in Protestant countries+} that Catholicism [-is now almost like Protestantism.-] {+differs less widely from Protestantism than in former times.+} There has been a change; but the change is [-in Protestants,-] not in [-Romanists.-] {+the papacy.+} Catholicism indeed resembles {+much of+} the Protestantism that now [-exists; but it is far removed from-] {+exists, because+} Protestantism [-as it was in-] {+has so greatly degenerated since+} the days of [-Cranmer, Ridley, Knox, and other-] {+the+} Reformers. As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all [-evil;-] {+evil,+} and as the inevitable

[-result,-] {+result+} they {[572]+} will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry. A large class, even of those who look upon Romanism with no favor, apprehend little danger from her

[-388-] power and [-influence.-] {+influence.+} Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of [-religion,-] {+religion+} forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's Holy Word, light from heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert [-or-] {+and+} reject it. A prayerful study of the Bible would show Protestants the real character of the [-papacy,-] {+papacy+} and would cause them to abhor and to shun it; but [-men-] {+many+} are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both

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of the Scriptures and of the power of God. They must have some means of quieting their [-consciences;-] {+consciences,+} and they seek that which is least

spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering Him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole [-world,-those-] {+world-those+} who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power.

[-389-] A day of great intellectual darkness has been shown to be favorable {+to the success of the papacy.+} It will yet be demonstrated that {+[573]+} a day of great [-to the success of popery.-] intellectual light is equally favorable for its success. In past ages, when men were without God's [-word,-] {+word+} and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, "science falsely so called;" they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual powers should be held as a gift from his [-Maker,-] {+Maker+} and {+should be+} employed in the service of truth and righteousness; but when [-they-] {+pride and ambition+} are [-idolized,-] {+cherished,+} and [-laid upon the shrine of Satan to be employed in-] {+men exalt their own theories above+} the [-service-] {+word+} of [-a false religion,-] {+God,+} then intelligence can accomplish greater harm than ignorance. {+Thus the false science of the present day, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages.+} In the movements now in progress in [-this country-] {+the United States+} to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for [-popery-] {+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-] {+observance-a+} custom which originated with Rome, and which she claims as the sign of her authority. {+It is+} the spirit of the [-papacy,-the-] {+papacy-the+} spirit of conformity to worldly customs, the veneration for human traditions above the [-commands-] {+commandments+} of [-God,-is-] {+God-that is+} permeating the

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Protestant [-churches,-] {+churches+} and leading them on to do

[-390-] the same work of Sunday exaltation which the papacy has done before them. [-Would-] {+If+} the reader {+would+} understand the agencies to be employed in the soon-coming [-contest?-] {+contest,+} he has but to trace the record of the means {+[574]+} which Rome employed for the same object in ages past. [-Would-] {+If+} he {+would+} know how papists and Protestants united will deal with those who reject their [-dogmas?-] {+dogmas,+} let him see the spirit which Rome manifested toward the Sabbath and its defenders. Royal edicts, [-human-] {+general+} councils, and church ordinances sustained by secular [-power,-] {+power+} were the steps by which the pagan festival attained its position of honor in the Christian world. The first public measure enforcing Sunday observance was the law enacted [-[A. D. 321.-] by [-Constantine, two years before his profession of Christianity.-] {+Constantine. (A.D. 321; see Appendix note for page 53.)+} This edict required [-towns-people-] {+townspeople+} to rest on [-the-] {"the+} venerable day of the [-sun,-] {+sun,"+} but permitted countrymen to continue their agricultural pursuits.

Though [-originally-] {+virtually+} a heathen statute, it was enforced by the emperor after his nominal acceptance of [-the Christian religion.-] {+Christianity.+} The royal mandate not proving a sufficient substitute for divine authority, [-the-] {+Eusebius, a+} bishop [-of Rome soon after conferred upon the Sunday the title of Lord's day. Another bishop,-] who [-also-] sought the favor of princes, and who was the special friend and [-flatterer-] {+flatterer+} of Constantine, advanced the claim that Christ had transferred the Sabbath to Sunday. Not a single testimony of the Scriptures was produced in proof of the new doctrine. {+Eusebius himself unwittingly acknowledges its falsity and points to+} the [-sacred garments in which-] {+real authors of+} the [-spurious Sabbath-] {+change. "All things," he says, "whatever that it+} was [-arrayed were of man's own manufacture;-] {+duty to do on the Sabbath, these we have transferred to the Lord's Day."–Robert Cox, Sabbath Laws and Sabbath Duties, page 538.+} But [-they-] {+the Sunday argument, groundless as it was,+} served to embolden men in

[-391-] trampling upon the [-law-] {+Sabbath+} of [-God.-] {+the Lord.+} All who desired to be honored by the world accepted the popular festival. As the papacy became firmly established, the work of Sunday exaltation was continued. For a time the people engaged in agricultural labor when not attending church, and the [-name Sabbath-] {+seventh day+} was still [-attached to-] {+regarded as+} the [-seventh day.-] {+Sabbath.+} But steadily [-and surely-] a change was effected. Those in holy office were forbidden to pass judgment in any civil controversy on the Sunday. Soon after, [-persons of-] all [-rank-] {+persons, of whatever rank,+} were commanded to refrain from common [-labor,-] {+labor+} on pain of a fine for [-freemen,-] {+[575] freemen+} and stripes in the case of servants. Later it was decreed that

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rich men should be punished with the loss of half of their estates; and finally, that if still obstinate they should be made slaves. The lower classes were to suffer perpetual banishment. Miracles also were called into requisition. Among other wonders it was reported that as a husbandman who was about to plow his field on [-Sunday,-] {+Sunday+} cleaned his plow with an iron, the iron stuck fast in his hand, and for two years he carried it about with him, "to his exceeding great pain and [-shame." Later,-] {+shame."—Francis West, Historical and Practical Discourse on the Lord's Day, page 174. Later+} the pope gave directions that the parish priest should admonish the violators of [-Sunday,-] {+Sunday+} and wish them to go to church and say their prayers, lest they bring some great calamity on themselves and neighbors. An ecclesiastical council brought forward the [-argument-] {+argument,+} since so widely employed, {+even by Protestants,+} that because persons had been struck by lightning while laboring on Sunday, it must be the Sabbath. "It is apparent," said the prelates, "how high the displeasure of God was upon their neglect of this day."

[-392-] An appeal was then made that priests and ministers, kings and princes, and all faithful [-people,-] {+people+} "use their utmost endeavors and care that the day be restored to its honor, and, for the credit of Christianity, more devoutly observed for {+the+} time to [-come."-] {+come."—Thomas Morer, Discourse in Six Dialogues on the Name, Notion, and Observation of the Lord's Day, page 271.+} The decrees of councils proving insufficient, the secular authorities were besought to issue an edict that would strike terror to the hearts of the [-people,-] {+people+} and force them to refrain from labor on the Sunday. At a synod held in Rome, all previous decisions were reaffirmed with greater force and solemnity. They were also incorporated into the ecclesiastical

[-law,-] {+law+} and enforced by the civil authorities throughout nearly all Christendom. {(See Heylyn, History of the Sabbath, pt. 2, ch. 5, sec. 7.)+} Still the absence of Scriptural authority for [-Sunday-keeping occasioned-] {+Sundaykeeping occa- [576] sioned+} no little embarrassment. The people questioned the right of their teachers to [-deny-] {+set aside+} the positive declaration of Jehovah, "The seventh day is the Sabbath of the Lord thy God," in order to honor the day of the sun. To supply the lack of Bible testimony, [-Satan was ready with expedients.-] {+other expedients were necessary.+} A zealous advocate of Sunday, who about the close of the twelfth century visited the churches of England, was

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resisted by faithful witnesses for the truth; and so fruitless were his efforts that he departed from the country for a [-season,-] {+season+} and cast about him for some means to enforce his teachings. When he returned, the lack was supplied, and in his [-after-labors-] {+after labors+} he met with greater success. He brought with him a roll purporting to be from God Himself, [-and containing-] {+which contained+} the needed command for Sunday observance, [-and-] {+with+} awful threats to terrify the disobedient. This precious document—as base a counterfeit

[-393-] as the institution it supported—was said to have fallen from [-heaven,-] {+heaven+} and to have been found in Jerusalem, upon the altar of St. Simeon, in Golgotha. {+But, in fact,+} the pontifical palace at Rome was the source whence it proceeded. Frauds and forgeries to advance the power and prosperity of the church have in all ages been esteemed lawful by the papal

hierarchy. The roll forbade labor from the ninth hour, three o'clock, on Saturday afternoon, till sunrise on Monday; and its authority was declared to be confirmed by many miracles. It was reported that persons laboring beyond the appointed hour were stricken with paralysis. A Miller who attempted to grind his corn, saw, instead of [-flour,-] {+flour,+} a torrent of blood come forth, and the [-mill-wheel-] {+mill wheel+} stood still, notwithstanding the strong rush of [-the-] water. A woman who placed dough in the [-oven,-] {+oven+} found it raw when taken out, though the oven was very hot. Another who had dough prepared for baking at the ninth hour, but determined to set it aside till Monday, [-found-] {+found,+} the next [-day-] {+day,+} that it had been made into loaves and baked by divine power. A man {+[577]+} who baked bread after the ninth hour on [-Saturday,-] {+Saturday+} found, when he broke it the next morning, that blood started therefrom. By such absurd and superstitious fabrications did the advocates of Sunday endeavor to establish its sacredness. {+(See Roger de Hoveden, Annals, vol. 2, pp. 526-530.)+} In Scotland, as in England, a greater regard for Sunday was secured by uniting with it a portion of the ancient Sabbath. But the time required to be kept holy varied. [-A law was passed-] {+An edict from the king of Scotland declared+} that [-Saturday-] {+"Saturday+"} from twelve at noon ought to be accounted [-holy,

394-] {+holy,"+} and that no man, from that time till Monday morning, should engage in worldly [-business.-] {+business.-Morer, pages 290, 291.+} But notwithstanding all the efforts to establish Sunday sacredness, papists themselves publicly confessed the divine authority of

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the [-Sabbath,-] {+Sabbath+} and the human origin of the institution by which it had been supplanted. In the sixteenth century a papal council plainly declared: "Let all Christians remember that the seventh day was consecrated by God, and hath been received and observed, not only by the Jews, but by all others who pretend to worship God; though we Christians have changed their Sabbath into the Lord's [-day."-] {+Day."- Ibid., pages 281, 282.+} Those who were tampering with the divine law were not ignorant of the character of their work. They were deliberately setting themselves above God. A striking illustration of Rome's policy toward those who [-honor the Sabbath-] {+disagree with her+} was given in the long and bloody persecution of the [-Waldenses.-] {+Waldenses, some of whom were observers of the Sabbath.+} Others suffered in a similar manner for their fidelity to the [-same truth.-] {+fourth commandment. The history of the churches of Ethiopia and Abyssinia is especially significant.+} Amid the gloom of the Dark Ages, the Christians of Central Africa were lost sight of and forgotten by the world, and for many centuries they enjoyed freedom in the exercise of their faith. But at last Rome learned of their existence, and the emperor of Abyssinia was soon beguiled into an acknowledgment of the pope as the vicar of Christ. Other concessions followed. An edict was {+[578]+} issued forbidding the observance of the Sabbath under the severest penalties. {+(See Michael Geddes, Church History of Ethiopia, pages 311, 312.)+} But papal tyranny soon became a {+yoke so+} galling [-yoke; and-] {+that+} the Abyssinians determined to break it from their necks. After a terrible [-struggle,-] {+struggle+} the Romanists were banished from their dominions,

[-395-] and the ancient faith was restored. The churches rejoiced in their freedom, and they never forgot the lesson they had learned concerning the deception, the fanaticism, and the despotic power of Rome. Within their solitary realm they were content to remain, unknown to the rest of Christendom. The churches of Africa held the Sabbath as it was held by the papal church before

her complete apostasy. While they kept the seventh day in obedience to the commandment of God, they abstained from labor on the Sunday in conformity to the custom of the church. Upon obtaining supreme power, Rome had trampled upon the Sabbath of God to exalt her own; but the churches of Africa, hidden for nearly a thousand years, did not share in this apostasy. When brought under the sway of Rome, they were forced to set aside

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the true and exalt the false sabbath; but no sooner had they regained their independence than they returned to obedience to the fourth commandment. {+(See Appendix.)+} These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The word of God teaches that these scenes are to be repeated as [-papists-] {+Roman Catholics+} and Protestants shall unite for the exaltation of the Sunday. [-[Revelation 13:11, 12. See appendix, note 8.] For nearly forty years Sabbath reformers-] {+The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause "the earth and them which dwell therein" to worship the papacy—there symbolized by the beast "like unto a leopard." The beast with two horns is also to say "to them that dwell on the earth, that they should make an image [579] to the beast;" and, furthermore, it is to command all, "both small and great, rich and poor, free and bond," to receive the mark of the beast. Revelation 13:11-16. It has been shown that the United States is the power represented by the beast with lamblike horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to the papacy the United States will not be

alone. The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Verse 3. The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, "his deadly wound was healed: and all the world wondered after the beast." Paul states plainly that the "man of sin" will continue until the second advent. 2 Thessalonians 2:3-8. To the very close of time he will carry forward the work of deception. And the revelator declares, also referring to the papacy: "All that dwell upon the earth shall worship him, whose names are not written in the book of life." Revelation 13:8. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church. Since the middle of the nineteenth century, students of prophecy in the United States+} have presented this testimony to the world.

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In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. {+With Protestant teachers+} there is the same claim of divine authority for [-Sunday-keeping,-] {+Sundaykeeping,+} and the same lack of Scriptural evidence, as [-in

396-] {+with+} the [-days of-] papal [-supremacy.-] {+leaders who fabricated miracles to supply the place of a command from God.+} The assertion that God's judgments are visited upon men for their violation of the Sunday-sabbath, will be [-repeated.-] {+repeated;+} already it is beginning to {+[580]+} be urged.

{+And a movement to enforce Sunday observance is fast gaining ground.+}
Marvelous in her shrewdness and cunning is the [-Romish-] {+Roman+} Church. She can read what is to be. She bides her time, seeing that the Protestant churches are paying her homage in their acceptance of the false [-Sabbath,-] {+sabbath+} and that they are preparing to [-employ-] {+enforce it by+} the very means which she herself employed in [-by-gone-] {+bygone+} days. Those who reject the light of truth will yet seek the aid of this self-styled infallible power to exalt an institution that originated with her. How readily she will come to the help of Protestants in this [-work,-] {+work+} it is not difficult to conjecture. Who understands better than [-popery-] {+the papal leaders+} how to deal with those who are disobedient to the church? The [-Christian-] {+Roman Catholic Church, with all its ramifications throughout the world, forms one vast organization under the control, and designed to serve the interests, of the papal see. Its millions of communicants, in every country on the globe, are instructed to hold themselves as bound in allegiance to the pope. Whatever their nationality or their government, they are to regard the authority of the church as above all other. Though they may take the oath pledging their loyalty to the state, yet back of this lies the vow of obedience to Rome, absolving them from every pledge inimical to her interests. History testifies of her artful and persistent efforts to insinuate herself into the affairs of nations; and having gained a foothold, to further her own aims, even at the ruin of princes and people. In the year 1204, Pope Innocent III extracted from Peter II, king of Arragon, the following extraordinary oath: "I, Peter, king of Arragonians, profess and promise to be ever faithful and obedient to my lord, Pope Innocent, to his Catholic successors, and the Roman Church, and faithfully to preserve my kingdom in his obedience, defending the Catholic faith, and persecuting heretical pravity."— John Dowling, The History of Romanism, b. 5, ch. 6, sec. 55. This

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is in harmony with the claims regarding the power of the Roman pontiff "that it is lawful for him to depose emperors" and "that he can absolve subjects from their allegiance to unrighteous rulers."— Mosheim, b. 3, cent. 11, pt. 2, ch. 2, sec. 9, note 17. (See also Appendix note for page 447.) And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured. God's word has given warning of the impending danger; let this be unheeded, and the Protestant+} world will learn what [-Romanism-] {+the purposes of Rome+} really [-is,-] {+are, only+} when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their [-influence-] {+influence+} in legislative halls, in the churches, and in the hearts of men. [-Throughout the land-] She is piling up her lofty and massive [-structures,-] {+structures+} in the secret recesses of which her former persecutions will be repeated. [-She is-] Stealthily and unsuspectedly {+she is+} strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is [-soon to be-] {+already being+} given her. [-In the near future-]

We shall {+soon+} see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.

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Chapter [-XXXI. - The Coming Conflict.

The greatest and most favored nation upon-] {+36-The Impending Conflict

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From+} the [-earth is-] {+very beginning of+} the [-United States. A gracious Providence-] {+great controversy in heaven it+} has [-shielded-] {+been Satan's purpose to overthrow the law of God. It was to accomplish+} this [-country, and poured-] {+that he entered+} upon [-her-] {+his rebellion against+} the [-choicest-] {+Creator, and though he was cast out+} of [-Heaven's blessings. Here-] {+heaven he has continued+} the [-persecuted-] {+same warfare upon the earth. To deceive men,+} and [-oppressed have found refuge. Here-] {+thus lead them to transgress God's law, is+} the [-Christian faith in its purity-] {+object which he+} has [-been taught.-] {+steadfastly pursued. Whether+} this [-people have been-] {+be accomplished by casting aside+} the [-recipients of great light and unrivaled mercies. But these gifts have been repaid-] {+law altogether, or+} by [-ingratitude and forgetfulness-] {+rejecting one+} of [-God.-] {+its precepts,+} the [-Infinite-] {+result will be ultimately the same. He that offends "in+} one [-keeps a reckoning with-] {+point," manifests contempt for+} the [-nations,-] {+whole law; his influence+} and [-their guilt is proportioned to the light rejected. A fearful record now stands in the register of Heaven against our land; but the crime which shall fill up-]

{+example are on+} the [-measure-] {+side+} of [-her iniquity is that-] {+transgression; he becomes "guilty+} of [-making void-] {+all." James 2:10. In seeking to cast contempt upon+} the [-law of God.

Between-] {+divine statutes, Satan has perverted+} the [-laws-] {+doctrines+} of [-men-] {+the Bible,+} and {+errors have thus become incorporated into+} the [-precepts-] {+faith+} of [-Jehovah will come-] {+thousands who profess to believe the Scriptures.+} The last great [-conflict of the controversy-] {+conflict+} between truth and [-error.-] {+error is but the final struggle of the long-standing controversy concerning the law of God.+} Upon this battle we are now [-entering,-a-] {+entering-a+} battle [-not-] between [-rival churches contending for-] the [-supremacy, but-] {+laws of men and the precepts of Jehovah,+} between the religion of the Bible and the religion of fable and tradition. The agencies which will unite against truth and righteousness in this contest are now actively at work. God's holy word, which has been handed down to

[-398-] us at such a cost of suffering and blood, {+[583]+} is but little valued. The Bible is within the reach of all, but there are few who really accept it as the guide of life. Infidelity prevails to an alarming extent, not in the world merely, but in the church. Many have come to deny doctrines which are the very pillars of the Christian faith. The great facts of creation as presented by the inspired writers, the fall of man, the atonement, and the perpetuity of the law of God, are practically [-rejected-] {+rejected, either wholly or in part,+} by a large share of the professedly Christian world. Thousands who pride themselves upon their wisdom and independence regard it {+as+} an evidence of weakness to place implicit confidence in the [-Bible, and-] {+495

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Bible; they think it+} a proof of superior talent and learning to cavil at the [-Scriptures,-] {+Scriptures+} and to spiritualize and explain away their most important truths. Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God has been changed or abrogated; and [-they ridicule-] those who [-are so simple-minded-] {+regard its requirements+} as {+still valid,+} to [-acknowledge all its claims.-] {+be literally obeyed, are thought to be deserving only of ridicule or contempt.+} In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the [-Lawgiver.-] {+Law-giver.+} It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. {+By misrepresenting the attributes of God,+} Satan leads men to conceive of [-God-] {+Him+} in a false [-character, as having attributes which he does not possess.-] {+character. With many,+} a philosophical idol is enthroned in the place of Jehovah; while the [-true-] {+living+} God, as He is revealed in His word, in Christ, and in the works of creation, is worshiped by but few. Thousands deify [-nature,-] {+nature+} while they deny the God of nature. Though in a different form, idolatry exists in the Christian

[-399-] world today as verily as it existed among ancient Israel in the days of Elijah. The God of many professedly wise men, of philosophers, poets, politicians, [-journalists,-the-] {+journalists-the+} God of polished fashionable circles, of many colleges and universities, even of some theological [-institutions,-is-] {+institutions-is+} little better than Baal, the sun-god of [-Phenicia.-] {+Phoenicia. [584]+} No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than

the modern doctrine, so rapidly gaining ground, that God's law is no longer [-obligatory-] {+binding+} upon men. Every nation has its laws, which command respect and obedience; {+no government could exist without them;+} and [-has-] {+can it be conceived that+} the Creator of the heavens and the earth {+has+} no law to govern the beings He has made? Suppose that prominent ministers were publicly to teach that the statutes which govern [-our nation-] {+their land+} and protect the rights of its citizens were not [-obligatory,-that-] {+obligatory-that+} they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of states and nations than to trample upon those divine precepts which are the foundation of all government? [-When the standard or righteousness is set aside, the way is open for the prince of evil to establish his rule in the earth.-]

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It would be far more consistent for nations to abolish their statutes, and permit the people to do as they please, than for the Ruler of the universe to annul His law, and leave the world without a standard to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? The

[-400-] experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruelest of tyrants. {+When the standard of righteousness is set aside, the way is open for the prince of evil to establish his power in the

earth.+) Wherever the divine precepts are [-set aside,-] {+rejected,+} sin ceases to appear [-sinful,-] {+sinful+} or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious [-teachings,-] {+teachings+} the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. They {+[585]+} give the rein to [-lust,-] {+lust+} and practice the sins which {+have+} called down judgments upon the heathen. {+Those who teach the people to regard lightly the commandments of God sow disobedience to reap disobedience.+} Let the restraint imposed by the divine law be wholly [-removed,-] {+cast aside,+} and human laws would soon be disregarded. Because God forbids dishonest practices, coveting, lying, and defrauding, men are ready to trample upon His statutes as a hindrance to their worldly prosperity; but the results of banishing these precepts would be such as they do not anticipate. If the law were not binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbor's possessions by [-violence;-] {+violence,+} and the strongest would become richest. Life itself would not be respected. [-Those who disregard the commandments of God sow disobedience to reap disobedience.-] The marriage vow would no longer stand as a sacred bulwark to protect the family. He who

[-401-] had the power, would, if he desired, take his neighbor's wife by violence. The fifth commandment would be set aside with the fourth. Children would not shrink from taking the life of their [-parents,-] {+parents+} if by so doing they could obtain the desire of their corrupt hearts. The civilized

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world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth. Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral [-obligation,-] {+obligation+} and opened the [-flood-gates-] {+floodgates+} of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family, Satan is at work. His banner waves, even in professedly Christian {+households.+} There is envy, evil surmising, hypocrisy, estrangement, [-households.-] emulation, strife, betrayal of sacred trusts, {+indulgence of lust.+} The whole system of religious principles and doctrines, which should form the foundation and [-frame-work-] {+framework+} of social life, seems to be a tottering mass, ready to fall to ruin. The vilest of criminals, when thrown into prison for their offenses, {+[586]+} are often made the recipients of gifts and [-attentions,-] {+attentions+} as if they had attained an enviable distinction. [-The greatest-] {+Great+} publicity is given to their character and crimes. The press [-publish-] {+publishes+} the revolting details of vice, thus initiating others into the practice of fraud, robbery, and murder; and Satan exults in the success of his hellish schemes. The infatuation of vice, the wanton taking of life, the terrible increase of intemperance and iniquity of every order and degree, should arouse all who fear God, to inquire what can be done to stay the tide of evil.

[-indulgence of lust.

402-] Courts of justice are corrupt. Rulers are actuated by desire for [-gain,-] {+gain+} and love of sensual pleasure. Intemperance has beclouded the faculties of [-many,-] {+many+} so that Satan has almost complete control of them.

Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. "Justice standeth afar [-off;-] {+off:+} for truth is fallen in the street, and equity cannot enter." {+Isaiah 59:14.+} The iniquity and spiritual darkness that prevailed under the supremacy of Rome were the inevitable result of her suppression of the Scriptures; but where is to be found the cause of the [-wide-spread-] {+widespread+} infidelity, the rejection of the law of God, and the consequent corruption, under the full blaze of gospel light in an age of religious freedom? Now that Satan can no longer keep the world under his control by withholding the Scriptures, he resorts to other means to accomplish the same object. To destroy faith in the Bible serves his purpose as well as to destroy the Bible itself. By introducing the belief that God's law is not binding, he as effectually leads men to

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transgress as if they were wholly ignorant of its precepts. And now, as in former ages, he has worked through the church to further his designs. [-As-] The religious organizations of the day have refused to listen to unpopular truths plainly brought to view in the Scriptures, {+and in combating them+} they have {+adopted interpretations and taken positions which have+} sown broadcast the seeds of skepticism. Clinging to the papal error of natural immortality and man's consciousness {+[587]+} in death, they [-reject-] {+have rejected+} the only defense against the delusions of spiritualism. [-Nor is this all.-] {+The doctrine of eternal torment has led many to disbelieve the Bible. And+} as the claims of the fourth commandment are urged upon the people,

popular teachers find-] {+it is found+} that the observance of the seventh-day Sabbath is [-there-] enjoined; and as the only way to free themselves from a duty which they are unwilling to perform, [-they-] {+many popular teachers+} declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. [-Upon those-] {+The teachings of+} religious leaders [-whose teachings-] have opened the door to infidelity, to spiritualism, and to contempt for God's holy [-law,-] {+law; and upon these leaders+} rests a fearful responsibility for the iniquity that exists in the Christian world. Yet this very class {+put+} forth the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called "Christian sabbath," and that the enforcement of Sunday observance would greatly improve the morals of society. [-Combining-] {+This claim is especially urged in America, where the doctrine of the true Sabbath has been most widely preached. Here+} the temperance [-reform-] {+work, one of the most prominent and important of moral reforms, is often combined+} with the Sunday movement, [-they-] {+and the advocates of the latter+} represent themselves as laboring to promote the highest [-interests-] {+interest+} of society; and those who refuse to unite with them are denounced as the enemies of temperance and reform. But the fact that a movement to establish error is connected with a work which is in itself good, is not an argument in favor of the error. We may disguise poison by mingling it with wholesome food, but we do not [-thereby-] change its nature. On the contrary, it is rendered more dangerous, as it is more likely to be taken unawares. It is one of Satan's devices to combine with falsehood just enough truth to give it plausibility. The leaders of the

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[588]+} Sunday movement may advocate reforms which the people need, principles

[-404-] which are in harmony with the [-Bible,-] {+Bible;+} yet while there is with these a requirement which is contrary to God's law, His servants cannot unite with them. Nothing can justify them in setting aside the commandments of God for the precepts of men. Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. [-Protestantism-] {+The Protestants of the United States+} will [-yet stretch her hand-] {+be foremost in stretching their hands+} across the gulf to grasp the hand of spiritualism; [-she-] {+they+} will reach over the abyss to clasp hands with the Roman power; and under the [-influence-] {+influence+} of this threefold union, [-our-] {+this+} country will follow in the steps of Rome in trampling on the rights of conscience.

[-Spiritualism is now changing its form, veiling some of its more objectionable and immoral features, and assuming a Christian guise. Formerly it denounced Christ and the Bible; now it professes to accept both. The Bible is interpreted in a manner that is attractive to the unrenewed heart, while its solemn and vital truths are made of no effect. A God of love is presented; but his justice, his denunciations of sin, the requirements of his holy law, are all kept out of sight. Pleasing, bewitching fables captivate the senses of those who do not make God's word the foundation of their faith. Christ is as verily rejected as before; but Satan has so blinded the eyes of the people that the deception is not discerned.-] As spiritualism [-assimilates-] more closely

[-to-] {+imitates+} the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted,

[-405-] after the modern order of things. He will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and [-express regard-] {+manifest respect+} for [-Sunday,-] {+the institutions of the church,+} their work will be accepted as a manifestation of divine power. The line of distinction between [-professing-] {+professed+} Christians and the ungodly is now hardly distinguishable. [-Church-members-] {+Church members+} love what the world [-loves,-] {+loves+} and are ready to join with [-them;-] {+them,+} and Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of spiritualism. [-Papists-] {+Papists,+} who boast of miracles as a certain [-mark-] {+sign+} of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they {+[589]+} will see in this union a grand movement for the conversion of the [-world,-] {+world+} and the ushering in of the long-expected millennium. Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin. Intemperance dethrones reason; sensual indulgence, strife,

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and bloodshed follow. Satan delights in [-war;-] {+war,+} for it excites the worst passions of the [-soul,-] {+soul+} and then sweeps into eternity its victims steeped in vice and blood. It is his object

[-406-] to incite the nations to war against one [-another;-] {+another,+} for he can thus divert the minds of the people from the work of preparation to stand in the day of God. Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to [-afflict-] {+afflict+} Job, how quickly [-flocks-] {+flocks+} and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields His [-creatures,-] {+creatures+} and hedges them in from the power of the destroyer. But the Christian world [-has-] {+have+} shown contempt for the law of Jehovah; and the Lord [-does-] {+will do+} just what He has declared that He [-would do, he withdraws-] {+would—He will withdraw+} His blessings from the [-earth,-] {+earth+} and [-removes-] {+remove+} His protecting care from those who are rebelling against His [-law,-] {+law+} and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some in order to further his own designs, and he will bring trouble upon [-others,-] {+others+} and lead men to believe that it is God who is [-afflicting-] {+afflicting+} them. While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and [-disaster-] {+disaster,+} until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great [-conflagrations,-] {+conflagrations,+} in fierce tornadoes and terrific hailstorms, in tempests, [-floods,-] {+[590] floods,+} cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, [-is-] Satan

{+is+} exercising his power. He sweeps away the ripening harvest, and famine

[-407-] and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon {+both man and beast. "The earth mourneth and fadeth away," "the haughty people ... do languish.+} The [-inhabitants of-] {+earth also is defiled under+} the [-world.-] {+inhabitants thereof; because they have transgressed+} the [-beasts of-] {+laws, changed+} the [-field will groan, and-] {+ordinance, broken+} the [-earth will languish.-] {+everlasting covenant." Isaiah 24:4, 5.+} And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon {+those

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The [-faithful few whom the Lord has sent-] {+Great Controversy

whose obedience+} to [-them with messages of warning and reproof.-] {+God's commandments is a perpetual reproof to transgressors.+} It will be declared that [-the nation is-] {+men are+} offending God by the violation of the [-Sunday-Sabbath,-] {+Sunday sabbath;+} that this sin has brought calamities which will not cease until Sunday observance shall be strictly [-enforced,-] {+enforced;+} and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the [-nation,-] {+people,+} preventing [-its-] {+their+} restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be [-repeated,-] {+repeated+} and upon grounds equally well [-established.-] {+established:+} "And it came to [-pass-] {+pass,+} when Ahab

saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled [-Israel,-] {+Israel;} but [-thou-] {+thou,+} and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." [-[1-] {+1+} Kings 18:17, [-18.-] {+18.+} As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah.

[-408-] {+[591]+} The miracle-working power manifested through spiritualism will exert its [-influence-] {+influence+} against those who choose to obey God rather than men. [-Messages will come-] {+Communications+} from the spirits [-declaring-] {+will declare+} that God has sent them to [-inform-] {+convince+} the rejecters of Sunday [-that they are in-] {+of their+} error, [-and-] {+affirming+} that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the [-world,-] {+world+} and second the testimony of religious [-teachers,-] {+teachers+} that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony. {+Satan's policy in this final conflict with God's people is the same that he employed in the opening of the great controversy in heaven. He professed to be seeking to promote the stability of the divine government, while secretly bending every effort to secure its overthrow. And the very work which he was thus endeavoring to accomplish he charged upon the loyal angels. The same policy of deception has marked the history of the Roman Church. It has professed to act as the vicegerent of Heaven, while seeking to exalt itself above God and to change His law. Under the rule of Rome, those who suffered death for their fidelity to the gospel were denounced as evildoers; they were declared to be in league with Satan; and every possible means was employed to cover them with reproach, to cause them to

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appear in the eyes of the people and even to themselves as the vilest of criminals. So it will be now. While Satan seeks to destroy those who honor God's law, he will cause them to be accused as lawbreakers, as men who are dishonoring God and bringing judgments upon the world. God never forces the will or the conscience; but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself. To accomplish this, he works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God.+) Those who honor the Bible Sabbath will be denounced as [-enemies-] {+enemies+} of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, [-commandment-keepers-] {+commandment keepers+} will be [-censured-] {+misrepresented+} and [-misrepresented.-] {+condemned.+} A false coloring will be given to their words; the worst [-possible-] construction will be {+put+} upon their motives. {+As+} the Protestant churches [-have rejected-] {+reject+} the clear, Scriptural arguments in defense of God's law, [-and-] they {+will+} long to [-stop the mouths of-] {+silence+} those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are

now adopting a course which will lead to the persecution

[-409-] of those who conscientiously refuse to do what the rest of the Christian world are doing, and acknowledge the claims of the papal sabbath. The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for [-truth,-] {+truth; and even in free America, rulers+} and {+legislators,+} in order to secure public favor, [-legislators-] will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost [-this nation-] so great a sacrifice, will no

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longer be respected. In the soon-coming [-conflict-] {+conflict+} we shall see exemplified the prophet's words: [-"And the-] {+"The+} dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." [-[Revelation 12:17.]

Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period. When Protestant churches shall seek the support of the

secular power, thus following the example of that apostate church, for opposing which their ancestors endured the fiercest persecution, then will there be a national apostasy which will end only in national ruin.

410-] {+Revelation 12:17.+}

Chapter [-XXXII. - The-] {+37-The+} Scriptures a [-Safeguard.-] {+Safeguard

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"To the law and to the [-testimony.-] {+testimony:+} if they speak not according to this word, it is because there is no light in them." [-[Isaiah 8:20.] -] {+Isaiah 8:20.+} The people of God are directed to the Scriptures as their safeguard against the [-influence-] {+influence+} of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's [-work,-] {+work+} the prince of evil is aroused to more intense activity; he is now [-ting-] {+putting+} forth his utmost efforts for a [-final, despairing-] {+final+} struggle against Christ and His followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the [-true,-] {+true+} that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested. Those who endeavor to obey all the commandments of God will be opposed and [-derided; their way will be made very hard.-] {+derided.+} They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His word;

[-411-] they can honor Him only as they have a right conception of His

character, government, and purposes, and act in accordance with them. None but those who have [-trained-] {+fortified+} the [-intellect to grasp-] {+mind with+} the truths of the Bible will stand through the last great [-conflict.-] {+conflict. [594]+} To every soul will come the searching [-test,-] {+test:+} Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus? Before His crucifixion the Saviour explained to His disciples that He was to be {+put+} [-death,-] {+death+} and to rise again from the [-tomb;-] {+tomb,+} and angels were present to impress His words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words {+505

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which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if He had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly [-brought to view.-] {+presented.+} But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.

[-412-] When God sends to men warnings so important that they are represented as proclaimed by holy angels [-flying-] {+flying+} in the midst of heaven, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his [-image, [Revelation 14:9-12.]-] {+image (Revelation 14:9-11),+} should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the [-truth,-] {+truth+} and are turned unto fables. The apostle Paul declared, looking down to the {[595]+} last [-days,-] {+days:+} "The time will come when they will not endure sound doctrine." [-[2-] {+2+} Timothy [-4:3.]-] {+4:3.+} That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love. But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the [-majority,-not-] {+majority-not+} one [-or-] {+nor+} all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support. Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the

[-413-] Scriptures to learn their duty for themselves. [-Then-] {+Then,+} by controlling

{+Scriptures a Safeguard

the minds of these [-leaders-] {+leaders,+} he can [-influence-] {+influence+} the multitudes according to his will. When Christ came to speak the words of life, the common people heard Him gladly; and many, even of the priests and rulers, believed on Him. But the chief of the priesthood and the leading men of the nation were determined to condemn and repudiate His teachings. Though they were [-baffled-] {+baffled+} in all their efforts to find accusations against Him, though they could not but feel the [-influence-] {+influence+} of the divine power and wisdom attending His words, yet they [-encased-] {+incased+} themselves in prejudice; they rejected the clearest evidence of His Messiahship, lest they should be forced to become His disciples. These opponents of Jesus were men whom the people had been taught from infancy to reverence, to whose authority they had been accustomed implicitly to bow. "How is it," they asked, "that our rulers and learned scribes do not believe on Jesus? Would not these pious men receive Him if He were the Christ?" It was the [-influence-] {+influence [596]+} of such teachers that led the Jewish nation to reject their Redeemer. The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular, having a faith that separates them from the world. Christ foresaw that the undue assumption of authority [-practiced-] {+indulged+} by the scribes and Pharisees

[-414-] would not cease with the dispersion of the Jews. He had a prophetic view of the work of exalting human authority to rule the conscience, which has been so terrible a curse to the church in all ages. And His fearful denunciations of the scribes and Pharisees, and His warnings to the people not to follow these

blind leaders, were placed on record as an admonition to future generations. [-With-] The [-many-] {+Roman Church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastics alone are competent to explain God's word, it is withheld from the common people. [See Appendix note for page 340.] Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching

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the Bible for themselves. They are taught to accept its teachings as interpreted by the church; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed or the established teaching of their church. Notwithstanding the Bible is full of+} warnings against false teachers, [-why-] {+many+} are [-the people so-] ready {+thus+} to commit the keeping of their souls to the [-clergy?-] {+clergy.+} There are today thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders. They pass by the {+[597]+} Saviour's teachings almost unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's word that they are [-light-bearers?-] {+light bearers?+} A lack of moral courage to step aside from the beaten track of the [-world,-] {+world+} leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming hopelessly fastened in the chains of error. They see that the truth for this time is plainly brought to view in the [-Bible,-] {+Bible;+} and they feel the power of the Holy Spirit attending

its proclamation; yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another.

[-415-] Many are the [-forms of human influence through-] {+ways by+} which Satan works {+through human influence+} to bind his captives. He secures multitudes to himself by attaching them by the silken cords of affection to those who are enemies of the cross of Christ. Whatever this attachment may be, parental, filial, conjugal, or social, the effect is the same; the opposers of truth [-rule with despotic power,-] {+exert their power to control the conscience,+} and the souls held under their sway have not sufficient courage or independence to obey their own convictions of duty. The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. {+Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.

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"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Proverbs 16:25. Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. [598] A man is traveling and comes to a place where there are several roads and a guideboard indicating where each

one leads. If he disregards the guideboard, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road. God has given us His word that we may become acquainted with its teachings and know for ourselves what He requires of us. When the lawyer came to Jesus with the inquiry, "What shall I do to inherit eternal life?" the Saviour referred him to the Scriptures, saying: "What is written in the law? how readest thou?" Ignorance will not excuse young or old, nor release them from the punishment due for the transgression of God's law; because there is in their hands a faithful presentation of that law and of its principles and claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything.+) It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the [-light,-] {+light+} and encourage others to follow his example. [-Ignorance of God's word is sin, when every provision has been made that we may become wise.-] We should day by day study the Bible diligently, weighing every [-thought,-] {+thought+} and comparing scripture with scripture. With divine [-help,-] {+help+} we are to form our opinions for [-ourselves,-] {+ourselves+} as we are to answer for ourselves before God. The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus [-declared,-] {+declared:+} "Ye know {+[599]+} not the Scriptures, neither the power of God." [-[Mark 12:24.] -] {+Mark 12:24.+} The language of the Bible should be explained according to its obvious

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meaning-] {+meaning,+} unless a symbol or figure is employed. Christ has given the [-promise,-] {+promise:+} "If any man will do His will, he shall know of the

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doctrine." [-[John 7:17.] -] {+John 7:17.+} If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels [-glad,-] {+glad+} and that would bring into the fold of Christ thousands upon thousands who are now wandering in error. We should exert all the powers of the mind in the study of the [-Scriptures,-] {+Scriptures+} and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon [-God,-] {+God+} and a sincere desire to learn His will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth. Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's word is, they close their eyes to truths which they do

not wish to practice. An understanding of

[-417-] Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, {+the earnest+} longing after righteousness. The [-earnest

Never should the-] Bible {+should never+} be studied without prayer. The Holy {+[600]+} Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart [-to-] so {+to+} comprehend God's word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own: "Open Thou mine eyes, that I may behold wondrous things out of Thy law." [-[Psalm 119:18.] -] {+Psalm 119:18.+} Temptations often appear irresistible [-because-] {+because,+} through neglect of prayer and the study of the [-Bible-] {+Bible,+} the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine [-things,-] {+things;+} and in the time of great [-necessity,-]

{+Scriptures a Safeguard

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necessity+} they will bring to their remembrance the very truths which are needed. Thus [-when-] {"when+} the enemy [-comes-] {+shall come+} in like a [-flood,-] {+flood,+} the Spirit of the Lord [-will-] {+shall+} lift up a standard against [-him.-] {+him." Isaiah 59:19. Jesus promised His disciples: "The Comforter, which is the Holy Ghost, whom the Father will send in My name,

He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. But the teachings of Christ must previously have been stored in the mind in order for the Spirit of God to bring them to our remembrance in the time of peril. "Thy word have I hid in mine heart," said David, "that I might not sin against Thee." Psalm 119:11.+} All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite

[-418-] distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as {+[601]+} it is, has its [-influence.-] {+influence.+} Many are thus led to jest at the faith of their [-fathers,-] {+fathers+} and to do despite to the Spirit of grace. {+Hebrews 10:29.+} Many a life that promised to be an honor to God and a blessing to the [-world,-] {+world+} has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human [-reason,-] {+reason+} and imagine that they can explain divine [-mysteries,-] {+mysteries+} and arrive at truth unaided by the wisdom of [-God,-] {+God+} are entangled in the snare of Satan. We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being and also the salvation of other souls [-depends-] {+depend+} upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly [-inquire,-] {+inquire:+} "Lord, what wilt Thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His word, especially upon the scenes of the judgment. We

should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are [-transpiring-] {+taking place

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around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey. Many are deceived as to their true condition before God. They congratulate themselves upon the wrong

[-419-] acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer His expectation by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through His grace strengthening them. In the books of heaven they are registered as cumberers of the ground. {+Yet the case of even this class is not utterly hopeless. With those who have slighted God's [602] mercy and abused His grace, the heart of long-suffering love yet pleads. "Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, ... redeeming the time, because the days are evil." Ephesians 5:14-16.+} When the testing time shall come, those who have made God's word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the [-false-hearted-] {+falsehearted+} professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will

be apparent. Let opposition arise, let [-the voice of the dragon be heard,-] [+bigotry and intolerance again bear sway,+} let persecution be kindled, and the [-half-hearted-] [+halfhearted+] and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity.

[-"Blessed-] [+Says the psalmist: "Thy testimonies are my meditation." "Through Thy precepts I get understanding: therefore I hate every false way." Psalm 119:99, 104. "Happy+] is the man that [-walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he-] [+findeth wisdom." "He+] shall be [-like-] [+as+] a tree planted by the [-rivers of water,-] [+waters, and+] that [-bringeth forth his fruit in his season; his leaf also-] [+spreadeth out her roots by the river, and+] shall not [-wither;-] [+see when heat cometh, but her leaf shall be green;+] and [-whatsoever he doeth-] shall [-prosper." [Psalm 1:1-3.]

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Chapter XXXIII. --] [+not be careful in+] the [-Loud Cry.-] [+year of drought, neither shall cease from yielding fruit." Proverbs 3:13; Jeremiah 17:8.

Chapter 38--The Final Warning

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"I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying,

Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." [-[Revelation-] {+Revelation+} 18:1, 2, [-4.]

In-] {+4.+} This scripture {+points forward to a time when+} the announcement of the fall of Babylon, as made by the second [-angel, [Revelation 14:8.] -] {+angel of Revelation 14 (verse 8),+} is {+to be+} repeated, with the additional mention of the corruptions which have been entering the [-churches-] {+various organizations that constitute Babylon,+} since {+that message was first given, in the summer of+} 1844. A terrible condition of the religious world is here described. With every rejection of [-truth, -] {+truth+} the minds of the people [-have-] {+will+} become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood. In defiance of the warnings which God has given, they {+will+} continue to trample upon one of the precepts of the Decalogue, [-and-] {+until+} they {+are led to+} persecute those who hold it sacred. Christ is set at [-naught-] {+nought+} in the contempt placed upon His word and His people.

[-421-] As the teachings of spiritualism are accepted by the churches, [-no real-] {+the+} restraint [-is-] imposed upon the carnal [-heart, -] {+heart is removed, [604]+} and the profession of religion [-becomes-] {+will become+} a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens the door to seducing spirits and doctrines of [-devils.-] {+devils, and thus+} the [-influence-] {+influence+} of evil angels [-is-] {+will be+} felt in the [-churches throughout the land.-] {+churches.+} Of [-Babylon-] {+Babylon,+} at [-this-] {+the+} time {+brought to view in this prophecy,+} it is [-declared, -] {+declared:+} "Her sins have reached unto heaven, and God hath remembered her

iniquities." [-[Revelation 18:5.] -] {+Revelation 18:5.+} She has filled up the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and before the visitation of His [-judgments,-] {+judgments+} these faithful ones must be called out, that they [-"partake-] {+partake 513

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not of her [-sins,-] {+sins+} and [-receive-] {"receive+} not of her plagues." Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his [-glory,-] {+glory+} and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is [-heard,-] {+heard:+} "Come out of her, My people." [-As-] These [-warnings join-] {+announcements, uniting with+} the third angel's message, [-it swells-] {+constitute the final warning+} to [-a loud cry.-] {+be given to the inhabitants of the earth.+} Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that [-no man may buy or sell, save he that has-] {"all, both small and great, rich and poor, free and bond" (Revelation 13:16), shall conform to+} the [-mark-] {+customs+} of the [-beast, and, finally,-] {+church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared+} that {+they are deserving of death. On the other hand, the law of God enjoining the Creator's rest day demands obedience and threatens wrath against all who transgress its precepts. With the issue thus clearly brought before him,+} whoever [-refuses-] {+shall trample upon God's law+} to [-receive-] {+obey a human enactment receives+} the mark [-shall be-] {+of the beast; he accepts the sign of allegiance+} to

[-death. [Revelation 13:15, 17.] -] the [-word-] {+power which he chooses to obey instead+} of [-God declares:-] {+God. The warning from heaven [605] is:+} "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the

[-422-] cup of His indignation." [-[Revelation-] {+Revelation+} 14:9, [-10.] -] {+10.+} But not one is made to [-feel-] {+suffer+} the wrath of God until the truth has been brought [-in contact with-] {+home to+} his mind and conscience, and has been rejected. There are many [-in the churches of our country-] who have [-never, even in this land of light and knowledge,-] {+never+} had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. [-Jesus-] {+He who+} reads every [-heart,-] {+heart+} and tries every [-motive.-] {+motive will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy.+} The decree is not to be urged upon the people blindly. [-Every one-] {+Everyone+} is to have sufficient light to make his decision intelligently. The Sabbath will be the great test of [-loyalty;-] {+loyalty,+} for it is the point of truth especially controverted. {+When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the

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state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in

obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God.} Heretofore those who presented the truths of the third {+angel's+} message have often been regarded as mere alarmists. {+Their predictions that religious intolerance would gain control in+} the [-prediction-] {+United States,+} that church and state would unite to persecute those who keep the commandments of [-God has-] {+God, have+} been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has [-been, the-] {+been—the+} defender of religious freedom. But as the question of enforcing Sunday observance is {+[606]+} widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message [-produces-] {+will produce+} an effect which it could not have had before. In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of

[-423-] the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, {+moving him to rebuke the sins of a wicked king+} and {+an apostate people;+} they could not refrain from preaching the plain utterances of the [-Bible,—doctrines-] {+Bible—doctrines+} which they had been reluctant to present. They were impelled to zealously declare the [-truth,-] {+truth+} and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning. Thus [-will-] the message of the third angel {+will+} be proclaimed. As the time comes for

[-the loud cry-] {+it+} to be [-given,-] {+given with greatest power,+} the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives

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them. The sins of Babylon will be laid open. The fearful results of [-a union-] {+enforcing the observances+} of {+the+} church [-and State,-] {+by civil authority,+} the inroads of spiritualism, the stealthy but rapid progress of the papal [-power,-all-] {+power-all+} will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands {+will listen who+} have never [-listened to-] {+[607] heard+} words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. {+As+} the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their [-fears,-] {+fears+} and quiet the awakened

[-424-] conscience. But {+since+} many refuse to be satisfied with the mere authority of [-men,-] {+men+} and demand a plain "Thus saith the [-Lord."-] {+Lord,+} the popular ministry, like the Pharisees of old, [-are-] filled with anger as their authority is [-questioned; they-] {+questioned, will+} denounce the message as of [-Satan,-] {+Satan+} and stir up the sin-loving multitudes to revile and persecute those who proclaim it. As the controversy extends into new

[-fields,-] {+fields+} and the minds of the people are called to God's [-down-trodden-] {+downtrodden+} law, Satan is astir. The power attending the message {+will+} only [-maddens-] {+madden+} those who oppose it. The clergy {+will put+} forth almost superhuman efforts to shut away the [-light,-] {+light+} lest it should shine upon their [-flocks.-] {+flocks.+} By every means at their command they {+will+} endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, [-and-] {+and,+} in this work, papists [-are solicited to come to the help of Protestants.-] {+and Protestants unite. As+} the movement for Sunday enforcement becomes more bold and [-decided.-] {+decided,+} the law [-is-] {+will be+} invoked against [-commandment-keepers.-] {+commandment keepers.+} They [-are-] {+will be+} threatened with fines and imprisonment, and some [-are-] {+will be+} offered positions of [-influence,-] {+influence,+} and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer [-is,-] {+is:+} "Show us from the word of God our [-error,"-the-] {+error"-the+} same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light [-is-] {+will be+} brought before thousands who otherwise would know nothing of these truths. {+[608]+} Conscientious obedience to the word of God will be treated as rebellion. Blinded by Satan, the parent

[-425-] will exercise harshness and severity toward the believing child; the master or mistress will

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oppress the commandment-keeping servant. Affection will be alienated; children will be [-disinherited,-] {+disinherited+} and driven from home. The words of Paul will be literally [-fulfilled,-] {+fulfilled:+} "All that will live godly in Christ Jesus shall suffer persecution." [-[2-] {+2+} Timothy [-3:12.-] {+3:12.+} As the defenders of truth refuse to honor the Sunday-sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human [-wisdom,-] {+wisdom+} all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God's fear and love are removed. As the storm approaches, a large class who have professed faith in the third {+angel's+} message, but have not been sanctified through [-it,-] {+obedience to the truth,+} abandon their [-position,-] {+position+} and [-take refuge under-] {+join+} the [-banner-] {+ranks+} of the [-powers of darkness.-] {+opposition.+} By uniting with the world and partaking of its spirit, they {+have+} come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When [-Sabbath-keepers-] {+Sabbathkeepers+} are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.

[-426-] {+In this time of persecution the faith of+} the Lord's servants {+will be tried. They+} have faithfully given the warning, looking to God and to His word alone. {+God's Spirit, moving upon their hearts, has constrained them to speak. Stimulated with holy zeal, and with the [609] divine impulse strong upon them,+} they [-have not coolly calculated-] {+entered upon the performance of

their duties without coldly calculating+} the consequences {+of speaking+} to [-themselves.-] {+the people the word which the Lord had given them.+} They have not consulted their temporal interests, [-or-] {+nor+} sought to preserve their [-reputation-] {+reputation+} or their lives. Yet when the storm of opposition and reproach bursts upon them, [-they are-] {+some,+} overwhelmed with [-consternation; and some are-] {+consternation, will be+} ready to [-exclaim,-] {+exclaim:+} "Had we foreseen the consequences of our words, we would have held our peace." They are hedged in with difficulties. Satan assails them with fierce temptations. The work which they have undertaken seems far beyond their ability to [-accomplish.-] {+accom-

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plish.+} They are threatened with destruction. The enthusiasm which animated them is gone; yet they cannot turn back. Then, feeling their utter helplessness, they [-flee-] {+flee+} to the Mighty One for strength. They remember that the words which they have spoken were not theirs, but His who bade them give the warning. God {+put+} the truth into their hearts, and they could not forbear to proclaim it. The same trials [-were-] {+have been+} experienced by men of God in ages past. Wycliffe, Huss, Luther, Tyndale, Baxter, Wesley, urged that all doctrines be brought to the test of the [-Bible,-] {+Bible+} and declared that they would renounce everything which it condemned. Against these [-men,-] {+men+} persecution raged with relentless fury; yet they ceased not to declare the truth. Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of [-the-] {+God's+} people [-of God-] at that time. Every new truth has made its way against hatred and opposition; those who were

[-427-] blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. {[610]+} Christ's ambassadors have nothing to do with consequences. They must perform their [-duty,-] {+duty+} and leave results with God. As the opposition rises to a fiercer height, the servants of God are again perplexed; for it seems to them that they have brought the crisis. But conscience and the word of God assure them that their course is right; and although the trials continue, they are strengthened to bear them. The contest grows closer and sharper, but their faith and courage rise with the emergency. Their testimony [-is,-] {+is:+} "We dare not tamper with God's word, dividing His holy [-law,-] {+law;+} calling one portion essential and another [-non-essential-] {+nonessential,+} to gain the favor of the world. The Lord whom we serve is able to deliver us. Christ has conquered the powers of earth; and shall we be afraid of a world already conquered?" Persecution in its varied forms is the development of a principle which will exist as long as Satan [-exists,-] {+exists+} and Christianity has vital power. No man can serve God without enlisting against himself the opposition of the hosts of darkness. Evil angels will assail him, alarmed that his [-influence-] {+influence+} is taking the prey from their hands. Evil men, rebuked by his example, will unite with them in seeking to

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separate him from God by alluring temptations. When these do not succeed, then a compelling power is employed to force the conscience.

[-428-] But [-as-] {+so+} long as Jesus remains man's intercessor in the sanctuary above, the restraining [-influence-] {+influence+} of the Holy Spirit is felt by rulers and people. It still [-controls,-] {+controls+} to some [-extent,-] {+extent+} the laws of the land. Were it not for these laws, the condition of the world would be much worse than it now is. While many of our rulers are active agents of Satan, God also has His agents among the leading men of the nation. The enemy moves upon his servants to propose measures that would greatly impede the work of God; but statesmen who fear the Lord are [-influenced-] {+influenced+} by holy angels to oppose such propositions with unanswerable arguments. Thus a few men will hold in check a {+[611]+} powerful current of evil. The opposition of the enemies of truth will be restrained that the third {+angel's+} message may do its work. When the [-loud cry-] {+final warning+} shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble. The angel who unites in the proclamation of the third {+angel's+} message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here [-brought to view.-] {+foretold.+} The advent movement of 1840-44 was a glorious manifestation of the power of God; the first {+angel's+} message was carried to every missionary station in the world, and in [-this country-] {+some countries+} there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be [-far-] exceeded by the mighty movement under the [-loud cry-] {+last warning+} of the third [-message.-] {+angel.+} The work will be similar to that of the Day of Pentecost. {+As the "former rain" was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the "latter rain" will be given at its close for the ripening of the harvest. "Then shall we know, if we follow on to know the Lord: His going forth

is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3. "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter

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rain." Joel 2:23. "In the last days, saith God, I will pour out of My Spirit upon all flesh." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:17, 21. The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies [612] which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are "the times of refreshing" to which the apostle Peter looked forward when he said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus." Acts 3:19, 20.+} Servants of

[-429-] God, with their faces lighted up and shining with holy consecration, {+will+} hasten from place to place to proclaim the [-warning-] {+message+} from heaven. By thousands of voices, all over the earth, the [-message-] {+warning+} will be given. Miracles [-are-] {+will be+} wrought, the sick [-are-] {+will be+} healed, and signs and wonders {+will+} follow the believers. Satan also [-works-] {+works,+} with lying wonders, even bringing down fire from heaven in the sight of men. {+Revelation 13:13.+} Thus the inhabitants of the earth [-are-] {+will be+} brought to take their stand. The message will be [-carried,

as was the midnight cry of 1844, -] {+carried+} not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their [-influence;-] {+influence,+} yet many whose minds [-have been-] {+were+} impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side.

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Chapter [-XXXIV. - The-] {+39-The+} Time of [-Trouble.-] {+Trouble

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"At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same [-time;-] {+time:+} and at that time thy people shall be delivered, [-every one-] {+everyone+} that shall be found written in the book." [-[Daniel 12:1.-] {+Daniel 12:1.+} When the third {+angel's+} message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their [-work;-] {+work.+} They have received [-the-] {"the+} latter [-rain, or the-] {+rain," "the+} refreshing from the presence of the [-Lord,-] {+Lord,"+} and they are prepared for the trying hour before them. Angels are [-hurrying-] {+hastening+} to and fro in heaven. An angel returning from the earth announces that his work is

[-done, that-] {+done;+} the [-seal of God [See appendix, note 9.]-] {+final test+} has been [-placed-] {+brought+} upon [-his people.-] {+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,-] {+hands+} and with a loud voice says, "It is done;" and all the angelic host lay off their crowns as He makes the solemn announcement: "He that is unjust, let him be unjust [-still;-] {+still:+} and he which is filthy, let him be filthy [-still;-] {+still:+} and he that is righteous, let him be righteous [-still;-] {+still:+} and he that is holy, let him be holy still." [-[Revelation 22:11]-] {+Revelation 22:11.+} Every case has been decided for life

[-431-] or death. Christ has made the atonement for His [-people,-] {+people+} and blotted out {+[614]+} their sins. The number of His subjects is made up; "the kingdom and [-dominion-] {+dominion,+} and the greatness of the kingdom under the whole heaven," is about to be given to the heirs of salvation, and Jesus is to reign as King of kings and Lord of lords. When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. {+God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of 521

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God, persistently resisted, has been at last withdrawn. Unsheltered by divine

grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old. A single angel destroyed all the first-born of the Egyptians and filled the land with mourning. When David offended against God by numbering the people, one angel caused that terrible destruction by which his sin was punished. The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits. There are forces now ready, and only waiting the divine permission, to spread desolation everywhere. Those who honor the law of God have been accused of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and the strife and bloodshed among men that are filling the earth with woe.+) The power attending the last warning has enraged [-them, and-] {+the wicked;+} their anger is kindled against all {+[615]+} who have received the [-message.-] {+message, and Satan will excite to still greater intensity the spirit of hatred and persecution. When God's presence was finally withdrawn from+} the {+Jewish nation, priests and+} people {+knew it not. Though under the control of Satan, and swayed by the most horrible and malignant passions, they still regarded themselves as the chosen of God. The ministration in the temple continued; sacrifices were offered upon its polluted altars, and daily the divine blessing was invoked upon a people guilty of the blood of God's dear Son and seeking to slay His ministers and apostles. So when the irrevocable decision of the sanctuary has been pronounced and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not. The forms of religion will be continued by a people from whom the Spirit+} of God [-are-] {+has been finally withdrawn; and the satanic zeal with which the prince of evil will inspire them for the accomplishment of his malignant designs, will bear the semblance of zeal for God. As the Sabbath has

become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent

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refusal of a small minority to yield to the popular demand will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument many centuries ago was brought against Christ by the "rulers of the people." "It is expedient for us," said the wily Caiaphas, "that one man should die for the people, and that the whole nation perish not." John 11:50. This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, [616] after a certain time, to put them to death. Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts. The people of God will+} then {+be+} plunged into those scenes of [-affliction-] {+affliction+} and distress described by the prophet as the time of Jacob's [-trouble:--] {+trouble.+} "Thus saith the Lord: We have heard a voice of trembling, of fear, and not of [-peace." "All-] {+peace.... All+} faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." [-[Jeremiah 30:5-7.] -] {+Jeremiah 30:5-7.+} Jacob's night of anguish, when he wrestled in prayer for deliverance from the hand of [-Esau, [Genesis 32:24-30.] -] {+Esau (Genesis

32:24-30),+} represents the experience of God's people in the time of trouble. Because of the deception practiced to secure his father's blessing, intended for Esau, Jacob had [-fled-] {+fled+} for his life, alarmed by his brother's deadly threats. After remaining for many years an exile, he had set out, at God's command, to return with his wives and children, his [-flocks-] {+flocks+} and herds, to his

[-432-] native country. On reaching the borders of the land, he was filled with terror by the tidings of Esau's approach at the head of a band of warriors, doubtless bent upon revenge. Jacob's company, unarmed and defenseless, seemed about to fall helpless victims of violence and slaughter. And to the burden of anxiety and fear was added the crushing weight of [-self-reproach;-] {+self-reproach,+} for it was his own sin that had brought this danger. His only hope was in the mercy of God; his only defense must be prayer. Yet he leaves nothing undone on his own part to atone for the wrong to his [-brother,-] {+brother+} and to avert the threatened danger. So should the followers of Christ, as they [-approach-] {+ap-

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proach+} the time of trouble, make every exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert the danger which threatens liberty of conscience. Having sent his family away, that they may not witness his {+[617]+} distress, Jacob remains alone to intercede with God. He confesses his [-sin,-] {+sin+} and gratefully acknowledges the mercy of God toward [-him,-] {+him+} while with deep humiliation he pleads the covenant made with his [-fathers,-] {+fathers+} and the promises to himself in the night

vision at Bethel and in the land of his exile. The crisis in his life has come; everything is at stake. In the darkness and solitude he continues praying and humbling himself before God. Suddenly a hand is laid upon his shoulder. He thinks that an enemy is seeking his life, and with all the energy of despair he wrestles with his assailant. As the day begins to break, the stranger [-s-] {+puts+} forth his superhuman power; at his touch the strong man seems paralyzed, and he falls, a helpless, weeping

[-433-] suppliant, upon the neck of his mysterious antagonist. Jacob knows now that it is the Angel of the covenant with whom he has been in [-conflict.-] {+conflict.+} Though [-disabled,-] {+disabled+} and suffering the keenest pain, he does not relinquish his purpose. Long has he endured perplexity, remorse, and trouble for his sin; now he must have the assurance that it is pardoned. The divine visitant seems about to depart; but Jacob clings to Him, pleading for a blessing. The Angel urges, "Let Me [-go;-] {+go,+} for the day breaketh;" but the patriarch exclaims, "I will not let Thee go, except Thou bless me." What confidence, what firmness and perseverance, are here displayed! Had this been a boastful, presumptuous claim, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his weakness and unworthiness, yet trusts the mercy of a covenant-keeping God.

[-repentance, and self-surrender,-] "He had power over the Angel, and prevailed." [-[Hosea 12:4.-] {+Hosea 12:4.+} Through humiliation, {+repentance, and self-surrender,+} this sinful, erring mortal prevailed with the Majesty of heaven. He had fastened his trembling grasp upon the promises of God, and the heart of Infinite Love could not turn away the sinner's plea. As an evidence of his [-triumph,-] {+triumph+} and an encouragement to others to imitate his example, his name was changed from one which was a reminder of his sin, {+[618]+} to one that commemorated his victory. And the fact that Jacob had

prevailed with God was an assurance that he would prevail with men.

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He no longer feared to encounter his brother's [-anger;-] {+anger,+} for the Lord was his defense. Satan had accused Jacob before the angels of God,

[-434-] claiming the right to destroy him because of his sin; he had moved upon Esau to march against him; and during the patriarch's long night of wrestling, Satan endeavored to force upon him a sense of his [-guilt,-] {+guilt+} in order to discourage [-him,-] {+him+} and break his hold upon God. Jacob was driven almost to despair; but he knew that without help from heaven he must perish. He had sincerely repented of his great sin, and he appealed to the mercy of God. He would not be turned from his purpose, but held fast the [-Angel,-] {+Angel+} and urged his petition with earnest, agonizing [-cries,-] {+cries+} until he prevailed. [-Heavenly messengers were sent to move upon Esau's heart, and his purpose of hatred and revenge was changed to fraternal affection.-] As Satan [-influenced-] {+influenced+} Esau to march against Jacob, so he will stir up the wicked to destroy God's people in the time of trouble. And as he accused Jacob, he will urge his accusations against the people of God. He numbers the world as his subjects; but the little company who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. He sees that holy angels are guarding them, and he infers that their sins have been pardoned; but he does not know that their cases have been decided in the sanctuary above. He has an accurate knowledge of the sins which he has tempted them to commit, and he presents these before God in the most exaggerated light, representing this people to be just as deserving as

himself of exclusion from the favor of God. He declares that the Lord cannot in justice forgive their [-sins,-] {+sins+} and yet destroy him and his angels. He claims them as his [-prey,-] {+prey+} and demands that they be given into his hands to destroy.

[-435-] As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested. As they review the past, their hopes sink; for in their whole lives they can see little {[619]+} good. They are fully conscious of their weakness and unworthiness. Satan endeavors to terrify them with the thought that their cases are hopeless, that the stain of their defilement will never be washed away. He hopes [-to-] so {+to+} destroy their faith that they will yield to his [-temptations,-] {+temptations+} and turn from their allegiance to God. Though God's people will be surrounded by enemies who are bent upon their destruction, yet the anguish which they suffer is not

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a dread of persecution for the truth's sake; they fear that every sin has not been repented of, and that through some fault in themselves they [-shall-] {+will+} fail to realize the fulfillment of the Saviour's [-promise, "I will-] {+promise: I "will+} keep thee from the hour of [-temptation-] {+temptation,+} which shall come upon all the world." {+Revelation 3:10.+} If they could have the assurance of [-pardon,-] {+pardon+} they would not shrink from torture or death; but should they prove unworthy, and lose their lives because of their own defects of character, then God's holy name would be reproached. On every hand they hear the plottings of [-treason,-] {+treason+} and see the active working

of rebellion; and there is aroused within them an intense desire, an earnest yearning of soul, that this great apostasy may be [-terminated,-] {+terminated+} and the wickedness of the wicked may come to an end. But while they plead with God to stay the work of rebellion, [-there-] {+it+} is {+with+} a [-throb-] {+keen sense+} of self-reproach that they themselves have no more power

[-436-] to resist and urge back the mighty tide of evil. They feel that had they always employed all their ability in the service of Christ, going forward from strength to strength, Satan's forces would have less power to prevail against them. They [-afflict-] {+afflict+} their souls before God, pointing to their past repentance of their many sins, and pleading the Saviour's [-promise,-] {+promise:+} "Let him take hold of My strength, that he may make peace with [-me,-] {+Me;+} and he shall make peace with Me." [-[Isaiah 27:5.]-] {+Isaiah 27:5.+} Their faith does not {+[620]+} fail because their prayers are not immediately answered. Though suffering the keenest anxiety, terror, and distress, they do not cease their intercessions. They lay hold of the strength of God as Jacob laid hold of the Angel; and the language of their souls [-is,-] {+is:+} "I will not let Thee go, except Thou bless me." Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. [-So-] {+So,+} in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to [-Judgment,-] {+judgment+} and have been blotted [-out;-] {+out,+} and they cannot bring them to remembrance.

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Satan leads many to believe that God will overlook their unfaithfulness in the minor affairs of life; but the Lord shows in His dealings with Jacob that He

[-437-] will in no wise sanction or tolerate evil. All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of heaven, unconfessed and unforgiven, will be overcome by Satan. The more exalted their [-profession,-] {+profession+} and the more honorable the position which they hold, the more grievous is their course in the sight of [-God,-] {+God+} and the more sure the triumph of their great adversary. Those who delay a preparation for the day of God cannot obtain it in the time of trouble or at any subsequent time. The case of all such is hopeless. Those professed Christians who come up to that last fearful [-conflict unprepared,-] {+conflict unprepared+} will, in their despair, confess their sins in words of burning anguish, while the wicked exult over their distress.

[-Yet-] {+These confessions are of the same character as was that of Esau or of Judas. Those who make them, lament the result of transgression, but not its guilt. They feel no true contrition, no abhorrence of evil. They [621] acknowledge their sin, through fear of punishment; but, like Pharaoh of old, they would return to their defiance of Heaven should the judgments be removed.+} Jacob's history is {+also+} an assurance that God will not cast off those who have been deceived and tempted and betrayed into sin, but who have returned unto Him with true repentance. While Satan seeks to destroy this class, God will send His angels to comfort and protect them in the time of peril. The assaults of Satan are fierce and determined, his delusions are terrible; but the Lord's eye is upon His people, and His ear listens to their cries. Their [-affliction-]

{+affliction+} is great, the [-flames-] {+flames+} of the furnace seem about to consume them; but the Refiner will bring them forth as gold tried in the fire. God's love for His children during the period of their severest trial is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the furnace {+of+} fire; their earthliness must be [-removed-] {+consumed,+} that the image of Christ may be perfectly [-reflected.-] {+reflected.+} The season of distress and anguish before us will

[-438-] require a faith that can endure weariness, delay, and [-hunger,-a-] {+hunger-a+} faith that will not [-faint,-] {+faint+} though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of

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importunate prayer. All who will lay hold of God's [-promises-] {+promises,+} as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God. {+[622]+} Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience. And even if they endure the [-test,-] {+test+} they will be plunged into deeper distress and

anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have [-neglected,-] {+neglected+} they will be forced to learn under a terrible pressure of discouragement. We should now acquaint ourselves with God by proving His promises. Angels record every prayer that is earnest and sincere. We should rather dispense with selfish gratifications than neglect communion with God. The deepest poverty, the greatest self-denial, with His approval, is better than riches, honors, ease, and friendship without it. We must

[-439-] take time to pray. If we allow our minds to be absorbed by worldly interests, the Lord may give us time by removing from us our idols of gold, of houses, or of fertile lands. The young would not be seduced into sin if they would refuse to enter any [-path,-] {+path+} save that upon which they could ask God's blessing. If the messengers who bear the last solemn warning to the world would pray for the blessing of God, not in a cold, listless, lazy manner, but fervently and in faith, as did Jacob, they would find many places where they could [-say,-] {+say:+} "I have seen God face to face, and my life is preserved." {+Genesis 32:30.+} They would be accounted of heaven as princes, having power to prevail with God and with men. The [-time-] {"time+"} of [-trouble-] {+trouble,+} such as never [-was,-] {+was,"+} is soon to open upon us; and we shall need an experience which we do not now [-possess,-] {+possess+} and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. {+In that time of trial, every soul must stand

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for himself before God. "Though Noah, Daniel,+} and {+Job" were in the land, "as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their [623] righteousness." Ezekiel 14:20.+} Now, while [-the precious Saviour-] {+our great High Priest+} is making [-an-] {+the+} atonement for us, we should seek to become perfect in Christ. {+Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself: "The prince of this world cometh, and hath nothing in Me." John 14:30. Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble. It is in this life that we are to separate sin from us, through faith in the atoning blood of Christ. Our precious Saviour invites us to join ourselves to Him, to unite our weakness to His strength, our ignorance to His wisdom, our unworthiness to His merits.+} God's providence is the school in which we are to learn the meekness and lowliness of Jesus. The Lord is ever setting before us, not the way we would choose, which [-is-] {+seems+} easier and pleasanter to us, but the true aims of life. {+It rests with us to co-operate with the agencies which Heaven employs in the work of conforming our characters to the divine model.+} None can neglect or defer this work but at the most fearful peril to their souls. The apostle John in vision heard a loud voice in heaven [-exclaiming,-] {+exclaiming:+} "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto

[-440-] you, having great wrath, because he knoweth that he hath but a short time." [-[Revelation 12:12.] -] {+Revelation 12:12.+} Fearful are the scenes

which call forth this exclamation from the heavenly voice. The wrath of Satan increases as his time grows short, and his work of deceit and destruction [-reaches-] {+will reach+} its culmination in the time of trouble. [-God's long-suffering has ended. The world has rejected his mercy, despised his love, and trampled upon his law. The wicked have passed the boundary of their probation, and the Lord withdraws his protection, and leaves them to the mercy of the leader they have chosen. Satan will have power over those who have yielded themselves to his control, and he will plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old.

A single angel destroyed all the first-born of the Egyptians, and filled the land with mourning. When David offended against God by numbering the people, one angel caused that terrible destruction by which his sin was punished. The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when he allows. There are forces now ready, and only waiting the divine permission, to spread desolation everywhere.-] Fearful sights of a supernatural character will soon be revealed {+[624]+} in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the

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whole

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world.-] {+world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven. By these agencies,+} rulers and subjects will be alike deceived. Persons will arise pretending to be [-Christ,-] {+Christ Himself,+} and claiming the title and [-the-] worship which belong to the world's Redeemer. They will perform wonderful miracles of [-healing,-] {+healing+} and will profess to have revelations from heaven contradicting the testimony of the Scriptures. As the crowning act in the great drama of deception, Satan himself will [-attempt to-] personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. [-[Revelation 1:13-15.]-] {+Revelation 1:1315.+} The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the [-air,-] {+air:+} "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his [-hands,-] {+hands+} and pronounces a blessing upon them, as Christ blessed His disciples when He was [-personally-] upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name

[-442-] by refusing to listen to his angels sent to them with light and truth.

This is the strong, almost overmastering delusion. Like {+[625]+} the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, [-saying,-] {+saying:+} This is "the great power of God." {+Acts 8:10.+} But the people of God will not be misled. The teachings of this false Christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his [-image,-the-] {+image, the+} very class upon whom the Bible declares that God's unmingled wrath shall be poured out. And, furthermore, Satan is not permitted to counterfeit the manner of Christ's advent. The [-Scriptures teach that "as-] {+Saviour has warned His people against

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deception upon this point, and has clearly foretold the manner of His second coming. "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.... Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as+} the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man [-be;" [Matthew 24:27.] that he "cometh with clouds; and every eye shall see him;" [Revelation 1:7.] that he will "descend from Heaven with a shout, with the voice of the archangel, and with the trump of God;" [1-] {+be." Matthew 24:24-27, 31; 25:31; Revelation 1:7; 1+} Thessalonians [-4:16.] that he-] {+4:16, 17. This coming there is no possibility of counterfeiting. It+} will [-"come in his glory, and all-] {+be universally known-witnessed by+} the [-holy angels with him," [Matthew 25:31.] and will "send his angels with a great sound-] {+whole world. Only those who have been

diligent students+} of [-a trumpet,-] {+the Scriptures+} and [-they shall gather together his elect." [Matthew 24:31.] Those-] who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. By the {+Bible+} testimony [-of the Scriptures they-] {+these+} will detect the deceiver in his disguise. To [-all,-] {+all+} the testing time will come. By the sifting of [-temptation,-] {+temptation+} the genuine Christian will be revealed. Are the people of God now so firmly established upon His word that they would not yield to the evidence

[-443-] of their senses? Would they, in such a crisis, cling to the [-Bible,-] {+Bible+} and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be {+[626]+} overcharged with the cares of this [-life,-] {+life+} and the day of trial may come upon them as a thief.

[-Satan will continue to act a double part. Appearing to be the dispenser of great blessings and divine truths, he will, by his lying wonders, hold the world under his control; and at the same time he will indulge his malignity by causing distress and destruction, and will accuse God's people-] As the [-cause of the fearful convulsions of nature and the strife and bloodshed among men which are desolating the earth. Thus he will excite to greater intensity the spirit of hatred and persecution against them. God never forces the will or the conscience; but Satan will employ the most cruel measures to control the consciences of men, and to secure worship to himself. And this work of compulsion is always in favor of human creeds and laws, and in defiance of God's holy law.

In the last conflict the Sabbath will be-] {+decree issued by+} the [-special point of controversy throughout all Christendom. Secular-] {+various+} rulers [-and religious leaders will unite to enforce the observance of the Sunday; and as milder measures fail, the most oppressive laws will be enacted. It will be urged that the few who stand in opposition to an institution of the church and a law-] of {+Christendom against commandment keepers shall withdraw+} the [-land ought not to be tolerated, and a decree

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will finally be issued denouncing them as deserving-] {+protection+} of [-the severest punishment,-] {+government+} and [-giving the people liberty, after a certain time, to-] {+abandon+} them to [-death. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward-] those who [-honor the divine precepts.-] {+desire their destruction,+} the people of God will [-then flee-] {+flee+} from the cities and [-villages,-] {+villages+} and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their [-sanctuaries,-] {+sanctuaries+} and will thank God for [-the "munitions-] {+"the munitions+} of rocks." {+Isaiah 33:16.+} But many of all nations and {+of+} all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons.

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No human ear is open to hear their moans; no human hand is ready to lend them help. Will the Lord forget His people in this trying hour? Did He forget faithful Noah when judgments were visited upon the antediluvian world? Did He forget Lot when the fire came down from heaven to consume the cities of the plain? Did He forget Joseph surrounded by idolaters in Egypt? Did He forget Elijah when the oath of Jezebel threatened him with the fate of the [-Baal prophets?-] {+prophets of Baal?+} Did He forget Jeremiah in the dark and dismal pit of his [-prison-house?-] {+prison house?+} Did He forget the three worthies in the fiery furnace? or Daniel in the den of lions? [-Christ-] {"Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands." Isaiah 49:14-16. The Lord of hosts has said: "He that toucheth you toucheth the apple of His eye." Zechariah 2:8. [627] Though enemies may thrust them into prison, yet dungeon walls+} cannot [-forsake

445-] {+cut off the communication between their souls and Christ. One who sees their every weakness, who is acquainted with every trial, is above all earthly powers; and angels will come to them in lonely cells, bringing light and peace from heaven. The prison will be as a palace; for the rich in faith dwell there, and the gloomy walls will be lighted up with heavenly light as when Paul and Silas prayed and sang praises at midnight in the Philippian dungeon. God's judgments will be visited upon+} those who are {+seeking to oppress and destroy His people. His long forbearance with the wicked emboldens men in transgression, but their punishment is nonetheless certain and terrible because it is long delayed. "The Lord shall rise up as in Mount Perazim, He shall be wroth+} as {+in+} the [-apple-] {+valley+} of {+Gibeon, that He may do+} His [-eye,-] {+work, His strange work; and bring to pass His act, His strange act." Isaiah

28:21. To our merciful God+} the [-purchase-] {+act of punishment is a strange act. "As I live, saith the Lord God, I have no pleasure in the death of the wicked." Ezekiel 33:11. The Lord is "merciful and gracious, long-suffering, and abundant in goodness and truth, ... forgiving iniquity and transgression and sin." Yet He will "by no means clear the guilty." "The Lord is slow to anger, and great in power, and will not at all acquit the wicked."

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Exodus 34:6, 7; Nahum 1:3. By terrible things in righteousness He will vindicate the authority+} of His [-precious blood.

Though-] {+downtrodden law. The severity of the retribution awaiting the transgressor may be judged by the Lord's reluctance to execute justice. The nation with which He bears long, and which He will not smite until it has filled up the measure of its iniquity in God's account, will finally drink the cup of wrath unmixed with mercy. When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark (Revelation 14:9, 10), will be poured out. The plagues upon Egypt when God was about to deliver Israel were similar in character to those more terrible and extensive judgments [628] which are to fall upon the world just before the final deliverance of God's people. Says the revelator, in describing those terrific scourges: "There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." The sea "became as the blood of a dead man: and every living soul died in the sea." And "the rivers and fountains of waters ... became blood." Terrible as these inflictions are, God's justice stands fully vindicated. The angel of

God declares: "Thou art righteous, O Lord, ... because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy." Revelation 16:2-6. By condemning+} the people of God [-endure privation,-] {+to death, they have as truly incurred the guilt of their blood as if it had been shed by their hands. In like manner Christ declared the Jews of His time guilty of all the blood of holy men which had been shed since the days of Abel; for they possessed the same spirit and were seeking to do the same work with these murderers of the prophets. In the plague that follows, power is given to the sun "to scorch men with fire. And men were scorched with great heat." Verses 8, 9. The prophets thus describe the condition of the earth at this fearful time: "The land mourneth; ... because the harvest of the field is perished.... All the trees of the field are withered: because joy is withered away from the sons of men." "The seed is rotten under their clods, the garners are laid desolate.... How do the beasts groan! the herds of cattle are perplexed, because they have no pasture.... The rivers of water are dried up, and the fire hath devoured the pastures

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of the wilderness." "The songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence." Joel 1:10-12, 17-20; Amos 8:3. These plagues are not universal, or the inhabitants of the earth [629] would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out

unmixed with mercy. In that day, multitudes will desire the shelter of God's mercy which they have so long despised. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea,+} and {+from the north+} even {+to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12. The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation and+} suffer for want of [-food,-] {+food+} they [-are-] {+will+} not {+be+} left to perish. [-While God's judgments are visited upon-] {+That God who cared for Elijah will not pass by one of His self-sacrificing children. He who numbers+} the [-earth,-] {+hairs of their head will care for them,+} and {+in time of famine they shall be satisfied. While+} the wicked are dying from hunger and [-thirst,-] {+pestilence,+} angels [-provide-] {+will shield+} the righteous [-with food-] and [-water. Said Jesus, in his lessons of faith-] {+supply their wants.+} To {+him that "walketh righteously" is the promise: "Bread shall be given him;+} his [-disciples: "Consider-] {+waters shall be sure." "When+} the [-ravens; for they neither sow nor reap; which neither have storehouse nor barn;-] {+poor and needy seek water, and there is none,+} and {+their tongue faileth for thirst, I the Lord will hear them, I the+} God [-feedeth them; how much more are ye better than-] {+of Israel will not forsake them." Isaiah 33:15, 16; 41:17. "Although+} the [-fowls?" [Luke 12:24.] "Are-] {+fig tree shall+} not [-two sparrows sold for a farthing?-] {+blossom, neither shall fruit be in the vines; the labor of the olive shall fail,+} and [-one-] {+the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls;" yet shall they that fear Him "rejoice in the Lord" and joy in the God+} of [-them-] {+their salvation. Habakkuk 3:17, 18. "The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun+} shall not [-fall on-] {+smite thee by day, nor+} the [-ground without your Father. But-] {+moon by night. [630]+} The [-very

hairs of your head are-] {+Lord shall preserve thee from+} all [-numbered. Fear ye-] {+evil: He shall preserve thy

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soul." "He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt+} not [-therefore, ye are-] {+be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward+} of [-more value than many sparrows." [Matthew 10:29-31.] -] {+the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."Psalm 121:5-7; 91:3-10.+} Yet to human sight it will appear that the people of God must soon seal their testimony with their [-blood, -] {+blood+} as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance. The wicked exult, and the jeering cry is [-heard, -] {+heard:+} "Where now is your faith? Why does not God deliver you out of our hands if you are indeed His people?" But the waiting ones remember Jesus dying upon Calvary's [-cross, -] {+cross+} and the chief priests and rulers shouting in [-mockery, -] {+mockery:+} "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him." [-[Matthew 27:42.] -] {+Matthew 27:42.+} Like Jacob, all are wrestling with God.

Their countenances express their internal

[-446-] struggle. Paleness sits upon every face. Yet they cease not their earnest intercession. Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who have kept the word of Christ's patience. With sympathizing tenderness, angels have witnessed their [-distress,-] {+distress+} and have heard their prayers. They are waiting the word of their Commander to snatch them from their peril. But they must wait yet a little longer. The people of God must drink of the [-cup,-] {+cup+} and be baptized with the baptism. The {+[631]+} very delay, so painful to them, is the best answer to their petitions. As they endeavor to wait trustingly for the Lord to [-work,-] {+work+} they are led to exercise faith, hope, and patience, which have been too little exercised during their religious experience. Yet for the elect's [-sake,-] {+sake+} the time of trouble will be shortened. {"Shall not God avenge His

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own elect, which cry day and night unto Him? ... I tell you that He will avenge them speedily." Luke 18:7, 8.+} The end will come more quickly than men expect. The wheat will be gathered and bound in sheaves for the garner of God; the tares will be bound as fagots for the fires of destruction. The heavenly sentinels, faithful to their trust, continue their watch. [-In some cases, before-] {+Though a general decree has fixed+} the time [-specified-] {+when commandment keepers may be put to death, their enemies will+} in {+some cases anticipate+} the decree, [-enemies will rush upon-] {+and before+} the [-waiting ones to them-] {+time specified, will endeavor+} to [-death.-] {+take their lives.+} But

none can pass the mighty guardians stationed about every faithful soul. Some are assailed in their [-flight-] {+flight+} from the cities and villages; but the swords raised against them break and fall [-as-] powerless as a straw. Others are defended by angels in the form of men of war. In all [-ages-] {+ages,+} God has wrought through holy angels for the succor and deliverance of His people. Celestial beings have taken an active part in the affairs of

[-447-] men. They have appeared clothed in garments that shone as the lightning; they have come as [-men,-] {+men+} in the garb of wayfarers. Angels have appeared in human form to men of God. They have rested, as if weary, under the oaks at noon. They have accepted the hospitalities of human homes. They have acted as guides to benighted travelers. They have, with their own hands, kindled the fires [-of-] {+at+} the altar. They have opened prison [-doors,-] {+doors+} and set free the servants of the Lord. Clothed with the panoply of heaven, they came to roll away the stone from the Saviour's tomb. {[632]+} In the form of men, angels are often in the assemblies of the [-righteous,-] {+righteous;+} and they visit the assemblies of the wicked, as they went to Sodom, to make a record of their deeds, to determine whether they have passed the boundary of God's forbearance. The Lord delights in mercy; and for the sake of a few who really serve Him, He restrains [-calamities,-] {+calamities+} and prolongs the tranquillity of multitudes. Little do sinners against God realize that they are indebted for their own lives to the faithful few whom they delight to ridicule and oppress. Though the rulers of this world know it not, yet often in their councils angels have been spokesmen. Human eyes have looked upon them; human ears have listened to their appeals; human lips have opposed their suggestions and ridiculed their counsels; human

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hands have met them with insult and abuse. In the council hall and the court of [-justice,-] {+justice+} these heavenly messengers have shown an intimate acquaintance with human history; they have proved themselves better able to plead the cause of the

[-448-] oppressed than {+were+} their ablest and most eloquent defenders. They have defeated purposes and arrested evils that would have greatly retarded the work of [-God,-] {+God+} and would have caused great suffering to His people. In the hour of peril and distress [-let it never be forgotten that-] "the angel of the Lord encampeth round about them that fear Him, and delivereth them." [-[Psalm 34:7]-] {+Psalm 34:7.+} With earnest longing, God's people await the tokens of their coming King. As the watchmen are accosted, "What of the night?" the answer is given unfalteringly, "'The morning cometh, and also the night.' {+Isaiah 21:11, 12.+} Light is gleaming upon the clouds above the [-mountain tops.-] {+mountaintops.+} Soon [-will-] there {+will+} be a revealing of His glory. The Sun of Righteousness is about to shine forth. The morning and the night [-come hand in hand,-the-] {+are both at hand-the+} opening of endless day to the righteous, the settling down of eternal night to the wicked." As the wrestling ones urge their petitions before God, the [-vail-] {+veil+} separating them from the unseen seems almost withdrawn. The heavens glow with the dawning of eternal day, [-and,-] {+and+} like the melody of angel [-songs,-] {+songs+} the words fall upon the [-ear,-] {+ear:+} "Stand fast to your {+[633]+} allegiance. Help is coming." Christ, the almighty Victor, holds out to His weary soldiers a crown of immortal glory; and His voice comes from the gates ajar: "Lo, I am with you. Be not afraid. I am acquainted with all your sorrows; I have borne your griefs. You are not warring against untried enemies. I have fought the battle in your behalf, and in My name you are more than conquerors." The

precious Saviour will send help just when we need it. The way to heaven is consecrated by His

[-449-] footprints. Every thorn that wounds our feet has wounded His. Every cross that we are called to [-bear,-] {+bear+} He has borne before us. The Lord permits [-conflicts,-] {+conflicts,+} to prepare the soul for peace. [-If we had no storms, no shadows, we could not appreciate the sunshine.-] The time of trouble is a fearful ordeal for God's people; but it is the time for every true believer to look up, and by faith he may see the bow of promise encircling him. "The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their [-head;-] {+head:+} they shall obtain gladness and joy; and sorrow and mourning shall [-flee-] {+flee+} away. I, even I, am He that comforteth [-you;-] {+you:+} who art thou, that thou [-shouldst-] {+shouldest

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be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker; ... and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves [-roared.-] {+roared:+} The Lord of hosts is His name. And I have {+put+} My words in thy mouth, and I have covered thee in the shadow of Mine hand." {+Isaiah 51:11-16.+} "Therefore hear now this, thou [-afflicted-] {+afflicted,+} and drunken, but not with wine: Thus saith thy Lord the Lord, and thy God that pleadeth the cause

of His people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of My fury; thou shalt no more drink it [-again.-] {+again:+} but I will {+put+} it into the hand of them that [-afflict-] {+[634] afflict+} thee; which

[-450-] have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over." [-[Isaiah 51:11-16, 21-23.]-] {+Verses 21-23.+} The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." [-[Malachi 3:17.]-] {+Malachi 3:17.+} If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness. [-But-] {+Says the psalmist: "In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me." Psalm 27:5.+} Christ has spoken: "Come, My people, enter thou into thy chambers, and shut thy doors about [-thee;-] {+thee:+} hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." [-[Isaiah-] {+Isaiah+} 26:20, [-21.]-] {+21.+} Glorious will be the deliverance of those who have

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patiently waited for [-him,-] {+His coming+} and whose names are written in the book of life.

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Chapter [-XXXV . - God's-] {+40-God's+} People [-Delivered.-] {+Delivered

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 [-against God's people comes, the inhabitants of-] {+draws near,+} the [-earth unite-] {+people will conspire+} to [-destroy-] {+root out+} the [-disturbers of their peace.-] {+hated sect. It will be determined to strike+} in one night [-they determine to strike the-] {+a+} decisive [-blow that-] {+blow, which+} shall [-forever-] {+utterly+} silence the voice of {+dissent and reproof.+} The [-reprover. The waiting ones,-] {+people of God—some in prison cells, some hidden+} in [-their-] solitary [-retreats, are still pleading-] {+retreats in the forests and the mountains—still plead+} for divine [-protection.-] {+protection, while+} in every [-quarter,-] {+quarter+} companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. {+It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of His chosen. Saith the Lord; "Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth ... to come into the mountain of the Lord, to the Mighty One of Israel. And the

Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." Isaiah 30:29, 30.+} With shouts of triumph, [-with jeers-] {+jeering,+} and [-imprecations, they-] {+imprecation, throngs of evil [636] men+} are about to rush upon their [-prey.

But-] {+prey, when,+} lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the [-heavens,-] {+heavens+} and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's [-covenant,-] {+covenant+} and long to be shielded from its overpowering brightness. By the people of God a voice, clear and melodious, is heard, saying, "Look up," [-and,-] {+and+} lifting their eyes to the heavens, they behold the bow of promise.

[-452-] The black, angry clouds that covered the firmament are parted, and like Stephen they look up steadfastly into [-Heaven,-] {+540

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heaven+} and see the glory of [-God,-] {+God+} and the Son of man seated upon His throne. In His divine form they discern the marks of His humiliation; and from His lips they hear the [-request,-] {+request+} presented before His Father and the holy [-angels,-] {+angels:+} "I will that they also, whom Thou hast given Me, be with Me where I [-am,"-] {+am." John 17:24.+} Again a voice,

musical and triumphant, is heard, [-saying,-] {+saying:+} "They come! they come! holy, harmless, and undefiled. They have kept the word of My patience; they shall walk among the angels;" and the pale, quivering lips of those who have held fast their [-faith,-] {+faith+} utter a shout of victory. It is at midnight that God manifests His power for the deliverance of His people. The sun [-appears-] {+appears,+} shining in its strength. [-Startling-] Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to [-flow.-] {+flow.+} Dark, heavy clouds come [-up,-] {+up+} and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, [-saying,-] {+saying:+} "It is done." {+Revelation 16:17.+} That voice shakes the heavens and the earth. There is a mighty [-earthquake.-] {+[637] earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." Verses 17, 18.+} The firmament appears to open and shut. The glory from the throne of God seems [-flashing-] {+flashing+} through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a

[-453-] coming tempest. The sea is lashed into fury. There is heard the shriek of [-the hurricane,-] {+a hurricane+} like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands [-disappear with their living freight.-] {+disappear.+} The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. {+Babylon the great has come in remembrance before God, "to give unto her the cup of the wine of the fierceness of His wrath."+} Great hailstones, every one "about the weight of a talent,"

[-[Revelation 16:21.] -] are doing their work of destruction. {+Verses 19, 21.+} The proudest cities of the earth are laid low. The [-costly-] {+lordly+} palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison

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walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free. Graves are opened, and "many of them that sleep in the dust of the [-earth" "awake,-] {+earth ... awake,+} some to everlasting life, and some to shame and everlasting contempt." [-[Daniel 12:2.] -] {+Daniel 12:2.+} All who have died in {+the+} faith [-under-] {+of+} the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced [-Him," -] {+Him" (Revelation 1:7),+} those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His [-glory,-] {+glory+} and to see the honor placed upon the loyal and obedient. Thick clouds still cover the sky; yet the sun now and then breaks {+[638]+} through, appearing like the avenging eye of Jehovah. Fierce lightnings leap from the

[-454-] heavens, enveloping the earth in a sheet of [-flame.-] {+flame.+} Above the terrific roar of thunder, voices, mysterious and awful, declare the doom of the wicked. The words spoken are not comprehended by all; but they are distinctly understood by the false [-watchmen.-] {+teachers.+} Those who a little before were so reckless, so boastful and defiant, so exultant in their cruelty to God's commandment-keeping people, are now overwhelmed with

[-consternation,-] {+consternation+} and shuddering in fear. Their wails are heard above the sound of the elements. Demons acknowledge the [-divinity-] {+deity+} of [-Christ,-] {+Christ+} and tremble before His power, while men are supplicating for [-mercy,-] {+mercy+} and groveling in abject terror. Said the prophets of [-old-] {+old,+} as they beheld in holy vision the day of God: [-"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." "And the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible; and who can abide it?" [Joel 2:1, 11.]-] "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." [-[Isaiah 13:6.]-] {+Isaiah 13:6.+} "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon [-every one-] {+everyone+} that is proud and lofty, and upon [-every one-] {+everyone+} that is lifted up; and he shall be brought low." [-[Isaiah 2:10-12.]-] "In that day a man shall

[-455-] cast [-his-] {+the+} idols of {+his+} silver, and [-his-] {+the+} idols of {+his+} gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." [-[Isaiah 2:20, 21.]-] {+Isaiah 2:10-12, 20, 21, margin.

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Through a rift in the [-clouds,-] {+clouds+} there beams a star whose brilliancy is increased fourfold in contrast with the darkness. It speaks hope and joy to the faithful, but severity and wrath to the transgressors of God's law. Those who have sacrificed all for Christ are now secure, hidden as in the secret of the Lord's pavilion. They have been tested, and before the world and the despisers of truth they have evinced their fidelity to Him who died for them. A marvelous {+[639]+} change has come over those who have held fast their integrity in the very face of death. They have been suddenly delivered from the dark and terrible tyranny of men transformed to demons. Their faces, so lately pale, anxious, and haggard, are now aglow with wonder, faith, and love. Their voices rise in triumphant song: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and [-the-] {+be+} troubled, though the mountains shake with the swelling thereof." [-[Psalm 46:1-3.]-] {+Psalm 46:1-3.+} While these words of holy trust ascend to God, the clouds sweep back, and the starry heavens are seen, unspeakably glorious in contrast with the black and angry firmament on either side. The glory of

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Heaven is beaming-] {+the celestial city streams+} from the gates ajar. Then there appears against the sky a hand holding two tables of stone folded together. {+Says the prophet: "The heavens shall declare His righteousness: for God is judge Himself." Psalm 50:6. That holy law, God's righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of judgment.+} The hand opens the tables, and there are [-revealed-] {+seen+} the precepts of the Decalogue, traced as with a pen of

fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God's ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of {+the+} earth. [-Wonderful code! wonderful occasion!-] It is impossible to describe the horror and despair of those who have trampled upon God's holy requirements. The Lord gave them His law; they might have compared their characters with [-it,-] {+it+} and learned their defects while [-yet-] there was {+yet+} opportunity for repentance and reform; but in order to secure the favor of the world, they set aside its precepts and taught others to transgress. They have [-endeavored-] {+en-

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[640] deavored+} to compel God's people to profane His Sabbath. Now they are condemned by that law which they have despised. With awful distinctness they see that they are without excuse. They chose whom they would serve and worship. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." [-[Malachi 3:18.] -] {+Malachi 3:18.+} The enemies of God's law, from the ministers down to the least among them, have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God. Too late they see the true nature of

[-457-] their spurious [-Sabbath,-] {+sabbath+} and the sandy foundation upon which they have been building. They find that they have been fighting against God. Religious teachers have led souls to perdition while professing to guide them to the gates of Paradise. Not until the day of final accounts will it be

known how great is the responsibility of men in holy [-office,-] {+office+} and how terrible are the results of their unfaithfulness. Only in eternity can we rightly estimate the loss of a single soul. Fearful will be the doom of him to whom God shall [-say,-] {+say:+} Depart, thou wicked servant. The voice of God is heard from [-Heaven-] {+heaven,+} declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people. Like peals of loudest [-thunder,-] {+thunder+} His words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory. Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the [-Saviour,-] {+Saviour+} and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence {+[641]+} they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty [-conqueror, and-] {+conqueror. Not now a "Man of Sorrows," to drink+} the [-armies-] {+bitter cup+} of {+shame and woe, He comes, victor in+} heaven {+and earth, to judge the living and the dead. "Faithful and True," "in righteousness He doth judge and make war." And "the armies

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which were in heaven" (Revelation 19:11, 14)+} follow Him. With [-songs of

triumph, a vast retinue-] {+anthems+} of {+celestial melody the+} holy [-angels escort-] {+angels, a vast, unnumbered throng, attend+} Him on His way. The firmament seems filled with [-shining forms, ten-] {+radiant forms—"ten+"} thousand times ten thousand, and thousands of [-thousands.-] {+thousands."+} No {+human+} pen can [-picture,-] {+portray the scene;+} no [-human-] {+mortal+} mind [-conceive, the-] {+is adequate to conceive its splendor. "His+} glory {+covered the heavens, and the earth was full+} of {+His praise. And His brightness was as+} the [-scene.-] {+light." Habakkuk 3:3, 4.+} As the living cloud comes still nearer, [-Jesus can be clearly seen. He does not wear a-] {+every eye beholds the Prince of life. No+} crown of [-thorns,-] {+thorns now mars that sacred head;+} but a [-crown-] {+diadem+} of glory rests [-upon-] {+on+} His holy brow. His countenance [-shines as-] {+outshines the dazzling brightness of+} the noonday sun. [-Upon-] {+"And He hath on+} His vesture and {+on His+} thigh [-is-] a name written, [-"King-] {+King+} of kings, and Lord of lords." {+Revelation 19:16.+} Before [-him every face turns pale, and-] {+His presence "all faces are turned into paleness;"+} upon [-those whom God has rejected,-] {+the rejecters of God's mercy+} falls the [-blackness-] {+terror+} of {+eternal+} despair. {+"The heart melteth, and the knees smite together, ... and the faces of them all gather blackness." Jeremiah 30:6; Nahum 2:10.+} The righteous cry with [-trembling,-] {+trembling:+} "Who shall be able to stand?" The {+angels'+} song [-of the angels ceases,-] {+is hushed,+} and there is a period of awful silence. Then the voice of Jesus is heard, [-saying,-] {+saying:+} "My grace is sufficient for you." The faces of the righteous are lighted up, and joy fills every heart. And the angels strike a note [-higher,-] {+higher+} and sing [-again,-] {+again+} as they draw still nearer to the earth. The King of kings descends upon the cloud, wrapped in [-flaming-] {+flaming+} fire. The [-earth trembles before him, the-] heavens are rolled together as a

scroll, {+the earth trembles before Him,+} and every mountain and [-every-] island is moved out of its place. [-Says the psalmist:-] {+[642]+} "Our God shall come, and shall not keep [-silence;-] {+silence:+} a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His [-people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens

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shall declare his righteousness; for God is judge himself." [Psalm 50:3-6.] -] {+people." Psalm 50:3, 4.+} "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the [-mountains,-] {+mountains;+} and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the [-Lamb;-] {+Lamb:+} for the great day of His wrath is [-come,-] {+come:+} and who shall be able to stand?" [-[Revelation 6:15-17.] -] {+Revelation 6:15-17.

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The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, "with confused noise, and garments rolled in [-blood," [Isaiah 9:5.] -] {+blood" (Isaiah 9:5),+} is stilled. [-Naught-] {+Nought+} now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately [-scoffing,-] {+scoffing:+} "The great day of His wrath is come; and who shall be able to

stand?" The wicked pray to be [-covered by-] {+buried beneath+} the rocks of the [-mountains,-] {+mountains+} rather than meet the face of Him whom they have despised and rejected.

[-Those who mocked Christ in his humiliation are in that throng. With thrilling power come to their minds the Sufferer's words, when, adjured by the high priest, he solemnly declared, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." [Matthew 26:64.] Now they behold Christ in his glory, and they are yet to see him sitting on the right hand of power.-] That voice which penetrates the ear of the dead,

[-460-] they know. How often have its plaintive, tender tones called them to repentance. How often has it been heard in the touching entreaties of a friend, a brother, a Redeemer. To the rejecters of His [-grace,-] {+grace+} no other could be so full of condemnation, so burdened with denunciation, as that voice which has so long [-pleaded,-] {+pleaded:+} "Turn ye, turn [-ye;-] {+ye from your evil ways;+} for why will ye die?" [-Oh-] {+Ezekiel 33:11. Oh,+} that it were to them the voice of a stranger! Says [-Jesus,-] {+Jesus:+} "I have called, and ye refused; I have stretched out My hand, and no man [-regarded.-] {+regarded;+} but ye have set at [-naught-] {+nought+} all My counsel, and would none of My reproof." [-[Proverbs-] {+Proverbs+} 1:24, [-25.-] {+25.+} That voice awakens memories which they would fain blot [-out,-warnings-] {+out-warnings+} despised, invitations refused, privileges slighted. {+[643] There are those who mocked Christ in His humiliation. With thrilling power come to their minds the Sufferer's words, when, adjured by the high priest, He solemnly declared: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matthew 26:64. Now they behold Him in His glory, and they are yet to see Him sitting on the right hand of power.+} Those who derided His claim to be the Son of God are speechless now.

There is the haughty Herod who jeered at His royal [-title,-] {+title+} and bade the mocking soldiers crown Him king. There are the very men who with impious hands placed upon His form the purple robe, upon His sacred brow the thorny crown, and in His unresisting hand the mimic scepter, and bowed before Him in blasphemous mockery. The men who smote and spit upon the Prince of [-life,-] {+life+} now turn from His piercing [-gaze,-] {+gaze+} and seek to [-flee-] {+flee+} from the overpowering glory of His presence. Those who drove the nails through His hands and feet, the soldier who pierced His side, behold these marks with terror and remorse.

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With awful distinctness do priests and rulers recall the events of Calvary. With shuddering horror they remember how, wagging their heads in satanic

[-461-] exultation, they [-exclaimed,-] {+exclaimed:+} "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him." [-[Matthew-] {+Matthew+} 27:42, [-43.-] {+43.+} Vividly they recall the Saviour's parable of the husbandmen who refused to render to their lord the fruit of the vineyard, who abused his servants and slew his son. They remember, too, the sentence which they themselves pronounced: The lord of the vineyard [-will-] {"will+} miserably destroy those wicked [-men.-] {+men."+} In the sin and punishment of those unfaithful [-men,-] {+men+} the priests and elders see their own course and their own just doom. And now there rises a cry of mortal agony. Louder than the shout, "Crucify [-him!-] {+Him,+} crucify [-him!-] {+Him,"+} which rang through the streets of Jerusalem, swells the

awful, despairing wail, {[644]+} "He is the Son of God! He is the true Messiah!" They seek to [-flee-] {+flee+} from the presence of the King of kings. In the deep caverns of the earth, rent asunder by the warring of the elements, they vainly attempt to hide. In the lives of all who reject [-truth,-] {+truth+} there are moments when conscience awakens, when memory presents the torturing recollection of a life of [-hypocrisy,-] {+hypocrisy+} and the soul is harassed with vain regrets. But what are these compared with the remorse of that day when "fear cometh as desolation," when "destruction cometh as a [-whirlwind!" [Proverbs 1:27.-] {+whirlwind"! Proverbs 1:27.+} Those who would have destroyed Christ and His faithful [-people,-] {+people+} now witness the glory which rests upon them. In the midst of their terror they hear the voices of the saints in joyful strains [-exclaiming,-] {+exclaiming:+} "Lo, this is our [-God,-] {+God;+} we have waited for Him, and He will save us." [-[Isaiah 25:9.]

462-] {+Isaiah 25:9.+} Amid the reeling of the earth, the [-flashing-] {+flash+} of lightning, and the [-roaring-] {+roar+} of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, [-then-] {+then,+} raising His hands to [-heaven-] {+heaven,+} He [-cries,-] {+cries:+} "Awake, awake, awake, ye that sleep in the dust, and arise!" Throughout the length and breadth of the [-earth,-] {+earth+} the dead shall hear that voice, and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the [-prison-house-] {+prison house+} of death

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they come, clothed with immortal glory, [-crying,-] {+crying:+} "O death, where

is thy sting? O grave, where is thy victory?" [-[1-] {+1+} Corinthians [-15:55.] -] {+15:55.+} And the living righteous and the risen saints unite their voices in a long, glad shout of victory. All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise [-from their last deep slumber-] with the freshness and vigor of eternal youth. In {+[645]+} the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile [-bodies,-] {+bodies+} and fashion them like unto His glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and

[-463-] immortal. All blemishes and deformities are left in the grave. {+Restored to the tree of life in the long-lost Eden,+} the redeemed [-bear-] {+will "grow up" (Malachi 4:2) to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in "the beauty of the Lord our God," in mind and soul and body reflecting+} the {+perfect+} image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood. The living righteous are changed [-in-] {"in+"} a moment, in the twinkling of an [-eye.-] {+eye."+} At the voice of God they were glorified; now they are made [-immortal,-] {+immortal+} and with the risen saints are caught up to meet their Lord in the air. [-Friends long separated by death are united, never more-] {+Angels "gather together His elect from the four winds, from one end of heaven+} to [-part.-] {+the other."+} Little children are borne by holy angels to their mothers' [-arms,-]

{+arms. Friends long separated by death are united, nevermore to part,+} and [-together,-] with songs of [-gladness, they-] {+gladness+} ascend {+together+} to the City of God. On each side of the cloudy chariot are wings, and beneath it are living wheels; and as the chariot rolls upward, the wheels cry, "Holy," and the wings, as they move, cry, "Holy," and the retinue of angels cry, "Holy, holy, holy, Lord God Almighty." And the [-people of God shout-] {+redeemed shout,+} "Alleluia!" as the chariot moves onward toward the New Jerusalem.

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Before entering the [-city,-] {+City of God,+} the [-saints-] {+Saviour bestows upon His followers the emblems of victory and invests them with the insignia of their royal state. The glittering ranks+} are [-arranged-] {+drawn up+} in {+the form of+} a hollow [-square, with Jesus-] {+square about their King, whose form rises+} in {+majesty high above saint and angel, whose countenance beams upon them full of [646] benignant love. Throughout+} the [-midst. In height he surpasses both-] {+unnumbered host of+} the [-saints-] {+redeemed every glance is fixed upon Him, every eye beholds His glory whose "visage was so marred more than any man,+} and [-the angels.-] His [-majestic-] form [-and lovely countenance can be seen by all in-] {+more than+} the [-square.-] {+sons of men."+} Upon the heads of the [-overcomers the Saviour,-] {+overcomers, Jesus+} with His own right [-hand,-] {+hand+} places the [-crowns-] {+crown+} of glory. For [-every saint-] {+each+} there is a crown, bearing his [-new name,-] {+own "new name" (Revelation 2:17),+} and the inscription, "Holiness to the Lord." In every hand [-is-] {+are+} placed the victor's palm and the shining harp. {+Then, as+} the commanding angels strike the note, [-and every voice is raised in grateful praise,-] every hand sweeps the [-harp-strings

464-] {+harp strings+} with skillful touch, awaking sweet music in rich, melodious strains. {+Rapture unutterable thrills every heart, and each voice is raised in grateful praise: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." Revelation 1:5, 6.+} Before the ransomed throng is the Holy City. Jesus opens wide the pearly gates, and the nations that have kept the truth enter in. There they behold the Paradise of God, the home of Adam in his innocency. Then that voice, richer than any music that ever fell on mortal ear, is heard, [-saying,-] {+saying:+} "Your [-conflict-] {+conflict+} is ended." {"Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Now is fulfilled+} the Saviour's [-countenance beams-] {+prayer for His disciples: "I will that they also, whom Thou hast given Me, be with Me where I am." "Faultless before the presence of His glory with exceeding joy" (Jude 24), Christ presents to the Father the purchase of His blood, declaring: "Here am I, and the children whom Thou hast given Me." "Those that Thou gavest Me I have kept." Oh, the wonders of redeeming love! the rapture of that hour when the infinite Father, looking upon the ransomed, shall behold His image, sin's discord banished, its blight removed, and the human once more in harmony with the divine!+} With unutterable [-love as he-] {+love, Jesus+} welcomes [-the redeemed-] {+His faithful ones+} to the {+[647]+} joy of their Lord.

[-Suddenly-] {+The Saviour's joy is in seeing, in the kingdom of

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glory, the souls that have been saved by His agony and humiliation. And the redeemed will be sharers in His joy, as they behold, among the blessed, those who have been won to Christ through their prayers, their labors, and their loving sacrifice. As they gather about the great white throne, gladness unspeakable will fill their hearts, when they behold those whom they have won for Christ, and see that one has gained others, and these still others, all brought into the haven of rest, there to lay their crowns at Jesus' feet and praise Him through the endless cycles of eternity. As the ransomed ones are welcomed to the City of God,+} there rings out upon the air an exultant cry of adoration. The two Adams are about to meet. The Son of God is standing with outstretched arms to receive the father of our [-race,-the-] {+race-the+} being whom He created, who sinned against his Maker, and for whose sin the marks of the crucifixion are borne upon the Saviour's form. As Adam discerns the prints of the cruel nails, he does not fall upon the bosom of his Lord, but in humiliation casts himself at His feet, [-crying,-] {+crying:+} "Worthy, worthy is the Lamb that was slain!" Tenderly the Saviour lifts him [-up,-] {+up+} and [-directs his attention to-] {+bids him look once more upon+} the Eden home from which he has so long been exiled. After his expulsion from Eden, Adam's life on earth was filled with sorrow. Every dying leaf, every victim of sacrifice, every blight upon the fair face of nature, every stain upon man's purity, was a fresh reminder of his sin. Terrible was the agony of remorse as he beheld iniquity abounding, and, in answer to his [-reproofs,-] {+warnings,+} met the reproaches cast upon himself as the cause of sin. With patient humility he bore, for nearly a thousand years, the penalty of

[-465-] transgression. Faithfully did he repent of his [-sin,-] {+sin+} and trust in the merits of the promised Saviour, and he died in the hope of a resurrection. The Son of God redeemed man's failure and [-fall,-] {+fall;+} and {+[648]+} now, through the work of the atonement, Adam is [-re-instated-]

{+reinstated+} in his first dominion. Transported with joy, he beholds the trees that were once his [-delight,-the-] {+delight-the+} very trees [-from which he plucked-] {+whose+} fruit [-when-] he [-rejoiced-] {+himself had gathered+} in the [-perfection-] {+days+} of {+his+} innocence and [-holiness.-] {+joy.+} He sees the vines that his own hands have trained, the very [-flowers-] {+flowers+} that he once loved to care for. His mind grasps the reality of the scene; he comprehends that this is indeed Eden restored, [-far-] more [-beautiful-] {+lovely+} now than when he was banished from

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it. The Saviour leads him to the tree of [-life,-] {+life+} and plucks the glorious [-fruit,-] {+fruit+} and bids him eat. He looks about [-him,-] {+him+} and beholds a multitude of his family redeemed, standing in the Paradise of God. Then he casts his glittering crown at the feet of [-Jesus,-] {+Jesus+} and, falling upon His breast, embraces the Redeemer. He touches the golden harp, and the vaults of heaven echo the triumphant [-song,-] {+song:+} "Worthy, worthy, worthy is the Lamb that was slain, and lives again!" The family of Adam take up the [-strain,-] {+strain+} and cast their crowns at the Saviour's feet as they bow before Him in adoration. This reunion is witnessed by the angels who wept at the fall of [-Adam,-] {+Adam+} and rejoiced when Jesus, after His resurrection, ascended to heaven, having opened the grave for all who should believe on His name. Now they behold the work of redemption accomplished, and they unite their voices in the song of praise.

[-466-] {+Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,-so resplendent is it with the glory of God,-are gathered

the company that have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." With the Lamb upon Mount Zion, "having the harps of God," they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, "the voice of harpers harping with their harps." And they sing "a new song" before the [649] throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience—an experience such as no other company have ever had. "These are they which follow the Lamb whithersoever He goeth." These, having been translated from the earth, from among the living, are counted as "the first fruits unto God and to the Lamb." Revelation 15:2, 3; 14:1-5. "These are they which came out of great tribulation;" they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments. But they have been delivered, for they have "washed their robes, and made them white in the blood of the Lamb." "In their mouth was found no guile: for they are without fault" before

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God. "Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them." They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But "they shall hunger no more, neither thirst any more; neither

shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Revelation 7:14-17. In all ages+} the Saviour's chosen have been educated and disciplined in the school of trial. They walked in narrow paths on earth; they were purified in the furnace of [-affliction.-] {+affliction.+} For Jesus' sake they endured opposition, hatred, calumny. They followed Him through [-conflicts-] {+conflicts+} sore; they endured self-denial and experienced bitter [-disappointments.-] {+disap[650] pointments.+} By their own painful experience they learned the evil of sin, its power, its guilt, its woe; and they look upon it with abhorrence. A sense of the infinite sacrifice made for its [-cure,-] {+cure+} humbles them in their own [-sight,-] {+sight+} and fills their hearts with gratitude and praise which those who have never fallen cannot appreciate. They love [-much,-] {+much+} because they have been forgiven much. Having been partakers of Christ's sufferings, they are fitted to be partakers with Him of His glory. The heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. {+On earth they were "destitute, afflicted, tormented." Millions went down to the grave loaded with infamy because they steadfastly refused to yield to the deceptive claims of Satan. By human tribunals they were adjudged the vilest of criminals.+} But {+now "God is judge Himself." Psalm 50:6. Now the decisions of earth are reversed. "The rebuke of His people shall He take away." Isaiah 25:8. "They shall call them, The holy people, The redeemed of the Lord." He hath appointed "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isaiah 62:12; 61:3.+} They are no longer feeble, [-afflicted,-] {+afflicted,+} scattered, and oppressed. Henceforth they are to be ever with the Lord. They stand before the throne clad in richer robes than the most honored of the earth have ever worn.

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They are crowned with diadems more glorious than were ever placed upon the brow of earthly monarchs. The days of pain and weeping are forever ended. The King of glory has wiped the tears from all faces; every cause of grief has been removed. Amid the waving of [-palm-branches-] {+palm branches+} they pour forth a song of praise, clear, sweet, and harmonious; every voice takes up the strain, until the anthem swells through the vaults of [-Heaven,-] {+heaven:+} "Salvation to our God which

[-467-] sitteth upon the throne, and unto the Lamb." And all the inhabitants of heaven respond in the [-ascription, "Amen;-] {+ascription: "Amen:+} Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be {+[651]+} unto our God [-forever-] {+for ever+} and ever." [-[Revelation-] {+Revelation+} 7:10, [-12.-] {+12. In this life we can only begin to understand+} the {+wonderful+} theme of [-redemption has but just begun to be understood.-] {+redemption.+} With our finite comprehension we may consider most earnestly the shame and the glory, the life and the death, the justice and the mercy, that meet in the cross; yet with the utmost stretch of our mental powers we fail to grasp its full significance. The length and the breadth, the depth and the [-height-] {+height,+} of redeeming love are but dimly comprehended. The plan of redemption will not be fully understood, even when the ransomed see as they are seen and know as they are known; but through the eternal [-ages,-] {+ages+} new truth will continually unfold to the wondering and delighted mind. Though the griefs and pains and temptations of earth are [-ended,-] {+ended+} and the cause removed, the people of God will ever have a distinct, intelligent

knowledge of what their salvation has cost. The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified. Never will it be forgotten that He [-who could command all-] {+whose power created and upheld+} the [-powers-] {+unnumbered worlds through the vast realms+} of [-nature, who by a word could summon mighty angels to do his will and execute vengeance upon his enemies,-the-] {+space, the+} Beloved of God, the Majesty of [-Heaven,-submitted to insult, torture,-] {+heaven, He whom cherub+} and [-death,-] {+shining seraph delighted to adore-humbled Himself to uplift fallen man;+} that [-sinners might be redeemed.-] {+He bore the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke His heart and crushed out His life on Calvary's cross.+} That the Maker of all worlds, the Arbiter of all destinies,

[-468-] should lay aside His [-glory,-] {+glory+} and humiliate Himself from love to [-man,-] {+man+} will ever excite the wonder and [-admiration-] {+adoration+} of the universe. As the nations of the saved look upon their [-Redeemer,-] {+Redeemer+} and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting

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to everlasting, and know that His kingdom is to have no end, they {+[652]+} break forth in rapturous [-song,-] {+song:+} "Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by His own most precious blood!" The mystery of the cross explains all other mysteries. In the light that streams from [-Calvary,-] {+Calvary+} the attributes of God which had filled us with

fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, [-our Father.-] {"Our Father."} It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of His Son. The compensation for this sacrifice is the joy of peopling the earth with ransomed beings, holy, happy, and immortal. The result of the Saviour's [-conflict-] {+conflict+} with the powers of darkness is joy to the redeemed, redounding to the glory of [-God,-] {+God+} throughout eternity. And such is the value of the soul that the Father is satisfied with the price paid; and Christ Himself, beholding the fruits of His great sacrifice, is satisfied.

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Chapter [-XXXVI . - Desolation-] {+41-Desolation+} of the [-Earth.

"Therefore-] {+Earth

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"Her sins have reached unto heaven, and God hath remembered her iniquities... In the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore+} shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with [-fire;-] {+fire:+} for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, [-when

they shall see the smoke of her burning, standing afar off for the fear of her torment, [-] {+...+} saying, Alas, [-alas, -] {+alas+} that great city Babylon, that mighty city! for in one hour is thy judgment [-come. And the-] {+come." Revelation 18:5-10. "The+} merchants of the [-earth shall weep-] {+earth," that have "waxed rich through the abundance of her delicacies," "shall stand afar off for the fear of her torment, weeping+} and [-mourn over her;-] {+wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!+} For [-no man buyeth their merchandise any more." [Revelation 18:8-11.] -] {+in one hour so great riches is come to nought." Revelation 18:11, 3, 15-17.+} Such are the judgments that fall upon Babylon in the day of the visitation of God's wrath. She has filled up the measure of her iniquity; her time has come; she is ripe for destruction. When the voice of God turns the captivity of His people, there is {+[654]+} a terrible awakening of those who have lost all in the great [-game-] {+conflict+} of life. While probation [-continued, -] {+continued+} they were blinded by Satan's deceptions, and they justified their course of sin. The rich prided themselves upon their superiority to those who were less favored; but they had obtained their

[-470-] riches by violation of the law of God. They had neglected to feed the hungry, to clothe the naked, to deal justly, and to love mercy. They had sought to exalt [-themselves, -] {+themselves+} and to obtain the homage of their [-fellow-creatures.-] {+fellow creatures.+} Now they are stripped of all that made them [-great, -] {+great+} and are left destitute and defenseless. They look {+with terror+} upon the destruction of the idols which they {+555

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preferred before their Maker. They {+have+} sold their souls for earthly riches and enjoyments, and [-did-] {+have+} not [-seek-] {+sought+} to become rich toward God. The result is, their lives are a failure; their pleasures are now turned to gall, their treasures to corruption. The gain of a lifetime is swept away in a moment. The rich bemoan the destruction of their grand houses, the scattering of their gold and silver. But their lamentations are silenced by the fear that they themselves are to perish with their idols. The wicked are filled with regret, not because of their sinful neglect of God and their [-fellow-men,-] {+fellow men,+} but because God has conquered. They lament that the result is what it is; but they do not repent of their wickedness. They would leave no means untried to conquer if they could. The world see the very class whom they have mocked and derided, and desired to exterminate, pass unharmed through [-tempest-] {+pestilence, tempest,+} and [-earthquake and pestilence.-] {+earthquake.+} He who is to the transgressors of His law a devouring fire, is to His people a safe pavilion. The minister who has sacrificed truth to gain the favor of [-men,-] {+men+} now discerns the character and [-influence-] {+influence+} of his teachings. It is apparent that [-an-] {+the+} omniscient eye was following him as he stood in the desk, as he walked the streets, as he mingled with

[-471-] men in the {+[655]+} various scenes of life. Every emotion of the soul, every line written, every word uttered, every act that led men to rest in a refuge of falsehood, has been scattering seed; and now, in the wretched, lost souls around him, he beholds the harvest. {+Saith the Lord: "They have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Jeremiah 8:11; Ezekiel

13:22. "Woe be unto the pastors that destroy and scatter the sheep of My pasture! ... Behold, I will visit upon you the evil of your doings." "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for your days for slaughter and of your dispersions are accomplished; ... and the shepherds shall have no way to flee, nor the principal of the flock to escape." Jeremiah 23:1, 2; 25:34, 35, margin.

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Ministers and people see that they have not sustained the right relation to God. They see that they have rebelled against the Author of all just and righteous law. The setting aside of the divine precepts gave rise to thousands of springs of evil, discord, hatred, iniquity, until the earth became one vast field of strife, one sink of corruption. This is the view that now appears to those who rejected truth and chose to cherish error. No language can express the longing which the disobedient and disloyal feel for that which they have lost [-forever,-eternal-] {+forever-eternal+} life. Men whom the world has worshiped for their talents and eloquence now see these things in their true light. They realize what they have forfeited by transgression, and they fall at the feet of those whose fidelity they have despised and derided, and confess that God has loved them. The people see that they have been deluded. They [-eagerly-] accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. {+[656]+} Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. "We are lost!" they cry, "and you are the

[-472-] cause of our ruin;" and they turn upon the false [-watchmen.-] {+shepherds.+} The very ones that once admired them [-most,-] {+most+} will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed. {"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword." Jeremiah 25:31. For six thousand years the great controversy has been in progress; the Son of God and His heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now all have made their decisions; the wicked have fully united with Satan in his warfare against God. The time has come for God to vindicate the authority of His downtrodden law. Now the controversy is not alone with Satan, but with men. "The Lord hath a

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controversy with the nations;" "He will give them that are wicked to the sword."+] The mark of deliverance has been set upon those "that sigh and that cry for all the abominations that be done." Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom the command is given: "Slay utterly old and young, both maids, and little children, and [-women;-] {+women:+} but come not near any man upon whom is the mark; and begin at My sanctuary." Says the [-prophet,-] {+prophet:+} "They began at the ancient men which were before the house." [-[Ezekiel 9:6.-] {+Ezekiel 9:1-6.+} The work of destruction begins among those who [-profess-] {+have

professed+} to be the spiritual guardians of the people. The false [-shepherds-] {+watchmen+} are the first to fall. There are none to pity or to spare. Men, women, maidens, and little children perish together. {[657]+} "The Lord cometh out of His place to punish the inhabitants of the earth for their [-iniquity;-] {+iniquity:+} the earth also shall disclose her blood, and shall no more cover her slain." [-[Isaiah 26:21.] -] {+Isaiah 26:21.+} "And this shall be the plague wherewith the Lord will smite all the people that {+have+} fought against [-Jerusalem:-] {+Jerusalem;+} Their [-flesh-] {+flesh+} shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come

[-473-] to pass in that [-day-] {+day,+} that a great tumult from the Lord shall be among them; and they shall lay hold [-every one-] {+everyone+} on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." [-[Zechariah-] {+Zechariah+} 14:12, [-13.] -] {+13.+} In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the [-earth,-priests,-] {+earth-priests,+} rulers, and people, rich and poor, high and low. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the [-earth;-] {+earth:+} they shall not be lamented, neither gathered, nor buried." [-[Jeremiah 25:33.] -] {+Jeremiah 25:33.+} At the coming of Christ the wicked are blotted from the face of the whole [-earth,-consumed-] {+earth-consumed+} with the spirit of His [-mouth,-] {+mouth+} and destroyed by the brightness of His glory. Christ takes His people to the City of God, and the earth is emptied of its inhabitants. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants [-thereof.-] {+thereof.+} "The land shall be utterly emptied, and utterly [-spoiled;-] {+spoiled:+} for the Lord

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hath spoken this word." "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are [-desolate;-] {+desolate:+} therefore the inhabitants of the earth are burned." [-[Isaiah-] {+Isaiah+} 24:1, 3, 5, [-6.]-] {+6.+} The whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spot where the mountains have been rent from their

[-474-] foundations. {+Now the event takes place foreshadowed in the last solemn ser- [658] vice of the Day of Atonement. When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin offering, then the scapegoat was presented alive before the Lord; and in the presence of the congregation the high priest confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." Leviticus 16:21. In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels and the hosts of the redeemed the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness. The revelator foretells the banishment of Satan and the condition of chaos and desolation to which the earth is to be reduced, and he declares that

this condition will exist for a thousand years. After presenting the scenes of the Lord's second coming and the destruction of the wicked, the prophecy continues: "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Revelation 20:1-3.

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That the expression "bottomless pit" represents the earth in a state of confusion and darkness is evident from other scriptures. Concerning the condition of the earth "in the beginning," the Bible record says that it "was without form, and void; and darkness was upon the face of the deep." [The Hebrew word here translated "deep" is rendered in the Septuagint (Greek) translation of the Hebrew Old Testament by the same word rendered "bottomless pit" In Revelation [659] 20:1-3.] Genesis 1:2. Prophecy teaches that it will be brought back, partially at least, to this condition. Looking forward to the great day of God, the prophet Jeremiah declares: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down." Jeremiah 4:23-26.+} Here is to be the home of Satan with his evil angels for a thousand years. [-Here-] {+Limited to the earth,+} he will [-be confined,-] {+not have access+} to [-wander up-] {+other worlds to tempt+} and

{+annoy those who have never fallen. It is in this sense that he is bound: there are none remaining, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight. The prophet Isaiah, looking forward to the time of Satan's overthrow, exclaims: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut+} down [-over-] {+to+} the [-broken surface-] {+ground, which didst weaken the nations! ... Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars+} of {+God: ... I will be like+} the [-earth, and-] {+Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that+} see {+thee shall narrowly look upon thee, and consider thee, saying, Is this+} the [-effects-] {+man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house+} of his {+prisoners?" Isaiah 14:12-17. For six thousand years, Satan's work of+} rebellion [-against-] {+has "made+} the [-law-] {+earth to tremble." He had "made the world as a wilderness, and destroyed the cities thereof." And he "opened not the house+} of [-God.-] {+his prisoners."+} For [-a-] {+six+} thousand years {+his prison house has received

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God's people, and+} he [-can enjoy-] {+would have held them captive forever; but Christ had broken his bonds and set+} the [-fruit-] {+prisoners free. Even the wicked are now placed beyond the power of Satan, and [660] alone with his evil angels he remains to realize the effect+} of the curse which [-he-] {+sin+} has [-caused. Limited alone to the earth, he will not have-] {+brought. "The kings of+} the [-privilege-] {+nations, even all+} of [-ranging to other planets,-]

{+them, lie in glory, everyone in his own house [the grave]. But thou art cast out of thy grave like an abominable branch.... Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people." Isaiah 14:18-20. For a thousand years, Satan will wander+} to [-tempt-] and [-annoy those who have not fallen.-] {+fro in the desolate earth to behold the results of his rebellion against the law of God.+} During this [-time, Satan suffers extremely.-] {+time his sufferings are intense.+} Since his fall his life of [-intense-] {+unceasing+} activity has banished [-reflection;-] {+reflection;+} but he is now deprived of his [-power,-] {+power+} and left to contemplate the part which he has acted since first he rebelled against the government of heaven, and to look forward with trembling and terror to the dreadful [-future,-] {+future+} when he must suffer for all the evil that he has [-done,-] {+done+} and be punished for the sins that he has caused to be committed.

[-Shouts of triumph ascend from-] {+To God's people+} the [-angels-] {+captivity of Satan will bring gladness+} and {+rejoicing. Says+} the [-redeemed saints, that they are-] {+prophet: "It shall come+} to [-be no more annoyed-] {+pass in the day that Jehovah shall give thee rest from thy sorrow,+} and [-tempted by Satan,-] {+from thy trouble,+} and {+from the hard service wherein thou wast made to serve,+} that {+thou shalt take up this parable against+} the [-inhabitants-] {+king+} of [-other worlds are delivered from his presence-] {+Babylon [here representing Satan],+} and [-temptations.-] {+say, How hath the oppressor ceased! ... Jehovah hath broken the staff of the wicked, the scepter of the rulers; that smote the peoples in wrath with a continual stroke, that ruled the nations in anger, with a persecution that none restrained." Verses 3-6, R.V.+} During the thousand years between the first and the second [-resurrection,-] {+resurrection+} the judgment of the wicked [-dead-] takes place. The {+apostle Paul points to this judgment as an event that follows the

second advent. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Corinthians 4:5. Daniel declares that [661] when the Ancient of Days came, "judgment was given to the saints of the Most High." Daniel 7:22. At this time the+} righteous reign as kings and priests unto [-God;-] {+God. John in the Revelation says: "I saw thrones, and they sat upon them,+} and {+judgment was given unto them."

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"They shall be priests of God and of Christ, and shall reign with Him a thousand years." Revelation 20:4, 6. It is at this time that, as foretold by Paul, "the saints shall judge the world." 1 Corinthians 6:2.+} In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is [-written-] {+recorded+} against their names in the book of death. Satan also and evil angels are judged by Christ and His people.

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Chapter XXXVII . --] {+Says Paul: "Know ye not that we shall judge angels?" Verse 3. And Jude declares that "the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto+} the {+judgment of the great day." Jude 6. At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead and appear before God for the execution of "the

judgment written." Thus the revelator, after describing the resurrection of the righteous, says: "The rest of the dead lived not again until the thousand years were finished." Revelation 20:5. And Isaiah declares, concerning the wicked: "They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Isaiah 24:22.

Chapter 42--The+} Controversy [-Ended.-] {+Ended

[662]+}

At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the [-redeemed,-] {+redeemed+} and attended by a retinue of angels. As He descends in terrific [-majesty,-] {+majesty+} He bids the wicked dead arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea. What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death. Every eye in that vast multitude is turned to behold the glory of the Son of God. With one voice the wicked hosts [-exclaim,-] {+exclaim:+} "Blessed is He that cometh in the name of the Lord!" It is not love to Jesus that inspires this utterance. The force of truth urges the words from unwilling lips. As the wicked went into their graves, so they come [-forth,-] {+forth+} with the same enmity to Christ and the same spirit of rebellion. They are to have no new [-probation,-] {+probation+} in which to remedy the defects of their past lives. Nothing would be gained by this. A lifetime of transgression has not softened their hearts. A second probation, were it given them, would be

[-476-] occupied as was the [-first,-] {+first+} in evading the requirements of

God and exciting rebellion against Him. Christ descends upon the Mount of Olives, {+whence, after His resurrection, He ascended,+} and [-as-] {+where angels repeated the promise of His return. Says the prophet: "The Lord my God shall come, and [663] all the saints with Thee." "And+} His feet [-touch-] {+shall stand in that day upon+} the [-mountain, it parts asunder,-] {+Mount of Olives, which is before Jerusalem on the east,+} and [-becomes-] {+the Mount of Olives shall cleave in the midst thereof, ... and there shall be+} a [-vast plain. Then-] {+very great valley." "And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." Zechariah 14:5, 4, 9. As+} the New Jerusalem, in its dazzling splendor, comes down out of [-Heaven. As-] {+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. {+563

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Now Satan prepares for a last mighty struggle for the supremacy. While deprived of his [-power,-] {+power+} and cut off from his work of deception, the prince of evil was miserable and dejected; but as the wicked dead are [-raised,-] {+raised+} and he sees the vast multitudes upon his side, his hopes revive, and he determines not to yield the great controversy. He will marshal all the armies of the lost under his [-banner,-] {+banner+} and through them endeavor to execute his plans. The wicked are Satan's captives. In rejecting Christ they have accepted the rule of the rebel leader. They are ready to receive his suggestions and to do his bidding. Yet, true to his early cunning, he does not acknowledge himself to be Satan. He claims to be the prince who is the rightful owner of the [-world,-] {+world+} and whose inheritance has been unlawfully

wrested from him. He represents himself to his deluded subjects as a redeemer, assuring them that his power has brought them forth from their [-graves,-] {+graves+} and that he is about to rescue them from the most cruel tyranny. The presence of Christ having been removed, Satan works wonders to support his claims. He makes the weak [-strong,-] {+strong+} and inspires all with his own spirit and energy. He proposes to lead

[-477-] them against the camp of the [-saints,-] {+saints+} and to take possession of the City of God. With fiendish exultation he points to the unnumbered millions who have been raised from the [-dead,-] {+dead+} and declares that as their leader he is well able to overthrow the [-city,-] {+city+} and regain his throne and his kingdom. {[664]+} In that vast throng are multitudes of the long-lived race that existed before the [-flood;-] {+Flood;+} men of lofty stature and giant intellect, who, yielding to the control of fallen angels, devoted all their skill and knowledge to the exaltation of themselves; men whose wonderful works of art led the world to idolize their genius, but whose cruelty and evil inventions, defiling the earth and defacing the image of God, caused Him to blot them from the face of His creation. There are kings and generals who conquered nations, valiant men who never lost a battle, proud, ambitious warriors whose approach made kingdoms tremble. In death these experienced no change. As they come up from the grave, they resume the current of their thoughts just where it ceased. They are actuated by the same desire to conquer that ruled them when they fell. Satan consults with his angels, and then with these kings and conquerors and mighty men. They look upon the strength and numbers [-upon-] {+on+} their side, and declare that the army within the city is small

{+Controversy Ended

in comparison with theirs, and that it can be overcome. They lay their plans to take possession of the riches and glory of the New Jerusalem. All immediately begin to prepare for battle. Skillful artisans construct implements of war. Military leaders, famed for their success, marshal the throngs of warlike men into companies and divisions.

[-478-] At last the order to advance is given, and the countless host moves [-on,-an-] {+on-an+} army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began {+on earth+} could never equal. Satan, the mightiest of warriors, leads the van, and his angels [-join-] {+unite+} their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each [-army-] under its appointed leader. With military [-precision,-] {+precision+} the serried ranks advance over the earth's broken and uneven surface to the City of God. By [-the-] command of Jesus, the gates of the New Jerusalem are closed, and the armies of Satan surround the [-city,-] {+city+} and make ready for the onset. Now Christ again appears to the view of His enemies. Far above {+[665]+} the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the City of God, and [-flows-] {+flows+} out beyond the gates, [-flooding-] {+flooding+} the whole earth with its radiance. Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian

world declared it void, and the millions, of all ages, who were martyred for their faith. And beyond is the "great [-multitude-] {+multitude,+} which no

[-479-] man could number, of all [-nations-] {+nations,+} and [-kindreds-] {+kindreds,+} and [-people-] {+people,+} and [-tongues," "before-] {+tongues, ... before+} the [-throne-] {+throne,+} and before the Lamb, clothed with white robes, and palms in their hands." {+Revelation 7:9.+} Their warfare is ended, their victory won. They have run the race and reached the prize. The palm branch in their hands is a symbol of their triumph, the white

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robe an emblem of the spotless righteousness of Christ which now is theirs. The redeemed raise a song of praise that echoes and re-echoes through the vaults of [-Heaven,-] {+heaven:+} "Salvation to our God which sitteth upon the throne, and unto the Lamb." {+Verse 10.+} And angel and seraph unite their voices in adoration. As the redeemed have beheld the power and malignity of Satan, they have seen, as never before, that no power but that of Christ could have made them conquerors. In all that shining throng there are none to ascribe salvation to themselves, as if they had prevailed by their own power and goodness. Nothing is said of what they have done or suffered; but the burden of every song, the keynote of every anthem, [-is,-] {+is:+} Salvation to our God and unto the Lamb. {+[666]+} In the presence of the assembled inhabitants of earth and heaven [-takes place-] the final coronation of the Son of [-God.-] {+God takes place.+} And now, invested with supreme majesty and power, the King of kings pronounces sentence upon the rebels against His [-government,-] {+government+} and executes justice upon those who have transgressed His law and oppressed His people. Says

the prophet of God: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven [-fled-] {+fled+} away; and there was found no place for them. And I saw the dead, small and great, stand before

[-480-] God; and the books were [-opened;-] {+opened:+} and another book was opened, which is the book of [-life;-] {+life:+} and the dead were judged out of those things which were written in the books, according to their works." [-[Revelation-] {+Revelation+} 20:11, [-12.-] {+12.+} As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed. They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant [-heart,-all-] {+heart- all+} appear as if written in letters of fire. Above the throne is revealed the cross; and like a panoramic view appear the scenes of Adam's temptation and fall, and the successive steps in the great plan of redemption. The Saviour's lowly birth; His early life of simplicity and obedience; His baptism in Jordan; the fast

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and temptation in the wilderness; His public ministry, unfolding to men heaven's most precious blessings; the days crowded with deeds of love and mercy, the nights of prayer and watching in the solitude of the mountains; the plottings of envy, hate, and malice which repaid His benefits; the awful, mysterious agony in [-Gethsemane,-] {+Gethsemane+} beneath the crushing weight of the sins of the

whole world; His betrayal into the hands of the murderous mob; the fearful events of {[667]} that night of [-horror,-the-] {+horror-the+} unresisting prisoner, forsaken by His [-best-loved-] {+bestloved+} disciples,

[-481-] rudely hurried through the streets of Jerusalem; the Son of God exultingly displayed before Annas, arraigned in the high priest's palace, in the judgment hall of Pilate, before the cowardly and cruel Herod, mocked, insulted, tortured, and condemned to [-die,-all-] {+die-all+} are vividly portrayed.

And now before the swaying multitude are revealed the final [-scenes,-the-] {+scenes-the+} patient Sufferer treading the path to Calvary; the Prince of heaven hanging upon the cross; the haughty priests and the jeering rabble deriding His expiring agony; the supernatural darkness; the heaving earth, the rent rocks, the open graves, marking the moment when the world's Redeemer yielded up His life. The awful spectacle appears just as it was. Satan, his angels, and his subjects have no power to turn from the picture of their own work. Each actor recalls the part which he performed. Herod, who slew the innocent children of Bethlehem that he might destroy the King of Israel; the base Herodias, upon whose guilty soul rests the blood of John the Baptist; the weak, [-time-serving-] {+timeserving+} Pilate; the mocking soldiers; the priests and rulers and the maddened throng who cried, "His blood be on us, and {+on+} our children!"—all behold the enormity of their guilt. They vainly seek to hide from the divine majesty of His countenance, outshining the glory of the sun, while the redeemed cast their crowns at the Saviour's feet, [-exclaiming,-] {+exclaiming:+} "He died for me!" Amid the ransomed throng are the apostles of Christ, the heroic Paul, the ardent Peter, the loved and loving John, and their [-true-hearted-] {+truehearted+} brethren, and with them the vast host of martyrs; while outside

[-482-] the walls, with every vile and abominable thing, are those by whom they

were persecuted, imprisoned, and slain. There is Nero, that monster of cruelty and vice, beholding the joy and exaltation of those whom he once tortured, and in whose extremest anguish

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he found satanic delight. His mother is there to witness the result {+[668]+} of her own work; to see how the evil stamp of character transmitted to her son, the passions encouraged and developed by her [-influence-] {+influence+} and example, have borne fruit in crimes that caused the world to shudder. There are papist priests and prelates, who claimed to be Christ's ambassadors, yet employed the rack, the dungeon, and the stake to control the consciences of His people. There are the proud pontiffs who exalted themselves above [-God,-] {+God+} and presumed to change the law of the Most High. Those pretended fathers of the church have an account to render to God from which they would fain be excused. Too late they are made to see that the Omniscient One is jealous of His [-law,-] {+law+} and that He will in no wise clear the guilty. They learn now that Christ identifies His interest with that of His suffering people; and they feel the force of His own [-words,-] {+words:+} "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." {+Matthew 25:40.+} The whole wicked world stand arraigned at the bar of [-God,-] {+God+} on the charge of high treason against the government of heaven. They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them. It is now evident to all that the wages of sin is

[-483-] not noble independence and eternal life, but slavery, ruin, and death. The wicked see what they have forfeited by their life of rebellion. The far more

exceeding and eternal weight of glory was despised when offered them; but how desirable it now appears. "All this," cries the lost soul, "I might have had; but I chose to {+put+} these things far from me. Oh, strange infatuation! I have exchanged peace, happiness, and [-honor,-] {+honor+} for wretchedness, infamy, and despair." All see that their exclusion from heaven is just. [-In-] {+By+} their lives they [-declared, We-] {+have declared: "We+} will not have this [-Jesus-] {+Man [Jesus]+} to reign over [-us.-] {+us."+} As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His hands the tables of the divine law, {+[669]+} the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, all with one voice exclaim, [-"Marvelous-] {+"Great and marvelous+} are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of [-saints;" and-] {+saints"

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(Revelation 15:3); and,+} falling prostrate, they worship the Prince of life. Satan seems paralyzed as he beholds the glory and majesty of Christ. He who was once a covering cherub remembers whence he has fallen. A shining seraph, "son of the morning;" how changed, how degraded! From the council where once he was honored, he is forever excluded. He sees another now standing near to the Father, veiling His glory. He has seen the crown placed upon the head of Christ by an angel of lofty stature and majestic presence, and he knows that {+the exalted position of+} this [-office-] {+angel+} might have been his.

[-484-] Memory recalls the home of his innocence and purity, the peace and

content that were his until he indulged in murmuring against God, and envy of Christ. His accusations, his rebellion, his deceptions to gain the sympathy and support of the angels, his stubborn persistence in making no effort for self-recovery when God would have granted him [-forgiveness,-all-] {+forgiveness-all+} come vividly before him. He reviews his work among men and its [-results,-the-] {+results-the+} enmity of man toward his [-fellow-man,-] {+fellow man,+} the terrible destruction of life, the rise and fall of kingdoms, the overturning of thrones, the long succession of tumults, [-conflicts,-] {+conflicts,+} and revolutions. He recalls his constant efforts to oppose the work of Christ and to sink man lower and lower. He sees that his hellish plots have been powerless to destroy those who have {+put+} their trust in Jesus. As Satan looks upon his kingdom, the fruit of his toil, he sees only failure and ruin. He has led the multitudes to believe that the City of God would be an easy prey; but he knows that this is false. Again and [-again-] {+again,+} in the progress of the great [-controversy has-] {+controversy,+} he {+has+} been defeated and compelled to yield. He knows too well the power and majesty of the Eternal. The aim of the great rebel has ever been to justify [-himself,-] {+himself+} and to {+[670]+} prove the divine government responsible for the rebellion. To this end he has bent all the power of his giant intellect. He has worked deliberately and systematically, and with marvelous success, leading vast multitudes to accept his version of the great controversy which has been so long in progress. For thousands of years this chief of conspiracy has palmed off falsehood for truth. But the

[-485-] time has now come when the rebellion is to be finally [-defeated,-] {+defeated+} and the history and character of Satan disclosed. In his last great effort to dethrone Christ, destroy His people, and take possession of the City of God,

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the [-arch-deceiver-] {+archdeceiver+} has been fully unmasked. Those who have united with him see the total failure of his cause. Christ's followers and the loyal angels behold the full extent of his machinations against the government of God. He is the object of universal abhorrence. Satan sees that his voluntary rebellion has unfitted him for heaven. He has trained his powers to war against God; the purity, peace, and harmony of heaven would be to him supreme torture. His accusations against the mercy and justice of God are now silenced. The reproach which he has endeavored to cast upon Jehovah rests wholly upon himself. And now Satan bows [-down,-] {+down+} and confesses the justice of his sentence. {+"Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." Verse 4.+} Every question of truth and error in the long-standing controversy [-is-] {+has now been+} made plain. {+The results of rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences. The working out of Satan's rule in contrast with the government of God has been presented to the whole universe. Satan's own works have condemned him.+} God's [-justice stands-] {+wisdom, His justice, and His goodness stand+} fully vindicated. [-Before-] {+It is seen that all His deal[671] ings in+} the [-whole world-] {+great controversy have been conducted with respect to the eternal good of His people and the good of all the worlds that He has created. "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." Psalm 145:10. The history of sin will stand to all eternity as a witness that with the existence of God's law+} is {+bound up the happiness of all the beings He has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one

accord declare: "Just and true are Thy ways, Thou King of saints." Before the universe has been+} clearly presented the great sacrifice made by the Father and the Son in man's behalf. The hour has come when Christ occupies His rightful [-position,-] {+position+} and is glorified above principalities and powers and every name that is named. It was for the joy that was set before [-him,-that-] {+Him-that+} He might bring many sons unto [-glory,-that-] {+glory-that+} He endured the cross and despised the shame. And inconceivably great as was the sorrow and the shame, [-so great-] {+yet greater+} is the joy and the glory. He looks upon the redeemed, renewed in His

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own image, every {+heart bearing the perfect impress of the divine, every+} face

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reflecting-] {+reflecting+} the likeness of their King. [-In their perfect purity and surpassing joy-] He beholds {+in them+} the result of the travail of His soul, and He is satisfied. Then, in a voice that reaches the assembled multitudes of the righteous and the wicked, He [-declares,-] {+declares:+} "Behold the purchase of My blood! For these I [-suffered;-] {+suffered,+} for these I [-died;-] {+died,+} that they might dwell in My presence throughout eternal ages." And the song of praise ascends from the white-robed ones about the [-throne,-] {+throne:+} "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." {+Revelation 5:12.+} Notwithstanding {+that+} Satan has been constrained to acknowledge God's [-justice,-] {+justice+} and to bow to the supremacy of

Christ, his character remains unchanged. The spirit of rebellion, like a mighty torrent, again bursts forth. Filled with frenzy, he determines not to yield the great controversy. The time has come for a last desperate struggle against the King of heaven. He rushes into the midst of his [-subjects,-] {+subjects [672]+} and endeavors to inspire them with his own [-fury,-] {+fury+} and arouse them to instant battle. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end. The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. Their rage is kindled against Satan and those who have been his agents in [-deception.-] {+deception, and+} with the fury of demons they turn upon [-them,-] {+them. Saith the Lord: "Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations:+} and [-there follows a scene-] {+they shall draw their swords against the beauty+} of [-universal strife.

Then are fulfilled-] {+thy wisdom, and they shall defile thy brightness. They shall bring thee down to+} the [-words-] {+pit." "I will destroy thee, O covering cherub, from the midst+} of the [-prophet:-] {+stones of fire.... I will cast thee to the ground, I will lay thee before kings, that they may behold thee.... I will bring thee to ashes upon the earth in the sight of all them that behold thee.... Thou shalt be a terror, and never shalt thou be any more." Ezekiel 28:6-8, 16-19. "Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire."+} "The

[-487-] indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them

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to the slaughter." [-[Isaiah 34:2.] -] "Upon the wicked He shall rain quick burning coals, fire and [-brimstone,-] {+brimstone+} and an horrible tempest: this shall be the portion of their cup." [-[Psalm 11:6. MARGIN.] -] {+Isaiah 9:5; 34:2; Psalm 11:6, margin.+} Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring [-flames-] {+flames+} burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. [-[Malachi 4:1.] -] The elements melt with fervent heat, the earth also, and the works that are therein are burned up. [-[2-] {+Malachi 4:1; 2+} Peter [-3:10.] The fire of Tophet is "prepared for the king," the chief of rebellion; the pile thereof is deep and large, and "the breath of the Lord, like a stream of brimstone, doth kindle it." [Isaiah 30:33.] -] {+3:10.+} The earth's surface seems one molten [-mass,-a-] {+[673] mass-a+} vast, seething lake of fire. It is the time of the judgment and perdition of ungodly [-men,-"the-] {+men-"the+} day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." [-[Isaiah 34:8.] -] {+Isaiah 34:8.+} The wicked receive their recompense in the earth. {+Proverbs 11:31.+} They "shall be [-stubble;-] {+stubble:+} and the day that cometh shall burn them up, saith the Lord of hosts." {+Malachi 4:1.+} Some are destroyed as in a moment, while others suffer many days. All are punished [-according-] {"according+} to their [-deeds.-] {+deeds."+} The sins of the righteous [-have-] {+having+} been transferred to Satan, [-the originator of evil, who must bear their penalty. Thus-] he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far

[-488-] greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing [-flames-] {+flames+} the wicked are at last destroyed, root and [-branch,-Satan-] {+branch-Satan+} the root, his followers the branches. The {+full penalty of the law has been visited; the demands of+} justice {+have been met; and heaven and earth, beholding, declare the righteousness+} of [-God-] {+Jehovah. Satan's work of ruin+} is [-satisfied,-] {+forever ended. For six thousand years he has wrought his will, filling the earth with woe+} and {+causing grief throughout+} the [-saints-] {+universe. The whole creation has groaned+} and [-all-] {+travailed together in pain. Now God's creatures are forever delivered from his presence and temptations. "The whole earth is at rest, and is quiet: they [the righteous] break forth into singing." Isaiah 14:7. And a shout of praise and triumph ascends from+} the [-angelic host say with-] {+whole loyal universe. "The voice of+} a [-loud voice, Amen.-] {+great multitude," "as the voice of many waters, and as the voice of mighty thunderings," is heard, saying: "Alleluia: for the Lord God omnipotent reigneth." Revelation 19:6.+} While the earth [-is-] {+was+} wrapped in the fire of [-God's vengeance,-] {+destruction,+} the righteous [-abide-] {+abode+} safely in the Holy City. Upon those that had part in the

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first resurrection, the second death has no power. [-[Revelation 20:6.] -] While God is to the wicked a consuming fire, He is to His people both a sun and a shield. [-[Psalm 84:11.]

"And I-] {+Revelation 20:6; Psalm 84:11. "I+} saw a new heaven and a new

[-earth;-] {+earth:+} for the first heaven and {+[674]+} the first earth were passed away." {+Revelation 21:1.+} The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin. One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, {+upon His side,+} His hands and feet, are the only traces of the cruel work that sin has wrought.

[-[Revelation 21:1.] -] {+Says the prophet, beholding Christ in His glory: "He had bright beams coming out of His side: and there was the hiding of His power." Habakkuk 3:4, margin. That pierced side whence flowed the crimson stream that reconciled man to God—there is the Saviour's glory, there "the hiding of His power." "Mighty to save," through the sacrifice of redemption, He was therefore strong to execute justice upon them that despised God's mercy. And the tokens of His humiliation are His highest honor; through the eternal ages the wounds of Calvary will show forth His praise and declare His power.+} "O Tower of the [-flock, -] {+flock,+} the stronghold of the daughter of Zion, [-to-] {+unto+} Thee shall it come, even the first dominion." [-[Micah 4:8.] -] {+Micah 4:8.+} The [-kingdom forfeited by sin, Christ-] {+time+} has [-regained, -] {+come to which holy men have looked with longing since the flaming sword barred the first pair from Eden, the time for "the redemption of the purchased possession." Ephesians 1:14. The earth originally given to man as his kingdom, betrayed by him into the hands of Satan,+} and {+so long held by+} the [-redeemed are-] {+mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. "Thus saith the Lord ... that formed the earth and made it; He hath established it, He created it not in vain, He formed it+} to [-possess-] {+be inhabited." Isaiah 45:18. God's original purpose in the creation of the earth is fulfilled as+} it [-with him.-] {+is made the eternal abode of the redeemed.+} "The righteous shall inherit the land, and dwell

therein forever." [-[Psalm 37:29.] -] {+Psalm 37:29.+} A fear of making the [-saints' -] {+future+} inheritance seem too material has {+[675]+} led many to spiritualize away the very truths which lead us to look

[-489-] upon [-the new earth-] {+it+} as our home. Christ assured His disciples that He went to

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prepare mansions for [-them.-] {+them in the Father's house.+} Those who accept the teachings of God's word will not be wholly ignorant concerning the heavenly abode. And [-yet the apostle Paul declares:-] {+yet,+} "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." [-[1-] {+1+} Corinthians [-2:9.] -] {+2:9.+} Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God. In the Bible the inheritance of the saved is called [-a country. [Hebrews 11:14-16.] -] {"a country." Hebrews 11:14-16.+} There the [-great-] {+heavenly+} Shepherd leads His [-flock-] {+flock+} to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are [-everflowing-] {+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. {"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet

resting places." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: ... Mine elect shall long enjoy the work of their hands." Isaiah 32:18; 60:18; Isaiah 65:21, 22. There, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." "The wolf also shall dwell with the lamb, [676] and the leopard shall lie down with the kid; ... and a little child shall lead them." "They shall not hurt nor destroy in all My holy mountain," saith the Lord. Isaiah 35:1; 55:13; Isaiah 11:6, 9. Pain cannot exist in the atmosphere of heaven. There will be no more tears, no funeral trains, no badges of mourning. "There shall be no more death, neither sorrow, nor crying: ... for the former things are passed away." "The inhabitant shall not say, I am sick: the

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people that dwell therein shall be forgiven their iniquity." Revelation 21:4; Isaiah 33:24.+} There is the New Jerusalem, ["having-] the {+metropolis of the glorified new earth, "a crown of+} glory {+in the hand+} of [-God," her-] {+the Lord, and a royal diadem in the hand of thy God." "Her+} light ["like-] {+was like+} unto a stone most precious, even like a jasper stone, clear as crystal." [-[Revelation 21:11.] -] {+"The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it."+} Saith the [-Lord,-] {+Lord:+} "I will rejoice in Jerusalem, and joy in My

people." [-[Isaiah 65:19.] -] "The tabernacle of God is with men, and He will dwell with them, and they shall be His people,

[-490-] and God Himself shall be with them, and be their [-God, And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." [Revelation 21:3, 4.] -] {+God." Isaiah 62:3; Revelation 21:11, 24; Isaiah 65:19; Revelation 21:3.+} In the City of God "there shall be no night." None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the [-morning,-] {+morning+} and shall ever be far from its close. "And they need no candle, neither light of the sun; for the Lord God giveth them light." [-[Revelation 22:5.] -] {+Revelation 22:5.+} The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb [-floods-] {+floods+} the Holy City with unfading light. The redeemed walk in the sunless glory of perpetual day. "I saw no temple [-therein;-] {+therein:+} for the Lord God Almighty and the Lamb are the temple of it." [-[Revelation 21:22.] -] {+Revelation 21:22.+} The people of God are privileged to hold open communion with the Father and the Son. [-Now-] {"Now+} we [-"see-] {+see+} through a glass, darkly." [-[1-] {+1+} Corinthians [-13:12.] -] {+13:12.+} We {+[677]+} behold the image of God [-reflected,-] {+reflected,+} as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming [-vail-] {+veil+} between. We shall stand in His [-presence,-] {+presence+} and [-gaze upon-] {+behold+} the glory of His countenance. {+There the redeemed shall know, even as also they are known. The loves and sympathies which God Himself has planted in the soul shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all

ages who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together "the whole family in heaven and earth" (Ephesians 3:15)—these help to constitute the happiness of the redeemed.

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There, immortal minds will [-study-] {+contemplate+} with never-failing delight
There the wonders of creative power, the mysteries of redeeming love. [-is-]
There {+will be+} no cruel, deceiving foe

[-491-] to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. {+All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation—suns and stars and systems, [678] all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed.+} And [-as-] the years of [-eternity roll,-] {+eternity, as+} they

{+roll,+} will bring richer and {+still+} more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of [-redemption,-] {+redemption+} and the amazing achievements in the great controversy with Satan, the hearts of the ransomed [-beat-] {+thrill+} with [-a stronger-] {+more fervent+} devotion, and {+with more rapturous joy+} they sweep the harps of [-gold with a firmer hand;-] {+gold;+} and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the [-throne-] {+throne,+} and unto the Lamb [-forever-] {+for ever+} and ever." {+Revelation 5:13.

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The great controversy is ended.+} Sin and sinners are no [-more; God's-] {+more. The+} entire universe is [-clean;-] {+clean. One pulse of harmony+} and {+gladness beats through+} the [-great

controversy is forever ended.

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Appendix

- Note 1. Page 206.—William Miller's views as to-] {+vast creation. From Him who created all, flow life and light and gladness, throughout+} the [-exact time-] {+realms+} of {+illimitable space. From+} the [-second advent were based on-] {+minutest atom to+} the [-prophecy of Daniel 8:14: "Unto two thousand-] {+greatest world, all things, animate+} and [-three hundred days; then shall the sanctuary be cleansed."-] {+inanimate, in their unshadowed beauty and perfect joy, declare+} that {+God is love.

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Appendix General Notes Revisions adopted by the E. G. White Trustees November 19, 1956, and December 6, 1979. Page 50. Titles.—In+} a [-day-] {+passage which is included+} in [-symbolic prophecy represents a year, see Numbers 14:34; Ezekiel 4:6. As-] the [-period of 2300 prophetic days,-] {+Roman Catholic Canon Law,+} or [-literal years, extended far beyond the close of-] {+Corpus Juris Canonici, Pope Innocent III declares that+} the [-Jewish dispensation, it could-] {+Roman pontiff is "the vicegerent upon earth,+} not [-refer to the sanctuary-] of [-that dispensation. Mr. Miller held the generally received view that-] {+a mere man, but of very God;" and+} in {+a gloss on+} the [-Christian age the Earth-] {+passage it+} is [-the sanctuary, and hence concluded-] {+explained+} that {+this is because he is+} the [-cleansing-] {+vicegerent of Christ, who is "very God and very man." See Decretales Domini Gregorii Papae IX (Decretals+} of the [-sanctuary brought to view in Daniel 8:14 represented-] {+Lord Pope Gregory IX), liber 1, De Translatione Episcoporum, (On+} the [-purification-] {+Transference+} of {+Bishops), title 7, ch. 3; Corpus Juris Canonici (2d Leipzig Ed., 1881), col. 99; (Paris, 1612), tom. 2, Decretales, col. 205.+} The [-earth-] {+documents which formed the decretals were gathered+} by [-fire-] {+Gratian, who was teaching+} at the [-second coming-] {+University+} of [-Christ.-] {+Bologna about+} the [-point from

which-] {+year 1140. His work was added+} to [-reckon the 2300 days is found-] {+and re-edited by Pope Gregory IX+} in [-Daniel 9:24-27, which is-] an [-explanation-] {+edition issued in 1234. Other documents appeared in succeeding years from time to time including the Extravagantes, added toward the close+} of the [-vision-] {+fifteenth century, all+} of [-chapter 8. It is stated that 70 weeks, or 490 years, are determined, literally, cut off,-] {+these, with Gratian's Decretum, were published+} as [-specially pertaining to the Jews. The only period from which-] the [-70 weeks could be cut off is-] {+Corpus Juris Canonici in 1582. Pope Pius X authorized+} the [-2300 days, that being-] {+codification in canon law in 1904, and+} the [-only period of time mentioned-] {+resulting code became effective+} in {+1918. For+} the [-vision of chapter 8.-] {+title "Lord God+} the [-70 weeks must therefore be-] {+Pope" see+} a [-part-] {+gloss on the Extravagantes of Pope John XXII, title 14, ch. 4, Declaramus. In an Antwerp edition+} of the [-2300 days, and-] {+Extravagantes, dated 1584,+} the [-two periods must begin together.-] {+words "Dominum Deum Nostrum Papam" ("Our Lord God+} the [-70 weeks are declared by-] {+Pope") occur in column 153. In a Paris edition, dated 1612, they occur in column 140. In several editions published since 1612+} the [-angel to date from-] {+word "Deum" ("God") has been omitted. Page 50. Infallibility.-On+} the [-going-] {+doctrine of infallibility as set+} forth {+at the Vatican Council+} of {+1870-71, see Philip Schaff,+} The [-commandment to restore-] {+578

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Creeds of Christendom, Vol. 2, Dogmatic Decrees of the Vatican Council, pp. 234-271, where both the Latin+} and [-build Jerusalem. If, then, we can correctly locate this commandment, we have-] the [-starting-point-] {+English

texts are given. For discussion see,+} for the [-great period of the 2300 days.-] {+Roman Catholic view,+} The [-Bible furnishes us with four tests-] {+Catholic Encyclopedia, Vol. 7, art. "Infallibility,"+} by [-which we may determine when the true date is found:-

1. From the time-] {+Patrick J. Toner, 790ff.; James Cardinal Gibbons,+} The [-commandment was given, 49 years were-] {+Faith of our Fathers (Baltimore: John Murphy Company, 110th ed., 1917), chs. 7, 11. For Roman Catholic opposition+} to [-witness-] the [-completion-] {+doctrine+} of {+papal infallibility, see Johann Joseph Ignaz von Dollinger (pseudonym "Janus")+} The [-street and wall of Jerusalem. Daniel 9:25.

2. Threescore-] {+Pope+} and [-two weeks from this time, or, in all, 69 weeks, 483

years, were to extend to Messiah-] the [-Prince, or-] {+Council (New York: Charles Scribner's sons, 1869); and W.J. Sparrow Simpson, Roman Catholic Opposition+} to

[-493-] {+Papal Infallibility (London: John Murray, 1909). For+} the [-anointing-] {+non-Roman view, see George Salmon, Infallibility+} of [-Christ by-] the [-Holy Spirit at his baptism,-] {+Church (London: John Murray, rev. Education, 1914). Page 52. Image Worship.—"The worship of images ... was [680] one of those corruptions of Christianity which crept into+} the [-word Messiah signifying anointed.

3. Sixty-nine-] {+church stealthily+} and [-a half weeks were to extend to the crucifixion,—the

cessation of sacrifice-] {+almost without notice or observation. This corruption did not, like other heresies, develop itself at once, for in that case it would have met with decided censure+} and [-oblation-] {+rebuke: but, making its commencement under a fair disguise, so gradually was one practice after another introduced+} in {+connection with it, that+} the [-midst of the week. Verse 27.

4.-] {+church had become deeply steeped in practical idolatry, not only without any efficient opposition, but almost without any decided remonstrance; and when at length an endeavor was made to root it out,+} the [-full period of 70 weeks-] {+evil+} was {+found too deeply fixed to admit of removal.... It must be traced+} to [-witness-] the [-complete confirmation-] {+idolatrous tendency+} of the [-covenant with Daniel's people. At-] {+human heart, and its propensity to serve+} the [-termination of this period,-] {+creature more than+} the [-Jews having ceased-] {+creator.... "Images and pictures were first introduced into churches, not+} to be [-God's chosen people,-] {+worshipped, but either in+} the [-gospel would be preached-] {+place of books+} to [-the Gentiles.-] {+give instruction to those who could not read, or to excite devotion+} in the [-seventh-] {+minds+} of [-Ezra we find-] {+others. How far they ever answered such a purpose is doubtful; but, even granting that this was+} the [-decree which we seek.-] {+case for a time, it soon ceased to be so, and+} it was [-issued In Ezra 6:14-] {+found that pictures and images brought into churches darkened rather than enlightened+} the [-house-] {+minds+} of the [-by Artaxerxes, king-] {+ignorant—degraded rather than exalted the devotion+} of [-Persia, B. C. 457. Lord at Jerusalem is said to-] {+the worshiper. So that, however they might+} have been [-built "according-] {+intended to direct men's minds to God, they ended in turning them from him+} to the [-commandment [

completed by Artaxerxes.-] {+Seventh General Council,+} the [-scripture counts this action one decree. That-] {+Second of Nicaea, Introduction, pages III-VI.

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The [-later decrees were-] {+Great Controversy

For+} a [-continuation or completion of that-] {+record+} of [-Cyrus, see Ezra 6:1-14. Taking B. C. 457 as-] the [-date-] {+proceedings and decisions+} of the [-commandment, every specification-] {+Second Council+} of {+Nicaea, A.D. 787, called to establish+} the [-prophecy concerning the 70 weeks is fulfilled. That the reader may-] {+worship of images,+} see {+Baronius, Ecclesiastical Annals, Vol. 9, pp. 391-407 (Antwerp, 1612); J. Mendham,+} The [-reasonableness-] {+Seventh General Council, the Second of Nicaea; Ed. Stillingfleet, Defense+} of [-Mr. Miller's position on-] the [-prophetic periods, we copy-] {+Discourse Concerning+} the [-following, which was published-] {+Idolatry Practiced+} in the [-Advent Herald, Boston, in March, 1850, in answer to-] {+Church of Rome (London, 1686);+} A [-correspondent:-

"It is by the Canon-] {+Select Library+} of [-Ptolemy that the great prophetic period-] {+Nicene and Post-Nicene Fathers, 2d series, vol. 14, pp. 521-587 (New York, 1900); Charles J. Hefele, A History+} of the [-seventy weeks is fixed. This Canon places the seventh year-] {+Councils+} of [-Artaxerxes in-] the [-year-] {+Church, from the Original Documents,+} B. [-C. 457;-] {+18, ch. 1, secs. 332, 333; ch. 2, secs. 345-352 (T.+} and {+T. Clark Education, 1896), vol. 5, pp. 260-304, 342-372. Page 53.+} The [-accuracy-] {+Sunday Law+} of [-the Canon is demonstrated-] {+Constantine.-The law issued+} by the [-concurrent agreement of more than twenty eclipses.-] {+Emperor Constantine on+} the [-seventy weeks date-] {+seventh of March, A.D. 321, regarding a day of rest+}

from {+labor, reads thus: "All judges and city people and+} the [-going forth-] {+craftsmen shall rest upon the venerable day+} of [-a decree respecting-] the [-restoration-] {+sun. Country people, however, may freely attend to the cultivation+} of [-Jerusalem. There were-] {+the fields, because it frequently happens that+} no [-decrees between-] {+other days are better adapted for planting+} the [-seventh and twentieth years-] {+grain in the furrows or the vines in trenches. So that the advantage given by heavenly providence may not for the occasion+} of [-artaxerxes. Four hundred and ninety years, beginning with-] {+a short time perish."—Joseph Cullen Ayer, A Source Book for Ancient Church History (New York: Charles Scribner's sons, 1913), div. 2, per. 1, ch. 1, sec. 59, g, pp. 284, 285.+} The [-seventh, must commence-] {+latin original is+} in [-B. C. 457,-] {+the Codex Justiniani (Codex of Justinian), [681] Lib. 3, Title 12, Lex 3. The law is given in Latin+} and [-end-] in [-A. D. 34. Commencing-] {+English translation+} in {+Philip Schaff's History of+} the [-twentieth, they must commence in B. C. 444,-] {+Christian Church, Vol. 3, 3d period, ch. 7, sec. 75, p. 380, footnote 1;+} and [-end-] in {+James+} A. [-D. 47.-] {+Hessey's Bampton Lectures, Sunday, Lecture 3, par. 1, 3d ed., Murray's printing of 1866, p. 58. See discussion in Schaff,+} as [-no event occurred-] {+above referred to;+} in [-A. D. 47 to mark their termination, we cannot reckon from the twentieth; we must therefore look to the seventh of Artaxerxes. This date we cannot change from B. C. 457 without first demonstrating the inaccuracy-] {+Albert Henry Newman, A Manual+} of [-Ptolemy's Canon. To do this, it would be

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necessary to show that-] {+Church History (Philadelphia:+} the [-large number-] {+American Baptist Publication Society, printing+} of [-eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and

such a result would unsettle every chronological date,-] {+1933), rev. ed., vol. 1, pp. 305-307;+} and [-leave-] {+in Leroy E. Froom,+} The [-settlement-] {+Prophetic Faith+} of [-epochs-] {+Our Fathers (Washington, D.C.: Review+} and {+Herald Publishing Assn., 1950), vol. 1, pp. 376-381. Page 54. Prophetic Dates.—An important principle in prophetic interpretation in connection with time prophecies is+} the [-adjustment of eras entirely at the mercy of every dreamer, so that chronology would be-] {+year-day principle, under which a day+} of [-no more value than mere guess-work.-] {+prophetic time is counted+} as {+a calendar year of historic time. Before+} the [-seventy weeks must terminate in A. D. 34, unless-] {+Israelites entered+} the [-seventh-] {+land

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of [-Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence-] {+Canaan they sent twelve spies ahead+} to [-that effect, we inquire, what evidence marked that termination?-] {+investigate.+} The [-time when-] {+spies were gone forty days, and upon their return+} the [-apostles turned-] {+Hebrews, frightened at their report, refused+} to [-the Gentiles harmonizes with that date better than any other which has been named.-] {+go up+} and {+occupy+} the [-crucifixion, in A. D. 31, in-] {+promised land.+} The [-midst-] {+result was a sentence the Lord passed upon them: "After the number+} of the [-last week, is sustained by-] {+days in which ye searched the land, even forty days, each day for+} a [-mass-] {+year, shall ye bear your iniquities, even forty years." Numbers 14:34. A similar method+} of [-testimony which cannot be easily invalidated."

As-] {+computing future time is indicated through+} the [-70 weeks-] {+prophet

Ezekiel. Forty years of punishment for iniquities awaited the kingdom of Judah. The Lord said through the prophet: "Lie again on thy right side,+} and {+thou shalt bear+} the [-2300 days-] {+iniquity of the house of Judah forty days: I+} have {+appointed thee each day for+} a [-common starting-point,-] {+year." Ezekiel 4:6. This year-day principle has an important application in interpreting+} the [-calculation-] {+time+} of [-Mr. Miller is verified at a glance by subtracting-] the [-457 years B. C. from-] {+prophecy of+} the [-2300. Thus,

2300 457 _____

1843 A. D.

But it requires 457 full years before Christ,-] {"two thousand and three hundred evenings and mornings" (Daniel 8:14, R.V.)+} and [-1843 full years after Christ, to make-] the [-2300. Now-] {+1260-day period, variously indicated as "a time and times and+} the [-decree-] {+dividing+} of [-Artaxerxes did not go into effect at-] {+time" (Daniel 7:25),+} the [-beginning of-] {"forty and two months" (Revelation 11:2; 13:5), and+} the [-year 457 B. C., but in-] {"thousand two hundred and threescore days" (Revelation 11:3; 12:6). Page 56. Forged Writings.—Among+} the [-autumn of that year; it follows-] {+documents+} that {+at+} the [-2300 days would not terminate in 1843, but would extend-] {+present time are generally admitted+} to {+be forgeries,+} the [-autumn-] {+Donation+} of [-1844. This-] {+Constantine and the Pseudo-Isidorian Decretals are of primary importance. "The 'Donation of Constantine'+} is [-plainly seen-] {+the name traditionally applied, since the later Middle Ages, to a document purporting to have been addressed+} by {+Constantine+} the [-following simple diagram:—

457.

2300.

end of 1843.

|_____|

|_____| Decree given. Days end in 1844.

2300.

This fact not being at-] {+Great to Pope Sylvester I, which is found+} first [-perceived by Mr. Miller and his associates, they looked for-] {+in a Parisian manuscript (Codex lat. 2777) of probably+} the [-coming-] {+beginning+} of [-Christ-] {+the ninth century. Since the eleventh century it has been used as a powerful argument+} in [-1843; hence-] {+favor of+} the [-first disappointment-] {+papal claims,+} and {+consequently since+} the [-seeming delay.-] {+twelfth+} it [-was-] {+has been+} the [-discovery-] {+subject+} of {+a vigorous controversy. At+} the [-correct-] {+same+} time, [-in connection with other scripture testimony, that led-] {+by rendering it possible+} to {+regard+} the [-movement known-] {+papacy+} as {+a middle term between+} the [-midnight cry of 1844.-] {+original+} and {+the medieval Roman Empire, and thus+} to [-this day-] {+form a theoretical basis of continuity for+} the [-computation-] {+reception+} of the [-prophetic periods placing-] {+Roman law in+} the [-close-] {+Middle Ages, it has had no small influence upon secular history."-The New Schaff- [682] Herzog Encyclopedia of Religious Knowledge, vol. 3, art. "Donation+} of {+Constantine," pp. 484, 485.+} The [-2300 days-] {+historical theory developed+} in the [-autumn-] {+"Donation" is fully

discussed in Henry E. Cardinal Manning's *The Temporal Power* of [1844, stands without impeachment.

Then] the [question arises, if Wm. Miller's calculation] {+Vicar+} of [time

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was correct, whence his disappointment? This was due to his mistake as to-] {+Jesus Christ, London, 1862.+} The [event.-] {+arguments of+} the [prophecy says, "Unto two thousand and three hundred days; then shall-] {"Dona-

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The [sanctuary be cleansed." Mr. Miller-] {+Great Controversy

tion" were of a scholastic type,+} and [his associates failed to understand-] the [subject-] {+possibility+} of [the sanctuary and its cleansing. Here-] {+a forgery+} was {+not mentioned until+} the [secret-] {+rise+} of [their disappointment. For a brief explanation-] {+historical criticism in the fifteenth century. Nicholas+} of [this important point, showing what is-] {+Cusa was among+} the [sanctuary, and how-] {+first to conclude that Constantine never made any such donation. Lorenza Valla in Italy gave a brilliant demonstration of+} its [cleansing—beginning at-] {+spuriousness in 1450. See Christopher B. Coleman's *Treatise of Lorenzo Valla on+} the [termination-] {+Donation+} of {+Constantine (New York, 1927). For a century longer, however,+} the [2300 days-] {+belief+} in [1844—fulfills-] the [prophecy-] {+authenticity+} of [Daniel 8:14, see chapter 18., entitled "The Sanctuary."*

Another question then arises: "If he was mistaken in the event, was not his whole work an error?" That does not follow. The disciples of Christ were utterly mistaken when he rode into Jerusalem, and they hailed him as a king with tokens of victory. They thought he was then to be crowned a king on David's throne. But it was the False Decretals was not an error in them to act according to their belief; in so doing they fulfilled kept alive. For example, Martin Luther at first accepted the prophecy of Zechariah 9:9, which they would not have done if they had realized that he was going soon said to judgment: "I impugn these decretals;" and to death. But that scripture must be fulfilled, if it were necessary to make the stones cry out. Luke 19:37-40. Spalatin: "He [the pope] does in like manner it appears that Mr. Miller and his associates fulfilled prophecy, and gave a proclamation (see Revelation 14:6, 7) which they would not have given had they understood that yet other proclamations were to be made before the Lord should come. Revelation 14:8-14.

Note 2. Page 225.—That a wrong use of truth is often made of deemed established that (1) the text (Matthew 24:36) is a forgery, (2) it is evident from the context. One question of work of one man or period, (3) the disciples was concerning the sign of forger has made use of Christ's coming of older documents, (4) the forgery originated around 752 and 778. As for the Catholics, they abandoned the defense of the end of authenticity of the world. This question Jesus answered. document with Baronius, Ecclesiastical Annals, in verse 29 he gave signs, 1592. Consult for the best text, K. Zeumer, in the Festgabe für Rudolf von Gneist (Berlin, 1888). Translated in Coleman's Treatise, referred to above, and said, "When ye shall in Ernest F. Henderson, Select Historical Documents of the Middle Ages (New York, 1892), p. 319; Briefwechsel

(Weimar ed.), pp. 141, 161.+} See [-all these things, know that it is near, even at-] {+also+} The [-doors." Verse 33. One saying-] {+New Schaff-Herzog Encyclopedia+} of {+Religious Knowledge (1950), vol. 3, p. 484; F. Gregorovius, Rome in+} the [-Saviour must not be made to destroy another. Though no man knoweth-] {+Middle Ages, vol. 2, p. 329; and Johann Joseph Ignaz von Dollinger, Fables Respecting+} the [-day nor-] {+Popes of+} the [-hour, we are instructed and required (for it is in-] {+Middle Ages (London, 1871).+} The [-imperative)-] {"false writings" referred+} to [-know when it is near, even at-] {+in+} the [-doors. And we-] {+text include also the Pseudo-Isidorian Decretals, together with other forgeries. The Pseudo-Isidorian Decretals+} are [-further taught that it will be as fatal-] {+certain fictitious letters ascribed+} to [-us-] {+early popes from Clement (A.D. 100)+} to [-disregard his warning, and refuse or neglect-] {+Gregory the Great (A.D. 600), incorporated in a ninth century collection purporting+} to [-know, as it was for those who lived-] {+have been made by "Isidore Mercator." The name "Pseudo-Isidorian Decretals" has been+} in {+use since+} the [-days-] {+advent+} of [-Noah not to know when the flood was coming. Verses 37-39. And verses 44-51 show-] {+criticism+} in [-what light Christ, when He comes, will regard and

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reward those whom he finds watching and teaching-] {+the fifteenth century. Pseudo-Isidore took as the basis of+} his [-coming, and those denying it. "Blessed are those servants, whom-] {+forgeries a collection of valid canons called+} the [-Lord when he cometh shall find watching." Luke 12:37.

Note 3. Page 228.—The story that-] {+Hispana Gallica Augustodunensis, thus lessening+} the [-Adventists-] {+danger of detection, since collections of canons were commonly+} made [-robes with which-] {+by adding new matter+} to

[-ascend "to meet-] {+old. Thus his forgeries

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were less apparent when incorporated with genuine material.+} The [-Lord in-] {+falsity of+} the [-air," was invented-] {+Pseudo-Isidorian fabrications is now incontestably admitted, being proved+} by [-those who wished to reproach-] {+internal evidence, investigation of+} the [-cause. It was circulated so industriously-] {+sources, the methods used, and the fact+} that [-many believed it; but careful inquiry proved its falsity. For many years a large reward has been offered for proof-] {+this material was unknown before 852. Historians agree+} that [-one such instance ever occurred; but-] {+850 or 851 is+} the [-proof has not been produced. None who loved-] {+most probable date for+} the [-appearing-] {+completion+} of the [-Saviour were so ignorant-] {+collection, since the document is first cited in the Admonitio+} of the [-teachings-] {+capitulary+} of {+Quiercy, in 857.+} The [-Scriptures as to suppose-] {+author of these forgeries is not known. It is probable+} that [-robes which-] they [-could make would be necessary for that occasion.-] {+emanated from+} the [-only robe-] {+aggressive new church party+} which {+formed [683] in+} the [-saints will need-] {+ninth century at Rheims, France. It is agreed that Bishop Hincmar of Rheims used these Decretals in his deposition of Rothad of Soissons, who brought the Decretals+} to [-meet-] {+Rome in 864 and laid them before Pope Nicholas I. Among those who challenged their authenticity were Nicholas of Cusa (1401-1464), Charles Dumoulin (1500-1566), and George Cassender (1513- 1564).+} The [-Lord will be that-] {+irrefutable proof+} of {+their falsity was conveyed by David Blondel, 1628. An early edition is given in Migne Patrologia Latina, CXXX. For+} the [-righteousness-] {+oldest and best manuscript, see

P. Hinschius, *Decretales PseudoIsidorianiae at Capitula Angilramni* (Leipzig, 1863). Consult *The New Schaff-Herzog Encyclopedia* of [-Christ.-] [+Religious Knowledge (1950), vol. 9, pp. 343-345.+} See [-Revelation 19:8.

Note 4.-] [+also H. H. Milman, *Latin Christianity* (Vols.), vol. 3; Johann Joseph Ignaz von Dollinger, *The Pope and the Council* (1869); and Kenneth Scott Latourette, *A history of the Expansion of Christianity* (1939), vol. 3; *The Catholic Encyclopedia*, Vol. 5, art. "False Decretals," and Fournier, "Etudes sur les Fausses Decretals," In *Revue D'Historique Ecclesiastique* (Louvain) vol. 7 (1906), and vol. 8 (1907).+} Page [-241.-The year 1843, during which Adventists at first expected-] [+57.+} The [-coming-] [+Dictate+] of [-Christ, was regarded as extending to-] [+Hildebrand (Gregory VII).-For+] the [-spring-] [+original Latin version see Baronius, *Annales Ecclesiastici*, Ann. 1076, vol. 17, pp. 405, 406+] of [-1844.-] the [-reason-] [+Paris printing of 1869; and the *Monumenta Germaniae Historica Selecta*, Vol. 3, p. 17.+} For [-this, briefly stated, is as follows: Anciently-] [+an English translation see Frederic A. Ogg, *Source Book of Medieval History* (New York: American Book Co., 1907), ch. 6, sec. 45, pp. 262-264; and Oliver J. Thatcher and Edgar H. McNeal, *Source Book for Medieval History* (New York: Charles Scribner's sons, 1905), sec. 3, item 65, pp. 136-139.

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The [-year did not commence in mid-winter, as now, but at-] [+Great Controversy

For a discussion of+] the [-first new moon after-] [+background of+] the [-vernal equinox. Therefore, as-] [+Dictate, see James Bryce,+} The [-period-] [+Holy Roman Empire, Rev. Ed., Ch. 10; and James W. Thompson and Edgar N. Johnson, *An Introduction to Medieval Europe, 300-1500*, pages 377-380. Page 59.

Purgatory.—Dr. Joseph Faa Di Bruno thus defines purgatory: "Purgatory is a state+} of [-2300 days was begun-] {+suffering after this life,+} in {+which those souls are for+} a [-year reckoned by the ancient method, it was considered necessary-] {+time detained, who depart this life after their deadly sins have been remitted as+} to [-conform-] {+the stain and guilt, and as+} to {+the everlasting pain+} that [-method to its close. Hence, 1843-] was [-counted-] {+due to them; but who have on account of those sins still some debt of temporal punishment to pay;+} as [-ending in-] {+also those souls which leave this world guilty only of venial sins."— Catholic Belief (1884 ed.; Imprimatur Archbishop of New York), page 196. See also K. R. Hagenbach, Compendium of+} the [-spring,-] {+History of Doctrines (T.+} and [-not in-] {+T. Clark ed.) vol. 1, pp. 234-237, 405, 408; vol. 2, pp. 135-150, 308, 309; Charles Elliott, Delineation of Roman Catholicism, B. 2, ch. 12;+} The [-winter.

Note 5.-] {+Catholic Encyclopedia, vol. 12, art. "Purgatory."+} Page [-260.—That-] {+59. Indulgences.—For a detailed history of+} the [-earth is-] {+doctrine of indulgences see Mandell Creighton, A History of+} the [-sanctuary was inferred-] {+Papacy+} From [-those scriptures which teach that-] {+[684]+} the [-earth will be purified-] {+Great chism to the sack of Rome (London: Longmans, Green+} and [-fitted up for-] {+Co., 1911), vol. 5, pp. 56-64, 71; W.H. Kent, "Indulgences,+} The [-eternal dwelling-place-] {+Catholic Encyclopedia, vol. 7, pp. 783-789; H. C. Lea, A History+} of {+Auricular Confession and Indulgences in+} the [-saints, according to-] {+Latin Church (Philadelphia: Lea Brothers and Co., 1896); Thomas M. Lindsay, A History of+} the [-original design-] {+Reformation (New York; Charles Scribner's Sons, 1917), vol. 1, pp. 216-227; Albert Henry Newman, A Manual+} of {+Church History (Philadelphia:+} The [-creator. Adventists understood this just as it was taught-] {+American Baptist Publication Society, 1953), vol. 2, pp. 53, 54, 62; Leopold Ranke, History of the Reformation in Germany (2d London ed., 1845),

translated+} by [-Wesley and others.-] {+Sarah Austin, vol. 1, pp. 331, 335-337, 343-346; Preserved Smith, The Age of the Reformation (New York: Henry Holt+} and [-their minds did not rest-] {+Company, 1920), pp. 23-25, 66.+} On [-any other dwelling-place or any other thing which needed cleansing.-] the [-only scriptures which we ever knew to be offered in favor-] {+practical outworkings+} of the [-earth or any dwelling-place-] {+doctrine+} of [-man being called-] {+indulgences during+} the [-sanctuary, fairly disprove-] {+period of+} the [-position. They are only three-] {+Reformation see a paper by Dr. H. C. Lea, entitled, "Indulgences+} in [-number, as follows:-

Exodus 15:17: "Thou shalt bring them [

people] in, and plant them-] {+Spain," published+} in {+Papers of+} the [-mountain-] {+American Society+} of [-thine inheritance,-] {+Church History, Vol. 1, pp. 129-171. Of the value of this historical sidelight Dr. Lea says+} in {+his opening paragraph: "Unvexed

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by+} the [-place, O Lord,-] {+controversy+} which [-thou hast made for thee-] {+raged between Luther and Dr. Eck and Silvester Prierias, Spain continued tranquilly+} to [-dwell in,-] {+follow in+} the [-sanctuary, O Lord,-] {+old and beaten path, and furnishes us with the incontestable official documents+} which [-thy hands have established."

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Without taking time or space-] {+enable us+} to [-give an exposition of the text, it is sufficient for-] {+examine+} the [-present purpose to remark that it disproves-] {+matter in+} the [-idea-] {+pure light+} of {+history." Page 59.+} The [-earth being the sanctuary. Whatever construction may be placed upon the text, it teaches that-] {+Mass.-For+} the [-people were not then in-] {+doctrine of+} the [-sanctuary; but they were in-] {+mass as set forth at+} the [-earth. Then it is claimed that it referred to that part-] {+council+} of {+trent see+} The [-earth into which they were to be brought, namely, Palestine. This is disproved by-] {+Canons and Decrees of+} the [-second text.

Joshua 24:26: "And Joshua wrote these words-] {+Council of Trent+} In [-the book-] {+Philip Schaff, Creeds of Christendom, Vol. 2, pp. 126139, where both Latin and English texts are given. See also H. G. Schroeder, Canons and Decrees+} of the [-law-] {+Council+} of [-God, and took-] {+Trent (St. Louis, Missouri: B. Herder, 1941). For+} a [-great stone, and set it up there under an oak, that was by-] {+discussion of+} the [-sanctuary-] {+mass see The Catholic Encyclopedia, vol 5, art. "Eucharist," by Joseph Pohle, page 572ff.; Nikolaus Gehr, Holy Sacrifice+} of the [-Lord."-] {+Mass, Dogmatically, Liturgically, Ascetically Explained, 12th ed. (St. Louis, Missouri: B. Herder, 1937); Josef Andreas Jungmann,+} The [-stone-] {+Mass of the Roman Rite, its Origins+} and {+Development, translated from+} the [-oak were in Palestine, but they were-] {+German+} by {+Francis A. Brunner (New York: Benziger Bros., 1951). For+} the [-sanctuary-] {+non-Catholic view, see John Calvin, Institutes+} of the [-Lord-not in it.-] {+Christian Religion, B. 4, chs. 17, 18;+} and {+Edward Bouverie Pusey,+} The [-other text is more restrictive still, and equally conclusive against-] {+Doctrine of+} the [-inference to which reference is herein made.

Psalms 78:54: "And he brought them [his

people] to-] {+Real Presence (Oxford, England: John H. Parker, 1855). Page 65.+}
The [-border-] {+Sabbath Among the Waldenses.–There are writers who have
maintained that the Waldenses made a general practice+} of [-his sanctuary, even
to-] {+observing the seventh-day Sabbath.+} This [-mountain,-] {+concept arose
from sources+} which [-his right hand had purchased."-] {+in+} the [-mountain
was mount moriah, on-] {+original Latin describe the Waldenses as keeping the
Dies Dominicalis, or Lord's day (Sunday), but in which through a practice+}
which {+dates from+} the [-temple of solomon was built; yet being brought unto
it-] {+reformation, the word for "Sunday" has been translated "Sabbath." But
there+} is [-called being-] {+historical evidence of some observance of the
seventh-day Sabbath among the Waldenses. A report of an inquisition before
whom were+} brought [-"to-] {+some Waldenses of Moravia in+} the [-border-]
{+middle+} of [-his sanctuary." Thus these texts do not prove-] {+the fifteenth
century declares+} that {+among+} the [-earth is-] {+Waldenses "not a few indeed
celebrate+} the [-sanctuary, but rather-] {+Sabbath with+} the [-reverse.

Jehoshaphat's prayer gives-] {+Jews."–Johann Joseph [685] Ignaz von Dollinger,
Beitrage zur Sektengeschichte des Mittelalters (Reports on+} the [-true idea-]
{+History+} of the [-relation-] {+Sects+} of [-that land to-] the [-sanctuary:
"Art not thou our God, who didst drive out-] {+Middle Ages), Munich, 1890, 2d
pt., p. 661. There can be no question that this source indicates+} the
[-inhabitants-] {+observance+} of [-this land before thy people Israel, and
gavest it to-] the [-seed-] {+seventh-day Sabbath.

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Page 65. Waldensian Versions+} of [-Abraham thy friend forever? And they dwelt therein, and have built thee a sanctuary therein for thy name." 2 Chronicles 20:7, 8. This corresponds to-] the [-order-] {+Bible.-On recent discoveries of Waldensian manuscripts see M. Esposito, "Sur quelques manuscrits de l'ancienne litterature des Vaudois du Piemont,"+} In [-Exodus 25:8: "And let them make me-] {+Revue D' Historique Ecclesiastique (Louvain, 1951), p. 130ff.; F. Jostes, "Die Waldenserbibeln," In Historisches Jahrbuch, 1894; D. Lortsch, Histoire de la Bible en France (Paris, 1910), ch. 10.+} A [-sanctuary; that I may dwell among them." In this same book-] {+classic written by one of the Waldensian "barbs"+} is [-given a minute description-] {+Jean Leger, Histoire Generale des Eglises Evangeliques des Vallees de Piemont (Leyden, 1669), which was written at the time+} of the [-sanctuary, its erection,-] {+great persecutions+} and [-approval by the Lord.-] {+contains firsthand information with drawings. For+} the [-process-] {+literature+} of [-cleansing the sanctuary is described in Leviticus 16. When-] {+Waldensian texts see A. deStefano, Civiltà Medioevale (1944); and Riformatori ed eretici nel medioevale (Palermo, 1938); J. D. Bounous,+} The [-children-] {+Waldensian Patois+} of [-Israel possessed Canaan, Solomon built a temple, in which was a holy and a most holy place,-] {+Pramol (Nashville, 1936);+} and {+A. Dondaine, Archivum Fratrum Praedicatorum (1946). For+} the [-vessels-] {+history+} of the [-movable sanctuary, which was made in-] {+Waldenses some of+} the [-desert-] {+more recent, reliable works are: E. Comba, History+} of [-Arabia, were transferred to-] the [-temple. This was then-] {+Waldenses in Italy (see later Italian edition published in Torre Pellice, 1934); E. Gebhart, Mystics and Heretics (Boston, 1927); G. Gonnet, Il Valdismo Medioevale, Prolegomeni (Torre Pellice, 1935); and Jalla, Histoire des Vaudois et leurs colonies (Torre Pellice, 1935). Page 77. Edict Against+} the [-sanctuary,-the dwelling-place-] {+Waldenses.-A considerable portion+} of [-God's glory upon-] the [-earth. Even a partial knowledge-] {+text+} of the [-teachings-] {+papal bull issued by Innocent VIII in 1487 against the Waldenses

(the original+) of {+which is in+} the [-scriptures on this subject will justify all that-] {+library of+} the [-author has said-] {+University of Cambridge} is given,+} in [-reference to it-] {+an English translation,+} in [-pages 260-67.

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Note 6.-] {+John Dowling's History of Romanism (1871 ed.), B. 6, ch. 5, sec. 62.+} Page [-268.-Almost all Adventists, including Mr. Miller, did,-] {+80. Wycliffe.-The historian discovers that the name of Wycliffe, has many different forms of spelling.+} For a [-short time after their disappointment in 1844, believe that-] {+full discussion of these see J. Dahmus,+} The [-world had received its last warning. They could hardly think otherwise,-] {+Prosecution of John Wyclif (New Haven: Yale University Press, 1952), p. 7. Page 85. Papal Bulls. For the original text of the papal bulls issued against Wycliffe+} with [-their faith in-] {+English translation see J. Dahmus,+} The [-message which they had given,-"The hour-] {+Prosecution of John Wyclif (New Haven: Yale University Press, 1952), pp. 35-49; also John Foxe, Acts and Monuments+} of [-his judgment is come." Revelation 14:6, 7. They naturally thought that this proclamation must close-] the [-dispensation. They were as unable-] {+Church (London: Pratt Townsend, 1870), vol. 3, pp. 4-13. For a summary of these bulls sent+} to [-find their bearings at once as were-] the [-disciples when their Lord, whom they had hailed as their king coming-] {+archbishop of Canterbury,+} to [-his throne, was crucified-] {+King Edward,+} and [-buried. In both cases they were unable-] to [-comprehend their terrible disappointment.

But-] the [-idea that-] {+chancellor of+} the [-work-] {+University+} of

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Oxford, see Merle D'Aubigne,+} The [-gospel was finished was soon renounced, except by some fanatical ones who would neither be counseled nor receive instruction. But most-] {+History+} of [-those who renounced it, and yet retained their faith in-] the [-work, continued to believe that they who clearly saw-] {+Reformation in+} the [-light-] {+Sixteenth Century (London: Blackie and son, 1885), vol. 4, div. 7, p. 93; August Neander, General History+} of the [-heaven-sent warning-] {+Christian [686] Church (Boston: Crocker+} and [-persistently rejected it, were rejected-] {+Brester, 1862), vol. 5, pp. 146, 147; George Sargeant, History+} of the [-Lord. There is no more fanaticism in that than there is in the common belief that those obdurate Jews who continued to reject the light of-] {+Christian Church (Dallas: Frederick Publishing House, 1948), p. 323; Gotthard V. Lechler, John Wycliffe and his English Precursors (London:+} The [-advanced truth sent to that generation, were rejected-] {+Religious Tract Society, 1878), pp. 162-164; Philip Schaff, History+} of [-God.

There was one class who soon renounced-] the [-idea that "the door-] {+Christian Church (New York: Charles Scribner's Sons, 1915), vol. 5, pt. 2, p. 317. Page 104. Council+} of [-mercy was shut," because they discovered that other messages were to be proclaimed after that declaring,-] {+Constance.—A primary source on+} the [-hour-] {+Council+} of [-judgment-] {+Constance+} is [-come; and that that-] {+Richendal Ulrich, Das Concilium so zu Constanz gehalten ist worden (Augsburg, 1483, incun.). An interesting, recent study+} of {+this text, based on+} the [-third angel, the last one, was to go to "many peoples, and nations, and tongues, and kings." They learned that the judgment sits-] {+"Aulendorf Codex," is+} in [-heaven before-] the [-coming-] {+Spencer Collection+} of the [-Lord; that-] {+New York Public Library, published by Karl Kup, Ulrich von

Richental's Chronicle of+} the [-judgment-] {+Council+} of {+Constance (New York, 1936). See also H. Finke (ed.), Acta Concilii Constanciensis (1896), vol. 1; Hefele, Conciliengeschichte (9 vols.), vols. 6, 7; L. Mirbt, Quellen zur Geschichte des Papsttums (1934); Milman, Latin Christianity, vol. 7, pp. 426-524; Pastor,+} The [-righteous is fully accomplished while Jesus is yet their advocate before-] {+History of+} the [-Father's throne; that eternal life is instantly given to-] {+Popes (34 vols.), vol. 1, p. 197ff. More recent publications on+} the [-saints when their Saviour comes, which is proof that they have been judged and acquitted.-] {+council are K. Zahringer, Das Kardinal Kollegium auf dem Konstanzer Konzil (Munster, 1935); Th. F. Grogau, The Conciliar Theory+} as {+it Manifested itself at+} the [-hopes-] {+Council of Constance (Washington, 1949); Fred A. Krempel, Cultural Aspects+} of the [-disciples revived,-] {+Council of Constance+} and [-they were "glad when they saw the Lord,"-] {+Basel (Ann Arbor, 1955); John Patrick McGowan, D'ailly+} and [-declared his Messiahship with yet greater confidence, so did these rejoice when they discovered-] the [-truth-] {+Council+} of {+Constance (Washington: Catholic University, 1936). For John Huss see John Hus, Letters, 1904; E. J. Kitts, Pope John XXIII and Master John Hus (London, 1910); D. S. Schaff, John Hus (1915); Schwarze, John Hus (1915); and Matthew Spinka, John Hus and+} the [-third Angel's message, which, to them, was like life from-] {+Czech Reform (1941). Page 234. Jesuitism.—For a statement concerning+} the [-dead. With renewed zeal-] {+origin, the principles,+} and [-strengthened confidence they began again to proclaim-] the [-soon coming-] {+purposes+} of the [-Lord.

With the light on the third message they also received light on-] {"Society of Jesus," as outlined by members of this order, see a work entitled Concerning Jesuits, edited by+} the

[-sanctuary-] {+Rev. John Gerard, S.J.,+} and [-its cleansing,-] {+published in

London, 1902,+} by [-which they understood that

499-] the [-antitypical-] {+Catholic Truth Society. In this+} work {+it is said,
"The mainspring+} of the [-day-] {+whole organization+} of [-atonement, which
was accomplished in-] the [-most holy place, was that which was pointed out by
the message which they had given. They saw that there were two veils or doors in
the temple-] {+Society is a spirit+} of [-God; Hebrews 9:3; and that at-]
{+entire obedience: 'Let each one,' writes St. Ignatius, 'persuade himself+}
that [-time one was shut and-] {+those who

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The [-other was opened. With earnest zeal-] {+Great Controversy

live under obedience ought to allow themselves to be moved+} and [-new hope-]
{+directed by divine Providence through their superiors, just as though+} they
[-preached these truths,-] {+were a dead body, which allows itself to be carried
anywhere+} and [-urged their fellowmen-] to [-seek-] {+be treated in any manner
whatever, or as+} an [-entrance-] {+old man's staff, which serves him who holds
it in his hand in whatsoever way he will.' "This absolute submission is
ennobled+} by [-faith into the most holy place within-] {+its motive, and should
be, continues+} the [-second veil, where our great High Priest is gone to blot
out-] {+... founder, 'prompt, joyous and persevering; ...+} The [-sins of
all-] {+obedient religious accomplishes joyfully that which+} his [-faithful
ones, from Abel-] {+superiors have confided+} to {+him for+} the [-present time.
Their faith was in an open door which no man can shut until-] {+general good,
assured that thereby he corresponds truly with+} the [-work therein is fully
done.-] {+divine will.'"—The Comtesse R. de Courson,+} in {+Concerning
Jesuits, page 6. [687] See also L. E. Dupin, A Compendious History of+} the

[-work-] {+Church, cent. 16, ch. 33 (London, 1713, vol. 4, pp. 132-135); Mosheim, Ecclesiastical History, cent. 16, sec. 3, pt. 1, ch. 1, par. 10 (including notes); The Encyclopedia Britannica (9th ed.), art. "Jesuits;" C. Paroissen, The Principles+} of [-inviting sinners to come to this open door, they continue until-] the [-present time; and this will be-] {+Jesuits, Developed in a Collection of Extracts from+} their [-work until Jesus himself shall proclaim, "He that is unjust, let him be unjust still;" Revelation 22:11; that is, until probation is closed-] {+Own Authors (London, 1860—an earlier edition appeared in 1839); W. C. Cartwright, The Jesuits, Their Constitution+} and {+Teaching (London, 1876); E. L. Taunton,+} The [-ministry-] {+History+} of the [-gospel is ended.

Among-] {+Jesuits in England, 1580-1773 (London, 1901). See also H. Boehmer,+} The [-first who taught-] {+Jesuits (translation from+} the [-third message and-] {+German, Philadelphia, castle press 1928); E. Goethein, Ignatius von Loyola und die Gegenreformation (Halle, 1895); T. Campbell, The Jesuits, 1534-1921 (New York, 1922). Page 235.+} The [-open door, was-] {+Inquisition.—For+} the [-author of this book.-] {+Roman Catholic view see The Catholic Encyclopedia, Vol. 8, art. "Inquisition"+} By [-her untiring zeal, her earnest appeals,-] {+Joseph Blotzer, p. 26ff.:+} And {+E. Vacandard,+} The [-clear light-] {+Inquisition: A Critical and Historical Study+} of the [-testimony which she bore, she did much to advance-] {+Coercive Power of+} the [-cause, to correct-] {+Church (New York: Longmans, Green and Company, 1908). For an Anglo-Catholic view see Hoffman Nickerson,+} The [-errors-] {+Inquisition: A Political and Military Study+} of [-fanaticism, to renew-] {+its Establishment. For+} the [-hopes-] {+non-Catholic view see Philip van Limborch, History+} of the [-desponding, and to cheer-] {+Inquisition; Henry Charles Lea, A History of+} the [-hearts-] {+Inquisition+} of the [-"little flock" who loved-] {+Middle Ages, 3 vols.; A History of+} the [-appearing-] {+Inquisition+} of [-their

soon-coming Saviour.

Note 7.-] {+Spain, 4 vols., and The Inquisition in the Spanish Dependencies; and H. S. Turberville, Medieval Heresy and the Inquisition (London: C. Lockwood and Son, 1920—a mediating view).

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Page [-275.—For a brief examination-] {+265. Causes+} of [-important points in-] the [-third angel's message-] {+French Revolution.—On the far-reaching consequences+} of [-Revelation 14:9-12, see note 8. This message contains-] the [-last warning that men on probation will ever receive, as it is followed-] {+rejection of the Bible and of Bible religion,+} by the [-coming-] {+people of France, see H. von Sybel, History+} of the [-Son-] {+French Revolution, B. 5, ch. 1, pars. 3-7; Henry Thomas Buckle, History+} of [-man-] {+Civilization in England, Chs. 8, 12, 14 (New York, 1895, vol. 1, pp. 364-366, 369-371, 437, 540, 541, 550); Blackwood's Magazine, Vol. 34, no. 215 (November, 1833), p. 739; J. G. Lorimer, An Historical Sketch of the Protestant Church in France, Ch. 8, pars. 6, 7. Page 267. Efforts+} to [-reap-] {+Suppress and Destroy+} the [-harvest-] {+Bible.—The Council of Toulouse, which met about the time+} of the [-earth,—to "gather-] {+crusade against+} the [-wheat into his garner,"-] {+Albigenses, ruled: "We prohibit laymen possessing copies of the Old+} and {+New Testament.... We forbid them most severely+} to [-cast-] {+have the above books in+} the [-clusters-] {+popular vernacular." "The Lords+} of the [-vine-] {+districts shall carefully seek out the heretics in dwellings, hovels, and forests, and even their underground retreats shall be entirely wiped out."—Concil. Tolosanum, Pope Gregory IX, Anno. Chr. 1229. Canons 14 and 2.

This Council sat at the time+} of the [-earth into-] {+crusade against+} the [-winepress-] {+Albigenses. "This pest [the Bible] had taken such an extension that some people had appointed priests+} of {+their own, and even some evange- [688] lists who distorted and destroyed+} the [-wrath-] {+truth+} of [-God. See verses 14-20. It is-] {+the gospel and made new gospels+} for [-this reason that it-] {+their own purpose ... (They know that) the preaching and explanation of the Bible+} is [-given in such strong, such terrible language-] {+absolutely forbidden to the lay members."—Acts of Inquisition, Philip van Limborch, History+} of [-threatening.-] the [-wrath which it denounces upon-] {+Inquisition, chapter 8.+} The [-worshippers-] {+Council+} of {+Tarragona, 1234, ruled that: "No one may possess+} the [-beast-] {+books of the Old+} and [-his image is contained in "the seven last plagues; for-] {+New Testaments+} in [-them is filled up-] the [-wrath of God." Revelation 15:1. Compare chap. 16:1, 2. That wrath "is poured out without mixture;" for then judgment falls upon the incorrigible without mercy, because our Saviour will then have finished his priestly work,-] {+Romance language,+} and {+if anyone possesses them+} he [-will come, not to offer salvation, but to take vengeance on-] {+must turn+} them [-that know not God, and that obey not the gospel. 2 Thessalonians 1:6-9.

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But-] {+over to+} the [-throne-] {+local bishop within eight days after promulgation+} of [-God will-] {+this decree, so that they may+} be [-clear, and sinners will-] {+burned lest,+} be [-without excuse; for-] {+he a cleric or a layman, he be suspected until he is cleared of all suspicion."—D. Lortsch, Histoire de la Bible en France, 1910, p. 14. At+} the [-warnings-] {+Council of Constance, in 1415, Wycliffe was posthumously condemned by Arundel, the archbishop of Canterbury, as "that pestilent wretch of damnable heresy who invented a new translation+} of the Scriptures [-are given-] in [-no uncertain

language.-] {+his mother tongue." The opposition+} to the [-impious-] {+Bible by+} the [-Lord says: "Because I have called, and ye refused; I have stretched out my hand,-] {+Roman Catholic Church has continued through the centuries+} and [-no man regarded; but ye have set-] {+was increased particularly+} at [-naught all my counsel, and would none-] {+the

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time+} of [-my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as-] {+the founding of Bible societies. On December 8, 1866, Pope Pius IX, in his encyclical Quanta cura, issued+} a [-whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not-] {+syllabus of eighty errors under ten different headings. Under heading IV we+} find [-me." Proverbs 1:24-28. And the warning-] {+listed: "Socialism, communism, clandestine societies, Bible societies.... Pests+} of [-the last message is going to-] {+this sort must be destroyed by+} all {+possible means." Page 276.+} The [-world. It also is clear and decisive in its utterance. "The commandments-] {+Reign+} of [-God," which it enforces, are not obscure or hard to be understood.-] {+Terror.–For a reliable, brief introduction into+} the [-fourth says, "The seventh day is-] {+history of+} the [-Sabbath-] {+French Revolution see L. Gershoy, The French Revolution (1932); G. Lefebvre, The Coming+} of the [-Lord thy God." This-] {+French Revolution (Princeton, 1947); and H. von Sybel, History of the French Revolution (1869), 4 vols. The Moniteur Officiel+} was the [-Lord's day–his holy day–from-] {+government paper at+} the [-creation-] {+time+} of the [-world. He claims no other as his; he sanctified no other; he never commanded

any other to be observed. They who turn away from-] {+Revolution and is+} a [-truth so plain, who reject-] {+primary source, containing+} a [-warning so solemn, will have no answer to make when-] {+factual account of actions taken by+} the [-Lord commands them to depart.

But terrible as these words-] {+assemblies, full texts+} of [-threatening are,-] the [-message is given in mercy.-] {+documents, etc.+} It {+has been reprinted. See also A. Aulard, Christianity and the French Revolution (London, 1927), in which the account+} is {+carried through 1802—an excellent study; W. H. Jervis, The Gallican Church and the Revolution (London, 1882),+} a [-last effort-] {+careful work by an Anglican, but shows preference for Catholicism.+} On the [-part-] {+relation+} of {+church and state in France during+} the [-Lord to arouse men to-] {+French Revolution see Henry H. Walsh, The Concordate of 1801:+} A [-sense-] {+Study+} of [-their danger; to induce them-] {+Nationalism in Relation+} to [-turn from their evil ways—from their transgressions-] {+Church and State (New York, 1933); Charles Ledre, L'Eglise de France sous la Revolution (Paris, 1949). Some contemporary studies on the religious significance+} of [-his holy law—that they may have eternal life.-] the [-Lord has no pleasure-] {+Revolution are G. Chais de Sourcesol, Le Livre des Manifestes (Avignon, 1800),+} in {+which+} the [-death of-] {+author endeavored to ascertain+} the [-wicked; but that-] {+causes of+} the [-wicked turn from his way-] {+upheaval,+} and [-live. Ezekiel 33:11. But if they will not come unto him that they may have life; if they choose to follow-] {+its religious significance, etc.; James Bicheno,+} The [-multitude to do evil, rather than to walk in-] {+Signs of+} the [-way-] {+Times (London, 1794); James Winthrop, A Systematic Arrangement+} of [-God's commandments, then they must bear their iniquity. Their blood will be upon-] {+Several Scripture Prophecies Relating to [689] Antichrist; with+} Their [-own heads. God gives them the power-] {+Application+} to [-choose,-] {+the Course of History (Boston, 1795);+} and

[-warns them against-] {+Lathrop,+} The [-evil which lies before them. Against all his entreaties, they do despite-] {+Prophecy of Daniel Relating+} to the [-spirit-] {+Time+} of [-grace, and trample on-] the [-precious blood of Christ which was shed-] {+End (Springfield, Massachusetts, 1811).+} For [-their redemption.

Note 8. Page 396.—These words are based upon-] the [-prophecy of Revelation 13 and 14.-] {+church during+} the [-people-] {+Revolution see W. M. Sloan, The French Revolution and Religious Reform (1901); P. F. La Gorce, Histoire Religieuse de la Revolution (Paris, 1909). On relations+} with [-whom-] the [-author stands connected have taught for years that all classes except "the

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little flock" will unite to exalt-] {+papacy see G. Bourgin, La France et Rome de 1788-1797 (Paris, 1808), based on secret files in+} the [-sunday-] {+Vatican; A. Latreille, L' Eglise Catholique et la Revolution (Paris, 1950), especially interesting on Pius VI+} and [-enforce it upon all by stringent laws. It may assist-] the [-reader in understanding-] {+religious crisis, 1775-1799.

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For Protestants during+} the [-points in-] {+Revolution, see Pressense (ed.),+} The [-latter part-] {+Reign+} of [-chapter XXX.-] {+Terror (Cincinnati, 1869). Page 280. The Masses and the Privileged Classes.—On social conditions prevailing in France prior+} to [-notice-] the [-facts-] {+period+} of the [-prophecy-] {+Revolution, see H. von Holst, Lowell Lectures+} on [-which this

idea is based. 1.-] the [-beast-] {+French Revolution, Lecture 1; also Taine, Ancien Regime, and A. Young, Travels in France. Page 283. Retribution.–For further details concerning the retributive character+} of [-Revelation 13:1-10 is understood to refer to-] {+the French Revolution see Thos. H. Gill,+} The Papal

[-power. This has been-] {+Drama, B. 10; Edmond de Pressense,+} The [-general opinion of Protestants.

2. "The sea" out-] {+Church and the French Revolution, b. 3, ch. 1. Page 284. The Atrocities+} of [-which this beast arose is-] the [-same as "the waters"-] {+Reign of Terror.–See M. A. Thiers, History+} of [-Revelation 17:15, explained to be "peoples, and multitudes, and nations, and tongues."-] the [-papacy was upheld-] {+French Revolution, Vol. 3, pp. 42-44, 62-74, 106 (New York, 1890, translated+} by [-many nations.

3. This beast has the characteristics-] {+F. Shoberl); F. A. Mignet, History+} of the [-four beasts-] {+French Revolution, ch. 9, par. 1 (Bohn, 1894); A. Alison, History+} of [-Dan 7, which represent-] {+Europe, 1789-1815, vol. 1, ch. 14 (New York, 1872, vol. 1, pp. 293-312). Page 287.+} The [-four empires-] {+Circulation+} of [-Babylon, Persia, Greece, and Rome. It is-] the [-inheritor-] {+Scriptures.–In 1804, according to Mr. William Canton+} of the [-power held by these four empires successively.

4.-] {+British and Foreign Bible Society, "all+} the [-beast with two horns, Revelation 13:11-17, is-] {+Bibles extant+} in [-a different locality, "Coming up out of-] the [-earth;"-] {+world, in manuscript or in print, counting every version in every land, were computed at+} not [-by-] {+many more than four millions....+} The [-conquest-] {+various languages in which those four millions

were written, including such bygone speech as the Moeso-Gothic+} of [-nations-] {+Ulfilas+} and [-peoples, but growing as a plant, out-] {+the Anglo-Saxon+} of {+Bede, are set down as numbering about fifty."-What is+} the [-earth. This represents-] {+Bible Society? rev. ed., 1904, 23.+} The [-united states,-] {+American Bible Society reported+} a [-locality outside-] {+distribution from 1816 through 1955+} of [-the dominion-] {+481,149,365 Bibles, Testaments, and portions+} of [-"All the world," as known-] {+Testaments.+} To [-the ancients.

5.-] this [-beast has two horns,-] {+may be added over 600,000,000 Bibles or Scripture portions distributed by+} the [-civil-] {+British+} and {+Foreign Bible Society. During+} the [-ecclesiastical. That a church is represented by-] {+year 1955 alone the American Bible Society distributed+} a [-horn is proved in Daniel 7,-] {+grand total of 23,819,733 Bibles, Testaments, and portions of Testaments throughout+} the [-"little horn" representing-] {+world.+} The [-Roman Church, even before it was possessed-] {+Scriptures, in whole or in part, have been printed, as+} of [-civil power. So also-] {+December, 1955,+} in [-Revelation 13.-] {+1,092 languages; and new languages are constantly being added. Page 288. Foreign Missions.-The missionary activity of+} the [-dragon (pagan Rome) gave-] {+[690] early Christian church has not been duplicated until modern times. It had virtually died out by+} the [-beast (the church) his power (civil power),-] {+year 1000,+} and [-seat (city-] {+was succeeded by the military campaigns+} of [-Rome), and great authority.

6.-] the [-two-horned beast appears in two phases,-with-] {+Crusades.+} The [-gentleness of a lamb and-] {+Reformation era saw

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little foreign mission work, except on the part+} of the [-dragon. This has, to-] {+early Jesuits. The pietistic revival produced+} some [-extent, already been shown, in-] {+missionaries.+} The [-inconsistency-] {+work+} of [-sending forth to-] the [-world-] {+Moravian Church in+} the [-doctrine-] {+eighteenth century was remarkable, and there were some missionary societies formed by the British for work in colonized North America. But the great resurgence+} of {+foreign missionary activity begins around+} the [-equality-] {+year 1800, at "the time+} of [-all men-] {+the end." Daniel 12:4.+} In [-respect-] {+1792 was formed the Baptist Missionary Society, which sent Carey+} to [-natural rights,-the right of life, liberty,-] {+India. In 1795 the London Missionary Society was organized,+} and {+another society in 1799 which in 1812 became+} the [-pursuit of happiness,-and upholding by law all-] {+Church Missionary Society. Shortly afterward+} the [-evils of American slavery. Also, by professing to grant-] {+Wesleyan Missionary Society was founded. In+} the [-privilege to all to worship God according to-] {+United States+} the [-dictates-] {+American Board+} of [-their own consciences,-] {+Commissioners for Foreign Missions was formed in 1812,+} and [-then persecuting-] {+Adoniram Judson was sent out that year to Calcutta. He established himself in Burma+} the [-Baptists and Quakers for following their conscientious convictions. But this will be shown more fully-] {+next year.+} In {+1814+} the [-future, when Congress shall be called upon to make laws concerning religion.

7.-] {+American Baptist Missionary Union was formed.+} The [-identity-] {+Presbyterian Board+} of {+Foreign Missions was formed in 1837. "In A.D. 1800, ...+} the [-"two-horned beast" is further shown by its wonder working; by its deceiving "them that dwell on-] {+overwhelming majority of Christians were+} the [-earth by-] {+descendants of+} those [-miracles which he-] {+who+} had [-power to do-] {+been won before A.D. 1500.... Now,+} in the

sight-] {+nineteenth century, came a further expansion+} of {+Christianity. Not so many continents or major countries were entered for+} the [-beast." Revelation 13:14. Spiritualism arose-] {+first time as+} in the [-United States, and has gone to-] {+preceding three centuries. That would have been impossible, for on+} all the [-world by means-] {+larger land masses+} of [-American mediums.

8. This beast causes both "the-] {+the+} earth {+except Australia+} and [-them which dwell therein to worship-] {+among all+} the [-first beast." This can be easily referred to laws compelling-] {+more numerous peoples and in all+} the [-observance-] {+areas+} of {+high civilization Christianity had been introduced before A.D. 1800. What now occurred was+} the [-Sunday instead-] {+acquisition+} of [-the Sabbath-] {+fresh footholds in regions and among peoples already touched, an expansion+} of {+unprecedented extent from both+} the [-Lord,—the seventh day.-] {+newer bases and+} the [-Sunday-Sabbath institution is traced directly to-] {+older ones, and+} the [-Romish Church, which, indeed, claims-] {+entrance of Christianity into+} the [-honor-] {+large majority+} of [-originating it;-] {+such countries, islands, peoples,+} and [-no one has-] {+tribes as had previously not+} been [-able-] {+touched.... "The nineteenth century spread of Christianity was due primarily+} to [-dispute-] {+a new burst of religious life emanating from the Christian impulse.... Never in any corresponding length of time had the Christian impulse given rise to so many new movements. Never had it had quite so great an effect upon Western European peoples. It was from+} this [-claim.-] {+abounding vigor that there issued+} the [-Sabbath-] {+missionary enterprise which during the nineteenth century so augmented the numerical strength and the influence of Christianity."—Kenneth

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Latourette, A History+} of [-Jehovah commemorates-] the [-creation-] {+Expansion+} of {+Christianity, Vol. IV,+} The [-heavens and-] {+Great Century A.D. 1800 - A.D. 1914 (New York: Harper & Brothers, 1941), pp. 2-4. Pages 327, 329. Prophetic Dates.—According to Jewish reckoning+} the [-earth, and-] {+fifth month (Ab) of+} the [-commandment for its observance-] {+seventh year of Artaxerxes' reign+} was [-given that-] {+from July 23 to August 21, 457 B.C. after Ezra's arrival in Jerusalem in+} the [-earth and its inhabitants might glorify-] {+autumn of+} the [-creator.-] {+year,+} the [-law which compels-] {+decree of+} the [-observance-] {+king went into effect. For the certainty+} of the [-Sunday-Sabbath annuls-] {+date 457 B.C. being+} the [-commandment-] {+seventh year+} of [-God,-] {+Artaxerxes, see S. H. Horn+} and {+L. H. Wood,+} The [-earth-] {+Chronology of Ezra [691] 7 (Washington, D. C.: Review+} and [-them that dwell therein are caused to do homage to-] {+Herald Publishing Assn., 1953); E. G. Kraeling,+} The [-power which originated it, by resting thereon. Protestants have ascribed various institutions to-] {+Brooklyn Museum Aramaic Papyri (New Haven or London, 1953), pp. 191-193;+} The [-papacy,-] {+S.D.A. Bible Commentary 3:97-110 (Hagerstown, MD: Review+} and [-applied this prophecy to them; but in none is-] {+Herald Publishing Assn., 1954, 1977). Page 335. Fall of+} the [-earth, in distinction from those who dwell-] {+Ottoman Empire.—The impact of Moslem Turkey+} upon {+Europe after+} the [-earth, caused to worship that power, except-] {+fall of Constantinople+} in {+1453 was as severe as had been+} the [-Sunday rest enforced-] {+catastrophic conquests of the Moslem Saracens, during the century and a half after the death of

Mohammed,+} upon [-all-] the [-land.

9.-] {+Eastern Roman Empire. Throughout the Reformation era, Turkey was a continual threat at the Eastern gates of European Christendom; the writings of the Reformers are full of condemnation of the Ottoman power. Christian writers since have been concerned with the role of Turkey in future world events,+} and [-this sufficiently shows that it is no mere assumption to say that Catholics-] {+commentators on prophecy have seen Turkish power+} and [-Protestants will unite-] {+its decline forecast+} in [-enforcing-] {+Scripture. For+} the [-Sunday. Catholics honor it-] {+latter chapter, under the "hour, day, month, year" prophecy,+} as {+part of+} the [-evidence-] {+sixth trumpet, Josiah Litch worked out an application+} of [-their authority to "institute festivals-] {+the time prophecy, terminating Turkish independence in August, 1840. Litch's view can be found in full in his The Probability+} of [-precept, and-] {+the Second Coming of Christ about A.D. 1843 (published in June, 1838); An Address+} to [-command them under sin," and Protestants are making most strenuous efforts for its universal enforcement. It is-] {+the Clergy (published in the spring of 1840;+} a [-well-known fact that most-] {+second edition, with historical data in support+} of the [-protestant denominations are greatly modifying their opposition-] {+accuracy of former calculations of the prophetic period extending+} to the [-Catholic Church, and united action-] {+fall+} of the [-two bodies-] {+Ottoman Empire, was published+} in [-favor-] {+1841); and an article in Signs+} of the [-sunday is by no means improbable. But a few years ago this view was taught on the strength-] {+Times and Expositor+} of [-the prophecy alone. New we-] {+Prophecy, August 1, 1840.+} See {+also article+} in [-passing events strong indications-] {+The Signs+} of [-its fulfillment.-] the [-special object-] {+Times and Expositor+} of {+Prophecy, February 1, 1841; and J. N. Loughborough,+} The [-"National Reform Association' is to procure a religious amendment to-] {+Great Second Advent Movement (1905 ed.), pp. 129-132.+} The

[-National Constitution that-]

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The [-Sunday may be rescued from desecration-] {+Great Controversy

book by Uriah Smith, Thoughts on Daniel+} and [-universally enforced.

10.-] {+the Revelation, rev. ed. off 1944, discusses the prophetic timing of+}
this [-beast not only compels-] {+prophecy on pages 506-517. For+} the [-earth-]
{+earlier history of the Ottoman Empire+} and [-its inhabitants to worship-] the
[-first beast, as above noticed, but it causes them that dwell upon-] {+decline
of+} the [-earth to make an image to-] {+Turkish power, see also William
Miller,+} The [-first beast. This can be done only by a union of Church-]
{+Ottoman Empire+} and [-State, or by

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so subordinating-] {+Its Successors, 1801-1927 (Cambridge, England: University
Press, 1936); George G. S. L. Eversley,+} The [-civil-] {+Turkish Empire
from 1288+} to {+1914 (London : T. Fisher Unwin, Ltd., 2d ed., 1923);
Joseph von Hammer-Purgstall, Geschichte des Osmannischen Reiches (Pesth: C. A.
Hartleben, 2d ed., 1834-36), 4 vols.; Herbert A. Gibbons, Foundation of+} the
[-ecclesiastical power that-] {+Ottoman Empire, 1300-1403 (Oxford: University
Press, 1916); Arnold J. Toynbee and Kenneth B. Kirkwood, Turkey (London, 1926).
Page 340. Withholding+} the [-State-] {+Bible From the People.–The reader+}
will [-be compelled-] {+recognize that the text of this volume was written prior
to Vatican Council II, with its somewhat altered policies in regard+} to
[-enforce-] the [-tenets and requirements-] {+reading+} of the [-Church.

A Religious Amendment to-] {+Scriptures. Through+} the [-Constitution-] {+centuries, the attitude+} of the [-United States would speedily insure this result.

11. This exposition-] {+Roman Catholic Church toward circulation+} of the [-prophecy is confirmed by-] {+Holy Scriptures in vernacular versions among+} the [-message from-] {+laity shows up as negative. See for example G. P. Fisher, [692]+} The [-Lord found in Revelation 14:9-12, which is based altogether on-] {+Reformation, Ch. 15, Par. 16 (1873 ed., pp. 530-532); J. Cardinal Gibbons,+} The [-facts-] {+Faith+} of [-Revelation 13:11-17,-] {+Our Fathers, ch. 8 (49th ed., 1897), pp. 98-117; John Dowling, History of Romanism, b. 7, ch. 2, sec. 14;+} and [-which condemns in the very strongest terms-] {+b. 9, ch. 3, secs. 24-27 (1871 ed., pp. 491-496, 621-625); L. F. Bungener, History of+} the [-action-] {+Council+} of [-this beast-] {+Trent, pp. 101-110 (2d Edinburgh ed., 1853, translated by D. D. Scott); G. H. Putnam, Books+} and {+Their Makers During+} the [-worship which it enforces; it-] {+Middle Ages, vol. 1, pt. 2, ch. 2, pars. 49, 54-56. See+} also [-calls to keeping-] {+Index of Prohibited Books (Vatican Polyglot Press, 1930), pp. IX, X; Timothy Hurley, A Commentary on+} the [-commandments-] {+Present Index Legislation (New York: Benziger Brothers, 1908), p. 71; Translation+} of [-God and-] the [-faith-] {+Great Encyclical Letters+} of [-Jesus,-] {+Leo XIII (New York: Benziger Brothers, 1903), p. 413. But in recent years a dramatic+} and {+positive change has occurred in this respect. On the+} one [-of these commandments enforces-] {+hand,+} the [-Sabbath-] {+church has approved several versions prepared on the basis+} of the [-Lord,—the seventh day. Therefore-] {+original languages; on+} the [-contrast in-] {+other, it has promoted+} the [-facts-] {+study of the Holy Scriptures by means of free distribution+} and [-in-] {+Bible institutes.+} The [-message which refers-] {+church, however, continues+} to {+reserve for herself+} the [-facts, is between-] {+exclusive right to interpret+} the

[-Sabbath-] {+Bible in the

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light+} of {+her own tradition, thus justifying those doctrines that do not harmonize with Biblical teachings. Page 373. Ascension Robes.—The story that the Adventists made robes with which to ascend "to meet+} the Lord [-and an opposing Sabbath, namely, -] {+in+} the [-Sunday.

This is-] {+air," was invented by those who wished to reproach the Advent preaching. It was circulated so industriously that many believed it, but careful inquiry proved its falsity. For many years+} a [-very brief statement-] {+substantial reward was offered for proof that one such instance ever occurred, but no proof has been produced. None who loved the appearing+} of the [-facts-] {+Saviour were so ignorant of the teachings of the Scriptures as to suppose that robes+} which [-justify-] {+they could make would be necessary for that occasion.+} The [-expressions-] {+only robe which the saints will need to meet the Lord is the righteousness of Christ. See Isaiah 61:10; Revelation 19:8. For a thorough refutation+} of the [-author on pages 396,397.

Note 9.-] {+legend of ascension robes, see Francis D. Nichol, Midnight Cry (Washington, D.C.: Review and Herald Publishing Assn., 1944), chs. 25-27, and Appendices HJ. See also Leroy Edwin Froom, Prophetic Faith of Our Fathers (Washington, D.C.: Review and Herald Publishing Assn., 1954), vol. 4, pp. 822-826.+} Page [-431.—The word 'seal' is used-] {+374. The Chronology of Prophecy.—Dr. George Bush, professor of Hebrew and Oriental Literature+} in the [-Scriptures-] {+New York City University,+} in [-various senses, even as-]

{+a letter addressed to William Miller and published+} in [-common life.-] the [-definition given by Webster,-] {+Advent Herald and Signs of+} the [-most comprehensive,-] {+Times Reporter, Boston, March 6 and 13, 1844, made some important admissions relative to his calculation of the prophetic times. Dr. Bush wrote: "Neither+} is {+it to be objected,+} as [-follows: "That which confirms, ratifies,-] {+I conceive, to yourself+} or [-makes stable; assurance;-] {+your friends,+} that [-which secures, makes reliable, or stable."-] {+you have devoted much time and attention to+} the [-terms "mark"-] {+study of the chronology of prophecy,+} and [-"sign," also-] {+have labored much to determine the commencing and closing dates of its great periods. If these periods are actually+} given by [-him, are used-] {+the Holy Ghost+} in the [-Scriptures as synonymous-] {+prophetic books, it was doubtless+} with [-seal, as in Romans 4:11.-] {+the design+} that [-which authenticates;-] {+they should be studied, and [693] probably,+} in the [-covenant with Noah it-] {+end, fully understood; and no man+} is [-used in the sense of assurance, or evidence of stability.-] {+to be charged with presumptuous folly who reverently makes+} the [-bow-] {+attempt to do this....+} In [-the cloud was given-] {+taking a day+} as {+the prophetic term for+} a [-sign or token that God would not again destroy-] {+year , I believe you are sustained by+} the [-earth-] {+soundest exegesis, as well as fortified+} by [-a flood. Genesis 9:13. In-] the [-covenant with Abraham, circumcision was-] {+high names of [Joseph] Mede, Sir Isaac Newton, Bishop [Thomas] Newton, [William] Kirby, [James] Scott, [Alexander] Keith, and a host of others who have long since come to substantially your

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The [-token or sign.-] {+Great Controversy

conclusions on+} this [-ratified, or made sure; for-] {+head.+} They [-who had not this token were cut off. Genesis 17:11, 14.-] {+all agree that the leading periods mentioned by Daniel and John, do actually expire about+} this [-sign or token was an institution,-] {+age of the world, and it would be+} a [-rite. Gesenius gives "a memorial" as one definition-] {+strange logic that would convict you+} of {+heresy for holding in effect+} the [-word found-] {+same views which stand forth so prominent+} in the [-original-] {+notices+} of these [-texts. But a memorial,-] {+eminent divines." "Your results+} in {+this field of inquiry do not strike me so far out of+} the [-sense-] {+way as to affect any+} of [-a reminder, or a remembrancer, is a token-] {+the great interests of truth+} or [-sign.-] {+duty." "Your error, as I apprehend, lies+} in [-Exodus 31:17 and Ezekiel 20:12, 20,-] {+another direction than your chronology." "You have entirely mistaken+} the [-Sabbath-] {+nature+} of the [-Lord is called a sign. It-] {+events which are to occur when those periods have expired. This+} is [-a memorial of-] the [-Creator's work,-] {+head+} and [-so a sign-] {+front+} of [-his power-] {+your expository offending." See also Leroy Edwin Froom, Prophetic Faith of Our Fathers (Washington, D.C.: Review+} and [-Godhead. Romans 1:20. This-] {+Herald Publishing Assn., 1950), vol. 1, chs. 1, 2. Page 435. A threefold message.—Revelation 14:6, 7 foretells the proclamation of the first angel's message. Then the prophet continues: "There followed another angel, saying, Babylon is fallen,+} is {+fallen... and the third angel followed them." The word here rendered "followed" means "to go along with," "to follow one," "go with him." See Henry George Liddell and Robert Scott, Greek English Lexicon (Oxford: Clarendon Press, 1940), Vol. 1, p. 52. It+} also [-an institution as was circumcision; but there was this distinction: circumcision was-] {+means "to accompany." see George Abbott-Smith,+} A [-sign in-] {+Manual Greek Lexicon of+} the [-flesh, while-] {+New Testament (Edinburgh: T. and T. Clark, 1950), page 17. It is+} the [-Sabbath was a sign-] {+same word that is used+} in {+Mark 5:24, "Jesus went with him; and much people followed Him, and

thronged Him." It is also used of+} the [-mind. "Hallow my Sabbaths;-] {+redeemed one hundred+} and {+forty-four thousand, Revelation 14:4, where it is said, "these are+} they [-shall be a sign

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between me and you, that ye may know that I am-] {+which follow+} the [-Lord your God" Ezekiel 20:20.-] {+Lamb whithersoever He goeth."+} In [-Ezekiel 9:4-] {+both these places it is evident that+} the [-word used-] {+idea intended to be conveyed is that of "going together," "in company with." So+} in {+1 Corinthians 10:4, where we read of+} the [-original-] {+children of Israel that "they drank of that spiritual Rock that followed them," the word "followed"+} is translated [-mark. Gesenius says, "a mark, sign." The Septuagint gives-] {+from+} the same [-word in-] {+Greek word, and the margin has it, "went with them." From+} this [-text-] {+we learn+} that [-is given-] {+the idea+} in {+Revelation 14:8, 9 is not simply that+} the [-Greek-] {+second and third angels followed the first in point+} of [-Romans 4:11, rendered "sign." Thus-] {+time, but that they went with him.+} The [-words token, sign, mark,-] {+three messages are but one threefold message. They are three only in the order of their rise. But having risen, they go on together+} and [-seal-] are [-applied to-] {+inseparable.

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Page 447. Supremacy of+} the [-same things, or used as-] {+Bishops+} of [-like signification, in-] {+Rome.-For+} the [-Scriptures.-] {+leading circumstances+} in [-Ezekiel 9:4 and Revelation 7:2, 3,-] the [-mark or sign-] {+assumption of supremacy by the bishops of Rome, see Robert Francis

Cardinal Bellarmine, *Power of the Popes in Temporal Affairs* (there+} is [-said to be placed-] {+an English Translation+} in the [-foreheads-] {+Library+} of {+Congress, Washington, D. C.); Henry Edward Cardinal Manning,+} The [-servants-] {+Temporal Power+} of [-God. Both these scriptures refer to-] {+the Vicar of Jesus Christ (London: Burns and Lambert, 2d ed., 1862); and James Cardinal Gibbons, *Faith Of Our Fathers* (Baltimore: John Murphy Co., 110th ed., 1917), Chs. 5, 9, 10, 12. For Protestant authors see Trevor Gervase Jalland, *The Church and the Papacy* (London: Society for Promoting Christian Knowledge, 1944,+} a [-time when utter destruction is coming-] {+Bampton Lecture); and Richard Frederick Lit- [694] tledale, *Petrine Claims* (London: Society for Promoting Christian Knowledge, 1899). For sources of the early centuries of the Petrine theory, see James T. Shotwell and Louise Ropes Loomis, *The See of Peter* (New York: Columbia University Press, 1927). For the false "Donation of Constantine" see Christopher B. Coleman, *The Treatise of Lorenzo Valla+* on the [-ungodly.-] {+Donation of Constantine (New York, 1914), which gives+} the [-seal is placed upon God's people as-] {+full Latin text and translation, and+} a [-safeguard to preserve them from-] {+complete criticism of+} the [-evil impending. But "the forehead" is evidently used as a figure,-] {+document and its thesis. Page 565. Quotations from Josiah Strong.-In his first edition of *Our Country*, Josiah Strong, without access+} to [-denote-] {+primary sources, incorrectly referenced+} the [-intellect or mind, as "the heart" is used-] {+statements attributed+} to [-denote-] {+Pope Pius IX.+} The [-disposition or affections. To mark or seal in-] {+correct reference for+} the [-forehead-] {+first citation+} is {+Pope Gregory XVI's encyclical letter of August 15, 1832.+} The [-same as-] {+relevant paragraph is here quoted in full: Liberty of Conscience "This shameful font of indifferentism gives rise+} to [-"write-] {+that absurd and erroneous proposition which claims that liberty of conscience must be maintained for everyone. It spreads ruin+} in {+sacred and civil affairs, though some repeat over and over again with+} the [-mind." Hebrews

10:16.

The Sabbath is-] {+greatest impudence that some advantage accrues to religion from it. 'But+} the [-sign-] {+death+} of [-God; it-] {+the soul+} is {+worse than freedom of error,' as Augustine was wont to say. When all restraints are removed by which men are kept on+} the [-seal-] {+narrow path+} of [-his law. Isaiah 8:16. It-] {+truth, their nature, which+} is [-a sign whereby we may It-] {+already inclined to evil, propels them to ruin. Then truly 'the bottomless pit'+} is {+opened from which John saw smoke ascending which obscured+} the [-token-] {+sun, and out+} of [-his authority-] {+which locusts flew forth to devastate the earth. Thence comes transformation of minds, corruption of youths, contempt of

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sacred things+} and [-power. know-] {+holy laws—in other words, a pestilence more deadly to the state than any other. Experience shows, even from earliest times,+} that [-he is God,-] {+cities renowned for wealth, dominion,+} and [-therefore it is appropriately said to be placed-] {+glory perished as a result of this single evil, namely immoderate freedom of opinion, license of free speech, and desire for novelty."—As printed+} in {+Claudia Carlen, Ihm,+} The [-forehead.-] {+Papal Encyclicals, 1740-1878 (Ann Arbor, Michigan:+} The [-worshippers of-] {+Pierian Press, 1990) 1:238.+} The [-beast (Revelation 13) are said-] {+second citation should be credited+} to [-receive-] {+Pope Pius IX's Syllabus of Errors, which accompanied+} his [-mark in their foreheads or in their hands. As-] {+encyclical letter of December 8, 1864. Included among+} the [-forehead represents-] {+80 errors anathematized are: "24.+} The [-intellect,-]

{+church has not+} the [-hand represents-] {+power of using force, nor has she any temporal+} power, [-as Psalm 89:48, "Shall he deliver his soul from-] {+direct or indirect.-}Apostolic Letter 'Ad Apostolicae,' August 22, 1851."

"78. Hence it has been wisely decided by law, in some Catholic countries, that persons coming to reside therein shall enjoy+} the [-hand-] {+public exercise+} of [-the grave?" Compulsory worship is not acceptable to God; his servants are sealed only in-] their [-foreheads. But-] {+own peculiar worship.-}Allocation 'acerbissimum,' September 27, 1852. "79. Moreover,+} it is [-acceptable to wicked powers; it has always been craved by-] {+false that+} the [-Romish hierarchy. See Note 8 for proof on-] {+civil liberty of every form of worship, and+} the [-nature-] {+full power, given to all,+} of [-this mark.-] {+overtly and publicly manifesting any opinions whatsoever and thoughts, conduce more easily to corrupt+} the [-sign or seal-] {+morals and minds+} of [-God is his Sabbath,-] {+the people,+} and {+to propagate+} the [-seal or mark-] {+pest+} of {+indifferentism.-}Allocation 'Nunquam Fore,' December 15, 1856."-As printed in Anne Fremantle, ed.,+} The [-beast is-] {+Papal Encyclicals+} in [-direct opposition to it;-] {+their Historical Context (New York: G. P. Putnam's Sons, 1956), 146, 152.+} It [-is a counterfeit Sabbath on-] {+should also be noted that+} the [-"day-] {+oath+} of {+allegiance to+} the [-sun."-] {+pope, quoted+} in the [-message-] {+last paragraph+} of the [-third angel (Revelation 14:9-12) they who do-] {+citation from Strong, was the bishop's oath,+} not [-receive-] {+one taken by cardinals. Page 565. Withholding+} the [-mark-] {+Bible from the people.-see note for page 340. Page 578. The Ethiopian Church and the Sabbath.-Until rather recent years the Coptic Church+} of {+Ethiopia observed+} the [-beast keep-] {+seventhday Sabbath.+} The [-commandments-] {+Ethiopians also kept Sunday, the first day+} of [-God, and-] the [-Sabbath is-] {+week, throughout their history as a Christian people. These days were marked by special services+} in the [-fourth precept; they keep-] {+churches.+} The [-Sabbath-] {+observance+} of the [-Lord; they have his sign

or seal.-] {+seventh-day Sabbath has, however, virtually ceased in modern Ethiopia. For eyewitness accounts of religious days in Ethiopia, see Pero Gomes de Teixeira,+} The [-importance-] {+Discovery+} of [-this sign is shown-] {+Abyssinia by the Por-

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tuguese+} in [-this, that-] {+1520 (translated in English in London: British Museum, 1938), p. 79; Father Francisco Alvarez, Narrative of+} the [-fourth commandment is-] {+Portuguese Embassy to Abyssinia During+} the [-only one-] {+Years 1520-1527,+} in the [-law which distinguishes-] {+records of+} the [-creator from false Gods. Compare Jeremiah 10:10-12; Acts 17:23, 24; Revelation 14:6, 7; etc.-] {+Hakluyt Society (London, 1881), vol. 64, pp. 22-49; Michael Russell, Nubia+} and [-it is that part-] {+Abyssinia (Quoting Father Lobo, Catholic Missionary in Ethiopia in 1622) (New York: Harper & Brothers, 1837), pp. 226-229; S. Giacomo Baratti, Late Travels into the Remote Countries+} of [-his law-] {+Abyssinia (London: Benjamin Billingsley, 1670), pp. 134-137; Job Ludolphus, A New History+} for [-keeping which his people will suffer persecution. But when the wrath-] {+Ethiopia (London: S. Smith, 1682), pp. 234-357; Samuel Gobat, Journal+} of [-God comes-] {+Three Years' Residence in Abyssinia (New York: Ed. of 1850), pp. 55-58, 8398. For other works touching+} upon the [-persecutors who are

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found enforcing the sign or mark-] {+question, see Peter Heylyn, History+} of the [-beast, then they will realize-] {+Sabbath, 2d ed., 1636, vol. 2, pp.

198-200; Arthur P. Stanley, Lectures on+} the [-importance-] {+History+} of the [-Sabbath,-the seal-] {+Eastern Church (New York: Charles Scribner's Sons, 1882), lecture 1, par. 1; C. F. Rey, Romance+} of the [-living God. They who turn away from that which the Lord spoke when his voice shook the earth, will confess their fatal error when his voice shall shake the heavens and the earth. Hebrews 12:25, 26: Joel 3:9-16,-] {+Portuguese in Abyssinia (London: F. H.+} and [-others. See also page 457 of this book.

506-] {+G. Witherley, 1929), pp. 59, 253-297.+}