

Compliments
of J. H. Linder

July 4, 1935

**Certainties of
the Advent Movement**

OTHER BOOKS BY THE
SAME AUTHOR

The Hand of God in History
Our Day in the Light of Prophecy
Youthful Witnesses
The Hand That Intervenes
Our Story of Missions
Providences of the Great War
Two Great Prophecies
Miracles of Modern Missions
The Gospel to All the World

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Foreword

Two Great Movements

IN ancient times God called a people out of bondage in Egypt and gave them His holy law and commandments. He led them in a great movement through the wilderness to the land of Canaan, which had been promised to them as an inheritance from the days of their fathers. Such a movement had never before been witnessed among men. Under divine guidance, with manifest tokens of the presence of God, the people of Israel marched to the Land of Promise. The living God led the Exodus Movement out of Egypt and into Canaan.

As verily as God led the Exodus Movement in the days of ancient Israel, even so by His word and by His providences He is leading the world-wide Advent Movement in these latter days. Again He is delivering a people from bondage — the bondage of sin. He gives to them His holy law and commandments. And at the end of the journey is the heavenly Canaan, the eternal Land of Promise. As the living God led the Exodus Movement, in fulfillment of prophecy and promise uttered to the patriarchal fathers long before, even so the living God is leading the Advent Movement, true to the sure word of prophecy uttered in Holy Writ long ages ago.

At the end of the pilgrim journey Christ Himself, the invisible Leader, comes in visible power and glory, to lead His people into the everlasting Land of Promise. By the resurrection at Christ's appearing, the saved of all the ages are brought forth to enter the kingdom with the believers of the last generation. All march in together. What joy to know the certainty that the heavenly Canaan is now just a little way before!

To Canaan's Fair and Happy Land

ON Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.
O, the transporting, rapturous scene
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight.

There, generous fruits that never fail,
On trees immortal, grow;
There rocks and hills and brooks and vale
With milk and honey flow.
O'er all those wide, extended plains,
Shines one eternal day;
There Christ, the sun, forever reigns,
And scatters night away.

When shall I reach that happy place,
And be forever blest?
When shall I see my Father's face,
And in His kingdom rest?
Filled with delight, my raptured soul
Would here no longer stay;
Though Jordan's waves around me roll,
Fearless, I'd launch away.

— Samuel Stennett.

CHAPTER I

Divine Certainty

WHEN the apostle Luke, under the guidance of Inspiration, set his hand to declare the things of the gospel, it was, as he said to Theophilus,

“That thou mightest know the certainty of those things, wherein thou hast been instructed.” Luke 1:4.

The Lord is just. He does not leave us to risk eternal life upon a hazard, a guess, or a mere hope so. He gives evidence by which to fortify faith, evidence by which men may know the certainty of the things which are essential to godliness and eternal life.

THE NOTE OF CERTAINTY

As the early teachers of New Testament times went forth, they preached divine certainties. The ring of certainty sounded in the message they bore. The apostle Paul said to the Corinthians:

“I therefore so run, not as uncertainly; so fight I, not as one that beateth the air.” 1 Cor. 9:26.

There was no wavering note in his testimony. In certain tones the apostle bore witness to the power of God to save every believing sinner from his sins. Again he declared against any uncertainty in the proclamation of the things of God:

“If the trumpet give an uncertain sound, who shall prepare himself to the battle?” 1 Cor. 14:8.

We are dealing with divine certainties in the study of the essential things of life and salvation. The living God gives

evidence by which any questioning mind that will give attention to the facts may know the certainty of the divine counsels. The Lord declares:

“Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?” Prov. 22: 20, 21.

Certainty is what we need. We can rest in nothing less. First of all, in the prophetic portions of Holy Scriptures we have multiplied unto us these excellent things in counsels and knowledge by which the Lord makes known the certainty of divine things to every soul who will give attention to the facts. He desires to make us know the certainty of the words of truth, not for our own sakes only, but that we may tell others the sure way of life eternal: “That thou mightest answer the words of truth to them that send unto thee.”

GOING OVER THE EVIDENCE

In the record of prophecy foretelling the course of history through the ages, we have evidence piled upon evidence that the living God speaks in Holy Scripture. We can add these evidences as we would add a column of figures. What would one do if required to add up a long column of figures and set down the sum, guaranteeing the accuracy of the reckoning at the forfeit of life if he makes an error? One would add those columns up and set down the result. He would add those columns of figures down, making certain that the total came out the same. With life at stake, he would go over the figures again and again, upward and downward, rejoicing in the certainty of his calculation as every turn at the figures brought the same result.

And regardless of the number of times we had gone over the figures, what would any one of us do as the time came to appear before the tribunal to give the answer? I think any one of us would certainly go over those figures again. I would say

to myself, "I know that answer is right, I am certain it is correct; but for the joy of seeing again with my own eyes the assurance that I am right and that my life can never be forfeited upon the answer, I will go over the figures again."

Just so we may take the certainties of divine prophecy. We may begin with ancient times, and follow the great lines of historical prophecy down through the ages to our own time. There are many such lines of prophecy. The prophecies of Daniel and the Revelation especially deal with the consecutive events of history through the ages. History has fulfilled the prophetic picture to almost the last outlines, and we know that Christ's kingdom is soon to appear.

"First, the Assyrian kingdom ruled the world,
Then Medo-Persia's banners were unfurled;
And after Greece held universal sway,
Rome seized the scepter,—where are we today?

"Look for the waymarks, the great prophetic waymarks,
Down through the ages, past the kingdoms four.
Look for the waymarks, the great prophetic waymarks;
The journey's almost o'er."

THE SUM OF THE EVIDENCE

Whenever we add up the evidence of divine prophecy, we find the same result every time:

The last days have come.

The last message of the "everlasting gospel" is due to the world.

The message of Revelation fourteen, proclaiming the judgment hour, is that last gospel message.

The last church of the prophecy — the "remnant," "which keep the commandments of God" (Rev. 12:17) — should be abroad in the world preaching that message.

And the church of the Advent Movement is that remnant church, proclaiming the message of the judgment hour in the world movement foretold by the prophecy:

“I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. . . . Here are they that keep the commandments of God, and the faith of Jesus.” Rev. 14: 6-12.

A DEFINITE MESSAGE

The advent message to the world is not dealing with abstract philosophies. The message deals with facts, with events taking place in fulfillment of prophecy, not mere theories.

Away in the interior of China a missionary paper of the movement was circulating in many thousands. “Here is something different,” said non-Christian Chinese. “Your paper deals with things that we can see and understand. It tells us the meaning of events taking place before our eyes. This is the paper that we want.”

In proclaiming the verities of fulfilling prophecy we can say with the apostles:

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.” 1 John 1: 1.

We see that the things foretold of the historic past have come to pass in exact fulfillment of the word of God. Things spoken of these latter times are fulfilling before our eyes. We are dealing with the certainties of fulfilling prophecy. The advent message sums up the great essentials of divine truth. It is the everlasting gospel for every nation, kindred, tongue, and people today.

THE BULWARKS OF THE MESSAGE

This great body of truth stands foursquare to the needs of all men, and its foursquare bulwarks withstand all the attacks of unbelief. As we review the great fundamentals of gospel truth that stand fast forever, we exclaim with the psalmist:

“Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever: He will be our guide even unto death.” Ps. 48:12-14.

We love to walk round about the citadel of truth built upon the everlasting rock of Holy Scripture, and count the towers thereof and mark the bulwarks. We rejoice that God has given to men excellent things in counsels and judgment, that He might make us know the certainty of the words of truth, the certainty of the things wherein we have been instructed. It is good to go over the evidences of divine certainty in the Advent Movement and message, just as one would go over the columns of figures if life depended on getting the right result. No matter how well we may have known these certainties of divine truth in the past, there is ever new joy and an upspringing of new hope in summing up the evidences.

LISTENING TO THE RING OF CERTAINTY

One experience that came to me years ago in a South American country well illustrates this joy in going over the evidences that mean eternal life to the believer. I was proceeding to one of our missions. Before our boat reached the port, a revolution had broken out. A thousand revolutionists, with red hatbands and all varieties of weapons, boarded our ship. We landed amidst the firing of guns and the shouts of soldiers. A battle was on in the suburbs of the city. The railway leading to the capital and to our mission station had been torn up. Telegraph wires were cut. There was no way of getting in touch with friends. The only thing to do was to get away by boat to our next mission center down the coast. But I had in cash only a single gold piece, having expected to draw funds by letter of credit which I carried. Shops and banks generally were closed. Amidst the disorder and violence filling the streets, would I find some way of securing money?

Finally I found a small bank open. They said they would honor my letter of credit. I saw the gold coins slipped into the brown bank envelope, and as I walked out again upon the street, that envelope of coins was inside my breast pocket. I knew it was there, but every now and then I found myself feeling it from the outside of my coat. That lump of coin meant getting passage out on the ship lying off the docks. I knew what was in that envelope beneath the coat, but now and then as I walked down the street I found myself patting it and listening to the ring of the coin. The jingle of that money sounded good to my ear amidst the firing of guns and the passion-filled cries of contestants. Again and again with thankful heart I felt of that envelope of money which meant deliverance and safety.

Just so, though we may know the great truths of the word of God, it is good to go over them again and again. It is good to sum up the great lines of prophecy, beginning in ancient times and following them down to our own day, then reversing it, beginning with our own day and adding the evidence back to the ancient days. Every time the result is the same. Every great line of prophecy comes out summing up the truth that rings with certain sound in our ears:

The last days have come.

The last message of the "everlasting gospel" is due to the world.

The advent message of Revelation fourteen, proclaiming the judgment hour, is that last gospel message.

The last, or "remnant," church of the prophecy should be abroad in the world proclaiming that advent message.

And the church of the Advent Movement, keeping the commandments of God, is that remnant church; and it is proclaiming the gospel message of the judgment hour in the world movement as foretold by the prophecy.

As the message of the prophecy goes, it is bringing out the people of the prophecy from among "every nation, and kin-

dred, and tongue, and people." They are taking their stand upon the platform of the New Testament,—“the commandments of God, and the faith of Jesus.”

They spring up by many thousands every year — thousands in Protestant lands, thousands in Catholic lands, Roman and Greek, thousands every year from among non-Christian peoples, in so-called heathendom, with a smaller representation from among Moslem peoples. People of all religions and no religion are hearing the call of the message. They are taking their stand with the movement foretold.

THE SURE FOUNDATION

In bearing to men the gospel message based on the fulfilling word of prophecy, this Advent Movement follows in the way of the apostles of old. Laying down the sure foundation in the opening of this era, the apostle Peter said:

“We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.”
2 Peter 1: 16-19.

So, too, in the preaching of the advent message, in preparation for the daydawn of the eternal kingdom, we also can say that we are following no cunningly devised fables. All who are watchful observers of the times may see fulfilling before their eyes the things foretold by the prophets. By these tokens God signals to us from heaven that the last great day is near at hand. The day is soon to dawn and the day-star to arise in every believing heart.

THE APOSTLE'S MESSAGE OF FULFILLING PROPHECY

Well may we today lift up this "more sure word of prophecy." That was the manner of apostolic preaching. The apostles preached to men of their generation the things of fulfilling prophecy. They challenged men with the fact that the living God who had spoken the prophecies, was fulfilling them before their eyes.

On the day of Pentecost, at Jerusalem, the demonstration of the Holy Spirit falling upon the company of believers brought together a great multitude before the place where the apostles were assembled. Jews and proselytes from many lands were gathered in the city at that time. There were Parthians and Medes and Elamites, people from Mesopotamia, and from Egypt and Cyrene and Rome, Cretes and Arabians, and visitors from all round about Jerusalem and Judea.

It was a great occasion, and now the apostles were to give their first witness to the risen Saviour. Peter stood up to preach the first sermon under Pentecost. What was his subject? What was the basis of his appeal? It was the evidence of prophecy. He declared:

"Ye men of Judea, and all ye that dwell at Jerusalem, . . . this is that which was spoken by the prophet Joel." Acts 2: 14-16.

So the apostle preached the message of prophecy fulfilling before their eyes. He challenged men to give their answer to the living God who had foretold the things of their time through the prophets and now had fulfilled His word in the events taking place.

When the apostle Paul preached the gospel message at Antioch, what was his theme? Again he declared the fulfilling word of prophecy:

"We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children." Acts 13: 32, 33.

It was the constant appeal of the apostolic ministry. The events of the first coming of Christ had fulfilled the writings of the prophets. In His death and resurrection were revealed the crowning things foretold in the ancient Scriptures regarding the first advent of the Messiah.

“Men and brethren,” the apostles cried out, in effect, “long ages ago the Spirit of God foretold these things. The ancient prophets were inspired to write them upon the page of Holy Writ. Generations have passed, the time has come, and we see these things fulfilled and fulfilling before our eyes. The same God who caused them to be written has brought to pass the fulfillment. Ye see it! men and brethren. The evidence is before your eyes. The living God speaks to you in these events that declare the fulfillment of His word! What are you going to do about it?”

Many who heard the challenge to decision, gave heed and yielded their lives to the Saviour.

Near the close of his life of ministry, the apostle Paul declared before Agrippa that in presenting the gospel message of salvation to sinners he had been proclaiming only that which the prophets had written. He said:

“Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.” Acts 26:22.

Thus the New Testament evangelists preached continually of a Saviour who had come fulfilling the Scriptures. They proclaimed Him the true Messiah by the infallible proofs of the fulfillment of prophecy. They bore to men of that generation the message of things foretold which multitudes had seen fulfilled before their eyes — Christ born into the world, Christ ministering to humanity’s need, Christ dying for sinful men “according to the Scriptures,” Christ risen again “the third day according to the Scriptures,” and Christ ascended to heaven, the risen Saviour ever living to intercede for sinners.

THE MESSAGE NOW

And now what is the message to men in our generation, when this living Saviour is soon to return to end the reign of sin, and by the resurrection to gather the saved of all the ages into the eternal kingdom? The gospel message in our day again is a message of fulfilling prophecy.

The Saviour who came at the first advent in exact fulfillment of the prophetic word is coming again in power and glory in final fulfillment of that same sure word. Again the gospel minister has a definite, timely message to preach. On every hand prophecy is fulfilling. We cry to men with the same appeal that the apostles used.

We say, "Men and brethren, hearken; this is that which God spoke by the prophets of old. That which God promised unto our fathers by the prophets, the same is He fulfilling before our eyes today! Long ago these things were written on the pages of Scripture. Generations and centuries have passed, but now by infallible signs we see that the great day of God is approaching. The living God who caused the prophets to write, is fulfilling His word. Day by day and year by year you are eyewitnesses to the fact that the things written aforetime concerning the latter days, are coming to pass in swift succession. Men and brethren, look at facts! What are you going to do about it?"

The living God is challenging men in this time to give heed to His fulfilling word and believe the gospel.

"Awake! Again the gospel trumpet is blown,
From year to year it swells to louder tone;
From year to year the signs of wrath
Are gathering round the Judge's path.
Great words fulfilled, and greater works achieved,
And truth in all the world both hated and believed."

CHAPTER II

The Witness to the Living God

THE world's great need is to know God. This knowledge is the way of life. Jesus in prayer to His Father said:

"This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

Two great evidences bear witness to the living and the true God,— His created works, and the fulfillment of His word of prophecy.

1. His Created Works

Creative power distinguishes the living and the true God. Speaking through the prophet Jeremiah, the Lord appeals to all men to recognize Him as Creator by the evidence before the eyes of every intelligent being:

"The Lord is the true God, He is the living God, and an everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. 10: 10-12.

The heavens and earth bear this constant witness to the living God:

"The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Ps. 19: 1-3.

IN ALL THE LANGUAGES OF MAN

There is not an ear of conscious intelligence that does not hear the voice of the sun, and moon, and stars. All mankind, lettered or unlettered, may read in the starry heavens of the great Creator's power. As Addison wrote:

"The spacious firmament on high,
With all the blue, ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim:
The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an Almighty hand.

"Soon as the evening shades prevail,
The moon takes up the wondrous tale;
And nightly, to the listening earth,
Repeats the story of her birth;
While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

"What though in solemn silence, all
Move round the dark terrestrial ball?
What though no real voice nor sound
Amid the radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
'The hand that made us is divine.'"

The apostle Paul, in his letter to the Romans, summed up the testimony borne to all mankind by God's created works, in these words:

"Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Rom. 1:19, 20.

THE SIGN OF THE TRUE GOD

And the memorial, or sign, of this creative power, the seal, or mark, which the true and living God gave to mankind to preserve men's knowledge of Him as Creator, is the Sabbath:

"Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:20.

When the Lord laid the foundations of the earth and created man the sixth day, He rested the seventh day:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:1-3.

He blessed that day and made it holy. He set it apart for mankind as the memorial of creation. Week by week it comes in blessing, with its reminder of man's origin as a child of the great Creator, to whom worship and reverence are due.

Never could the human race have fallen into idolatry and the making of gods of wood and stone had the Sabbath been kept in remembrance. Truly the Sabbath institution is the sign of loyalty to the Creator. Commenting on this text in Ezekiel in which the Lord declares that His holy Sabbath is the sign by which men may know that He is the Lord their God, the learned Dr. William Hales, the chronologist, supplies a striking comment, as follows:

"A sign between God and His people (Eze. 20:20); and a mark of separation from the idolatrous Gentiles, who universally violated it, as we learn from the following exceptions in a curious passage of Julian the Apostate [Greek text omitted]: 'What nation is there, by the gods, who do not think that except the first commandment, Thou shalt not worship other gods, and the fourth, Remember the Sabbath, they ought to observe the other commandments of the decalogue?'"—*New Analysis of Chronology*, Vol. I, pp. 18, 19.

The first precept of the law of God as spoken by His own voice and written upon the tables of stone, commands all men to worship only Jehovah the true God; and the fourth commandment, the Sabbath law, tells who the true God is, the Creator of the heavens and the earth. Thus the Sabbath is the sign of the true God, and the keeping of it the seal, or mark, of loyalty to Him.

"It speaks of Him whose wondrous might
The heavens and earth from nothing made;
Who formed the glorious orbs of light,
And the deep sea's foundations laid."

THE SIGN POINTS MEN TO GOD

There is a power in the Sabbath institution to lead men to the living God. Missionaries of the Advent Movement in all the non-Christian lands thank God especially for this Sabbath truth. The Lord who made the Sabbath in the beginning and gave it to man as an everlasting memorial, still makes it a witness to the unbeliever as well as to the believer. The Lord blessed the Sabbath day. Wherever men lay hold upon it in faith, they find the blessing in it and put themselves in touch with actual creative power. The life is changed. As God created the earth in the beginning and man upright upon it, so sinful men must be re-created by the same power of the living God.

In the non-Christian lands it is remarkable to see how the original purpose of the Sabbath is fulfilled in actual experience. Here is an illustrative example:

A young man of Northern India was taking the law course in Calcutta University. As a means of support he taught the vernacular to foreign missionaries in the city. Coming to our mission to teach, he was struck with the fact that we were worshipping on the seventh day, Saturday, instead of on Sunday, as is the common practice in the churches. The difference awakened his interest. He asked, "Why is this? Why are you keeping another day?"

He was directed to the Scripture narrative of creation, telling how God made the world in six days, and how He rested on the seventh day from the work of creation, and then blessed that day and made it holy, setting it apart for mankind as the great memorial of the living and the true God. The inspired narrative sent conviction into the heart of this non-Christian man. The reasonableness of it all appealed to his sense of the fitness of things. The Sabbath as the sign of creative power brought the man into direct contact with God. It became to him a sign by which he might know God. Giving his heart to the study of the Scriptures, it was not long before he announced his purpose of accepting the Christian faith. It was the Sabbath that first pointed the way.

THIS WITNESS BORNE BY THE ADVENT MESSAGE

From the beginning the Sabbath has been set forth as the divinely appointed sign by which men may know God. The prophecy of Revelation fourteen shows that the special gospel call under the Advent Movement is a call to men to know and worship the true God:

“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.” Rev. 14:7.

Note that this call to all mankind in the last days quotes the very words of the fourth commandment — the God that “made heaven, and earth, and the sea.” Ex. 20:11. It is the Lord of the Sabbath whom men should worship. And this Sabbath truth, with its witness to the living God, has been committed to the people of the Advent Movement to carry to the world.

“God of Sabbaths, O, forgive,
That we use Thy gifts so ill;
Teach us daily how to live
That we ever may fulfill
All Thy gracious love designed,
Giving Sabbaths to mankind.”

2. The Witness of Prophecy to the Living God

The power to foretell events of all future time is a distinguishing characteristic of the true God. He alone knows the end from the beginning. Bearing witness to the nations through Isaiah the prophet, in ancient times, the Lord said:

“Remember the former things of old: for I am God, and there is none else; 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, saying, My counsel shall stand, and I will do all My pleasure.” Isa. 46: 9, 10.

Again challenging all the false gods of the nations through their votaries, He said:

“Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods.” Isa. 41: 22, 23.

The Lord challenged, and all the gods of the nations were silent, for they are no gods.

So repeatedly the Lord throws down the challenge of the prophetic word to silence doubt or unbelief. He says:

“I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them; I did them suddenly, and they came to pass.” Isa. 48: 3.

Why has He thus uttered prophecies? He declared from the beginning the events of future time, often tracing from of old the history of nations and empires before they ever came upon the stage of action. Why did He do it? He has done it because He wished to give sure evidence by which men might know to a certainty that the voice of the living God speaks in Holy Scripture. He tells us why:

“Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it

thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them." Verses 4, 5.

IN HOLY SCRIPTURE ONLY

It is only in the Christian Scriptures of the Old and New Testaments that we find such writings. Here only are accurate outlines, great historic prophecies, describing the course of human history generations before the events described took place.

There is nothing like it in the non-Christian writings. The Hindu may say, as I have heard him say, "The Christian Bible is good for the Christian; but we also have our sacred books, the Vedas. Your Scriptures are good for you, and our scriptures are good for the Hindus."

To what may we appeal as evidence that the living and true God speaks in the Bible? We ask, "How is it? Did your sacred books describe in clear outline the course of future history? Did your wise men of old, writing even in the times when the prophets were writing the Christian Scriptures, foretell with accurate detail the rise and fall of empires? Can you point to the text in your writings and show the fulfillment in history?"

More than once I have heard it from Hindu lips, "No, we know nothing of historic prophecies in our sacred books."

The reason for this is simple. It is because the living God is the Author of Holy Scripture. He only can declare the end from the beginning. The sacred books of other religions present to us the picture of man talking about God. The Holy Scriptures is a book in which God talks to man. In these Scriptures the living God speaks from heaven, and man on earth makes the response. In the non-Christian writings it is man on earth speaking toward heaven, and there is never an answer back. The gods to whom or of whom these writers speak are not the true and living God, and they can do nothing. As the ancient writer said in the Scriptures:

"They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them." Ps. 115:5-8.

The dreary loneliness of that silence as men call upon those who are no gods, and the helplessness of it all, are well put by Sir Alfred Lyall in his "Meditations of a Hindu Prince:"

"And the myriad idols around me, and the legion of muttering priests,
The revels and rites unholy, the dark, unspeakable feasts!
What have they wrung from the Silence? hath even a whisper come
Of the Secret, whence and whither? Alas, for the gods are dumb!"

But when we open Holy Scripture, we hear the voice of our Creator and our Redeemer, who would leave nothing lacking to give to our hearts the evidence sure and certain that the voice of God speaks in these sacred pages. It was of these things of divine prophecy, telling the end from the beginning, that Inspiration must have spoken in those words of Proverbs:

"Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" Prov. 22:20, 21.

THE HISTORY OF EMPIRES FORETOLD

Take for example one of the great measuring lines of prophecy, the dream which God gave to King Nebuchadnezzar of Babylon, showing the course of world empire from the ancient days to our own times. As Daniel the prophet interpreted the dream he declared:

"There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Dan. 2:28.

The great image of the king's dream, with its head of gold, its breast and arms of silver, its sides of brass, its legs and feet

of iron, represented the history of the world, beginning with the golden age of Babylon. Speaking to the king, the prophet said, "Thou art this head of gold." Babylon, the glory of kingdoms, was flourishing as though never to come to an end. But the prophet's interpretation continued:

"After thee shall arise another kingdom [Medo-Persia] inferior to thee, and another third kingdom of brass [Grecia], which shall bear rule over all the earth. And the fourth kingdom, shall be strong as iron ["the iron monarchy of Rome," as Gibbon calls it]: . . . and . . . the kingdom shall be divided [the kingdoms that arose within the Western Empire of Rome, represented by the modern kingdoms of Western Europe]. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. 2: 39-44.

The history of empire was never presented in fewer words nor with greater accuracy. As Dr. J. A. Wylie, author of the "History of Protestantism," once wrote:

"This dream photographed twenty-five centuries at a stroke. The great future is put before us in miniature, and when we take the microscope of history and examine the picture, each individual event stands out in full body before us. Every kingdom, and throne, and battle is seen to be embraced in the dream and comes vividly into view. The pages of Herodotus and Xenophon, of Livy and Tacitus, of Gibbon and Niebuhr, are but the reproduction on a magnified scale of what was first of all exhibited by Daniel. What have all ages since been, but an unrolling of the prophetic scroll? The thousands of volumes of history which the world contains, what are they but interpretations of this dream? What a proof that none but Omniscience could have constructed this dream!"—*The Great Exodus, or the Time of the End*, p. 90.

One evening years ago, in India, I sat with a bright young man, a Hindu, a student in the university. The Christian Scripture was an unknown book to him. As we talked, I turned to these pages of Daniel and read to him the outline of the king's dream. Slowly we went over it, thinking our way through that great main current of human history. We fol-

lowed the outline from Babylon to Rome. We noted the division of the Roman Empire, as foretold, into the kingdoms of Western Europe. Then I asked him if from his own study of history — and these young men of the Orient are students, keen and bright, studying all our textbooks of Western learning — I asked him, “How is it? From your own study of history can you say whether this prophecy, written in Babylon nearly two thousand five hundred years ago, has been fulfilled?”

He replied: “I know that this describes the course of history just as it has come to pass, and in the exact order of events.”

Then I saw him turn. A new thought had struck him. There was a look of awe and surprise on his face as he looked up in the light of the study lamp and said to me again, with the force of sudden conviction,

“Only the living God could have written that before it came to pass.”

It is the truth. Divine prophecy bears witness sure and certain that the voice of the living God speaks in the Holy Scriptures. God has given to us the evidence by which any man may know the certainty of the words of truth. His challenge is unanswerable. He knows the human heart. He knows how hard we are to convince. He knows the stubbornness of unbelief. With evidence piled upon evidence we say, “Yes, Lord, but —” and then comes the parrying of the truth, the evading of the conclusion.

But God is a merciful God. He repeats evidence upon evidence. In the sure word of prophecy He has supplied all the facts for that unanswerable challenge:

“I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldst say,

Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it?" Isa. 48: 3-6.

Thus the prophetic word bears witness to the true God. And to whom has the message of fulfilling prophecy been especially committed? All the world recognizes that the Adventist people are ever setting forth the great themes of prophecy.

The Sabbath truth and prophetic truth are the special witnesses to the living God. By these, men are to know Him. To know God is life eternal. This is the great need of all mankind. And to the people of the Advent Movement has been committed the work of bearing the Sabbath truth and the message of fulfilling prophecy to all the world in these last days.

CHAPTER III

Witness to the Living God in Ancient Times

AGAIN and again in ancient times the witness of the sure word of prophecy was borne to nations beyond the bounds of the ancient people of Israel.

THE DELIVERANCE OF THE JEWS FROM BABYLON

In the days of Jeremiah the prophet, a time prophecy was uttered, foretelling the time of the deliverance of the children of Judah from captivity in Babylonia; and all the nations saw the arm of God made bare in bringing about the fulfillment.

Jeremiah had long before foretold the doom of Jerusalem. Its people had rejected the counsels of God, whose protection alone had warded off conquest by their more powerful neighbors. Now the Lord declared:

“This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity.” Jer. 25: 11, 12.

The Babylonians came. The Jews were led into captivity. At last the time of the promise was drawing near — the ending of the seventy years. The nations were astir. It was a crisis in history. The time was at hand for God to fulfill His word in the overturning of the empire of Babylonia.

Cyrus the Persian was the commander of the army that overthrew Babylon. More than one hundred years before Cyrus was born, the prophet Isaiah had written:

“Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut.” Isa. 45: 1.

For nearly two centuries that prophecy had stood written on the parchment roll. The night came when the army of Cyrus was to make its attack upon Babylon. The golden city, inside its mighty walls, scoffed at the besiegers.

Meanwhile the troops of Cyrus were entering beneath the outer walls, where the Euphrates River flowed into the city and out again. By trenches far above the city, dug by thousands of soldiers, the river had been partially drained off into low-lying marshes, until the waters were so lowered where the river entered beneath the city walls that the soldiers could march in along the river bed. But even so they would ordinarily have gained little; for massive walls lined the river banks inside the city. Had the gates of these river walls been shut, the troops of Cyrus would have been helpless; in fact, as Herodotus suggests, they might have been caught by the Chaldeans "as in a trap."

But a century and more before, the prophecy had been written, "The gates shall not be shut." So it must have been that night, for the Medes and Persians entered the city without an assault.

The Chaldean scribe who at the time wrote the story on a clay tablet (which was secured by the British Museum in the year 1879) closed his record with the words:

"On the sixteenth day, Gobryas, pasha of the land of Gutium, and the troops of Cyrus, without a battle, entered Babylon."—*From tablet, "Annals of Nabonidus."*

CYRUS THE AGENT OF JEHOVAH

But Cyrus was not only the rod in the hand of Providence for the punishment of Babylon; he was to be the agent for the deliverance of the Lord's people from captivity. Isaiah's prophecy had said of him:

"He is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa. 44:28.

The seventy years of the captivity were at an end, and it was time for the work of restoration to begin, according to the prophecy. Josephus, the Jewish historian, says that this prophecy came to the knowledge of Cyrus:

“This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies. . . . This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the divine power, an earnest desire and ambition seized upon him to fulfill what was so written.”—*Antiquities*, book 11, chap. 1.

How Cyrus fulfilled the word written is told in Scripture:

“Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him a house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God,) which is in Jerusalem.” Ezra 1: 1-3.

Thus witness to the living God—“He is the God”—was borne by a master of the world before all nations; and when the seventy years of the prophecy were fulfilled, the return of Jewish people from captivity began.

ANGELS AT THE COURT OF PERSIA

In the story of the rebuilding of the temple after the return to Jerusalem, an incident is recorded in Scripture which draws aside the veil for a moment, and gives us a thrilling view of the work that angels from heaven are doing in this world of ours.

As soon as the work was fairly going forward at Jerusalem, opposition arose. Ezra says:

“Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus.” Ezra 4: 4, 5.

The scene now shifts from Jerusalem to the court of Cyrus, in Persia. The hired counselors are there seeking to turn the king against the work that he had authorized at Jerusalem in accordance with the purpose of God. At the same time Daniel, the prophet, is in Persia, by the river Tigris.

For three weeks Daniel had been specially seeking God in prayer. At last an angel came to answer his cry. “Fear not, Daniel,” the angel said; “for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.”

But why had the angel delayed his appearance for three weeks, if from the first day Daniel’s prayer was heard? The angel told why:

“But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes [“the first” of the chief princes, margin], came to help me; and I remained there with the kings of Persia.” Dan. 10: 13.

It is all plain — the hired hostile attorneys, and, no doubt, the representatives of the Jews at the Persian court; the king wavering, and inclined to yield to the opposers of God’s plan and purpose; and there, too, unseen by mortal eyes, were angels from heaven, working day after day to counteract the evil counsel and to lead the king in the right way.

And at last the Prince of the host, Michael, Christ Himself, came to help in the great crisis. The king was prevailed upon to do the right, and the work at Jerusalem went forward according to the prophecy.

We know that these same angels of God are still abroad in the earth, ministering to the least of the heirs of salvation, and standing unseen in the courts of kings or in the halls of

legislation. Earth is full of angels. If our eyes were miraculously opened, we would see these hosts that pass to and fro in God's service. "Are they not all ministering spirits," says the Scripture, "sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. There is comfort and assurance in the knowledge that the Lord's eyes are upon us and His care is over all.

The God who declared things to come and brought them to pass, and who delivered His children in ancient days, is still the living God. As King Darius once proclaimed him to "all people, nations, and languages,"

"He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." Dan. 6:26, 27.

This thing is sure — we are in the hands of a living God who is able to do things on earth. Above all, we may know that when His word speaks the way of salvation to our hearts, that also is sure and certain:

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

"God 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.

In a world of actuality — the facts of fleeting life and of sin and death — there is nothing like knowing the actual fact that God is over all now and seeking to save. And Holy Scripture teaches the way of salvation.

Some in these days tell us of the study of "comparative religions." They urge us to give other religions than Christianity credit for good points. They say that Confucius taught good things in China and Buddha good things in India.

But Confucius is dead; he cannot save me.

Buddha is dead; he cannot save me.

Dead teachers may instruct us, but dead teachers can never save us.

There was another Teacher who came into the world—Jesus of Nazareth was the name. He taught good things. He, too, died. But He rose again to life! He is alive today. He calls to us from heaven:

“Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [the grave] and of death.” Rev. 1: 17, 18.

He is the Teacher who can save, and the “sure word of prophecy” points all mankind to Him. We cry with the exulting apostle Paul who was standing for Christ before all the cultured but helpless religion of Rome and Greece:

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

“Jesus, Thou joy of loving hearts!
Thou fount of life! Thou light of men!
From the best bliss that earth imparts
We turn unfilled to Thee again.”

THE WITNESS TO ALEXANDER THE GREAT

One incident illustrative of the way in which divine prophecy bore witness to kings and conquerors of old is so strikingly related by Josephus that even in this brief review it should not be passed over.

A new era was dawning in the history of the world. The dominion so long held by Asia was passing into European hands. The “sure word of prophecy” had declared it generations before. In the last year of the Babylonian monarchy the prophet Daniel was shown in vision the ram with two horns, pushing westward, and the goat that “came from the west,”

with a "notable horn between his eyes." The prophet saw this fleet goat from the west run upon the ram, and trample it underfoot. The angel gave a plain interpretation of these symbols:

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Dan. 8:20, 21.

This vision was given about the year 538 B. C., and was written down on the parchment scroll. Two hundred years later Alexander of Macedon, "first king" of united Grecia, was coming swiftly from the west to smite the power of Persia to the earth. Already he had won the decisive victories of Granicus and Issus, and Persia lay prostrate.

THE CONQUEROR LISTENS TO THE PROPHECY

As the great conqueror approached Jerusalem, he was determined to punish the city. It had been slow to transfer its allegiance from Persia to Grecia. But Josephus says that as Alexander drew near the city, the gates were flung open, and a procession of priests and citizens moved out to meet the great conqueror. The priests bore in their hands the book of the prophet Daniel. The historian gives a graphic description of the meeting:

"The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha, which name, translated into Greek, signifies a *prospect*, for you have thence a prospect both of Jerusalem and of the temple. And when the Phœnicians and the Chaldeans that followed him [Alexander] thought they should have liberty to plunder the city, and torment the high priest to death, which the king's displeasure fairly promised them, the very reverse of it happened; for Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his miter on his head, having the golden plate whereon

the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest. The Jews also did all together, with one voice, salute Alexander, and encompass him about; whereupon the kings of Syria and the rest were surpris'd at what Alexander had done, and supposed him disordered in his mind.

“However, Parmenio alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high priest of the Jews? To whom he replied, ‘I did not adore him, but that God who hath honored him with his high priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is that, having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind.’

“And when he had said this to Parmenio, and had given the high priest his right hand, the priests ran along by him, and he came into the city. And when he went up to the temple, he offered sacrifice to God, according to the high priest’s direction, and magnificently treated both the high priests and the priests. And when the book of Daniel was shown him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended. And as he was then glad, he dismissed the multitude for the present; but the next day he called them to him, and bade them ask what favors they pleased of him; whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year.”—*“Antiquities,”* book 11, chap. 8.

Alexander must have been familiar with the oracles of Greece and their enigmatical sayings, capable of double interpretation. But here was no blind, oracular utterance. The Hebrew prophet’s words, written two centuries before, de-

clared in plain language the course of history. "Grecia" was to come, said the prophecy, and overthrow the Persians. And what God had declared, was fulfilling before the eyes of men in that generation. The conqueror of the world knew that the God of heaven had borne witness to him in the high tide of his career; and for the moment he bowed before the living God.

THE CERTAINTY OF THE WORDS

All along through the history of Grecia and of the Roman Empire that followed, students of Scriptural prophecy were no doubt watching the march of events fulfilling the written word and bearing testimony to the fact that the living God was still in heaven above, overruling in the affairs of men and of kingdoms for the carrying out of His own purposes. Then when the days of the Dark Ages came and the word of God was well-nigh lost to the common people, still here and there students of Holy Writ watched for the dawning of a day of greater light. The glad day came. The Reformation broke over Europe. The word of God began to be translated into the languages of the people, and with glad hearts believers began to search the prophetic word for evidence that Christ's coming kingdom would ere long appear.

Speaking of this attitude of the Reformation church toward the sure word of prophecy, Dr. J. A. Wylie says:

"The Reformation church early devoted herself to the study of the prophetic page. It was natural she should. No sooner has the mariner freed himself from the skirts of some dense fog, which had shut out sea and sky from his sight, than his first glance is at the stars. With the return of light he endeavors to ascertain his exact place on the ocean. The church at the Reformation had just escaped from the darkness which had so long enveloped her from the papal abyss; and her first effort, by the help of prophecy, was to ascertain her position on the chart of time. Lifting her eyes to the firmament of revelation, she began reverently to read the great lights of prophecy."—*The Great Exodus.*"

Following on, there came ere long the days of increasing light and knowledge spoken of by the angel to Daniel the prophet in the words:

“O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” Dan. 12:4.

As a natural sequence of this era of enlightenment that was to come with the time of the end, the era of modern missions came, spreading the light of the Scripture through all the lands, with an influence to uplift and mold and change the attitude of many peoples, even of those who have not accepted the Christian revelation.

The latter days have come. Men are running to and fro, light and knowledge are spread abroad, the whole world is brought within small compass, and all the nations are within touch of one another. The doors are open for this light to penetrate regions that were lying unknown and beyond the reach of modern influence a century ago. Everything has turned out for the fulfillment of the prophecies concerning this time of the end.

And just here, as this present generation opened, has come the definite Advent Movement of the prophecy of Revelation fourteen, with its witness to the living God for our day.

The Sabbath is the sign by which men may know God. The teaching of the Sabbath truth today is committed to the Advent Movement.

The word of prophecy bears the great witness that Holy Scripture is the voice of the living God. In a special way the Advent Movement stands for the preaching of prophetic truth.

The joining of the Sabbath truth and the prophetic truths — two great phases of teaching that witness to the true God — brings forth the Seventh-day Adventist people in every land as the Advent Movement enters.

In the study of the details of this Advent Movement we are led to study two great movements led by the living God.

At the Place of the Sea

HAVE you come to the Red Sea place in your life,
Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but — through?
Then wait on the Lord with a trust secure
Till the night of your fear is gone;
He will send the wind, He will keep the floods,
When He says to your soul, "Go on."

And His hand will lead you through, clear through,
Ere the watery walls roll down;
No foe can reach you, no waves can touch,
No mightiest sea can drown.
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry shod,
In the path that our Lord will make.

In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone,
When He leads you on from the place of the sea
To a land you have not known.
And your fears shall pass as your foes have passed,
You shall be no more afraid;
You shall sing His praise in a better place,
A place that His hand has made.

— *Annie Johnson Flint.*

CHAPTER IV

The Exodus Movement and the Advent Movement

THE deliverance of Israel from Egypt and their march to the Land of Promise was set as a lesson for all time to come. It illustrates the mighty power of God to deliver. The Christian believer's individual life is a pilgrim journey to the Land of Promise. Every soul knows the bondage of sin and the fettering power of natural habits. Human nature must be delivered from Egyptian bondage:

“ For Pharaoh lives in every age,
To covet lust and power and might;
And slaves to serve him are they all
Who know not God and shun the right.

“ Today — alway — a Shepherd's voice
Is lifted up to urge His plea,
Where wrong enthroned grows hard of heart,
And will not let the people free!”

— *Leiser.*

Like Israel of old, pilgrims on the way to the better land today must know the delivering power of God. There are Red Seas to cross, through which God's providence alone can make the path. He can do it. He who “made the depths of the sea a way” can still make a way where there is no way. We must have His blessing to make sweet the bitter waters of life's Marahs, and all through the wilderness journey, thank God, the pilgrim on the way to the promised Canaan may drink like Israel of old from the living waters gushing forth from the riven rock, while the soul is fed with the daily manna fresh from heaven. Of the whole body of believers, heavenward bound, it will at last be said, as the apostle said of Israel, that

all passed "through the sea," "and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10: 3, 4.

The Exodus Movement becomes a type of the experiences of each redeemed soul. One old writer, the learned Dr. Lightfoot, says:

"The Book of Exodus by the ancient Jews was called the Book of Redemption."—"*Remains*," p. 29.

A TYPE OF THE FINAL DELIVERANCE

But more than this, the Exodus Movement becomes a type of the gathering of the people of God throughout the gospel age, and especially of the closing work when the Lord actually gathers out a people from all the ends of the earth, making them ready to march together into the eternal Canaan as the Saviour comes to lead His people in.

The prophecies foretelling the world-wide gospel work flash out with special light for the last days, when the work is to be brought to a triumphant conclusion. Again and again prophecy of the final deliverance draws its figures and illustrations from the wonderful deliverance when God led His people out of Egypt and on to Canaan.

Dr. J. A. Wylie, the same who wrote the well-known "History of Protestantism," has written an illuminating paragraph on this feature of the prophecies. He says:

"When the Bible foretells a deliverance from Egypt, and a deliverance from Babylon, in an age yet to come, and paints, as it does, a triumphal procession of escaped captives coming 'unto Zion with songs and everlasting joy upon their heads,' it is not the literal Babylon that is meant, it is no repetition of the literal drama for which we are to look, but a drama which, while it will greatly transcend the former in its scale, will nevertheless be the same in its essential principles,— will resemble it in the power and goodness of God, and the victory it will bring to the church. We cannot safely ignore, in our interpretations

of prophecy, the underlying typology of Providence. . . . On this principle, we firmly look for the providence of God culminating in a grand and universal deliverance of the church. Every one of her former deliverances was a step toward her final deliverance."—*The Great Exodus,* p. 28.

It is not until the last gospel work is accomplished and the children of God of all the ages are led into the eternal kingdom, that the living God ceases this work of redemption to which He has set His mighty hand. And the prophecies concerning the last days tell of the special Advent Movement proclaiming the message of preparation for the coming of the Lord and gathering out a people prepared to meet Him from "every nation, and kindred, and tongue, and people."

TWO GREAT MOVEMENTS COMPARED

Speaking through Jeremiah the prophet, the Lord compares this gathering of His people under the gospel call with the gathering of His people from the land of Egypt. He says:

"Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands." Jer. 16: 14, 15.

This does not mean that the day was to come when the wonderful works of God in the deliverance from Egypt would be forgotten. That deliverance in the Exodus Movement was never to pass from memory. The night of the Passover was to be memorialized throughout the generations of ancient Israel until Christ, the antitypical Passover, should be sacrificed for the children of men:

"It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations." Ex. 12: 42.

At the end of the Exodus journey, when the Lord opened a passage into the Land of Promise through the river Jordan,

even as He had opened the passage out of Egypt through the Red Sea, the leaders were instructed to take stones from the dry bed of Jordan with which to build a monument to preserve in the memory of their children this wonderful work of God:

“That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel forever.” Joshua 4:6, 7.

The leadership of the living God was manifest in the Exodus Movement, and was a testimony to His power before all the world. The Lord told Pharaoh why He had so mightily stretched forth His hand in Egypt: “That My name may be declared throughout all the earth.” Ex. 9:16.

The nations had never seen or heard of a work like that. The living God had visited His people. He had delivered them from bondage. By signs and wonders He had led them through the wilderness. He had preserved them, men, women, and children, guiding them by springs of water and bringing forth water in the desert when natural sources failed. By manna rained from heaven He had sustained them. The nations round about, looking on, beheld the people of God marching, marching on to the Land of Promise. As we learn from the book of Joshua, the word that a living God was with that people had gone before them into the land of Canaan, causing the hearts of warlike tribes to melt within them. The Exodus Movement was a wonderful movement, led by the living God.

A GREATER WORK IN THE LAST DAYS

But this prophecy of Jeremiah tells of a time to come when a greater work would be wrought:

“Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children

of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands." Jer. 16: 14, 15.

The living God was to call His people, not out of one land, but from all the lands. The same living God who brought a people out of Egypt and led them to the earthly Canaan, is to bring a people out of all the lands of earth, and lead them this time into the heavenly Canaan.

And this work will be so much wider in its scope — a world-wide movement — and so much more enduring and final and eternal in its results, that instead of recounting the marvels wrought in that movement when God brought Israel out of Egypt, men would be talking of another movement in which the living God brings His people from all the lands, preparing them to enter the heavenly Canaan when Christ shall come to lead them in.

WHEN THE SAVED OF ALL THE AGES MARCH IN

Indeed, this deliverance is beyond all comparison with the ancient deliverance from the land of Egypt. For really, as a climax to this final work of God, the Lord Jesus comes in glory and calls forth from their graves the faithful of all past ages, who are raised to immortality to join the last generation of believers in the glad march into the eternal kingdom. God's closing work under the world-wide Advent Movement climaxes in the grand event for which all heaven and all humanity have been waiting since Adam lost Paradise.

All through the ages, the gospel message has been gathering out the redeemed of every generation. It was not God's plan that these early believers should go on into the heavenly kingdom as their life work ended. Those that sleep in Jesus are waiting to join the triumphant closing of the gospel work on earth. The apostle tells how they are to share with the believers of the last generation the glad joy of entering all together into the kingdom:

“These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.” Heb. 11:39, 40.

The saints of God of past generations do not enter the eternal kingdom before those of the last generation. And those of the remnant people of God who are alive in the time when Christ shall come, will not precede those that sleep in Jesus. They will all be changed together to immortality, and together will enter the glorious Land of Promise. Thus the apostle speaks:

“I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: 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. Wherefore comfort one another with these words.” 1 Thess. 4:13-18.

This is the glorious triumph foreshadowed by the prophecy when it says that the days were to come when it would no more be said, The Lord lives, who brought up the children of Israel out of the land of Egypt; but rather, The Lord liveth, who has brought up His people from all the lands, and in the glorious climax, from all the generations past, to lead them in triumph into the heavenly Canaan.

A BETTER LAND THAN THIS

After all, the earthly Canaan, “goodly land” though it was, was but a land of this perishable, changing world. With all the blessings of God upon it as His people remained faith-

ful, it was a land of sickness and sorrow and death. There was no abiding city there. But this eternal Land of Promise and prophecy, this heavenly Canaan, is a country of which the Lord says, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24. Again the prophecy of old described it:

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." "And 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: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isa. 65:17, 21, 22.

In almost the last words of Holy Scripture the prophet John tells of the vision given him on Patmos, of this new earth inheritance finally to be the home of the saved:

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

"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."

"The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And 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. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither

whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21:1-4, 23-27.

"O, how sweet it will be in that beautiful land,
So free from all sorrow and pain;
With song on our lips and with harps in our hands,
To meet one another again!"

A WORLD-WIDE MOVEMENT

In the prophecy of Jeremiah 16 the Lord compares the Exodus Movement with the great movement that is to gather His people from all the lands in the latter days. This prophecy, as the immediate context shows, covers more than any return of the people of Israel or Judah anciently from the lands of their captivity. That was not the subject of the prophecy. In the nineteenth verse of Jeremiah sixteen, in which the prophet speaks of this future gathering of the people of God from all the lands, he says that when this gathering takes place, "the Gentiles shall come unto Thee from the ends of the earth."

The gathering of Israel in the last days means the gathering of the children of faith from all the nations. He counts the believer, the child of faith, as "an Israelite indeed." The promises concerning the gathering of Israel in the last days are promises of the gathering of the children of God of all nations, not merely of Israel after the flesh. As the Scripture says, these promises of the final triumph are all in Christ Jesus. They are for the Jew after the flesh who believes; they are for believers of all nations.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:28, 29.

Again the Scripture tells us who are Israel, as God counts His children:

"They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but,

In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:6-8.

These children of the promise, those who believe the promises of God, of all nations and tribes, are the people of whom the prophecy speaks when it says:

"Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands." Jer. 16:14, 15.

And where do we find God's final gathering call to His people of all nations? We find this gathering message in that prophecy of Revelation fourteen which foretells the Advent Movement. In a world-wide movement the final gospel call is to be carried to men as symbolized by the angel flying in the midst of heaven to "every nation, and kindred, and tongue, and people."

THE GATHERING OF THE "REMNANT"

In another scripture is a prophecy of this gospel work through the centuries, which at the last issues in the gathering out of the "remnant," or the church of the last days under the Advent Movement:

"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people." Isa. 11:11.

Isaiah's chapter covers the gathering call of God through all the generations since Jesus was lifted up on Calvary as the "Ensign for the nations." But this eleventh verse plainly closes with the gathering out of the remnant people of God from all lands; for the verse proceeds to mention the great nations of that time, Assyria and Egypt and all, east, west,

north, and south. The "remnant" are to come from "the four corners of the earth." Verse 12.

As in Jeremiah, this gathering of the scattered Israel and of dispersed Judah, means not Israel after the flesh, but as the Scripture says, the Israel after the spirit,—the believers of all nations and tongues and peoples.

Here again, in speaking of the gathering of the believers of the last generation, the comparison is made with the gathering of the people of God under the Exodus Movement. In that movement from Egypt to Canaan, the Lord set His hand the first time to gather out a people, leading them into the land of their inheritance. Now the "second time" God sets His hand to gather His people, this time from all the lands; and He is to lead them, not into a transitory earthly inheritance, but into the eternal Canaan.

Over one hundred years ago Dr. Adam Clarke, the Methodist commentator, wrote of this verse:

"This part of the chapter contains a prophecy which certainly remains yet to be accomplished."—*Comment on Isaiah 11*.

FULFILLING IN OUR DAY

In our day it is being accomplished. The gathering call is sounding. The Lord Jehovah is the living God. His work is not completed in the earth until the last sinner willing to receive salvation has been saved unto eternal life. But the judgment hour is speeding on. From the day when man sinned, it was inevitable that the time of reckoning would come. As the Scripture said, "It is appointed unto men once to die, but after this the judgment." It must come at last; and as the prophecy of Revelation fourteen shows, the last message of the everlasting gospel is a special warning to men to prepare for the judgment. To every nation, kindred, tongue, and people that warning message is to be carried. The last, the remnant, church of God, is to be gathered out and made ready to meet the test of the judgment and the coming of the Lord.

In a world-wide gospel movement—which we call the Advent Movement—that message for the last generation is even now being carried to the world. God has set His hand “the second time,” this time to gather the “remnant” of His people, the true Israel of every nation. They are coming at His call. From land to land and from language to language the message of the prophecy is speeding on its way.

The prophecy of Jeremiah sixteen, that has been referred to, represents the message as calling the children of the Lord out from the remotest parts, gathering them “from every mountain, and from every hill, and out of the holes of the rocks.” At a camp meeting in the African interior I tried out this prophecy of the mountains and hills and holes in the rocks.

It was a scene to move any heart, watching the crowd that night, seated on the ground under the tall eucalyptus trees at Malamulo, row on row of faces upturned in the dim light of the swinging lamps. They had come in from scores of villages in the Nyasaland highlands, upwards of 1,700 believers.

“How many of you here tonight has He called out of the mountains?” I asked through the interpreter, James Kalilimba. Hundreds of hands went up in the semidarkness of those straight aisles of eucalyptus trees.

“How many of you has He brought out of the hills?” Again hundreds of hands.

“How many have come out of ‘the holes of the rocks’ into the light of this message?” Not hundreds this time, but scores of hands went up. “And it is the literal fact,” said one sitting by.

The gathering work is going on before our eyes in all the world. The Lord is gathering His scattered flock. His angels are combing the jungles for them. He has set His hand again the second time, and is calling into this Advent Movement the remotest peoples—from the mountains and hills, and from the holes in the rocks. He knows every honest heart, even in these dark heathen lands, and they are coming now at His call.

That night as we filed down from the speakers' stand, a thousand voices were singing:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

It would melt any heart, as it did mine, to hear those people of mountain and hill and literally of "the holes of the rocks" singing that last stanza,

"O that with yonder sacred throng,
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all."

THE TWO MOVEMENTS COMPARED

As the prophetic descriptions of the closing work of the gospel suggest a comparison between the Exodus Movement and this closing Advent Movement, even so the New Testament Scriptures emphasize the story of the Exodus Movement as bearing a lesson especially for the last days. Speaking of the experiences under the Exodus Movement, the apostle Paul says:

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

Like all other Scripture, these things were written for the instruction also of past generations. But in a special sense the story of the Exodus Movement conveys a lesson for those who live in the time of the Advent Movement. In that ancient movement, God set His hand the first time to deliver a people from bondage and to lead them into the land of Canaan. In these last days the Lord has set His hand the second time, and finally, to gather His people of the last generation, the remnant, from all nations and peoples, and to lead them into the eternal Canaan. This is the picture presented before us. And the

apostle Paul, by inspiration, tells us that the experiences under the Exodus Movement were "ensamples," or as the margin of the Authorized Version says, "types" for us upon whom the ends of the world are come. The Exodus Movement is in a way a type of the closing work of God under the Advent Movement. As we study the two movements, we find features in which that ancient movement plainly furnishes striking parallels to experiences through which the last-day movement passes also. Some of these parallels appear as follows:

1. Called to keep God's law.
 2. The Sabbath the test of loyalty.
 3. Obedience brings opposition.
 4. Each movement rises in fulfillment of time prophecy.
 5. The Spirit of prophecy in the two movements.
 6. Organization and unity in service.
 7. Each movement "marked through" to Canaan.
- These parallels we shall study.

CHAPTER V

Called Out to Keep God's Law

THE message of the Exodus Movement was a message of reform. In the long and bitter bondage in the land of Egypt, multitudes of the people of Israel had fallen away from obedience to God. God's message through Moses His servant was to call the people of Israel to return to obedience.

“The Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let My people go, that they may serve Me.” Ex. 8:1.

The people of Israel were brought forth that they might serve the living God. He held them long under His own instruction in the camp about Mt. Sinai. With His own voice He spoke His holy law, the ten commandments, and wrote this law with His own finger upon tables of stone. “And the writing was the writing of God.” Ex. 32:16. Holy Scripture, from Genesis to Revelation, covering the entire revelation of God to man, was written by the pen of prophets through the inspiration of the Holy Spirit — except God's holy law. This He spoke to the people with His own voice that “shook the earth.” And then He wrote it with His own finger, writing it the second time with His own hand when the first tables had been broken. Deut. 10:2.

God brought forth the Exodus Movement in order that His people might keep His law, and be an example to the world of obedience to the divine precepts. The psalmist sang of it in Israel:

“He brought forth His people with joy, and His chosen with gladness, . . . that they might observe His statutes, and keep His laws. Praise ye the Lord.” Ps. 105:43-45.

WITNESSES BEFORE THE WORLD

The people under the Exodus Movement were brought forth to be a commandment-keeping people. They were to represent the holy law of God before all the nations. By that law they were to be marked as a people under God's special leadership, representing His truth to the world. The instruction to that people concerning the commandments of God was:

"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. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Deut. 4: 6-8.

And truly, as more than one ancient writer bears witness, this holy law of God did speak in majesty to the nations, imperfectly as the chosen people represented it in their lives. Phalerius, librarian to Ptolemy Philadelphus, king of Egypt, urged the king to secure copies of the sacred books of the Jews for the Alexandrian Library. He said:

"Now it is necessary that thou shouldst have accurate copies of them. And indeed this legislation is full of hidden wisdom, and entirely blameless, as being the legislation of God; for which cause it is, as Hecateus of Abdera says, that the poets and historians make no mention of it, nor of those men who lead their lives according to it, since it is a holy law, and ought not to be published by profane mouths."—*Josephus, "Antiquities," book 12, chap. 2, sec. 4.*

Unfaithful as the Jewish people oftentimes were, yet through their testimony and the dealings of God with them, the fame of the living oracles was spread abroad among the ancient nations. God called His people out in the Exodus Movement, and gave them His commandments in order that they might teach the way of life to all mankind.

This experience in the Exodus Movement was set forth as a type, an example for the people upon whom the ends of the world are come, when God sets His hand "the second time" to gather the remnant of believers and to make ready a people prepared for the Lord.

THE CHURCH OF THE LAST DAYS

The prophecy of the remnant church harmonizes with the teaching of the type. The Lord describes the closing history of the church in the prophecy of the twelfth chapter of the book of Revelation. The prophecy in this chapter carries the church through the days of persecution in the Dark Ages, describes its preservation through the long period of 1260 days, closing with the breaking of the bands of papal supremacy. Then the prophecy passes to the last days. With the church all along presented under the symbol of a woman, the Lord describes the church in the last days as "the remnant of her seed." And the characteristic of this last church is thus set forth:

"The remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

The characteristic of the church in the days of the exodus was that they kept "the commandments of God." In this they were a type of the remnant church in the last days.

Again, in the picture of the closing work of the gospel in Revelation fourteen it is said of the church brought forth by the advent message among all nations and kindreds and tongues and peoples:

"Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Thus the sure word of prophecy describes the fruitage of the advent message. This last gospel movement, the Advent Movement, everywhere brings forth a people keeping the commandments of God, a feature which distinguishes them among all people.

Again in modern times in Christendom, as in the days of bondage in Egypt, there has been a falling away from the purity of the primitive faith. The apostle Paul said to the elders of the church of Ephesus:

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. . . . Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” Acts 20: 28-30.

Later he wrote that already that falling away had begun, even in his own day, telling the believers that the final gathering together of the people of God and the glorious coming of the Lord Jesus would not take place until the church had passed through the long period of trial, with the great apostasy corrupting the faith. He wrote to the Thessalonians:

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only He who now letteth will let, until he be taken out of the way.” 2 Thess. 2: 1-7.

We need not add to this testimony the description in the prophecies of Daniel and of the Revelation setting forth the working of this great “falling away” in its warfare against the law of God and against the children of God. This apostasy in its self-exaltation was to “think to change times and laws,”

the times and laws of the Most High. Dan. 7:25. And all Christendom has been led to follow human traditions that make void the commandments of God. In Egypt of old the people of God struggled amidst the influence of apostasy and false worship, and the message of the Exodus Movement came as a message of reform, setting forth anew God's holy law and calling the people to obey His commandments. Even so under the Advent Movement in the last days the message of God calls to reform and to loyalty to "the commandments of God, and the faith of Jesus."

CHAPTER VI

The Sabbath the Test of Loyalty

A STUDY of the two movements shows in ancient times a people to whom God committed His holy law, His ten commandments. Just so, true to the type, the remnant church called out by the advent message bears in the prophecy the distinguishing mark of loyalty to God's law. Yet another parallel appears.

When God called His people out in the Exodus Movement and gave them His commandments, the Sabbath was the test of loyalty. The message which Moses preached in Egypt, the gospel message for that day and generation, was a message of Sabbath reform. Pharaoh complained that Moses was causing the people to observe rest from work in the midst of their tasks. We read:

"Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens." Ex. 5:5.

When the Hebrew writer wrote that word "rest," he wrote the word "sabbatize." Pharaoh's complaint was, "Ye make the people sabbatize," or keep the Sabbath.

A MESSAGE OF REFORM

Under the pressure of their taskmasters and amidst the influence of false worship in Egypt, there had been evidently a forsaking of the Sabbath of the Lord among many of the people. As Moses and Aaron proclaimed the message given them, the people renewed their allegiance to the God of their fathers. They began to keep the Sabbath. Their sabbatizing, or resting, stirred the anger of Pharaoh, and he commanded that yet more grievous tasks should be laid upon them. The king commanded the taskmasters:

“Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.” Ex. 5:7, 8.

To the stubborn king their sabbatizing, or resting, seemed due only to the desire to be idle. Centuries later, in the days of the Romans, the Jews' practice of resting upon the Sabbath brought upon them the charge of idleness. So it seemed to the pagan spectator who knew nothing of Sabbath rest for the worship of God. And thus the king of Egypt sought by laying heavier burdens upon the people of Israel to require so much of them that they would be compelled to work on the Sabbath to complete their weekly task.

In recounting these times, Inspiration, through the prophet Ezekiel, gives us the same picture. The Lord said to the people of Ezekiel's day:

“Thus saith the Lord God: In the day when I chose Israel, and lifted up Mine hand unto the seed of the house of Jacob, and made Myself known unto them in the land of Egypt, when I lifted up Mine hand unto them, saying, I am the Lord your God; in the day that I lifted up Mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.” Eze. 20: 5-7.

“Made Myself known unto them in the land of Egypt,” the text says. God made Himself known anew to Israel in bondage, and called them to put away all the abominations of the idolatrous worship of Egypt. They had become corrupted by that highly refined paganism which helped to establish sun worship throughout the ancient world. At any rate, instead of worshipping the Creator, the true and the living God, the Egyptians had turned to idols and to the worship of beasts and

creeping things. The apostle Paul said of this old-time paganism, that they "worshipped and served the creature more than the Creator."

To the children of Israel, immersed in this atmosphere of idolatrous paganism, the Lord sent the message calling them back to the worship of the true and living God, the Creator of the heavens and the earth. He says He made Himself "known" unto them "in the land of Egypt." It was there in Egypt, before the deliverance, that the message of the Exodus Movement called the people to know God.

And in this same chapter the Lord tells us of the sign by which they might know Him:

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20: 12.

In the land of Egypt the message of the Exodus Movement was a message of Sabbath reform. And the Sabbath was the test of loyalty to God, the Creator, whose sign it is. This was the loyalty which Moses and Aaron preached in the land of Egypt.

The record of Exodus sixteen shows that in a specific way the Lord tested Israel's loyalty upon this question of the Sabbath before ever they came within sight of Mt. Sinai, where the law of God was spoken. In the first stages of their journey from Egypt, the Lord through Moses had instructed them that the manna would not be found in the fields on the Sabbath. And when some of the people went out on the seventh day for to gather, and found none, the Lord rebuked them, saying,

"How long refuse ye to keep My commandments and My laws?" Verse 28.

From creation, the Sabbath was a sign of loyalty to God. It is the sign by which men may know Him as the Creator. In idolatrous Egypt, calling the people to reformation, the Lord made Himself known unto the people of Israel by this sacred

sign. Pharaoh complained that Moses and Aaron were making the people sabbatize. It is plainly to be seen that the message of the Exodus Movement was a message of Sabbath reform.

A CALL TO REFORM IN THE LAST DAYS

And these experiences of the Exodus Movement bear their lesson especially for us under the Advent Movement, which was to come in the latter days. Once again let us read it:

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” 1 Cor. 10: 11.

True to the type, the advent message, the everlasting gospel for the days just before Christ shall come the second time, is a message of Sabbath reform. We see it plainly in that outline of the closing message of the “everlasting gospel” given us in the prophecy of Revelation fourteen. The call is:

“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.” Rev. 14: 7.

Men are called to worship the Creator, to recognize Him as the true and the living God. The Sabbath is the memorial of His creative power. Worshiping Him as Creator means receiving the gift of His holy Sabbath and worshiping Him upon the day divinely set apart for men as the day of rest and worship.

In the forefront of this message so briefly outlined in Revelation fourteen is a direct appeal to the Sabbath commandment. It is a call to worship the God that “made heaven, and earth, and the sea.” The very words are quoted from the fourth commandment. That commandment declares that in six days the Lord “made heaven, and earth, and the sea.” When the message of Revelation fourteen repeats these words and calls to men, “Fear God, and give glory to Him; for the hour of His judgment is come,” it is a call to Christendom, and to

all non-Christian peoples to turn to the worship of the true and living God, the Creator of the heavens and the earth, whose sign is His holy Sabbath.

THE SEAL OF GOD

Again, in Revelation seven the message of Sabbath reform is clearly shown to be the message for these last days. In that seventh chapter the prophet John was shown the angels of God holding the winds of strife and universal war until the gospel message shall have finished its work. And as in Revelation fourteen, the final gospel movement, the Advent Movement, is symbolized by an angel flying with the message of God. The prophet says :

“ I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” Rev. 7: 2, 3.

This movement bears “ the seal of the living God ” to men. What is the seal, or sign, of the living God? The Lord tells us :

“ Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Eze. 20: 12.

With His own voice in speaking His holy law, the ten commandments, the Lord had set forth the Sabbath as the great memorial and sign of His creative power. Therefore when the prophet in this view of the seventh of Revelation describes a message for the last days bearing the seal of the living God, he is describing a message proclaiming the Sabbath of the Lord.

THE NEW COVENANT TEST

One more scripture on this point. Speaking of the times just before Christ shall appear unto salvation, the Lord says by Isaiah the prophet :

“ Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.” Isa. 56:1, 2.

Onward through the chapter it is made absolutely plain that this is a prophecy of the last days, of a work to be done under the new covenant, when the Lord is gathering His people. Specifically by the sixth verse the strangers, the Gentiles, the people of all nations, are invited to lay hold of God's Sabbath as a part of the new covenant:

“ Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called a house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside those that are gathered unto Him.” Isa. 56:6-8.

In the gathering of God's children from all nations, in this time when Christ's second coming is near,— when His salvation is near to come and His righteousness to be revealed,— the Lord calls upon all peoples to keep His holy Sabbath, and pronounces His blessing upon those who thus show loyalty to Him.

The message of the Exodus Movement called men to keep the commandments of God. It was a message of Sabbath reform, the Sabbath being the sign of loyalty to God. The Lord was preparing that people of Israel to bear anew the light of truth before the nations, preparing the way for the coming of Christ in the first advent to make the great sacrifice for sin.

Even so, now, the message of the Advent Movement calls men to keep the commandments of God. It is a message of Sabbath reform, the Sabbath being the sign of loyalty to God.

The Lord has called out a people to bear anew the light of truth before all nations and kindreds and tongues, preparing the way for the second coming of Christ in power and glory, to end forever the reign of sin.

Of a truth, the Exodus Movement has left "ensamples," or types, for our instruction in the Advent Movement. As the living God led that movement of ancient days, so the living God is leading this movement of today.

LOYALTY TO CHRIST

There is the same need today as in the days of Egypt to lift up the truth of the Sabbath as the sign and seal of the living God. For Christendom has gone in the way of Egypt. This time of the near coming of Christ is a time for calling men out from the bondage of transgression, back to the divine way of the commandments of God and the faith of Jesus. Christendom has been led to set aside God's holy Sabbath, and to follow traditions that have made void the law of God.

To set aside God's Sabbath is directly to set aside Jesus Christ, the Son of God. For the Son was the active agent in creation. He made the Sabbath.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." John 1: 1-4.

With use of language in a very literal sense Jesus could say: "Therefore the Son of man is Lord also of the Sabbath." Mark 2: 28. He made it.

Wrapped up in this question of the Sabbath is the question of loyalty, not only to the divine law of God, but loyalty to Jesus Christ, in whom only is the light and life of men.

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

In calling all men to Sabbath keeping, the message of the "everlasting gospel" for the last days is calling men to follow Christ.

By swerving from the path He trod, Christendom went down into Egypt. We must note the way — watching to see where His footsteps left their imprint, and where human tradition diverged from the divinely set path, and led all Christendom into the Egyptian darkness of the Dark Ages.

CHAPTER VII

Where the Pathway Turned Into Egypt

“ I AM the way, the truth, and the life,” said Jesus.

In His earthly life He set the path for all mankind: “ I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.” John 8:12.

Christianity is the life of Jesus Christ in His followers. Christ, the divine Son of God, lived as the Son of man in this world to show how man ought to live, “ leaving us an example, that ye should follow His steps.” 1 Peter 2:21. “ He that saith he abideth in Him ought himself also so to walk, even as He walked.” 1 John 2:6.

JESUS A COMMANDMENT KEEPER

Jesus was a commandment keeper, and therefore a Sabbath keeper. Christians ought to walk even as He walked. He now dwells with the believer and walks with him, and Jesus Christ is “ the same yesterday, and today, and forever.” Heb. 13:8. Therefore the person who allows Jesus to live in him and walk in him in Christ’s own way, will be, like Christ, a Sabbath keeper.

Jesus says that He kept His Father’s commandments, and He commended all who should “ do and teach them.” Matt. 5:17-19. His gospel, through faith, saves men from sin, which is “ the transgression of the law ” (1 John 3:4), and makes them keepers of the law. Jesus came not to save men in sin, but from sin. Matt. 1:21. Sabbath breaking is sin, and Jesus saves the believer from it, and makes him a Sabbath keeper. It is not that any are saved by keeping the ten commandments;

they must first be saved from sin through faith in Jesus, in order that, by His power dwelling within, they may keep God's holy law, which is the righteousness of Jesus Christ. Rom. 8:4.

"Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace."

But the man who is saved will be obedient to God's law. Only the "carnal mind" is "not subject to the law of God, neither indeed can be." Rom. 8:7. So the very promise of the new covenant is that God will change the nature of the believer, writing His law in the heart and in the mind. Heb. 8:10. When the law is so written, it will be lived in the life, for out of the heart are "the issues of life." Prov. 4:23. Jesus had the law in His heart. He speaks in the psalm, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. Every heart that lets Jesus in will have also the disposition and power of obedience.

JESUS SET US FREE FROM DISOBEYING THE LAW

Some men seem to think Jesus came to set men free from obeying God's law. But He came to set us free from disobeying it, so that we may, through His indwelling power, keep it now and evermore. In breaking it, is bondage, condemnation; in keeping it, is liberty. Ps. 119:45. Who walks the streets free from the civil law against stealing, the man who keeps the law or the man who breaks it? The man who steals is under the law at once. Just so the man who through faith keeps God's law, is free from the condemnation of the law; but the man who breaks God's law is at once under its condemnation. Then who is "under the law"? The one who breaks it. Who is "under grace"? The one who accepts the grace of Christ that brings pardon and the power of obedience; for grace reigns "through righteousness."

This modern preaching of freedom to disobey is but making a religion of "lawlessness." It will yet fill the earth with violence and lawlessness, as in the days of Noah.

When we teach people to follow Jesus in Sabbath keeping, some, we find, take offense at this teaching. But surely it is not a bad thing to teach that we should live as Jesus lived, and walk as He walked! Jesus did nothing wrong. It is also safe to take the Scriptures as the authority in religion, for they only are able to make the man of God "perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. This is the Protestant faith.

THE TESTIMONY OF EMINENT MEN

Some who retort with the cry of "ignorance" surely cannot have read what historians and scholars have said about this matter. Here are a few statements, selected from many, showing that eminent scholars have freely admitted that there is no instruction in the Bible to keep Sunday, the first day. In some of these quotations the writers wrongly call Sunday the Lord's day. But remember that Jesus said He was Lord of the Sabbath day, the seventh day, and God calls that day "My holy day." So that not Sunday, but the Sabbath, is the Lord's day.

The late Dr. R. W. Dale, of England, the most eminent Congregationalist theologian of his day, said:

"It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath. . . . There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."—*The Ten Commandments*, pp. 106, 107.

Dr. Eyton, Canon of Westminster (Church of England), says:

"There is no word, no hint, in the New Testament about abstaining from work on Sunday. . . . The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday."—*The Ten Commandments*, pp. 62-65.

Cardinal Gibbons, of the Roman Catholic Church, wrote:

“You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.”—*The Faith of Our Fathers*,” p. 111.

Pastor E. T. Hiscox, D. D., author of a “Baptist Manual,” in a paper read before a Baptist ministerial conference in New York, Nov, 13, 1893:

“There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week. I wish to say that this Sabbath question, in this aspect of it, is the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people.”

Cassell’s Bible Dictionary (London) says:

“A very large class of persons, including a very considerable portion of English writers, . . . agree in considering the first day’s rest to be an ecclesiastical institution and not a divine ordinance.”

Sir William Domville wrote:

“Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath.”—*The Sabbath*,” p. 291.

The famous bishop of the English church, Jeremy Taylor, using the words “Lord’s day” for Sunday, wrote:

“The Lord’s day did not succeed in the place of the Sabbath, . . . the Lord’s day was merely an ecclesiastical institution. It was not introduced by virtue of the fourth commandment, because they [the primitive church] for almost three hundred years together kept that day which was in that commandment [Saturday]. . . .

“The primitive Christians did all manner of works upon the Lord’s day, even in the times of persecution, when they

were the strictest observers of all the divine commandments; but in this they knew there was none."—"*Ductor Dubitan-tium*," part 1, book 2, chap. 2.

Edward Brerewood, long ago professor in Gresham College, London, said:

"It is certain (and little do you know of the ancient condition of the church if you know it not) that the ancient Sabbath did remain and was observed . . . by the Christians of the East church, above three hundred years after our Saviour's death."—"*A Learned Treatise on the Sabbath*," p. 77.

The ancient church of North Scotland, founded by Columba and his followers, were keeping the Sabbath as late as the twelfth century. Andrew Lang says:

"They worked on Sunday, but kept Saturday in a sabbatical manner."—"*History of Scotland*," Vol. I, p. 96.

Later they were brought under the Roman custom.

The Anglican Church *Times*, of London, says:

"The Sabbath, '*Dies Sabbati*' (as still in Acts of Parliament), never meant anything but Saturday. Till the sixteenth century no Christian ever called 'Sunday' the Sabbath. The great Lightfoot, a Puritan, says, 'I have diligently searched the Fathers to find "Sabbath" used in the sense of Sunday; would that I could so find it!'"

The Church of England journal, *Fireside News*, of London, quoting the Encyclopedic Dictionary, says:

"For the first three centuries, the Christian Fathers in general drew a distinction between the Sabbath . . . and Lord's day. 'In the Middle Ages, Sabbath meant only Saturday. According to the elder Disraeli, it was first used in England for Sunday in 1554.' The Sabbatarians, or those who still keep the Christian Sabbath on Saturday, were not such a small sect as seems to be inferred, in the seventeenth century; and in the United States the sect have even now very many adherents."

The London *Daily Telegraph* (to quote one secular newspaper) said editorially:

“For the day of rest as a useful institution we have every respect. It cannot be considered a divine ordinance, unless by the small sect of English Christians who observe Saturday. They and the Jews are the only people who obey the fourth commandment; all others deliberately violate it when they work on Saturday.”

WHAT GOD SAYS ABOUT IT

Thus it is fully declared that there is no instruction in the Bible to keep Sunday. God, who knows, declares that “the seventh day is the Sabbath of the Lord thy God.” Do you take Him as “thy God”? Take His Sabbath also. Jesus said that the Sabbath was “made for man.” Mark 2:27. It was not made for the Jew, but for man, for the human race. From old God has promised blessings to the son of man, Jew or Gentile, who lays hold upon the Sabbath and keeps it. Isaiah 56. The blessing is still upon it, as everybody finds who really keeps it.

In all the New Testament the Holy Spirit calls that day which Jesus kept “the Sabbath.” The very word “Sabbath” means “rest.” Therefore the Holy Spirit declares over fifty times in the New Testament that the day which the Jews formally observed, and which Jesus kept truly, is the divinely appointed rest day. And the New Testament was written from six to sixty years after the resurrection. The Holy Spirit cannot lie; therefore this day is still the sacred rest day.

GOD’S REST DAY A DEFINITE HISTORICAL FACT

Men may choose to rest on any other day, but that cannot make any other day God’s rest day. One cannot change one’s birthday by celebrating some other day as a birthday. It is a historical fact that can never be changed, that one was born on a given day of the month. Just so it is a fact of divine history that God rested on a given day of the week, and on no other. That made the seventh day His rest day, the same now as in the first week of time.

"Can length of years on God Himself exact,
And make that fiction which was once a fact?"

The seventh day is different from other days in character also, for He blessed it and made it holy. When men deny this difference, they practically say that when God blesses and makes holy, it is a vain performance. He also sanctified the day, and to sanctify means to set apart. God has set it apart, and asks men to treat it so,—as a day apart from other days.

NO AUTHORITY IN THE NEW TESTAMENT FOR SUNDAY OBSERVANCE

A few texts which mention the first day are sometimes referred to as supporting its observance; but not one of these texts contains the remotest hint of any religious observance of the day. Not once has the Lord ever said a word about honoring the day. Christ showed Himself after His resurrection on the first day, as the disciples were to be witnesses of the fact that He arose "the third day." The disciples were not keeping the day in honor of His resurrection, as some say, for they did not believe He had risen. Mark 16:14. They were sitting "at meat" in their common living room.

In Acts 20:7 it is said that Paul broke bread on the first day at Troas. The context shows that it was an evening meeting, after the Sabbath—Saturday night, as we should call it; for the Bible reckoning begins the day at sunset. After the Sabbath, Paul's companions resumed their journey by boat, while the apostle had an all-night farewell meeting. Sunday morning he went on his way, walking nineteen miles across country to Assos to meet the boat. (See "The Life and Epistles of St. Paul," by Conybeare and Howson.)

NO HINT OF FIRST-DAY SACREDNESS

In 1 Corinthians 16:2 the apostle asked the brethren to lay by in store on the first day of the week a special contribution for the poor at Jerusalem. On the first day of the week

they were to look over their business affairs of the preceding week, and give as they had been prospered. There is no hint of any meeting on the first day. As Dean Stanley says:

“There is nothing to prove public assemblies, inasmuch as the phrase *par heauto* (‘by himself, at his own house’) implies that the collection was to be made individually and in private.”

It was not a collection *of* the saints, but *for* the saints at Jerusalem, whither Paul was going.

That Sunday school classic, Smith’s Bible Dictionary, after advancing the common inferences from these texts, says:

“Taken separately, perhaps, and even all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purposes above mentioned was a matter of apostolic institution, or even of apostolic practice.”

A friend of the late John Ruskin once told, in one of the London magazines, how he and Mr. Ruskin went into the evidence for Sunday observance. Mr. Ruskin had previously accepted the ecclesiastical interpretation of these texts. When he saw them for himself, he was so disgusted with the untruthful inferences drawn from them that he for a time lost faith in all Bible study. “If they have deceived me in this, they have probably deceived me in all,” he declared. It was not a logical frame of mind, and showed that his faith had rested in men rather than in personal knowledge of the Bible. But the effort to find authority for Sunday observance in the Bible has led to a method of Scripture interpretation that destroys faith.

SUNDAY “THE FIRST DAY” OF THE WEEK

Some say that they will begin to count Monday as the first day of the week, and thus make Sunday the seventh! But it was God who made the week. The Holy Spirit plainly declares that the Sunday (on which Jesus rose from the dead) is “the first day.” Matt. 28:1.

Anybody who can count seven knows that if Sunday is the first day, it must certainly follow that the day called Saturday is the seventh day. God says that this day is His Sabbath. By the Lord's reckoning of the day, however, it is from sunset Friday evening to sunset Saturday evening. This is holy time, made holy by the holy God, commanded by His holy law. It is a time of blessing and spiritual refreshing to all who keep it.

The very men who try to count Sunday the seventh day, to evade the fourth commandment, will, almost in the same breath, tell us that we ought to keep Sunday because Christ rose on the first day of the week. If it be the first, it cannot at the same time be the seventh. Inspiration gave the numerical titles to the days of the week, and named the seventh the Sabbath.

DOWN INTO THE EGYPT OF MAN-MADE RELIGION

When men choose to set apart another day, it is only setting up human authority against divine authority. It is putting the humanly appointed time against divinely appointed time. It is exalting man's sabbath against God's Sabbath. It is man exalting himself "above all that is called God, or that is worshiped." 2 Thess. 2: 4. This is what made the Roman Papacy. Paul said that in his day the spirit of the "lawless one" was already working. He said it would lead to a "falling away" from the truth. 2 Thessalonians 2. Dr. Killen, Presbyterian Church historian, says in his "Ancient Church: "

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. . . . Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions."—*Preface.*

Thus Sunday came in, first as a humanly appointed festival, then as a rival of God's Sabbath. Then the apostate church, having fully adopted the "venerable day of the sun," as the edict of Constantine called it, assumed to set aside the Lord's

Sabbath. Thus the growth of Sunday and the growth of the Papacy went forward side by side.

Bishop Eusebius, the friend and flatterer of the corrupt Constantine, said :

“ All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord’s day.”—*Commentary on the Psalms.*”

Dean Stanley says of the associations of the Sunday with sun-worshipping paganism :

“ The retention of the old pagan name of ‘ *Dies Solis,*’ or ‘ Sunday,’ for the weekly Christian festival, is, in great measure, owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as the ‘ venerable day of the sun.’ . . . It was his mode of harmonizing the discordant religions of the empire under one common institution.”—*History of the Eastern Church,*” *Lecture 6, par. 15.*

Dean Milman states that Constantine, who at the time of his Sunday edict had not even professed his spurious conversion, had an ambitious scheme to bring about “ one great system of religion ” for all, “ of which the sun was to be the central object of adoration.”

The leaders in the apostasy of the church were ready to compromise. Cardinal Newman says :

“ Confiding in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, . . . the rulers of the church from early times were prepared . . . to adopt, or imitate, or sanction the existing rites and customs of the populace.”—*Development of Christian Doctrine,*” pp. 371, 372.

God forbade His people of old to pattern in any way after heathen observances. Deut. 12:29-32. “ What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.” But the Jews at times forsook God,

and adopted heathen ways and "observed times." Their history of failure was written as a warning example to later times. But the early church went in the same path of apostasy. Even in the apostles' days the spirit of lawlessness and compromise and self-exaltation, the essence of the Papacy, was already at work. A few centuries later the full system was revealed, fulfilling Daniel's prophecy of the power that was to wear out the saints and "think to change times and laws" of the Most High. Dan. 7:25; 2 Thessalonians 2.

THE WARNING AGAINST THE MARK OF APOSTASY

The Roman Church has always claimed the Sunday as the mark of her authority. The Catholic Church challenges Protestants to produce any authority for Sunday keeping save the tradition of the church. The late Cardinal Gibbons declared by his chancellor, H. F. Thomas, in a letter dated November, 1895:

"Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a mark of her ecclesiastical power."

Many have unknowingly been following the Papacy instead of God's word in this matter of Sunday keeping. "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30. When the apostle spoke this, he said the call to repentance was "because He hath appointed a day, in the which He will judge the world." Now, in these last days, we are living in the time of God's judgment, which is to decide who shall be raised to life in the first resurrection, at Christ's second coming. The gospel message to be preached now is, "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:7. It warns against following the Papacy or receiving its mark, and the result of

preaching this gospel of Christ's salvation is to gather out a people of whom the Lord says:

"Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

This preaching of the gospel that really saves men from their sins and makes them keepers of God's commandments, arouses the wrath of Satan. He makes war against the "remnant," or last, of the church of Christ, because they "keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

LET JESUS SAVE YOU

Let the Lord Jesus save you from every sin, and live His own blessed life of righteousness in you day by day.

The unsaved man cannot keep the Sabbath. The man who lives a selfish life during the week, who is not honest in business, who is not true and pure, cannot keep God's Sabbath, which Jehovah says is the sign of His power to sanctify or save. Eze. 20: 12. The Sabbath goes with an upright life of faith in the living God. It is the relic of Eden, which remains untouched by the curse, coming every week from Eden above as holy and blessed as when God made it.

"O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright;

"Thou art a port protected
From storms that round us rise,
A garden intersected
With streams of Paradise;

"Thou art a cooling fountain
In life's dry, dreary sand;
From Thee, like Pisgah's mountain,
We view our promised land."

This gospel of creative power is needed in our day. God says He made His Sabbath the sign by which it might be known that He is the Lord. This is what all men need to know. God sends the truth of His blessed Sabbath to be a blessing to mankind. It is included in the "everlasting gospel" of Revelation fourteen, which is to go to every nation and tongue and people. Those who carry it can judge no man. They can only exhort all men to prepare to stand before the Judge of all.

"They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 12-14.

CHAPTER VIII

Opposition to the Sabbath in the Two Movements

No sooner had the reform message of the Exodus Movement preached by Moses and Aaron in Egypt, begun to have the effect of turning the people of Israel to the worship of God and to the observance of His holy Sabbath, than persecution arose. So it has ever been, from the days of Abel down. Obedience to the light stirs up the opposition of the powers of darkness.

Pharaoh complained that the message Moses preached caused the people to rest. We may know well enough that Moses was not in Egypt preaching a "strike." The Lord never sent him to teach the no-work idea. Work, useful activity, is the law of heaven. Jesus said, "My Father worketh hitherto, and I work." But the gospel message of hope for Israel in Egypt called them to Sabbath rest from labor as a part of the worship of God. And Pharaoh complained of this "rest."

PERSECUTION FOLLOWS

The narrative shows how persecution arose as the people gave ear to God's message of truth and deliverance:

"Pharaoh said, Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go.

"And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest He fall upon us with pestilence, or with the sword.

"And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

"And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

“And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

“Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words.

“And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get straw where ye can find it: yet not ought of your work shall be diminished.

“So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

“And the taskmasters hastened them, saying, Fulfill your works, your daily tasks, as when there was straw.

“And the officers of the children of Israel, which Pharaoh’s taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and today, as heretofore?

“Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.

“But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

“And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task.” Ex. 5:2-19.

It was a hard case. Giving heed to the message preached had brought upon these believers bitter persecution. The people cried out that Moses, by urging them to follow the truth of God, had brought them into trouble with the people of Egypt. They said to him and Aaron, “Ye have . . . put a sword in their hand to slay us.”

But as Israel found out later, the way of trial and persecution was the way of deliverance and of life.

SATAN'S WARFARE

Who was at the back of Pharaoh and the power of Egypt in this stubborn resistance of God? Who inspired the haughty challenge, "Who is the Lord, that I should obey His voice?"

It was "the god of this world," that power which the prophet John was shown in vision, as the opposer of God from the creation to the end. The opposition began in heaven, when Lucifer, "son of the morning," the bright angel of light, allowed pride and ambition to come into his heart, saying:

"I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14: 13, 14.

Then primarily applies the description of the conflict between Christ, or Michael (which means "He who is like God"), and Lucifer, or Satan, who sought to exalt himself to be also "like the Most High."

"There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12: 7-9.

This is the power that has wrought through all earth's history to resist God and to lead men into rebellion against His holy law. The warfare that the "dragon" began in heaven he has continued on earth.

That the dragon was inspiring Pharaoh's resistance of God and the persecution of the people of God, is shown by the prophecy of Isaiah. Referring to the ancient deliverance from Egypt (known in Scripture by the name Rahab), the prophet voices the appeal of God's people in trial:

"Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?" Isa. 51:9.

The time had come, in the days of the exodus, for a special work of God. A people were to be called out of transgression to become "the church in the wilderness"—the church of the Exodus Movement. Anew the truth of God was to be lifted up before the world.

And there, to inspire an earthly power to resist God and to bring persecution on His people, appeared "the dragon," "that old serpent, called the devil, and Satan."

The dragon stood up to oppose the Exodus Movement.

THE DRAGON WARS TO THE END

Again let us call to remembrance the text:

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

The church of the Exodus Movement was brought into conflict with the "dragon;" and the church of the Advent Movement is brought into conflict with the "dragon."

The prophecy of Revelation twelve represents the church, in its experience through the centuries, under the symbol of a woman opposed by the dragon. The church was driven "into the wilderness," the prophecy says, where God preserved her. Verse 6. This was during the Dark Ages of the papal persecution.

Then, at the very last, the "remnant" church appears in the prophetic picture; and because of its loyalty to God's law it meets the special wrath of the same old "dragon:"

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

It was the message of reform in the days of the exodus that aroused the powers of darkness. It was because of Israel's turning to God's commandments and keeping His Sabbath, or "rest," that Egypt's power was moved to greater oppression and bitter persecution. The dragon of old was wroth against the commandments of God. His opposition to the government of God began in heaven. In Egypt he worked through earthly government and human legislation to oppose God's truth and turn men and women from obedience by stirring up persecution.

No wonder, then, that the dragon arouses in the last days as the advent message sounds the call to reform, and brings forth in every nation that remnant church of the prophecy "which keep the commandments of God."

It is the same conflict. Of old the living God was to lead the Exodus Movement, lifting up the commandments of God before the nations, and bringing before men anew the Sabbath, as the sign or mark by which men might know Him as the true God, the Creator. The dragon, Satan, rose up to oppose.

Now, in these last days, the living God is leading the Advent Movement, lifting up the commandments of God as the foundation of His throne, and bringing to men anew the Sabbath as the sign or mark by which men may know Him as the true God, the Creator. And now, as of old, the dragon, Satan, rises up in renewed effort to oppose the truth, making war upon those who "keep the commandments of God."

HOW IT WORKS TODAY

"But," one may say, "in what way is this opposition to the commandments of God being manifested? What is there to indicate that in these last days there is likely to arise any persecution based upon the keeping of the commandments or the observance of the Sabbath?"

As I write, numbers of observers of the Sabbath are in prison for absolutely nothing except loyalty to the commandments of God. Wherever the message of reform has brought

forth its fruitage, commandment keepers according to the prophecy, one may have heard for years the mutterings of the wrath of the dragon. And in various lands the lash of persecution has fallen upon believers under the Advent Movement, even as it fell upon believers in Egypt as the time of the Exodus Movement drew near.

For instance, in one of the countries of Europe a group of Adventists were sent to prison under charges by the ecclesiastical authorities. The jailer said to the group as he put them in the prison ward:

“If you were thieves or murderers, we would not treat you so badly, but because you are Seventh-day Adventists you will not get out alive.”

By God's good providence and through the efforts of an influential advocate, these people did not perish in the prison, but escaped with their lives.

Again in another country of Europe, a new convert to the Seventh-day Adventist faith was brought before a court by the priests. Addressing the judge, the man under accusation of the religious authorities said:

“Judge, when I was a wicked man, I got drunk, and fought, and lied, and stole, and did everything that is the breaking of the ten commandments. Then no one put me in prison, and the priests never accused me. But now that God has converted me, and I don't drink, I don't lie, I don't steal, but I keep His commandments and observe the Sabbath of the Lord, they want to put me in prison. I don't understand it.”

“Nor do I,” said the judge, and set him free. Later the judge said, “That was the best defense speech I ever heard.”

Note that in these cases which illustrate the point by experiences that are very real indeed to the men and women passing through the fire, the hostility of a worldly church in command of civil power was vented upon these people simply because of their loyalty to the commandments of God.

Here is another case, reported as follows from yet another country :

“ In another town three of our members, women, were summonedned to appear before the court. Through the grace of God, however, and the good defense of a lawyer, they were released, but the chief judge said to them, ‘ If you carry on your propoganda once more, or if you even only lend your books or tracts, then you will experience that, although Christ has suffered once from morning until the afternoon and endured, you will not endure what will be done with you. Adventism is finished with. Choose any other religion, Catholic, Reform, Greek, or Jewish, but I do not want to hear that you remain Adventists and keep the Sabbath.’ ”

Long centuries ago the sure word of prophecy, portraying the experiences of the church in the latter days, pictured the wrath of the dragon poured out upon the believers because of the commandments of God and the Sabbath of the Lord. In these reports of actual experiences in recent years, witness is borne that what the prophecy said so long ago is beginning to be fulfilled before the eyes of men today. Men and women have been haled to court and to prison. They have been driven from home. Scores at a time have suffered in prison under accusation of the priestly authorities for no reason in the world except that their lives of obedience to God were a constant witness to the truth.

EXPERIENCES UNDER ECCLESIASTICAL POWER

Strange and stirring experiences have these modern witnesses sometimes passed through. One man, for example, in a certain country was a leader in the local Seventh-day Adventist church. He was also mayor of his little town, having repeatedly been called to service by his fellow citizens since he had become an observer of the Sabbath. They felt that he was a good father to their village.

One night he was out with a company attending a baptismal service at a river, in the forest. They had retired to a remote

place for the baptism because the ecclesiastical authorities of the district were intent upon prohibiting the worship of believers. A troop of gendarmes came up as the baptismal rite was being administered to the new converts. All the group were commanded by the officer of the gendarmes to follow him, with his companions acting as escort. The officer brought the little group to the office of the mayor, to charge them. As they led their captives into the mayor's room, one of the captives stepped forward to the desk. It was the mayor himself. As he sat down, he said, "Well, gentlemen, I am the mayor. What are your charges?"

There they were with a band of believers whom they intended to charge before the mayor, and, lo, they discovered that they had arrested the mayor himself, who was to act as the judge. With apologies they retired in confusion.

Here is an account by a minister who had personal knowledge of it, from whose lips I jotted down the story as we traveled by train through the country in which the scene of the story was laid:

"We have a church in the city of ——. One of the priests of the Greek Orthodox Church became a bitter opposer of the truth. He set out to exterminate the believers in that place.

"The strain and excitement of war time gave him just the opportunity he had sought to turn public sentiment violently against the little company, and he persecuted them bitterly.

"But suddenly in the midst of his persecutions he was stricken ill, seriously ill. On his sick bed he was convicted of his sin of persecuting a simple and earnest people who had given offense to no one. He felt that his sickness had come upon him because of his sin. He confessed this openly in his home, and vowed that if God would spare him, he would cease his persecution of the Adventists.

"He immediately began to mend, and returned to full health.

"For a time he kept his vow, and the church in — had rest. But after a time the evil spirit of antagonism to the truth got possession of him again. He began as before to

persecute the Adventists, whose work was winning yet other souls.

"These priests have always had much power with the authorities, and their word is law. This man resolved now to make thorough work of it. He searched out all the homes of the Adventists. He found their retired place of Sabbath meetings.

"He saw the police, and arranged that the next Sabbath the meeting place should be raided by armed soldiers, and all the Adventists taken, 'I will root them out of ——!' he declared.

"All was in readiness on Friday evening. The priest's plans were well laid. Next morning the group of Adventists were to be caught in the snare. He returned to his home, well content with the arrangement.

"As he sat in his chair at home (the Greek Orthodox priests marry), he related to his wife his plans; and then he asked her to bring in the evening tray, with food and drink.

"The wife went out to prepare the tray, and when she returned with the refreshments, she found the priest sitting in his chair, dead.

"The wife had told the story of his former sickness, of his vow to cease persecuting, and of his recovery. Now that experience was recalled by the people, and the fear of God came upon the hearts of multitudes. 'It is not a good thing to persecute these people,' it was freely said.

"Next morning, however, the soldiers and police were at the meeting place, as they had been ordered, to arrest the Adventist worshippers. But there were none in the accustomed place of meeting that Sabbath morning.

"The Friday evening before, the elder of the little church had been warned in a dream not to meet that Sabbath in the usual place. So he had gathered the congregation elsewhere."

To the first conference session following the war, believers came in from that church, and reported the work in —— moving forward with the evident blessing and converting power of God.

COULD SUCH THINGS BE IN PROTESTANT LANDS?

I think I hear some one saying, "Ah, yes, but this is in the lands of church and state, in the Old World, where religious

liberty is not recognized. Such things never take place in Protestant countries."

Would that it were true that such things could never be in lands where the light of the open Bible has shone for generations. The fact is, however, that the prophecy pictures the powers of evil as warring against the truth in every land. In the United States, the classic land of the separation of church and state from the time when the government was founded, the evil principles of religious intolerance have been manifested here and there in opposition to the commandments of God. Many of the States of the American Union have carried with them from colonial times legal provisions for the enforcement of Sunday laws. Even in the old colonial days before the time of this Sabbath reformation came, believers who were quietly keeping God's holy day felt the hand of persecution.

Count Zinzendorf, organizer and leader of the Moravian missionary movement, was living in the colony of Pennsylvania, in order to promote missions to the Indians. The record tells us that he was an observer of the seventh-day Sabbath. While writing hymns one Sunday, officers of the law entered and arrested him. He was fined at court for working upon Sunday. I wonder if the hymn he composed that day might have been that one of his beginning,

"Eternal depth of love divine,
In Jesus, God with us, displayed,
How bright Thy beaming glories shine!
How wide Thy healing streams are spread!"

It would be interesting to know if really his offense was writing the gospel hymn on Sunday in his own study, or whether his Sabbath keeping had angered neighbors who did not like the witness of loyalty to the law of God.

Here is a case occurring in very recent years that illustrates the point. In one of the Eastern towns of America where there is a church of Seventh-day Adventists, one of the members was doing some work about his house on Sunday. The

sheriff called upon him and warned him that that was an offense against the Sunday law, an old law which had been preserved on the statute books from colonial days. "But," said the Sabbath keeper, "all about me my neighbors do this same thing freely."

"Yes," said the sheriff, "but they do not keep Saturday."

It was not what he was doing, it was his Sabbath keeping that was the offense. The prophecy said that the wrath of the dragon would be poured out on the remnant church because of loyalty to the commandments of God.

One more illustration only need I give. In another State of the United States a witness was summoned before a grand jury to give testimony as to whether he knew of any violations of the Sunday law. In this case the Sunday law was not a hold-over from the old colonial times; the legislation represented the modern methods by which ecclesiasticism in our time, as of old, presses the civil power into servitude to the church in order to enforce religious observances.

The witness was asked if he knew of any who worked on Sunday. He replied that he did. Thereupon the following questioning ensued:

"Who are they?"

"The railroad is running trains every Sunday."

"Do you know of any others?"

"Yes; the hotels of this place are open, and do a full run of business on Sunday, as on other days."

"Do you know of any others?"

"Yes, sir; the drug stores and barber shops all keep open, and do business every Sunday."

"Do you know of any others?"

"Yes; the livery stables do more business on Sunday than on any other day of the week."

After several repetitions of this same form of questions and answers, in much the same manner, in relation to other lines of business, this question was reached:

"Do you know of any Seventh-day Adventists who ever work on Sunday?"

"Yes, sir."

After getting the names from the witness, indictments were found against five persons, all of whom were observers of the Sabbath. It was Sabbath keeping that was the offense, not the work on Sunday.

Let these instances suffice to show the processes by which enmity against the commandments of God is manifested today. True, this warfare so plainly against the truth of God reacts in spreading the light more widely than ever. Whether in ancient time or modern, whether in the Old World or in the New, intolerance always overreaches itself. The Lord gives power to His truth to convict hearts, and in yet greater numbers believers in a living God take their stand upon the divine platform of the commandments of God and the faith of Jesus.

Often the government authorities, men who regard justice and right without reference to religious prejudice, have given their testimony against persecution for conscience' sake. In one European case the judge rebuked the priests who had brought Adventist people before him accused of teaching contrary to the church.

"You let these people alone," he said. And to the police he gave instruction, "Don't you interfere with these people. The more they get to keep the commandments, the less work you will have to do."

In the capital city of another country where the same issue was before the authorities, the spokesman of the police department said, "Yes, we know the Adventists. We wish all the people were Adventists. We would have very much less trouble with lawbreaking and much less to do if all the people were of that faith."

By the lessons of the experiences of the Exodus Movement, set forth as a type, and by the prophecy directly describing the issues in the last days, it was foreshown that the enmity

of Satan, the dragon, against the government of God would be manifested in special opposition to the commandments of God and to those who stand as witnesses for God in the last days.

The sure word of prophecy has pictured very clearly the chief agencies through which this enmity against the law of God would be manifested. This we must study.

CHAPTER IX

The Prophetic Picture of Organized Opposition to the Law of God

SINCE Satan lifted up the standard of rebellion against the government of heaven and was cast out into the earth, he has continued on earth the same warfare. In the days of Israel he wrought through the power of Egypt, moving the government to endeavor to stay the purpose of God in the Exodus Movement. While it seemed to the Egyptians in the interests of the empire to hold these people in bondage, the real purpose behind it all was the determination of Satan, the dragon power (Isa. 51:9), to hold the people of Israel in the bondage of sin, and to prevent the work of reform to which God had set His hand as the time of the prophecy came.

It was a powerful king and a mighty empire through which the evil one worked. Apparently Egypt was a supreme power in that Far West of the ancient world. Thothmes III had carried the borders of the empire to the Euphrates. Historians count him really the first of the great line of conquerors and empire builders. He had had his own part in possibly the first great Armageddon of the nations, emerging a conqueror from the field of Megiddo, the ancient Armageddon.

All this was before the days of the exodus, yet possibly not so long before. Some authorities on Egyptian history place the chronology of the reign of the great Thothmes at a date that makes it possible that he was the Pharaoh from whose presence Moses had to flee into Midian. The point is unessential, but the possibility of it adds interest to the view as one looks on the carved statues of Thothmes in the museums or gazes at the monuments he set up, one of them the hiero-

glyph needle that stands in Central Park, New York; another lifting up its head amid the surge and flow of traffic on the Thames Embankment, in London.

Whatever the chronology may suggest, it was the ruler of a mighty empire who stubbornly resisted God and His truth in the old days, proudly challenging, "Who is the Lord, that I should obey His voice to let Israel go?"

Egypt had developed an intricate ecclesiastical organization. It was proud of its religious institutions; it despised this people Israel who did not worship according to the popular religion, and who now, under the message of reform preached by Moses, were taking their stand yet more fully to represent the truth and the law of Jehovah.

GOD'S WAY OF RELIGION OR MAN'S WAY?

History through the ages reveals one un failing purpose on the part of the god of this world,— to build up false religions in order to lure humanity away from the truth of God. The great struggle has not been between religion and no religion; it is between God's religion and man's religion. That was the issue in the first conflict, revealed in the story of Cain and Abel. Cain was religious as well as Abel. But Abel chose God's way in religion, the way of faith. He was obedient to the command of God in bringing the offering of the lamb of the flock, representing faith in the coming Christ, the Lamb of God, who was to give His life as the atoning sacrifice for the sins of the world.

Cain was religious, but he would be religious in his own way. Against the commandment of God in the matter of offerings, he would set up his own commandment. His way would do just as well as God's way. And when Abel stood for the commandments of God and the faith of Jesus in that ancient time, Cain, moved upon by the evil one in the warfare against the commandments of God, rose up to persecute and even to slay the representative of the truth of God.

This has been the controversy through the ages. Not often has it been a conflict between religion and irreligion. The testing issue today is, Shall it be God's Sabbath, or man's sabbath? It is the old issue. The enemy of righteousness whose working is seen through the whole history of mankind, has ever led men to substitute their own ways in religion for God's way, so illustrating the tendency of the sinful heart to exalt itself above God; while all through the ages since Abel stood for the true God and for obedience to His commandments, the Lord has had His witnesses calling men to give Him worship and honor.

THE CONFLICT WITH ANCIENT ECCLESIASTICISM

While pagan powers have persecuted the church of God through the ages, the prophetic word represents the later conflicts as arising within Christendom. It is from an apostasy within that the greatest peril comes to the church.

The spirit of apostasy was at work in apostolic days. "The mystery of iniquity doth already work," said Paul. 2 Thess. 2:7. Its working was seen in the corrupting of the truth and in the spirit of self-exaltation.

Man was put in the place of God. The Christian faith was changed. Human authority was set above God's authority. Earthly priests were introduced between the sinner and the great High Priest who ministers for us in the heavenly sanctuary. The hand of human ecclesiasticism was laid upon God's law and even the holy time of that law. The holy Sabbath was changed by human authority that set up itself in the place of God.

It was the working out of the very evil forewarned against by Daniel the prophet, to whom was shown this ecclesiastical power, rising to dominion in the midst of the Roman Empire at the time when the empire was broken into lesser kingdoms. Just there, according to the prophecy, the apostasy culminated in the rise of the papal monarchy. It was of this power that the prophet said:

“He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.” Dan. 7:25.

The time (one year), times (two years), and half a time are three years and one half, or 1260 days literal time; as symbolically used in prophecy, a day for a year (Eze. 4:6), the prophetic period is 1260 years.

This same time of papal supremacy is repeated in the symbol shown to John in the thirteenth chapter of Revelation. There again prophecy describes an ecclesiastical power rising in the field of the Roman Empire of which it was said:

“There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. . . . And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.” Rev. 13:5-7.

It is the same period of time as in Daniel 7:25 — 1260 days, literally years — and the same kind of power as is described in Daniel’s prophecy, an ecclesiastical power warring against the truth of God.

THE SEAT

Rome papal followed the empire. The old empire was represented in the twelfth chapter of Revelation as the great red dragon seeking to put Christ to death when He came into the world. It was by order of a governor of the Roman Empire that Christ was crucified. And this power it is that gave its own seat, the Roman capital, to the Roman Papacy. Of the papal power that succeeded Imperial Rome it is said, “The dragon gave him his power, and his seat, and great authority.”

One Catholic writer tells how the seat of the ancient empire came to the Pope:

“Long ages ago, when Rome through the neglect of the Western emperors was left to the mercy of the barbarous

hordes, the Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Cæsar, the vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages."—*Rev. James P. Conroy, in the American Catholic Quarterly Review, April, 1911.*

No history passes over the times of the break-up of the Roman Empire and the growth of the Papacy without drawing in modern terms again the very picture of the ancient prophecies. In the prophecy it was foretold that just as the Roman Empire was divided into lesser kingdoms, a great ecclesiastical power would rise to supremacy and oppose the truth of God. In the history, just where the Western Empire of Rome was divided, there rose the ecclesiastical power of the Papacy, which was described as being given special power to work its way for the 1260 years of the prophecy. Not that the Papacy would come to its end at the ending of the period of special supremacy. In all the prophecies relating to it, the papal power is represented as continuing even to the end.

THE PERIOD OF SUPREMACY

The period of special papal supremacy began with the lifting up of the Roman Papacy to the supreme rule over the church, in the days of Justinian. It was a great epoch in history. Finlay, the historian of the Greek Empire, says:

"The reign of Justinian is more remarkable as a portion of the history of mankind, than as a chapter in the annals of the Roman Empire, or of the Greek nation. The changes of centuries passed in rapid succession before the eyes of one generation."—*"Greece Under the Romans," p. 231.*

Just here it was that Justinian's letter of 533, having all the force of a decree of the empire, declared the bishop of Rome supreme above the bishops of the East. In the process of clearing the way for the Papacy, in the year 538 the sword of

empire dealt the heretical Ostrogoths a decisive blow at Rome, and the arms of the empire set on the throne of the Papacy the first of the new order of popes. Henceforth, as one historian says, the popes were no longer to belong solely to the church, but "they are men of the state, and then rulers of the state."

Out of that eventful time, when the changes of centuries of ordinary history passed in rapid succession before the eyes of one generation, rose this papal power to supremacy. Twelve hundred and sixty years from that time the world was in the midst of another crisis, when the changes of centuries were crowded into a few short years. The long reign of absolutism in religion, reflected in civil affairs, had brought about the great cataclysm of the French Revolution. Alison says:

"There is no period in the history of the world which can be compared, in point of interest and importance, to that which embraces the progress and termination of the French Revolution. In no former age were events of such magnitude crowded together, or interests so momentous at issue between contending nations. From the flame which was kindled in Europe, the whole world has been involved in conflagration; and a new era has dawned upon both hemispheres from the effects of its extension."—"*History of Europe*," Vol. I, p. 1.

And just as the rule of the Papacy began in the epoch-making time of Justinian, the 1260 years of predicted supremacy came to a close amidst the events of the French Revolution.

In the early days of the Papacy, France had been the eldest son of the church. It had been a supporter of that ecclesiastical power through the centuries. But now in the midst of revolution that support was withdrawn, and with a crash that shocked the world France smote the papal power. The decree of the French Convention sought to abolish all religion, in 1793, and in 1798,—1260 years after the stroke with the sword in Rome in behalf of the Papacy,—a deadly blow was struck by the sword in Rome against the Papacy. In the prophecy pic-

turing the Papacy the prophet saw it "as it were wounded to death." Rev. 13:3. It was foretold that this power that had led into captivity in its warfare against the saints, would go into captivity.

Let a Roman Catholic writer tell the story of the fulfillment of this prophecy. He tells it with no thought of this prophetic application, but he supplies the facts. Rev. Joseph Rickaby, of the Jesuit order, says:

"When, in 1797, Pope Pius VI fell grievously ill, Napoleon gave orders that in the event of his death no successor should be elected to his office, and that the Papacy should be discontinued.

"But the Pope recovered. The peace was soon broken; Berthier entered Rome on the tenth of February, 1798, and proclaimed a republic. The aged Pontiff refused to violate his oath by recognizing it, and was hurried from prison to prison into France. Broken with fatigue and sorrows, he died on the nineteenth of August, 1799, in the French fortress of Valence, aged eighty-two years. No wonder that half Europe thought Napoleon's veto would be obeyed, and that with the Pope the Papacy was dead."—"*The Modern Papacy*," p. 1 (*Catholic Truth Society, London*).

It was exactly what the prophecy had said. This power was to be given a deadly wound. But the prophecy continues, "His deadly wound was healed: and all the world wondered after the beast." The Papacy has passed through an experience corresponding in every detail to the predictions of the prophecy.

Smitten so that half Europe, as this writer says, thought that the Papacy was dead; its revival, and now its restoration to temporal sovereignty, the Pope being again an earthly king among the princes of this world, the time is surely near when all the world will wonder after this power.

THE MARK OF PAPAL AUTHORITY

In no way has Christendom given greater honor to this power of the Papacy than in accepting the papal doctrine of

tradition as superior to the Scriptures, which it does in accepting the Sunday of ecclesiastical authority in place of the Sabbath of the Bible. While before ever the Papacy appeared in the ancient city of Rome the worldly church had gone into apostasy and in places had adopted the Sunday institution, that institution has been built up and exalted before the modern world by the Roman Catholic Church. That church was the inheritor of the whole system of the "falling away" that came after apostolic days. Around this question of the Sunday institution as the supplanter of the Sabbath of the Lord revolves the whole conflict between human authority and divine authority. Through the centuries the Church of Rome has set forth the Sunday institution as the mark of its authority.

In one standard Catholic catechism, "An Abridgment of the Christian Doctrine," we read of the power claimed by the church:

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

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

Ques.— How prove you this?

Ans.— Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin."

So this power sets forth the Sunday institution as the test, or badge, or mark, of its power, the Sunday of tradition being acknowledged by all Christendom.

It is against this very mark, against this following of human tradition in the matter of the Sabbath, that the message of the "everlasting gospel" lifts its warning.

In the picture presented by the prophecy of Revelation fourteen we see plainly a great threefold message to be preached to the world in the last days.

The first message is a call to worship God as Creator. "Worship Him that made heaven, and earth." His Sabbath is the sign, or mark, of His creative power.

The second message of warning proclaims the departure from the faith and the confusion of teaching in all Christendom as the result. "Babylon is fallen, is fallen."

The third message warns against following the Papacy in this matter of the substitution of the Sunday, the sign, or mark, of papal authority, as opposed to the Sabbath of Scripture, the divinely appointed sign, or mark, of the Creator. It is God's appeal to loyalty to His throne.

"The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

This is the message of "the everlasting gospel" for all mankind. The preaching of the full gospel to men today includes the warning against receiving the sign of disloyalty, and calls men to the New Testament platform of the "commandments of God, and the faith of Jesus."

YET LATER ORGANIZED OPPOSITION TO THE TRUTH

The gospel warns not only against the worship of the beast, the symbol of the Papacy, but against the worship of an "image" or likeness of the Roman Papacy. What is this image? It can only be some system not of the Papacy itself, but a likeness of it.

The thirteenth chapter of Revelation, as we have seen, foretold the development of the Papacy, its warfare against the truth through the 1260 years, down to the days when it received its deadly wound, which wound was to be healed. But just there, where the prophecy pictures this power going into

captivity and receiving its deadly wound by the sword, we have a description of another power rising up. The prophet says:

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13: 11.

The old commentators had looked for the fulfillment of all these prophecies generally in the Roman Papacy. Most of them understood this other power rising up as somehow a repetition of some phase of papal domination.

A PROPHECY OF THE NEW WORLD

However, from the more advantageous viewpoint of these latter days, we can see more clearly the rise and work of this other power in the field of which an image to the Papacy is to be made. Another power was rising in the field of world activities about the time when the deadly blow was dealt the Papacy in 1798. It was to rise "out of the earth." In the historic prophecies dealing with the populous Old World the prophets saw these beasts that symbolized earthly powers rising up "out of the sea." We are told that seas or waters in the usage of prophecy symbolize "peoples, and multitudes, and nations, and tongues." Rev. 17: 15.

Rising up "out of the sea," all these powers of the Old World came up amidst the breaking up of peoples and the overturning of kingdoms. How appropriate this description is to the circumstances of the rising of the power of the Papacy amidst the nations, as symbolized by the first beast of Revelation thirteen.

But another power rises in the prophet's vision, this time "out of the earth." It rises apart from the multitudes and nations. Its horns are like the horns of a lamb. The picture suggests the American bison, or buffalo. Prominent in its rise, evidently, is the lamblike feature boding good to man. But later a voice is heard speaking within its bounds, that sounds the old note of intolerance. It speaks "as a dragon."

Evidently there arises an ecclesiastical power in the territory of this second beast akin to the intolerant religious systems of old. It is the voice of the same old dragon.

Somewhere, then, about the time when the Papacy was dealt the deadly wound, in 1798, this new power was seen coming up; not amidst the peoples and nations crowding the Old World, not coming up "out of the sea," representative of the multitudes, but coming apart, "out of the earth."

Where does history show such a power coming up? As every one knows, in those days when the times of papal persecution were being cut short by the great Reformation and by a spreading era of enlightenment introducing a struggle toward a new order of things, apart from the Old World, with its contests and strife, the seeds for a new nation were being planted in the New World. And in the closing decades of the eighteenth century the American commonwealth was springing into world prominence. It came indeed "out of the earth." Writers speaking of its growth almost unconsciously repeat the picture of the prophecy.

Some time ago the London *Economist*, dealing with world trade and with relations between the great powers, described the United States. Notice how its rise is pictured, apart from the mixtures and conflicts of peoples and tongues in the Old World. In other words, to put it in the language of ancient prophecy, this new power came up "out of the earth." The London journal says:

"Here is a nation which, in the moment of becoming a nation, was withdrawn, partly by external circumstances and partly by its own volition, from the vortex of international affairs which at that time centered round Europe. . . . The American people, which had started its career as a loose string of European colonies clinging to one coast of the American continent, has become a nation almost twice as strong in numbers as the numerically strongest European nations of the present day; and this nation has acquired, as its national home, the best part of a continent that has proved to contain material

wealth beyond the dreams of European economy. This gigantic growth in wealth and numbers—a growth which made the United States potentially the greatest of the great powers of the world, if she chose to play that rôle—was achieved by an unusual concentration of the national energies upon internal affairs as opposed to foreign affairs, and upon mastering physical nature as opposed to dealing with other people.”

FOR RELIGIOUS LIBERTY

By all the aims and efforts of its founders this new power endeavored to proclaim liberty throughout all the land and to all the inhabitants thereof. As one writer said of the American tradition from the beginning:

“The feeling that his nation was ‘a beacon to all mankind’ helped to shape the typical American of early generations.”

John Adams, one of the founders of the new nation, wrote:

“I always consider the settlement of America with reverence, as the opening of a grand scene and design of Providence.”

People in the Old World and in the New recognized the upspringing of this new power, with its cutting loose from the old-time union of church and state, and with its proclamation of religious and civil liberty, as the hope of the world:

“Foreseen in the vision of sages,
Foretold when martyrs bled,
She was born of the longing of ages,
By the truth of the noble dead
And the faith of the living fed.”

The founding fathers of the new land, in order to provide a perpetual barrier against the age-old peril of state religion and of the establishment of religious observances by civil law, placed as the First Amendment to the Constitution of the United States the provision:

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

AS JESUS STOOD FOR RELIGIOUS FREEDOM

This stand has had an influence throughout the world in favor of the same religious liberty which Christ stood for when He declared against physical coercion of the conscience, seeing that every man must answer to God Himself in the last day:

“If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” John 12: 47, 48.

The United States Constitution leaves the divinely appointed sphere of civil government exactly where Jesus left it when He said:

“Show Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Cæsar’s. Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar’s; and unto God the things that are God’s.” Matt. 22: 19-21.

On the reverse of the great seal of the United States this feature of civil and religious liberty is expressed in a Latin motto that means, “A New Order of the Ages.” Bancroft, the classic historian of the United States, declares of this stand for a new order of things in the world:

“Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity

and power."—*Bancroft's "History of the Formation of the Constitution of the United States," book v, chap. 1, par. 11.*

Thus this power lifted up the torch of a new era of religious liberty. It is making no invidious comparison between earthly governments when we rejoice in the fact that the pioneers of America laid a foundation which has been a blessing and a help to the cause of liberty of conscience in all the world. Even in lands of union of church and state, the new order has had a helpful influence.

TURNING BACK

But the scene changes. The prophecy pictures the development of a religious system making use of civil legislation to reverse the purpose of the founders, and to introduce in the New World the principles for which the Papacy stood through the centuries in the Old. This ecclesiastical development, it was foretold, would make an "image" to the Papacy. Note how the prophecy pictures the rise of the New World power, then of the religious development in it that speaks with dragon voice:

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed; . . . saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13: 11-14.

The papal system in the Old World was an ecclesiastical organization able to influence civil legislation to give effect to its practices and doctrines, and thus to force the consciences of men through the civil authorities. A likeness or image to the Papacy, and yet not of the Catholic Papacy itself, could be nothing else than a professedly Protestant development influencing civil legislation to enforce religious observances. This

image of the old system seeks to coerce men into receiving the mark of papal authority:

“He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Rev. 13: 16, 17.

There is the plain prophecy of things to come. But, says one, how could a thing like that ever come? In the early days of the Advent Movement it was seen that the prophecy forecasts just such a development. In one of the early issues of the Seventh-day Adventist church organ, the *Advent Review and Sabbath Herald*, for May 19, 1851, one of the editors, commenting on this prophecy of Revelation thirteen, declared:

“If Satan has been permitted to make use of paganism as an instrument of deception, and also of Papacy, which is Christianity in a corrupt form, why may he not be permitted to make use of Protestantism also, when it becomes corrupt, as, if possible, a more efficient instrument of deception than either of the former? . . .

“An image to the beast that received the deadly wound must be made. The beast was, in truth, a church clothed with civil power and authority by which it put to death the saints of God. Rev. 13: 5-8; Dan. 7: 23-26. An image to the beast then must be another church clothed with civil power and authority to put the saints of God to death. This can be nothing else but the corrupt and fallen Protestant church.”

MOVING IN THE DIRECTION FORETOLD

In those early times not a sign of such a development in America could be cited. However, forty years passed, and the same organ, expounding the same prophecy, called attention to the fact that Protestantism in the New World had indeed taken long backward strides in the pathway foretold:

“That which we have, for the last thirty or forty years, proclaimed would come, is now here; and the trumpet of every watchman upon the walls of Zion should raise the alarm.

"Prophecy represents Protestantism as having lamblike horns, but speaking like a dragon. Already we are beginning to hear the voice of the dragon. There is a satanic force propelling the Sunday movement, but it is concealed. Even the men who are engaged in the work, are themselves blinded to the results which will follow their movement. . . .

"The National Reform movement, that the world and the church have linked hands to bring about, will manifest the same oppression, haughtiness, arrogance, and intolerance which have prevailed in past ages. The powers of human councils then assumed the prerogatives of Deity, crushing under their despotic will, liberty of conscience and the right of individual responsibility."—*Review and Herald, Jan. 1, 1889.*

Not one association merely, but numbers of church and interchurch organizations have been created to work for the enforcement of the Sunday institution by civil law. These organizations necessarily must attack the fundamental principles of government as expressed in the American Constitution by its founders. Without naming individual speakers or the churches represented, we give a few statements showing what these organizations aim to do. One says:

"Constitutional laws punish for false money, false weights and measures. So Congress must establish a standard of religion."

Another at a great reform convention declared:

"We want state and religion, and we are going to have it."

Then mentioning atheists, deists, Jews, and seventh-day observers as "one class," so far as the reform purposes are concerned, this same speaker summed them all up in one word, "atheism," and declared:

"Atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent."

Again, an official of one of these interchurch organizations declared for state-enforced religion as follows:

“Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God’s authority behind it, and lay its hand on any religion that does not conform to it.”

There is the dragon voice, assuredly.

The central aim throughout is to compel men to recognize the Sunday which ecclesiastical power has set up in the place of the Sabbath of Jehovah. The Sunday institution is the mark of the Papacy, the system symbolized by the first beast of Revelation thirteen. The prophecy of the same chapter, outlining the course of religious history in the New World, foretold that reactionary Protestantism would build up an ecclesiastical system in the likeness of the Papacy, and that it would seek to enforce upon all the mark of papal authority. What the prophecy declared so long ago we see in preparation before our eyes. In the Old World the Papacy is reviving in power, in the New World the forces of reaction are working to make the image to the Papacy. The conflict, as of old, is between the commandments of God and the traditions of men. The final issue will be the same as in every conflict between truth and error since the world began. God will vindicate His truth. He says of all the powers of opposition:

“These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful.” Rev. 17: 14.

In the final message of the gospel we are exhorted not to fear men or to give honor to the traditions that make void the commandments of God, but to “fear God” and keep His commandments. The message foretold by the prophecy is to ring out with a loud voice to all nations, kindreds, tongues, and peoples:

“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.” Rev. 14:7.

The same issue is before men today that led the children of God in past ages to take their stand to fear Him and obey Him in face of hardships imposed by religious laws that seek to coerce the conscience. This generation must meet the final effort of Satan to lead the world to choose his side in the great controversy between truth and error that soon is to be decided. Faith must choose God's side.

Drawing upon one of the lessons of the Exodus Movement, the prophecy of Isaiah exhorts believers in the last days to remember God's delivering power in Egypt and at the Red Sea, and to remember that the Lord is the same living God now as in ancient days:

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

"Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art Thou not it that hath cut Rahab, and wounded the dragon? Art Thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51:7-11.

Satan, the dragon, who began his war against God in heaven, sought to frustrate God's purpose as the Exodus Movement began. But the living God smote the power of the dragon, delivered His people from bondage, and led them into the Land of Promise.

These things happened unto them for ensamples, and are written for our admonition, upon whom the ends of the world are come. We know that as surely as God led that movement

of ancient days in triumph, just so surely will He lead the Advent Movement in triumph into the heavenly Land of Promise. The remnant church meeting the final wrath of the dragon will come through victorious in the Lord.

“ Far down the ages now,
Her journey well-nigh done,
The pilgrim church pursues her way
In haste to reach the crown.
The story of the past
Comes up before her view ;
How well it seems to suit her still,
Old, yet ever new.

“ No wider is the gate,
No broader is the way,
No smoother is the ancient path
That leads to light and day.
No sweeter is the cup,
No less our lot of ill ;
'Twas tribulation ages since,
'Tis tribulation still.

“ No slacker grows the fight,
No feebler is the foe,
No less the need of armor tried,
Of shield and spear and bow.
Still faithful to our God,
And to our Captain true ;
We follow where He leads the way,
The kingdom in our view.”

CHAPTER X

Each Movement Rose at the Time Foretold

ANOTHER parallel between the Exodus and the Advent Movement: Each one came at the right time in fulfillment of a time prophecy. It is a wonderful thing to watch the course of fulfilling prophecy. The Lord speaks the word. He foretells events. A generation passes. Centuries come and go. The time of the prophecy comes. We look, and, lo, there in history appears the event foretold long before. We see that of a truth the living God who spoke the word was watching, and when the hour struck the fulfillment came. Things like this cannot come by chance. We know to a certainty that Holy Scripture is the voice of God.

THE EXODUS MOVEMENT ROSE AT THE TIME FORETOLD

The Lord revealed to Abraham that his children would go down from Canaan into a strange land, and that after an appointed time He would visit them and bring them forth into the land promised to Abraham, in which the Amorites and kindred tribes were dwelling. This word of prophecy, spoken by the mouth of the Lord long aforetime, was as follows:

“He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.”
Gen. 15: 13-16.

Abraham died "in a good old age," and was buried. Isaac, his son, followed him; and in the days of Abraham's grandson, Jacob, under the overruling providence of God saving them from famine, the family of Israel migrated from Canaan and settled in the land of Egypt, where Joseph, son of Jacob, had become prime minister. Covering the days of their sojourn, first as wanderers in the land of Canaan and afterward as sojourners in the land of Egypt, four hundred years were drawing to an end. A new dynasty had arisen in Egypt, regarding not the services of Joseph aforesaid as God's agent in delivering the Egyptians from famine. The people of Israel, now become numerous, were hated as foreigners of alien religion, and were forced into bondage. The servitude was bitter, and their faith that might have sustained them, was weakened and corrupted by the false religions of Egypt. It must have seemed to the people at last that the God of their father Abraham, the living God, had forgotten them and forsaken them.

But God never forgets. His spoken word of prophecy always meets its fulfillment. The Lord had promised Abraham that after four hundred years of this sojourning He would visit that people and bring them forth out of Egypt and lead them into the land of Canaan. The prophecy had been uttered centuries before. Its fulfillment was absolutely certain. The hand of God was shaping events for the fulfillment, as the time approached. This appears in the book of Acts, in the record of Stephen's defense before the Jewish council. Stephen is reviewing the story of their nation. Calling attention to this promise to Abraham, he says,

"The time of the promise drew nigh, which God had sworn to Abraham, . . . in which time Moses was born." Acts 7: 17, 20.

The "time of the promise" was drawing near. In that time "Moses was born." The two facts go together. The Lord is never overtaken unprepared. He was watching the

time. His eye was also upon the human agent whom He should call to be the instrument in His hand in leading the movement forth from Egypt.

And when the time of the promise was fully come, Moses had been schooled for the task. First there was the forty years' course in the land of Egypt, in later years as master of armies, learning to organize and lead masses of men. Next, that he might know how to wait on God, by whose power alone the work could be done, Moses had that forty years' post-graduate course as shepherd of sheep in the land of Midian. And when the time of deliverance was fully come, the appointed hour of the prophecy, Moses was ready. God stretched forth His hand, and the Exodus Movement started on its way out of Egypt toward the land of Canaan.

The prophecy was fulfilled. When the time came, the work began. Naught could stay it, for the sure word of prophecy had spoken. The living God led the movement forth.

The Exodus Movement rose at the right time, fulfilling time prophecy, and in this again we may apply the lesson of Scripture:

"Now all these things happened unto them for ensamples [or "types," margin]: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

THE ADVENT MOVEMENT ROSE AT THE TIME OF THE PROPHECY

Just as the Exodus Movement came forth at the right time, fulfilling time prophecy, so, true to the type, the Advent Movement of Revelation fourteen has arisen in our day, at the right time, fulfilling time prophecy. It appeared in the world at the appointed hour, proclaiming, "The hour . . . is come!" The rise and flight of the movement from land to land in the last days was described by the prophet under the symbol of an angel's flight:

“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.” Rev. 14:6, 7.

Prophets and apostles had foretold a coming hour of judgment. The apostle Paul before Felix preached of a judgment “to come:”

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

In the apostle’s day it was an hour of judgment “to come.” But this Advent Movement bears the message to all mankind that the hour of God’s judgment “is come.”

Do not confuse this judgment hour with the final judgment day, the great day of wrath that follows a thousand years after Christ’s coming.

It is another judgment hour of which the Lord warns men in this gospel proclamation to every nation and tongue, “Fear God, and give glory to Him; for the hour of His judgment is come.” Just before Christ comes in glory, there is a work of judgment in heaven, deciding every case for life or death, while still men here on earth are going about their business, and the daily routine of human life flows on. “The judgment was set, and the books were opened,” said the prophet Daniel, who was shown this scene in the heavenly court just before Christ’s appearing. By this investigative judgment will be determined who are righteous and who are unrighteous, and the line will be drawn forever before our Lord appears. Therefore, as the solemn hour of this investigative judgment opens in heaven above, God sends the message of the judgment hour to warn men to prepare to meet the calling of their names in that great assize.

And the sure word of prophecy foretold the time when this judgment hour would open. The year was appointed from

of old. And in that very year the definite Advent Movement of the prophecy rose to herald the message, "The hour of His judgment is come." When the hour came, the movement came proclaiming the message, "The hour . . . is come!" Things like this do not come by chance.

The beginning of this "hour of His judgment" is fixed by the longest time prophecy of the Scriptures. Let us follow the historical outline of world events in the prophecy of the eighth chapter of Daniel, which introduces this measuring line of prophecy that runs through the ages to mark the opening of this judgment hour.

It is awe-inspiring to watch the course of history, and see the exactness with which events that are subjects of prophecy take place to meet the specifications of the divine word. The Lord speaks. A thousand years may pass. Dynasties rise and fall. History has entered era after era. Then as the flight of time brings the hour for the fulfillment, the event is brought forth. It is the working of Him in whose sight a thousand years are but as yesterday when it is past, or as a watch in the night.

A PROPHECY OF THE COURSE OF EMPIRE

Now for the historic outline of the eighth of Daniel. In the third year of Belshazzar, the last year, probably, of the last king of Babylon, the Lord gave to Daniel a vision of the course of empire following Babylon, and the rise of the great apostasy that was to come in later times.

First he was shown that the kingdom of the Medes and Persians would follow Babylon, and that Grecia would come next upon the stage of world dominion. Dan. 8: 20, 21. The views were like moving pictures upon the screen, one power appearing, doing its work, then giving place to the next. Note how graphically the main points of history were sketched by the few words of the prophecy. The very symbols were precise. As now in current usage nations are represented by symbol —

the British lion, the American eagle—so it was anciently. The ram was nationally a symbol in Persia, and the goat a familiar symbol of Macedonian Greece. The prophet saw in vision the Medo-Persian Empire spreading its conquests:

“Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.”

The two horns, signifying a dual empire, made up of Medes and Persians, fit to the minutest detail, for “the higher came up last.” Exactly so the Persian branch of the monarchy developed last, then rose in dominating influence above the Medians. By its northward and westward push the ram aroused the western power that was first to carry the conquests of Europe into Asia:

“As I was considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great.”

The angel's explanation of the vision made it all plain:

“The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.”

Even the division of the Grecian Empire into four main parts, under the generals of Alexander the Great, the first king, is noted by the prophecy. And all this was written in the

scroll of the Book long before the events came to pass. The Lord was saying to men, as event after event came to pass fulfilling the word:

“Before it came to pass I showed it thee: lest thou shouldst say, Mine idol hath done them. . . . Thou hast heard, see all this; and will not ye declare it?” Isa. 48: 5, 6.

We are setting our feet in the way of divine certainty as we follow the prophetic outline that is to stretch onward to our own times, and fix the beginning of the judgment hour in heaven that precedes Christ's glorious appearing.

Following Grecia, which was “very great,” the prophet beheld the rise of a power of “fierce countenance,” stern soldiers, who were to take possession of the “pleasant land,” or Palestine. It was the Roman Empire that followed Grecia, and that annexed the Holy Land. It was “exceeding great.”

AN ECCLESIASTICAL POWER RISES

But as Daniel watched the later history, he saw a change come. Just as in the seventh chapter the division of the Roman Empire was followed by the rise of a persecuting power, the Roman Papacy, so here the prophet saw a religious power developing, exalting itself, treading underfoot the people of God:

“It cast down the truth to the ground; and it practiced, and prospered.” Verse 12.

The prophet's heart must have cried out to know if this power — which we know to be the Roman apostasy — would forever prosper in its work; for next he heard the voice of a holy one asking the question for him:

“How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?” Verse 13.

The answer came back:

“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Verse 14.

In symbolic prophecy a day stands for a year. (See Eze. 4: 5, 6.) This two-thousand-three-hundred-year period, we know, reaches to the latter days; for the angel said further, "At the time of the end shall be the vision." Verse 17.

The question was, "How long?" or, more literally, "Until when" shall apostasy work its way, seemingly unhindered? When will the truths trodden underfoot by human tradition be lifted up again? When will the Lord give answer to the great apostasy?

And the answer was, "Unto two thousand and three hundred days [years]; then"—then what?—"then shall the sanctuary be cleansed." Then, according to the burden of the prophecy, we may look for God to lift up truths trodden underfoot by human tradition that has made void God's law.

WHAT THE CLEANSING OF THE SANCTUARY MEANS

The cleansing of the sanctuary, then, brings God's answer to error and apostasy. The cleansing of the sanctuary is to lead to the end of the way of error and the reign of sin. Apostasy may for a time exalt itself against God, and tread underfoot the people and the truth of God; but the just balances of the sanctuary will yet pronounce judgment, and the apparent prosperity of evil be cut short. "I was envious," said the psalmist, "when I saw the prosperity of the wicked," "until I went into the sanctuary of God; then understood I their end." Ps. 73: 3, 17.

Looking into the sanctuary of God, we too may understand how an end is to be brought to wickedness and sin. The cleansing of the sanctuary, which is Christ's last service in the heavenly temple, pronounces judgment against sin. This judgment service was to begin at the end of the long period of 2300 years. "Then shall the sanctuary be cleansed." This was to be in the latter days, for the angel said, "At the time of the end shall be the vision." We are dealing here with momentous truths for our own time.

Exactly what, then, is involved in the cleansing of the sanctuary? Let us follow step by step the teaching of Scripture. For we are living in the time of the cleansing foretold. This matter is of vital concern to us.

The cleansing of the sanctuary, in the typical service of the earthly tabernacle, or sanctuary, was the last phase of the ministry of the high priest. When the cleansing of the sanctuary took place in the Levitical ministry, on the last day of the yearly round of service, the high priest entered the most holy place with the blood of the sin offering. Until that last day's service, day by day all through the year, the sinner, at the door of the sanctuary, had been confessing his sins over the sacrifice, which was his substitute, dying in his stead. The blood of these offerings, figuratively bearing the sins, had been ministered day by day by the priests in the holy place, the first apartment of the sanctuary, before the second veil. But on the last day of the yearly round, the tenth day of the seventh month, the high priest entered the most holy place with the blood of the offering, and the sanctuary was cleansed from the sins of the people. (See Leviticus 16.)

Sins had been forgiven day by day as the penitents brought their offerings. But all the record of the year was registered in the sanctuary by the sprinkled blood of the sacrifice over which the sins had been confessed.

A JUDGMENT HOUR

Now, when the time of the cleansing of the sanctuary from all this record came, on the last day of the yearly ministry, it was a miniature day of judgment in Israel. Every man's life came in solemn review that day. Whoever was not found right with God, as that cleansing of the sanctuary was finished, lost his part with the Lord's people:

"Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:29.

That "tenth day of the seventh month" was called the "day of atonement." It was indeed a day of judgment in Israel. A modern Hebrew poet says of it:

"The great white fast! the day that solemnly
Its clarion call sent over land and sea,
In gracious summons of the Voice divine
That bade the soul before truth's inner shrine,
Clad in the whiteness of humility,
Itself disrobed of all externals be,—
What mandate gave the day to you and me?
It is the judgment day of all the year!"

And Dean Farrar, quoting from ancient authors, shows that the Jewish people really counted this day of the cleansing of the sanctuary as a veritable hour of judgment:

"So awful was the day of atonement that we are told in a Jewish book of ritual that the very angels run to and fro in fear and trembling, saying, 'Lo! the day of judgment has come.'"—*The Early Days of Christianity*, p. 38.

All this service in the typical sanctuary on earth was but an "example and shadow of heavenly things:"

"Now of the things which we have spoken this is the sum: We have such a 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." Heb. 8: 1, 2.

The service of the priests on earth was a type of the ministry of our great High Priest, Jesus, in the true sanctuary above, the heavenly temple. There by His own blood He entered, ever living to make intercession for us.

"And now before His Father's face
His precious blood He pleads;
For those who seek the throne of grace
His love still intercedes."

The last phase of Christ's ministry just before His second coming to this earth, must likewise be a work of judgment. It

is a review of the heavenly record, corresponding to the ministry in the second apartment of the earthly tabernacle on that last day of the Levitical service when the sanctuary was cleansed. The great antitypical day of atonement must come, deciding every case for eternity.

THE SCENE IN THE HEAVENLY SANCTUARY

Daniel the prophet was shown in vision this change in Christ's ministry in the heavenly temple, the true sanctuary. He saw the opening of the judgment hour in heaven while still men and nations on earth were following the even tenor of their ways, all unconscious that the Court of High Heaven had opened session, and that the hour of His judgment was come. The prophet describes the wondrous scene in heaven as the living throne moved into the most holy place of the heavenly sanctuary for the closing work of Christ's ministry:

"I beheld till the thrones were cast down ["placed," R. V.], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7: 9, 10.

It is the time of the cleansing of the sanctuary from the record of sin. Every one of us has a record in those books. In this hour of His judgment either the record of sins will be blotted out or the name will be blotted out from the book of life. According to the teaching of the type, whosoever, when that work closes, is not found right with God, loses his part with the people of God. But our great High Priest has made the promise:

"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." Rev. 3: 5.

In view of the solemnity of this hour of His judgment, well may we repeat the question which one of the holy ones asked in Daniel's hearing, "How long shall be the vision?" In other words, "When will this hour of judgment in heaven begin?" The answer was, "Unto two thousand and three hundred days [prophetic days, literally, 2300 years]; then shall the sanctuary be cleansed." Then should the final ministry of Christ in the heavenly sanctuary begin that is to cut short the reign of sin and apostasy.

And then also on earth should the standard of truth be lifted up, a witness against the apostasy that had trodden the truth underfoot. For, in Revelation fourteen, the prophet John was shown that when this hour of the investigative judgment should begin in heaven, a special gospel movement was to arise on earth, carrying the message to every nation and tongue that "the hour of His judgment is come," and warning against following the great apostasy, and calling all men to keep "the commandments of God, and the faith of Jesus."

GABRIEL TO EXPLAIN THE TIME

Where, then, does the great prophetic measuring line begin — the 2300 years that were to reach to the opening of this judgment hour? When do they end? It was for our sake that the holy one in Daniel's vision asked, "How long shall be the vision?" We know the period of the 2300 years reaches to these last days; for as the angel said, "at the time of the end shall be the vision." Dan. 8: 17.

The angel Gabriel was commanded, "Make this man to understand the vision." Verse 16. Then if we follow the angel's explanation, we may understand about this long prophetic period of 2300 years. The angel explained the first part of the vision of Daniel eight. As we have seen in former pages, it is a plain prophecy covering events from the days of Medo-Persia, through Grecia and Rome, to the development of the apostasy that plunged Europe into the Dark Ages. That was made plain.

But before the angel Gabriel explained the vision of the 2300 years, Daniel had fainted. This prophetic period was important. In fact, the 2300 days ("evening-mornings," margin of verse 14) gave the title to the vision. The angel said, "The vision of the evening and the morning which was told is true." Verse 26. But Daniel could then bear no more of this story of the great controversy between truth and error. He "fainted, and was sick certain days."

Then Daniel went about the king's business, still thinking of the vision. The angel's last words had declared that this vision of the 2300 days, or years, was "true," and that it would be for "many days,"—far in the future—even "at the time of the end;" but no explanation had been given Daniel as to when the long prophetic period would begin. The angel's commission to "make this man to understand the vision" was left unfulfilled so far as the time prophecy was concerned. Daniel said, "I was astonished at the vision, but none understood it." Verse 27.

But in the next chapter the angel Gabriel came to complete the explanation. It may have been a few weeks or months later, or possibly a year or more. The vision of the 2300 days in the eighth chapter was given "in the third year of the reign of King Belshazzar," of Babylon. This was probably his last year, when Babylon was overthrown by the Medes and Persians. The next chapter of Daniel opens "in the first year of Darius" the Mede. And in this ninth chapter the angel Gabriel appears to continue his explanation of the vision to Daniel. An ancient kingdom had been overturned. The scepter of world empire had passed from the Babylonians to the Medes and Persians. It was an epochal time. But the angel had not as yet fully discharged the command of God to make Daniel "understand the vision." No angel would ever leave a divine commission but partially fulfilled, and here in the ninth chapter, the angel Gabriel, messenger of God to the prophet, comes to complete the work committed to him.

The angel in his former interview had broken off his explanation with the assurance that the vision of the 2300 years was "true." He now resumes his commission to make Daniel understand, beginning where he left off, with the vision of the time period, saying,

"O Daniel, I am now come forth to give thee skill and understanding. . . . Therefore understand the matter, and consider the vision." Dan. 9: 22, 23.

First of all, the angel dealt with the events of the first portion of the long 2300-year measuring line of prophecy that was to run through the centuries to that "time of the end." The first portion — 490 years of it, as we shall see — was allotted to the Jewish people, and especially to Jerusalem. This shorter period was "determined," or "cut off," as the word signifies, — cut off, necessarily, from the long period of 2300 years which the angel had come to explain. The angel Gabriel said:

"Understand the matter, and consider the vision. Seventy weeks [490 days; literally, 490 years] are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Verses 23, 24.

Thus the first portion — 490 years — of the long prophetic period was to reach to the times of Christ's ministry on earth at His first advent, when He came as the great Sacrifice "to make reconciliation for iniquity," while the end of the long period was to mark the opening of the judgment hour in heaven, the cleansing of the sanctuary, preparatory to His second advent.

THE EVENT THAT MARKS THE BEGINNING OF THE PERIOD

And now come the fateful words: the angel's explanation cites the event that marks the beginning of the prophetic period. This is all-essential to understanding "the vision." Without this we cannot begin to follow the thread of the time prophecy

that runs through the times of the Messiah on earth to the beginning of His closing ministry in heaven.

“Know therefore and understand,” said Gabriel to the prophet, thus showing that now he is actually to fulfill the divine charge, “make this man to understand the vision.” We listen with all ears; for what we too must understand is where the long measuring line begins, along which, as on a knotted cord, the great events associated with the times of Christ’s first advent are set, while at the end the line touches the grand event of the opening of the judgment hour in the last days, with its issue of eternal life or eternal death to every one of us.

“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.” Verse 25.

When did this commandment to restore and build go forth? The vision had been given in the days of the captivity. The Jewish people were scattered over Babylonia and Persia. Jerusalem lay desolate. Three kings of Persia issued decrees concerning the return from captivity. In what year of history did “the commandment” of the prophecy go forth? Holy Scripture, with its handmaid, History, gives the answer.

THE DECREE OF 457 B. C.

In a single passage, Inspiration notes the decrees of Cyrus and Darius touching the return of the Jews from captivity, and includes both with the decisive decree of Artaxerxes to Ezra, as constituting “the commandment” to restore and build Jerusalem:

“They builded, and finished it [the temple], according to the commandment of the God of Israel, and according to *the commandment* of Cyrus, and Darius, and Artaxerxes king of Persia.” Ezra 6: 14.

Thus "the commandment" is spoken of as one threefold commandment, completed in the sweeping and inclusive commission given to Ezra by Artaxerxes. Here, then, was the "going forth of the commandment to restore and to build." And this decree to Ezra "went forth" in the seventh year of Artaxerxes. Ezra 7:7-9. And the seventh year of Artaxerxes was the year 457 B. C. That is the date with which the long prophetic period begins.

It fills one's heart with awe to follow the great measuring line of prophecy from that established date of history, B. C. 457.

The first "seven weeks, and threescore and two weeks,"—sixty-nine weeks of the seventy (483 years),—were to reach "unto the Messiah the Prince." Counting 483 full years from the decree of 457 B. C., we arrive in the year A. D. 27. That year was a sabbatical year, when the land was to rest. And in the quietness of that year, already a voice had been lifted up crying in the wilderness, "Prepare ye the way of the Lord!"

"On Jordan's bank the Baptist's cry
Announces that the Lord is nigh;
Awake and hearken, for he brings
Glad tidings of the King of kings."

The time prophecy fixed the hour of "the Messiah the Prince." Messiah means the "anointed." As Jesus appeared to John by Jordan and was baptized of him, lo, the heavens opened, and in the form of a dove the Holy Spirit was visibly revealed, anointing the Saviour for His ministry on earth. Thus He was proclaimed the Messiah, the Anointed One. (See Acts 10:38.) The time of the prophecy was fulfilled, and from that time He went forth preaching:

"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15.

The time had come, and the work foretold had begun at the end of the sixty-nine weeks.

THE GREAT SACRIFICE FOR ALL MANKIND

But this is not all that this time prophecy has to say of Christ's work at this first advent. One week, or seven years, yet remained of the seventy weeks allotted to the Jewish nation. Within this time, said the angel, "shall Messiah be cut off, but not for Himself." Dan. 9:26. "Not for Himself," but for His chosen people and for all people was He cut off. It was "for the sins of the whole world" that He offered Himself on the cross as the great Sacrifice to which all the sacrifices of faith had pointed since Abel brought his lamb of the flock. Jesus was the Lamb of God, God's Lamb, yielded up by the Father at infinite and unthinkable cost to the Father's heart, accepted by Infinite Justice in the stead of the life of lost humanity, forfeited by sin. The stroke of death that would have fallen upon us all, fell upon Him. He stepped in between. He "interposed Himself." Heb. 6:17, margin. He died for me, He died for you. He bore our sins upon that cross, and died in our stead, that we might have in Him forgiveness of sin and life eternal.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.

"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

"But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53:3-6.

The time prophecy had fixed the very period within which the great sacrifice would be made. Of that last "week" of seven years the angel said to Daniel:

"He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Dan. 9:27.

" IN THE MIDST OF THE WEEK "

For three years and a half, according to the record of the Gospels, Christ wrought at His ministry following His baptism. Then, "in the midst of the week," came the great hour for which lost creation had waited, and the divine Sacrifice was "lifted up" on Calvary. It was the supreme hour of type and prophecy, and round that cross of Calvary all history centers.

" At last the word of death is given,
The form is bound, the nails are driven;
Now triumph, scribe and Pharisee!
Now, Roman, bend the mocking knee!
The cross is reared. The deed is done.
There stands Messiah's earthly throne!

" This was the earth's consummate hour.
For this had blazed the monarch's power;
For this had swept the conqueror's sword,
Had ravaged, raised, and cast down, restored;
Persepolis, Rome, and Babylon,—
For this ye sank, for this ye shone.

" Yet things to which earth's brightest beam
Were darkness, earth itself a dream;
Foreheads on which shall crowns be laid
Sublime, when sun and stars shall fade,
World upon worlds, eternal things,
Hung on Thy anguish, King of kings!"

— *Croly.*

In person, Christ, "The Messenger of the covenant," had confirmed the covenant with many for three and a half years. Then, in the "midst of the week" He caused the sacrifices to cease by the sacrifice of Himself. He ascended to heaven, there to minister as our High Priest in the true sanctuary, of which the earthly was but the type. To Him as priest may every sinner come direct. And still He says, "Come unto Me."

For the remaining three and a half years of this "week" of the prophecy His Spirit attended the efforts of the disciples in confirming the covenant especially with the Jewish people.

The first gospel effort was for them. But as the 490 years of the prophecy especially allotted to Jerusalem drew to an end, in A. D. 34, we find the priests and rulers sealing their rejection of the message by the stoning of Stephen and the persecution of the followers of Christ. These were driven from Jerusalem. They preached as they went. Acts 8: 5. Samaria received the word; the Gentiles began to hear. And ere long the word was, "Lo, we turn 'to the Gentiles." How truly and exactly had come to pass in the history of Jerusalem the prophecy of the first seventy weeks (490 years) cut off from the 2300-year period and allotted to the holy city and its people. Let us look once more at the picture presented in the angel's explanation:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Dan. 9: 24.

The detailed fulfillment of prophecy in this first portion of the prophetic period, sets the divine seal of certainty upon the whole vision and prophecy of the 2300 years which the angel was explaining. The effect of it, as the angel said, is "to seal up the vision and prophecy." As surely as the events of the first portion of this long time prophecy came to pass in ancient times, so surely has the latter portion come to pass in our time.

REACHES TO THE YEAR 1844

Measuring onward from 457 B. C., where the long prophetic period begins, the 2300 years end in the year 1844.

In that year, then, the solemn service of cleansing the sanctuary in heaven began. From that day onward the gospel message has been, "The hour of His judgment is come." And in that very year, 1844, arose the specific Advent Movement foretold in Revelation 14: 6-12, which was to proclaim the hour of

God's judgment come and to lift up the truths of the commandments of God and the faith of Jesus, which had long been trodden underfoot by the great apostasy.

The prophecy of Daniel eight had fixed the hour of the opening of the judgment work in heaven. The prophecy of Revelation fourteen foretold the rise of this Advent Movement on earth when that judgment work should begin in heaven. When the hour of the prophecy came, the movement began.

It was so in the Exodus Movement. "When the time of the promise drew nigh," said Stephen, "in that time Moses was born." The Lord was preparing the human agents, and when the time of the prophecy was fully come, God led the movement out of Egypt. When the hour of the prophecy came, the Exodus Movement of the prophecy began.

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

True to the type, this definite Advent Movement of our day has come at the right time, fulfilling time prophecy.

But before going into details to show how the Advent Movement that rose in 1844 is fulfilling the prophecy, let us note the certainty of the evidence establishing the date B. C. 457 as the point from which the longest measuring line of prophecy runs on to modern days.

CHAPTER XI

The Certainty of the Date 457 B. C.

WELL may we pause to insure the certainty of the date 457 B. C. as being the seventh year of Artaxerxes, king of Persia, the year of "the going forth of the commandment to restore and to build Jerusalem." That is the event that marks the beginning of the prophetic period of the 2300 years of Daniel 8: 14.

We want surety. We search the evidence for certainty, and here the Holy Scripture supplies the unerring guide into the history of the reign of Artaxerxes. Where the history lacks, Inspiration fills the gap. Not another reign in the list of Persian kings is fixed with such certainty as this one. Providence has so ordered it that inspired Scripture and secular history unite in establishing that year B. C. 457, from which the longest prophetic measuring line runs on through ancient to modern times. In this provision for certainty as to the date, we see again the illustration of the divine declaration:

"Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" Prov. 22: 20, 21.

PTOLEMY OF EGYPT

One witness to the date B. C. 457 as the seventh year of Artaxerxes, is the famous Canon, or list of kings, compiled by Ptolemy. Claudius Ptolemy, mathematician, astronomer, geographer, and chronologist, dwelt in Alexandria, Egypt. He died about the year 151 A. D. In that ancient seat of learning, with its library collections, Ptolemy compiled his list of kings of the ancient world, with the years of their reigns.

He began with Nabonassar, founder of the new Assyro-Babylonian line, B. C. 747, and followed with the chronological list of the Babylonian, Medo-Persian, Grecian, and Roman rulers to the second century A. D., when his own death ended the recorder's task. His moving pen had set the kings and empire builders of well-nigh a thousand years parading across his pages in orderly array.

That line of kings in Ptolemy's list — of Babylon, Medo-Persia, Greece, and Rome — is in striking parallel to the prophetic outline of Daniel two, in which the metallic image of Nebuchadnezzar's dream foretold the course of history through the four universal empires — Babylon, Medo-Persia, Greece, Rome. Some writer — I have forgotten the name — once inclosed Ptolemy's list of kings within a pen-drawn outline of the metallic image of Nebuchadnezzar's dream, and the correspondence of history to the prophecy was strikingly pictured.

Daniel the prophet foretold the order of empire before the events came to pass. Ptolemy the historian recorded it after the events had come to pass. When Ptolemy, in his study room in the temple of Serapis, made up his list of kings of the imperial lines, he was all unconsciously bearing witness to the fulfillment of prophecies uttered by Daniel in Babylon seven hundred years before, when the prophet said to the king:

“There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.” Dan. 2: 28.

Along with his list of kings, Ptolemy compiled also a record of ancient astronomical observations, called in later times the “Almagest” (an Arabic word meaning “greatest composition”). This “contains most of what is known of the astronomical observations and theories of the ancients.”— *Webster's Dictionary, under “Almagest.”* When Ptolemy records the fact that in such and such a year of a king's reign an eclipse of the sun or moon occurred, the modern astronomer and mathematician can verify the chronological record.

RELIABILITY OF THE RECORD

The learned Dr. William Hales, chronologist and historian, said of Ptolemy's Canon:

"From its great use as an astronomical era, confirmed by unerring characters of eclipses, this Canon justly obtained the highest authority among historians also. It has most deservedly been esteemed an invaluable treasure, . . . and of the greatest use in chronology, without which, as Marsham observes, there could scarcely be any transition from sacred to profane history."—*Chronology*, Vol. I, p. 166.

William Whiston, the successor of Sir Isaac Newton in the chair of mathematics at the University of Cambridge, says of the service of Ptolemy's Canon in the study of Scripture prophecy:

"This Canon does exactly agree in everything with the chronology of the Old Testament; confirms the fulfilling of ancient prophecies, and particularly, that famous one of the seventy weeks in Daniel; fixes the years of Artaxerxes, and Tiberius, on which it chiefly depends; and for its exact correspondence with the sacred and infallible, justly deserves the first place among the profane historians."—*A Short View of the Chronology of the Old Testament*, p. 13.

Thus Ptolemy's work appears as an instrument of Providence in tracing the fulfillment of prophecy. Speaking of conspicuous providences in the provision of historical facts, Dr. H. Grattan Guinness, of London, wrote as follows of Ptolemy's Canon:

"In the existence of this invaluable work, and in its preservation as a precious remnant of antiquity, the hand of Providence can clearly be traced. The same divine care which raised up Herodotus and other Greek historians to carry on the records of the past from the point to which they had been brought by the writings of the prophets at the close of the Babylonish captivity,—the Providence which raised up Josephus, the Jewish historian, at the termination of New Testament history, to record the fulfillment of prophecy in the destruction

of Jerusalem,—raised up also Ptolemy in the important interval which extended from Titus to Hadrian, that of the completion of the Jewish desolation, to record the chronology of the nine previous centuries, and to associate it in such a way with the revolutions of the solar system as to permit of the most searching demonstration of its truth.”—“*Creation Centred in Christ*,” pp. 292, 293.

For no ordinary purpose would we carry the reader into the details of the Canon. But we are fixing a date of supreme importance in prophecy. We must “know the certainty of the words of truth.” So, with all patience and carefulness we listen to the witness of Ptolemy, and seek to make his testimony so plain that we can see the certainty of these things displayed before our eyes.

HOW PTOLEMY RECKONED

Now, what is the testimony of the Canon to the seventh year of Artaxerxes Longimanus, when the decree to Ezra went forth? Ptolemy, of course, knew nothing of the later system of reckoning years before Christ and after Christ. He began with the era of Nabonassar of Babylon. Of the origin of this system, Dr. Hales says:

“Nabonassar, having collected the acts of his predecessors, destroyed them, in order that the computation of the reigns of the Chaldean kings might be made from himself. It began, therefore, with the reign of Nabonassar, Feb. 26, B. C. 747.”—“*Chronology*,” Vol. I, p. 155.

That day was the Egyptian Thoth, or New Year. It begins the year one of Ptolemy’s Canon, which thenceforth numbers off the years, one, two, three, etc., straight on through history, telling in what year each king began to reign, always counting full years from New Year to New Year. It is like a rigid measuring rule, just three hundred sixty-five days long, laid down over history. Knowing the starting point, Feb. 26, 747 B. C., it is but a matter of computation, or measuring, to tell in

what year, according to our modern reckoning, a given year of the Canon falls.

According to Ptolemy, the year in which Artaxerxes began to reign was the two hundred eighty-fourth year of the Canon. This year 284, according to our calendar, began Dec. 17, 465 B. C.*

But according to the rule of Ptolemy, this means only that somewhere between Dec. 17, 465, and Dec. 17, 464, Artaxerxes came to the throne. At whatever time in the year a king came to the throne, his reign was counted in the Canon as beginning with the first of that year. To illustrate: If we were following that plan now of recording the reigns of kings,— by years only, not counting parts of years,— and a king should come to the throne in July, his reign would be set down as beginning with the preceding New Year, January 1, for in the year then opening he began to reign. There was Ptolemy's method. Dr. Hales states the rule:

“ Each king's reign begins at the Thoth, or New Year's Day, before his accession, and all the odd months of his last year are included in the first year of his successor.”—*Id.*, p. 171.

He cites the following proofs of the rule (which we will illustrate by diagrams):

“ Thus, the actual accession of Alexander the Great was at the decisive victory of Arbela, Oct. 1, B. C. 331, but his reign in the Canon began the preceding New Year's Day of the same current Nabonassarean year, Nov. 14, B. C. 332. [See Fig. 1.]

“ The death of Alexander the Great was in the 114th Olympiad, according to Josephus, May 22, B. C. 323; but the era of his successor, Philip Aridæus, began in the Canon the preceding New Year's Day, Nov. 12, B. C. 324. [See Fig. 2.] . . .

* As the exact 365-day year of the Egyptians made no allowance for leap year, the Egyptian Thoth, or New Year, drops back in our calendar about a day every four years. So that, while it fell on Feb. 26 in 747 B. C., where the years of the Canon begin, in this 284th year of the Canon it falls on Dec. 17, 465.

“Tiberius died March 16, A. D. 37, but the reign of his successor, Caius Caligula, began in the Canon from the preceding New Year’s Day, Aug. 14, A. D. 36. [See Fig. 3.]”—*Ibid.*

Therefore, inasmuch as the Canon shows only that Artaxerxes began his reign sometime in the year beginning Dec. 17,

Years of Canon	B. C.		Years of Canon	B. C.		Years of Canon	A. D.	
416	332		424	324		783	36	In Canon
NOV. 14		In Canon	NOV. 12		In Canon	AUG. 14		
					Actual Time			Actual Time
417	331	Actual Time	425	323	Actual Time	784	37	(MAR. 16)
NOV. 14		(OCT. 1)	NOV. 12		(MAY 23)	AUG. 14		
418	330		426	322		785	38	

Fig. 1

Fig. 2

Fig. 3

Alexander’s Accession Philip’s Accession Caligula’s Accession

465 B. C., and ending Dec. 17, 464 (see Fig. 4), the question is, At what time of the year did he come to the throne? With this answered, we can readily determine the seventh year of

Years of Canon	B. C.			B. C. 465	
283	465	In Canon		464	AUTUMN
DEC. 17				463	1 st YEAR
				462	2 nd "
284	464	Actual Time		461	3 rd "
DEC. 17		(AUTUMN)	460	4 th "	
			459	5 th "	
			458	6 th "	
			457	7 th "	
			456	8 th " etc.	

Fig. 4

Fig. 5

Fig. 6

Artaxerxes’ Accession The Time of Year The Seventh Year

Artaxerxes, as the Scripture would reckon it from the time when he actually began to reign. And here Inspiration itself gives the answer. It is because the secular historian has no particular reason for exactness here and does not turn to the

Scripture for the facts, that he often dates the reign of Artaxerxes from 465 instead of 464. The record of Nehemiah and Ezra fully establishes the fact that Artaxerxes began his reign at the end of the summer, or in the autumn. Neh. 1:1; 2:1; Ezra 7:7-9.

The texts referred to prove that the king came to the throne after midsummer, toward or fully in the late autumn. Nehemiah (1:1) begins the record: "In the month Chisleu, in the twentieth year." Nehemiah (2:1) continues: "It came to pass in the month Nisan, in the twentieth year of Artaxerxes." Thus it is plain that in the first year of the king's actual reign the month Chisleu (late November to late December) came first in order, and then Nisan (April), the first month. And in the same year of the king's reign also came the fifth month, August; for Ezra (7:7-9) shows that the first and fifth months — in that order — also fell in the same year of his reign. Then we know of a certainty that his reign began somewhere between August and the latter part of November. The diagram (Fig. 5) illustrates the lesson of these texts.

Artaxerxes' first year, therefore, was from late 464 B. C. to late 463 B. C. and his seventh year was from late 458 B. C. to late 457 B. C. (Fig. 6.) The narrative in the seventh chapter of Ezra shows that the decree was issued in the earlier part of the Jewish year, hence it was in B. C. 457 that the commandment "to restore and to build" went forth.

THE GREEK RECORD CONFIRMS 457 B. C.

The records of the Greek Olympiads come forward also with confirmation of 457 B. C. as the seventh of Artaxerxes. The Grecian love of athletics led to the establishment of the Olympic games at Elis, held every four years for centuries. The first Olympiad was in July, 776 B. C.; the second in July, 772, etc. Greek historians used these four-year cycles for general chronological purposes. An event was said to have occurred in the first, second, third, or fourth year of such and

such an Olympiad. The exact year might be further designated by the name of the archon (chief magistrate) of Athens who that year held the archonship.

By one of these entries in the Greek history, we know the date of the death of Xerxes the Great, father of Artaxerxes, and so can determine when Artaxerxes came to the throne. William Watkiss Lloyd, an English writer on Greek history, says:

“The date of the death of Xerxes is one of the most happily certified points in the chronology of these times, and supplies a limit for the dates of several events in Greek history proper. Diodorus assigns it to the archonship of Lysitheus (July, 465 B. C., to July, 464 B. C.)”—“*The Age of Pericles*,” Vol. I, p. 356.

Somewhere between those two dates, according to the record by Olympiads, Artabanus, captain of the guard, had Xerxes assassinated. Artabanus ruled seven months (this time being counted with the years of Xerxes in the chronology), and then came Artaxerxes to the throne, in 464 B. C. This agrees entirely with the record of Ptolemy's Canon, and makes the seventh year of Artaxerxes 457 B. C.

Sir Isaac Newton, the great mathematician and scientist, made an analysis of Greek and other records bearing witness to 457 B. C. as the seventh year of Artaxerxes. For the famous discoverer of the law of gravitation was an earnest student of prophecy, and of that greatest of all sciences—the science of salvation. In his work on the “Prophecies of Daniel,” he gives various independent lines of proof for the date 457 B. C. as the seventh year of Artaxerxes, whence the prophetic period was to be reckoned. Reference to three of these lines of evidence must suffice:

1. Newton shows that soon after an anniversary of his accession, Xerxes began to march his army over the Hellespont into Europe, “in the end of the fourth year of the seventy-fourth Olympiad,” which ended in June, 480 B. C.

“In the autumn, three months after, on the full moon, the sixteenth day of the month of Munychion, was the battle of Salamis, and a little after that an eclipse of the sun, which by the calculation, fell on October 2. His [Xerxes’] sixth year, therefore, began a little before June, suppose in spring, An. J. P. [Julian period] 4234 [B. C. 480] and his first year consequently in spring, An. J. P. 4229 [B. C. 485], as above. Now he reigned almost twenty-one years, by the consent of all writers. Add the seven months of Artabanus, and the sum will be twenty-one years and about four or five months, which end between midsummer and autumn, An. J. P. 4250 [B. C. 464]. And at this time, therefore, began the reign of his successor, Artaxerxes, as was to be proved.”—“*Observations on the Prophecies,*” part 1, chap. 10.

2. Again, Newton takes the writings of Africanus, a Christian of the third century:

“The same thing is also confirmed by Julius Africanus, who informs us out of former writers, that the twentieth year of Artaxerxes was the one hundred fifteenth year from the beginning of the reign of Cyrus in Persia, and fell in with An. 4, Olympiad 83 [the fourth year of the eighty-third Olympiad]. It began, therefore, with the Olympic year soon after the summer solstice, An. J. P. 4269 [B. C. 445]. Subduct nineteen years, and his first year will begin at the same time of the year An. J. P. 4250 [B. C. 464] as above.”—*Ibid.*

3. Another of Newton’s arguments in proof of the date, the last that we have space to refer to, is based on testimony as to the death of Artaxerxes. It will be more easily followed if we quote more fully than Sir Isaac Newton does from the original authority cited; and indeed the story is an interesting one apart from its contribution to chronology. It is from the “History of the Peloponnesian War,”—really a contest between Sparta and Athens,—written by Thucydides. Writing of the winter season of 425-424 B. C., he says:

“During the ensuing winter, Aristides, son of Archippus, one of the commanders of the Athenian vessels which collected tribute from the allies, captured at Eion, upon the Strymon,

Artaphernes, a Persian, who was on his way from the king [Artaxerxes] to Sparta. He was brought to Athens, and the Athenians had the dispatches which he was carrying and which were written in the Assyrian character, translated. . . . The chief point was a remonstrance addressed to the Lacedæmonians by the king, who said that he could not understand what they wanted. . . . If they meant to make themselves intelligible, he desired them to send to him another embassy with the Persian envoy. Shortly afterward the Athenians sent Artaphernes in a trireme to Ephesus, and with him an embassy of their own; but they found that Artaxerxes, the son of Xerxes, had recently died; for the embassy arrived just at that time."—*Jowett's "Thucydides,"* book 4, par. 50; *Vol. II, pp. 37, 38.*

As all this happened "during the winter," it is evident that the envoys from Greece on the way to Persia, and the embassy from Persia announcing the king's death, met in Ephesus (in Asia Minor) in the early months of 424 B. C.; and that the death of Artaxerxes must have occurred toward the end of 425 B. C. Sir Isaac Newton shows that his precise reign was thirty-nine years and three months. Counting this time back from the end of 425 B. C., the beginning of his reign comes in 464 B. C., just as we have seen by other witnesses, and the seventh year of his reign would be 457 B. C.

This is but a rough calculation, based on an estimate of the reasonable time elapsing in the journeying of the embassies. It is related to the exact chronology of Ptolemy's Canon only as the "log" reckoning of a ship is related to the sure observation by the sun or stars in determining the ship's position. But it is interesting as showing how fragmentary details of chronological history join in confirming an important date in prophecy.

The testimony of the Olympiads agrees with that of Ptolemy's Canon in fixing the year period within which Artaxerxes began to reign. And just where the testimony of history is uncertain—as to the season of the year—the voice of Inspiration speaks.

A MILESTONE OF PROPHECY

The year in which the great commission was granted to Ezra to restore and build Jerusalem was 457 B. c.

History seems to have marshaled all its records of the time to supply certain confirmation of this date from which the line of prophecy runs on to mark the year 1844, when the judgment hour opened in the courts above. God would have men know when that hour opened.

The exact time of Christ's second coming is not revealed in the Scriptures. "Of that day and hour knoweth no man," said Jesus, "no, not the angels of heaven, but My Father only." Matt. 24: 36. All attempts, therefore, to set a date for the second advent are vain, and contrary to the words of Christ Himself. This prophetic period of 2300 years reached to the last date set in time prophecy, the year 1844.

As the ministry of the "cleansing of the sanctuary" in the Levitical type continued but a brief period at the close of the yearly round of service, even so may we know that the time of the "cleansing" of the heavenly sanctuary will not continue long. The prophecy was given in order that we in this generation may know that the judgment hour is passing in heaven above. It first passes upon the cases of the dead from the days of Adam down. It is "the time of the dead, that they should be judged." Rev. 11:18. Some day that solemn review of the record books of heaven will come to the living.

"The judgment has set, the books have been opened;
How shall we stand in that great day
When every thought, and word, and action,
God, the righteous Judge, shall weigh?"

Our hope then will be only in the promise of an Advocate to represent us there:

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

The Lord does not leave His children in ignorance of the times and the seasons. "Ye, brethren, are not in darkness, that that day should overtake you as a thief. . . . Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:4-6. These prophecies, written in ancient times, were set down in Holy Writ especially for this last generation, in which we live.

The prophetic periods of this prophecy are a part of those things which Jesus said were "spoken of by Daniel the prophet." And concerning these writings of Daniel, as the time of fulfillment should come, Jesus also said, "Whoso readeth, let him understand." Matt. 24:15.

That year 457 B. C., therefore, is a date of profound importance. It stands like the golden milestone by the ancient Forum in Rome, from which ran out all the measurements of distance to the ends of the empire. From this date, 457 B. C., run out the golden threads of time prophecy that touch the events in the earthly life and the heavenly ministry of Jesus that are of deepest eternal interest to all mankind today.

CHAPTER XII

The Heavens Confirm the Prophecy and History

THOSE divinely set timekeepers, the heavenly bodies in their revolutions, bear witness in confirmation of the history that fixes 457 B. C. as the seventh of Artaxerxes, from which the long prophetic period runs on to 1844.

We have noted the fact that Ptolemy's Canon of the kings of the ancient empires was accompanied by his "Almagest," a record of ancient astronomical observations. This record contributes its part in making known to us "the certainty of the words of truth."

Of the certainty that Ptolemy's Canon has come down to us correctly copied, Hales says:

"To the authenticity of these copies of Ptolemy's Canon, the strongest testimony is given by their exact agreement throughout, with above twenty dates and computations of eclipses in Ptolemy's 'Almagest.'"—"*Chronology*," Vol. I, page 166.

In the preface to a book on ancient chronology and its astronomical confirmations, James B. Lindsay, an English writer, says:

"The Syntaxis of Ptolemy contains an account of many historic events, and blended with them is a multitude of astro-nomic observations. The astronomic and historic cannot be separated, and they must both stand or fall together. The astronomic can be rigidly verified, and the truth of the historic is a legitimate deduction."—"*The Chro-Astrolabe*," preface, p. vi (London, 1858).

Again this writer — who has not at all in mind any relation of these facts to Scripture prophecy — goes on to say of Ptolemy's work:

"His account of ancient eclipses, and of their connection with historic facts, is more precious than gold."—*Id.*, p. 86.

For lack of such perfection of instruments as modern invention has provided, the records of the ancient observations may show slight variations as now worked out mathematically. But these slight variations, Lindsay exclaims (p. 86), only add confirmation of the authenticity of the record:

"The motions and phases of the luminaries are visible every day, and with these alone we have been able to authenticate the whole of the 'Almagest.' Even the errors of Ptolemy augment, if possible, the evidence for the authenticity of the Syntaxis, and," he cries out in conclusion,

"A foundation is laid for chronology sure as the stars."

It fills one's heart with awe to think of these shining points of light in the heavens bearing their witness to the truth of historic dates on which time prophecy depends. Take one illustration, and one which shows even by slight variations how the modern mathematician verifies the ancient observation: Ptolemy's "Almagest" preserves the record of an eclipse of the moon observed at Babylon on the night of the seventeenth of the month Phamenoth, in the seventh year of Cambyses, king of Persia, the year 225 of the Canon. That meant, in our reckoning, the night following July 16, B. C. 523. The modern astronomer sits down with pencil and paper, and the figures of his calculation show that on that very night an eclipse of the moon must have been observable in Babylon. In looking it up in two learned authors, I find an interesting variation. Sir Isaac Newton gives the exact time of that eclipse as just before twelve, midnight, of July 16, B. C. 523. The chronologist Dr. William Hales makes it twelve seconds after that midnight hour, and so on July 17. The few seconds' or minutes' variation in tracing the revolving spheres through the ages, only adds interest to the fascinating subject in the layman's mind.

They tell us that during the Great War the top of the ruin supposed to be the base of the tower of Babel was used by

the British forces in Mesopotamia as a wireless station. The ancient tower base may still serve some purpose that sets the ways of this modern age of science in contrast with the ways of men in the dawn of history. But year in and year out, night after night and day after day, regardless of passing events in this little world, the heavenly timekeepers have turned in their orbits, looking down on us today as they looked upon Thebes and Nineveh and Babylon in the days of old.

The theme we follow here is the contribution of ancient observations to the certainty of historical facts connected with divine prophecy. Professor Mitchell, an astronomer, speaks of this certainty in the verification of ancient eclipses:

“Go back three thousand years, stand upon that mighty watchtower, the temple of Belus, in old Babylon, and look out. The sun is sinking in eclipse, and great is the dismay of the terror-stricken inhabitants. We have the fact and circumstances recorded. But how shall we prove that the record is correct? The astronomer unravels the devious movements of the sun, the earth, and the moon, through the whole period of three thousand years; with the power of intellect, he goes backward through the cycles of thirty long centuries, and announces that at such an hour, on such a day — as the Chaldean has written — that eclipse did take place.”—“*Sacred Chronology*,” by S. Bliss, chap. 8.

The ancients, of course, in determining the time of day or night, depended upon the casual observation of the heavens. In one of the poetical pieces of Euripides (B. C. 480-407) the time of night is in question, and one says,

“What is the star now passing?”

Another answers,

“The pleiades show themselves in the East;
The eagle soars in the summit of heaven.”

Beyond the reach of daily time bells or guns and electric time regulators and clocks, modern man still follows the hours by the same methods that served his ancient forefathers.

A YOUNG MATHEMATICIAN'S FIGURES

The infinite precision of the host of heavenly timekeepers, and the complexity of their related motions, bear witness to the divine personal regulating Hand. The story of the discovery of the planet Neptune is a romance of mathematical astronomy. In the '40's young John Couch Adams, who had distinguished himself in mathematics at Cambridge, England, set out to study a peculiarity about the movement of the planet Uranus. The narrative, told by Orrin Lake, goes on:

"Uranus was first detected by Sir William Herschel in 1781. But this planet was a peculiar one. Its motions were so irregular as to seem erratic.

"When, according to the fixed laws of astronomical science, it ought to have been in a certain place, it was found to be somewhere else. That is to say, Uranus, unlike the other planets, wandered from its regular course.

"But in the universe, everything is controlled by inflexible law. If this great heavenly body seemed to violate the law which astronomers knew, it must be for some cause or by reason of some other law of which astronomers were ignorant. Who could explain this thing?

"To this task the young Cambridge mathematician set himself, not with telescopes and astronomical apparatus, nor by gazing upon the heavens; but in his study with pencil and paper, and by the aid simply of his profound mathematical knowledge.

"The thought occurred to him that if Uranus moved irregularly, it was perhaps because some larger planet, which no man had ever seen, lay beyond it, and that by the attraction of gravitation this huge unknown mass of matter affected the course of Uranus and drew it from its normal path.

"By a long and most complicated mathematical process, Adams determined to his own satisfaction, first, that a planet did exist; second, its distance from the earth; and furthermore, its regular sidereal motion, its eccentricity, and its size. He drew up a memorandum setting forth these results, and placed it in the hands of the Astronomer Royal at the Observatory in Greenwich.

“Adams also had declared that, if a certain portion of the heavens were swept by a powerful telescope at a period which he named, the new planet would be visible. The Astronomer Royal brought to bear the power of his great telescope upon that portion of the sky, and he actually beheld a new and brilliant star; yet, curiously enough, he failed to recognize it as a body which had not been seen before. This was because there was as yet in England no star map.

“But on the evening of Sept. 23, 1846, the German astronomer, Dr. Galle, of Berlin, gazing through his telescope, saw the hitherto unknown planet, and knew it to be a heavenly body hitherto unknown, and looming out of the depths of infinite space.

“Here was indeed a scientific marvel. A young mathematician, by calculations upon paper, had not only learned that a planet was in existence far beyond human sight, but he had been able to describe it, and even to weigh it, and to predict the time when it would come within the range of astronomic vision!”

We too celebrate the skill with which the mathematician and scientifically trained observer works out some of the marvels of creation. But how infinitely beyond all human thought is the power of the Creator who sets all the unnumbered worlds in their orbits, giving each its name and its mission. The living God challenges all the unbelief of the ages:

“To whom 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, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth.” Isa. 40: 25, 26.

“ BY THE WORD OF HIS POWER ”

And the One who keeps them from falling, who issues this challenge, is Jesus, our Saviour. He was the active agent of the Father in creation. “All things were made by Him.” John 1: 3. He who upholds all the worlds on high is the One who died for us, and who now, as our High Priest, ministers

forgiveness and power from the heavenly sanctuary to every believer who comes by faith to Him.

“And He who rolls the stars along,
Makes all the promises.”

The first business of Heaven now is the saving of this lost world in the great universe of God. It is written:

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.” Heb. 1:1-3.

“Upholding all things by the word of His power!” And He says to us, “Fear not; I will uphold thee.” We look at the heavens. He upholds them. “Not one faileth.” Oh, the certainty of the things of God! The apostle Paul gloried in the certainty:

“As God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in Him was yea. For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.” 2 Cor. 1:18-20.

We are dealing with everlasting foundations and eternal sureties all the way. All created things bear witness of the living Creator. As the apostle Paul wrote to the Romans of the unreasonableness of unbelief in his day, so is it true of unbelief today:

“Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse.” Rom. 1:19, 20.

A ROMAN WHO SAW IT

An ancient pagan poet, Manlius, saw this evidence in the starry creation of the controlling hand of a personal Creator :

" Yet these still keep one course: they still pursue
Their constant track, nor vary in a new;

" From one fixed point they start, their course maintain,
Repeat their whirl, and visit it again.

" And this is strange, and this doth more surprise
Than all the other wonders of the skies,

" That such unwieldy frames their signs should draw,
As moved by Reason, and controlled by law;

" No change in distance nor in site appear,
Though great their number, long the rolling year.

" A most controlling reason, drawn from sense,
That this vast frame is ruled by Providence. . . .

" It must be God; nor was it made by chance."

— *Book I, pp. xi, xii, translation by Creech.*

If men would follow the evidence in creation of a living personal God and search for Him, they would find Him. But the divine plan does not leave men with the voice of nature only. There is the written revelation in Holy Scripture; and God calls those who know Him to world-wide missionary service in carrying this light of the written word to men.

In this time when the judgment hour is passing in heaven above and the destiny of all mankind is soon to be fixed for all eternity, it is not at all strange that Satan should spread abroad unbelief in the written word, and put into the popular mind the idea that the account of creation and the fall of man in Holy Scripture is but a myth. It is the way that Satan, the old dragon who has resisted Christ all the way through, would naturally work as the end nears. Speaking of these times of His second coming, Christ said, " Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18: 8. Yet never in any age before did men have so great an insight

into the wonders of created things, from a world to an atom. Every new telescope of added power enlarges our view of God's handiwork. An English writer, Arthur S. Eddington, professor of Astronomy at Cambridge University, says:

"The largest telescopes reveal about a thousand million stars. Each increase in telescopic power adds to the number, and we can scarcely set a limit to the multitude that must exist."
—*Harper's Magazine*, October, 1928.

"Of the increase of His government and peace there shall be no end." Isa. 9:7. "The heavens declare the glory of God," not only in the shining witness they bear to His creative and upbuilding power, but in the evidence they give us of the certainties of His fulfilling word of prophecy.

THE CARE AND POWER OF GOD

How infinite the wisdom and the power of God! How unsearchable are His judgments and His ways past finding out, save as He reveals them to us in the unerring word of Holy Writ!

"In its sublime research, philosophy
May measure out the ocean deep, may count
The sands or the sun's rays, but God! for Thee
There is no weight nor measure; none can mount
Up to Thy mysteries. Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thought is lost ere thought can soar so high.

"O Thou eternal one: whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's all-devastating flight;
Thou only God! There is no God beside!

"Thy chains the unmeasured universe surround,
Upheld by Thee, by Thee inspired with breath!

"A million torches lighted by Thy hand
Wander unwearied through the blue abyss:
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.

"Thou art! directing, guiding all, Thou art!
 Direct my understanding, then, to Thee;
 Control my spirit, guide my wandering heart:
 Though but an atom, midst immensity,
 Still I am something, fashioned by Thy hand!

"Creator, yes! Thy wisdom and Thy word
 Created *me!* Thou source of life and good!
 Thou Spirit of my spirit, and my Lord!

— *Derzhavn.*

A divine hand moves the clock of the universe. There is no slipping of the wheels, no weakening of the springs of action. The same divine hand overrules in the kingdoms of men, and through all history He has been working out His purpose, to save men and finally to put an end to sin and death. By the testimony of fulfilled and fulfilling prophecy we may know to a certainty that the voice of the living God speaks in Holy Scripture. All creation leaves the skeptic without excuse. The prophetic word, fulfilled to the letter, rebukes the stubbornness of unbelief.

"Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them." Isa. 48: 4, 5.

Many today serve the god of chance. Even the ancient pagans had such a god. Pliny, the Roman, wrote:

"Fortune is the only god whom every one invokes. . . . We are so much in the power of chance that chance itself is considered as a god."—*Natural History*, book 2, chap. 5.

That dreary doctrine of utter helplessness is the best that the most refined philosophers of unbelief can provide, either ancient or modern. But chance is not guiding and controlling the starry heavens above in their circuits, and chance is not ruling the world below. Events are moving with swift and certain tread along the course foretold in prophecy.

CHAPTER XIII

The Rise of the Advent Movement at the Appointed Hour

ON the Isle of Patmos, nineteen hundred years ago, the Lord revealed to the prophet John in vision the scenes of the last days. He beheld the second coming of Christ in glory, coming to reap the harvest of the earth:

“I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.” Rev. 14: 14-16.

It is a picture in symbol that applies at the very end of the world; for Jesus said to His disciples of old, “The harvest is the end of the world.” Matt. 13: 39.

WHAT COMES JUST BEFORE THE END

But just before the coming of Christ, the prophet was shown the rise of a special gospel movement bearing to the world a definite message of preparation for the coming of our Lord in power and glory. What he saw in this vision of the closing gospel movement he wrote on the page of prophecy. We read it in the fourteenth of Revelation just as he wrote it nineteen centuries ago.

This, in brief outline, is what he saw in the vision:

1. He saw a movement rise and spread swiftly, its flight symbolized by 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." Verse 6.

2. As the prophet listened in the vision, he heard the message that was preached by this movement to every nation and tongue:

"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.

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

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Rev. 14:7-10.

3. As the prophet watched in the vision, he saw the distinguishing mark of the people who would carry on this movement—the kind of people who would spring up among all nations at the preaching of the threefold message. The prophecy describes them in the twelfth verse:

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

4. Then, when the message reached all nations, the vision closed with that picture of the coming of Christ on the great white cloud, to reap the harvest of the earth.

THE PICTURE IN PROPHECY

The picture of the prophecy is clear. In fact, these representations to the prophets of old in vision seem like the passing of a moving picture across the screen.

The prophet John saw the coming of the time of the judgment hour in heaven in the year 1844.

Just there he saw the rise of a people keeping the commandments of God, as distinguished from the traditions of men.

And he saw this people spreading through the world in one great Advent Movement, preaching, "The hour of His judgment is come."

This was written on the prophetic page on the Isle of Patmos. The centuries passed. The predicted "falling away" from the primitive faith came. Christendom went into the Dark Ages. The Reformation came, breaking light for a new day by restoring the word of God to men. The "time of the end" came, of which the angel had said to Daniel the prophet:

"Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

Amidst spreading to and fro of light and increasing knowledge, the movement of modern missions and the era of Bible societies and translation of the Scriptures came, great agencies by which the Spirit moved upon the face of the darkness overspreading the peoples.

All the time it stood written on this page of the Revelation that when the time of the judgment hour in heaven should come, this special Advent Movement would come on earth, and a people keeping the commandments of God would arise to preach the definite message for the judgment hour.

THE PROPHECIC PICTURE FULFILLED

It was written on the prophetic page, yet nowhere on earth was such a movement seen, nowhere in the world had such a people appeared, preaching this definite message of the prophecy — until the year 1844 brought the opening of "the hour of His judgment."

Then, at that very hour, in the year 1844, the movement of the prophecy arose, the people of the prophecy appeared, keeping "the commandments of God," preaching the definite message of the prophecy — proclaiming the hour of God's judgment come, and warning against following the ways of human

tradition in this time when soon the Saviour is coming in power and glory to reap the final harvest.

It was in 1844, in Washington, New Hampshire, that a group of believers in the near advent of Christ — Adventists they were — saw in Scripture the call of God to “keep the commandments of God and the faith of Jesus” in preparation for the judgment hour. They saw that the true Sabbath — the seventh-day Sabbath of the fourth commandment — was still the Sabbath of the Lord their God. These Adventist believers began to keep it in the fear of God and in loyalty to His holy law.

From that beginning, in 1844, the work of Seventh-day Adventists — as they were later called — has spread throughout the world today. Their forces are made up by the incoming everywhere of thousands from all churches and no churches, from Christendom and heathendom and the Moslem peoples, answering the call of the message, to take their stand upon the New Testament platform — “the commandments of God, and the faith of Jesus.” They follow the example of Christ and the apostles in keeping the Sabbath of the Lord instead of the Sunday of human authority.

WHEN THE HOUR STRUCK, THE FULFILLMENT CAME

When the hour of the prophecy came, the movement of the prophecy appeared. Things like this do not come by chance. The same living God who set the hour by the vision of Daniel, in the days of ancient Babylon, wrought the fulfillment when the hour struck in 1844.

There is the precision of eternity in the working out of the time schedules of divine prophecy.

I am reminded of an illustration furnished by a famous clock overlooking a square in the medieval city of Nuremberg. I stood one day watching the clock tower just before the hour of midday. Others gathered there. They had heard the fame of the clock's mechanism. The hour of twelve began to strike.

Immediately a little door opened in the face of the clock. A group of doll-like figures, dressed in sixteenth century costume, came out upon a platform. They represented Charles the Fifth and his princes. The emperor took his throne, the princes bowed before him while the hour of twelve was striking; and when the striking ceased they all disappeared again.

That was the exact mechanism of the old timepiece. When the hour struck, those little figures stepped onto the platform and did their work.

Just so, when the clock of time struck the opening of the judgment hour in heaven above in 1844, there stepped onto the platform of this world's activities, that people of the prophecy keeping the commandments of God and preaching the message of the prophecy, with faces set toward every nation and kindred and tongue and people.

The certainty of this Advent Movement is capable of mathematical demonstration. One may work it out with pencil and paper as one works out a problem in arithmetic. It began at the right time, according to the prophecy; the right factors were present in it—a people keeping the commandments of God; and the movement set its face in the right way, toward “every nation, and kindred, and tongue, and people.”

Now and then in the movement we have seen some man become disaffected. He falls out with his associates or with the church. Everything, he feels, is going wrong. “Oh, come,” he says, in effect, as he starts something of his own, “this is not the right advent movement. Come with me, and we will start the right one!”

“Ah,” we reply, “but when, according to the prophecy, must the right Advent Movement rise? It must begin in 1844, when the hour of God's judgment began. This movement began in 1844, when the hour of the prophecy came. If this has not been the right movement, then it is over eighty years too late to start the right one, and there has been a failure somewhere.”

But there has been no failure. When the time came the Advent Movement appeared, bearing the message of the prophecy. By evidence upon evidence the Lord gives us certain foundation for faith. Again and again that assurance of His rings in our souls:

“Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?” Prov. 22: 20, 21.

CHAPTER XIV

Preparation for the Advent Movement

It was D'Aubigné, speaking of the times of the Reformation, who said that God prepares from afar for special developments in His work on earth, and when the time comes, is ready to carry out the divine purposes by use of the simplest means.

From afar His providence prepared for the definite Advent Movement of Revelation fourteen. The Reformation had set free the word of Holy Scripture. The era of exploration had come, with the discovery of a New World, as though Providence had timed the opening of all the lands of earth to receive the light as the Reformation lifted up again the shining Lamp for humanity's feet.

INCREASE OF KNOWLEDGE

The last decade of the eighteenth century had brought the ending of the prophetic period of the 1260 years of papal supremacy, amidst the upheavals of the French Revolution. The prophecy had said that the people of God would be under trial, "to try them, and to purge, and to make them white, even to the time of the end." Dan. 11: 35. The ending of that period of trial, then, brought "the time of the end," the ushering in of the latter days. To the new era applied the angel's words to Daniel:

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

Upspringing with that very time came the era of religious and educational and industrial revival. The minds of men

were awakened to new activity. The spirit of invention and research brought new methods for old. A new birth of missionary interest came to Christendom, and the great work of modern missions and of Bible translation and distribution began. They are agencies of Providence for "the time of the end" when knowledge was to be increased and men were to run "to and fro" through all lands.

It is fascinating to watch fulfilling prophecy. In the days of Cyrus, king of Persia, the angel foretold the modern era of increase of knowledge. The centuries ran on. Empires had risen and fallen. The great apostasy of early Christendom had developed the predicted ecclesiastical kingdom of the Papacy.

All the time that word to Daniel the prophet stood written on the page, awaiting the hour. And when the time of the end came,— at the close of the prophetic period,— how distinctly was the prophecy fulfilled in the spreading to and fro over the earth of increased knowledge and light.

The coming of this era in the closing years of the eighteenth century prepared the way for a great advent awakening in the early decades of the nineteenth century.

EVENTS OF THE FRENCH REVOLUTION

The events of the French Revolution had given new impetus to the study of prophecy. The upheavals in France against the papal religion had been so clearly foretold in the prophecy of the eleventh chapter of Revelation that for more than a hundred years students of the Scriptures had looked to France as the scene of this break with the Papacy. In 1639 Dr. Goodwin, of England, had written that it seemed to him France should deal the stroke. Jurieu, in Holland, in 1687, wrote, "I cannot hinder myself from believing that this hath a particular regard to France."

When, therefore, the sword of France dealt the Papacy the "deadly wound" in 1798, even the secular historian must needs note the awakening of interest in prophetic study aroused by

the event. In his "History of France From 1790-1802," John Adolphus, an English historian, wrote in 1803:

"The downfall of the papal government (in 1798), by whatever means affected, excited perhaps less sympathy than that of any other in Europe: the errors, the oppressions, the tyranny of Rome over the whole Christian world, were remembered with bitterness; many rejoiced, through religious antipathy, in the overthrow of a church which they considered as idolatrous, though attended with the immediate triumph of infidelity; and many saw in these events the accomplishment of prophecies, and the exhibition of signs promised in the most mystical parts of the Holy Scriptures."—*Vol. II, p. 379 (London, 1803)*.

A London religious quarterly, the *Morning Watch, or Quarterly Journal on Prophecy*, itself a sign of this early advent awakening, wrote in 1829 of the influence of the events of the French Revolution upon prophetic study:

"The consequences of this terrible convulsion to the church were most important and beneficial. She was thereby shaken out of the sloth which had crept over her; was driven in her terror to the Scriptures, her only anchor and polestar; and found, to her joy, that they were no longer a sealed book, but that the mystery of God was drawing to its close, and that the events of every year explained something previously unknown. Multitudes, no doubt, thus strengthened their faith, who have never published the results; but many did immediately publish, and the sudden perspicuity of interpretation is very observable."—*December, 1829*.

From the presses of England, Germany, America, and other lands, books and documents on prophecy and the second coming of Christ began to pour forth. The great catalogue of the British Museum Library during this period bears particular witness to the awakening of interest in the doctrine of Christ's second coming. It was like a trumpet call in all Christendom.

Indeed, well before the coming of the last day of the sanctuary service in ancient Israel — their annual judgment hour,

when the sanctuary was to be cleansed — the people were forewarned by trumpet call of the coming of the great day. This day of atonement was on the tenth day of the seventh month. But on the first day of the month there was "a memorial of blowing of trumpets." Lev. 23:24. The silver trumpets pealed forth over the camp, summoning all the people to holy convocation, putting them in remembrance of the near approach of the solemn hour when they were to be brought before the judgment throne of the divine Presence, as their high priest entered within the most holy place of the sanctuary. That "memorial of blowing of trumpets" called for preparation of heart to meet God in the coming day of the cleansing of the sanctuary.

THE ADVENT AWAKENING

True to the type, before ever the year 1844 brought the opening hour of the great antitypical cleansing of the true sanctuary above, this advent awakening swept over Christendom, sounding the trumpet call to give attention to the near approach of "the hour of His judgment." Many preachers and students of the Bible were moved upon in various lands to sound the cry that the coming of the Lord was drawing near. Witnesses were raised up in Holland, Germany, Russia, the Scandinavian countries, as well as in England, America, and other parts. By the early '40's the awakening cry was sounding like a "memorial of blowing of trumpets" over Christendom. Mourant Brock, M. A., of the Church of England, wrote in those times before 1844:

"It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the Continent of Europe. I was lately told by one of our German missionaries that in Wirtemberg there is a Christian colony of several hundreds, one of the chief features of which is the looking for the second advent. And a Christian minister from near the shores of the Caspian Sea has told me that there is the same daily expectation among his nation. They constantly

speak of it as 'the day of consolation.' In a little publication entitled, 'The Millennium,' the writer says that he understands in America about 300 ministers of the word are thus preaching 'this gospel of the kingdom,' while in this country, he adds, about 700 of the Church of England are raising the same cry." — *Advent Tracts, Vol. II, quoted in Advent Herald, July 22, 1846.*

Of the activities in America, Josiah Litch, of Boston, said in 1842:

"Within the last three years there have been sent from our office in this city second advent publications to nearly all the English and American missionary stations on the earth. They have been sent to China, to Burmah, to Hindostan, to the East Indies, to Persia, Egypt, Palestine, Syria, Asia Minor, Greece, Constantinople, into Africa, the West India Islands, the islands of the Pacific, the Indian missions both sides of the Rocky Mountains. They have also been scattered broadcast all over these States, and in the Canadas, Nova Scotia, New Brunswick, etc. There are now probably five or six hundred ministers of the gospel in the United States who are engaged more or less in preaching the doctrine of the speedy coming of Christ, and a large number who are devoted entirely to the work. The doctrine has made more progress within the last four months than in all previous time." — *Advent Library, 1842.*

There was by no means agreement in detail of prophetic interpretation. It was a new study. But the essence of it all was that prophecy and the signs of the times proclaimed the second coming of Christ and the judgment hour drawing near. Some saw that the 2300 years of Daniel's prophecy would end in 1844. Authors publishing this view included the learned William Cuninghame, of Scotland; Matthew Habershon, of the Church of England; William Miller, of America. But there was not agreement as to the event to take place in 1844. Not one of those pre-1844 students understood the meaning of the cleansing of the sanctuary, or that the prophecy of the judgment hour pointed to the wondrous scene in the heavenly sanc-

tuary when Christ would enter upon His closing ministry as our High Priest before the Ancient of days.

THE MOVEMENT IN AMERICA

While Europe produced the greater volume of books on prophecy and the second advent in those times, it was in America that the awakening took the form of an organized movement. In Europe the writers and preachers of various denominations worked generally from their individual pulpits, publishing on their own initiative. In America the view that the cleansing of the sanctuary in 1844 meant the coming of Christ in glory, gave great impetus to the advent proclamation. It formed a distinct Adventist body, numbering many thousands, working in close co-operation, sounding the call to prepare to meet God. It was no preaching of sensationalism, but a call to sober living and thinking, and to genuine conversion of heart and putting away of sin. Most of the leaders were ministers formerly with the various denominations, but now out as evangelists giving the warning cry.

Beyond the United States and Canada it seems that only in England was there a definite call to prepare to meet the second coming of the Lord in 1844. In England, under Robert Winter and others, who worked in co-operation with the effort in America, many looked for the advent at that time, and some thousands were baptized into the advent faith.

THEIR MISTAKE AND DISAPPOINTMENT

After the passing of the time, unbelievers scoffed. The Lord had not come to earth. Those who had looked for His glorious appearing were disappointed. But they had given the call to prepare for the hour of God's judgment, and that was the call due to be given the world at that time. The proclamation turned men's thoughts to the coming of the judgment hour in 1844, though those who sounded the cry were mistaken as to the place of the judgment work and as to Christ's part in it.

They were right as to the time, and God's providence was in the great advent awakening.

In the days of the first advent the apostles and believers were mistaken as to the event to follow Christ's triumphal entry into Jerusalem. They cried, "Hosannah to the Son of David," and expected to see Him come at that time to the throne. They were disappointed; but even so the message of hosannahs was due at that moment in fulfillment of prophecy:

"All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee." Matt. 21: 4, 5.

The time had come for that cry to be heard, and the believers in old Jerusalem sounded it, even though not understanding it, and though facing all unconsciously a bitter disappointment.

Just so the trumpet call of preparation for the coming judgment hour was due to the world in the years preceding 1844. The awakening call was sounded, attended by the power of God. When the time drew near, the providence of God raised up the witnesses, even though those engaged in the work did not fully understand the course of events to follow.

On that day of Christ's triumphal entry into Jerusalem, some of the Pharisees heard even the children crying, "Hosannah," and they felt "sore displeased." As they were looking on—and descendants of theirs there are who are always merely looking on—they asked Jesus to rebuke the disciples. These unbelievers had no thought of any fulfillment of prophecy in the cry. But Jesus answered:

"I tell you that, if these should hold their peace, the stones would immediately cry out." Luke 19: 40.

The prophecy had foretold such a cry, and the time for it was come. So as the times drew near to 1844, the cry of the coming judgment hour was bound to be heard. It is interesting to note that in one land, where the authorities endeavored

to silence the cry, even children — like the children of the Jerusalem streets — were inspired to proclaim the coming of the Lord. It was in 1843. In one part of Sweden, preachers had been silenced and one or two imprisoned.

“In many places where the preachers of the Lord’s soon coming were thus silenced, God was pleased to send the message, in a miraculous manner, through little children. As they were under age, the law of the state could not restrain them, and they were permitted to speak unmolested.

“The movement was chiefly among the lower class, and it was in the humble dwellings of the laborers that the people assembled to hear the warning. The child-preachers themselves were mostly poor cottagers. Some of them were not more than six or eight years of age; and while their lives testified that they loved the Saviour, and were trying to live in obedience to God’s holy requirements, they ordinarily manifested only the intelligence and ability usually seen in children of that age.

“When standing before the people, however, it 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.’ They reprovèd 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 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 tidings of the Saviour’s coming should be given in the Scandinavian countries; and when the voices of His servants were silenced, He put His Spirit upon the children, that the work might be accomplished.”—“*The Great Controversy*,” pp. 366, 367.

Those who came up to 1844 fully expecting to see their Saviour come, passed through bitter disappointment. They

could not understand. Multitudes gave up all hope of the advent. Some joined the scoffers.

THE DISAPPOINTMENT EXPLAINED

Others prayed for light and leading, and light and understanding came. It was said of the disciples who had sounded the hosannahs at Christ's entry into Jerusalem, fulfilling the prophecy of Zechariah, but only to be disappointed in their expectations:

"These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him." John 12:16.

Just so, as some of these disappointed Adventists in the days of 1844 prayed for light, understanding came. One who had passed through the experience was a sturdy farmer, Hiram Edson, of western New York. He was a keen Bible student and a good writer. He first, of all students of the prophecy, caught a glimpse of the true meaning of the cleansing of the sanctuary, and saw that instead of the 2300 years of Daniel 8:14 meaning that Christ would come to earth in 1844, it foretold His coming into the judgment scene, in the most holy of the heavenly sanctuary. Of his own disappointment in 1844, on that day of October 22—"the tenth day of the seventh month"—and the coming of light to his soul the day following, Mr. Edson wrote:

"Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled twelve at midnight. The day had then passed, and our disappointment had become a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept and wept, till the day dawn. . . .

"I mused in my heart, saying: 'My advent experience has been the brightest of all my Christian experience. . . . Has the Bible proved a failure? Is there no God, no heaven, no golden

city, no Paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hopes and expectations?' . . .

"I began to feel there might be light and help for us in our distress. I said to some of the brethren: 'Let us go to the barn.' We entered the granary, shut the doors about us, and bowed before the Lord. We prayed earnestly, for we felt our necessity. We continued in earnest prayer until the witness of the Spirit was given that our prayers were accepted, and that light should be given,— our disappointment explained, made clear and satisfactory.

"After breakfast I said to one of my brethren, 'Let us go and see and encourage some of our brethren.' We started, and while passing through a large field, I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the most holy place of the heavenly sanctuary to this earth on the tenth day of the seventh month, at the end of the 2300 days, He, for the first time, entered on that day into the second apartment of that sanctuary, and that He had a work to perform in the most holy place before coming to the earth."—*Quoted in the Review and Herald, June 23, 1921.*

INCREASING LIGHT

Meantime, while Mr. Edson and a group of Adventist believers in western New York were studying anew and preparing to publish the exposition of the sanctuary and its cleansing, another group of Adventists in New England, as we have seen, had found the Sabbath truth, and were lifting up the standard of "the commandments of God, and the faith of Jesus." These groups, joined by others, composed the first Sabbath-keeping Adventists — Seventh-day Adventists, as they were known later. They saw that of a certainty the hour of God's judgment had come in 1844, according to the prophecy, and that henceforth the threefold message of Revelation 14: 6-12 was the special gospel message that was to be carried to all nations. The definite Advent Movement of the prophecy had begun. And from that day of small things, the movement has spread into all parts of the world.

Printing houses in many lands, established by Seventh-day Adventists, are printing the message in hundreds of languages. A recent report showed a new language added every twenty-two days over a series of six years, and fifty-five languages added to the list in the last year fully reported.

Schools are training thousands of youth to give their lives to the work of spreading the message. Many sanitariums or health centers are treating the sick and training nurses for missionary service, while a full medical college turns out physicians for medical missionary work in all lands.

Christ says of the end of the missionary enterprise (in which naturally Seventh-day Adventists gladly recognize in all the churches every agency that is spreading gospel light):

“This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matt. 24: 14.

The world is not to be converted. But when the witness of the gospel of the kingdom has reached all nations, the Saviour will come in power and glory to reap the harvest of the earth. It stands written in the Scriptures of truth that the message of Revelation 14:6-12 is the special message of the “everlasting gospel” now, and the hand of Providence has wondrously prepared the way and the means for carrying the message to all nations in our day.

CHAPTER XV

Providential Provision for a Quick Work

NOTICE how visibly the hand of Providence has prepared the way for a quick work of world evangelization in this hour of God's judgment.

In the prophecy, the onward flight of the Advent Movement, carrying the special message of "the everlasting gospel" for this hour, is represented under the symbol of 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." Rev. 14: 6, 7.

A few years before the coming of the hour and the rise of the movement, in 1844, there was not a railway train on earth nor had a steamship crossed the seas. Men were traveling as the ancients traveled, as fast as horse or camel could run or as fast as a sailing boat could go. That had been the history of man for nearly six thousand years.

THE SUDDEN CHANGE

But the hour of God's judgment was at hand, when the light of the everlasting gospel was to be spread quickly through all lands. And what do we see?— Suddenly the whole history of man changes. Stephenson's first passenger locomotive was running in 1825. The first steamships to cross the Atlantic under all steam power, arrived in New York from England in 1838, and the newspapers of the day hailed their arrival as ushered in the era of transoceanic steamship travel. Professor Alfred Russell Wallace, the scientist, wrote:

"From the earliest historic and even in prehistoric times till the construction of our great railways, . . . there had been absolutely no change in the methods of human locomotion."—*"The Wonderful Century,"* p. 7.

Why should men go the old way for nearly six thousand years, and then suddenly everything change? It is the preparation of Providence for the quick evangelization of the world in this generation.

When the Exodus Movement came out of Egypt, the Red Sea was before them. There was no way to cross it. But the living God "made the depths of the sea a way." He can make ways where there are no ways.

In Isaiah's prophecy of world evangelization in the last days, the word of the Lord says:

"I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth." Isa. 43: 5, 6.

And He adds: "Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters." Verse 16. As verily as ever He made a path through the Red Sea in the days of the Exodus Movement, He has in our time made a path over all the seas—to the uttermost ends of the earth. As Kipling says,

"He hath made the deep as dry,
He hath smote for us a pathway to the ends of all the earth."

RUNNING TO AND FRO

Later came the application of electricity to rapid locomotion and the transmission of news. The motor car is rapidly putting the world on wheels. Men are truly running "to and fro," according to the prophecy of the time of the end. Now come the airships and the airplanes to make the air a way for swift intercommunication and travel. The marvels of the

wireless or radio suggest how close to one another the whole world dwells today, within speaking distance, and add a suggestion as to how quickly, in some great crisis, the gospel message may be spread literally to all mankind. A writer, reviewing a book of travel of forty years ago, says:

"Forty years ago! The radio not even a dream. The flying machine but a made-up adventure by the wholly mythical Darius Green. The automobile, a crazy contraption, wobbling along the roadway to the terror of both horse and man. A long time ago, forty years — several hundred years in effect.

"Today everybody is on wheels — rich man, poor man, beggar man, thief. Ships sail the air, today, rounding the earth from side to side, from top to bottom. The radio brings immediate world-wide contacts, even from the far Antarctica itself, as if this were but a suburb of the vast continental masses to the north of it. Truly exploration is not what it used to be, not what it was only a half century ago."— *Ida Gilbert Myers*.

So rapid are the developments of these news-carrying and space-shrinking inventions that no one can venture to write about the latest in a printed book. It requires the daily press to keep the record. But here let us inscribe what is known as "the first radio hymn," acknowledging the hand of God in these things that lay hold of the hitherto unknown forces in nature to spread abroad light and knowledge:

"O Thou who first didst use a sign
To keep Thy children from despair —
The pillared cloud, the fire divine,
The rainbow pledge of future care —

"Imperfectly we know Thy thought,
Yet dare recall Thy ways of yore;
Behold, O Lord, what Thou hast wrought,
And bless the radio, we implore.

"The speeding message far transcends
The bounds and limits man assigns;
We use Thy lightning for our ends
Afar; we follow Thy designs.

“Thy laws fulfilled, we work our will
With clever touch of sentient keys,
And unseen wavelets bear the thrill
To distant shores of ether seas.

“O may the wave lengths of our souls
Be tuned and measured to Thine own.
And keyed to pitch no foe controls,
Preserve our contact with Thy throne.”

—*Alice M. Shepard.*

We do well to recognize the hand of Providence in these developments that speed on world enlightenment. To many a pioneer in invention may be applied that word of the Lord to Cyrus the Great: “I girded thee, though thou hast not known Me.” Isa. 45: 5. Yet many a searcher into these new ways of our generation has felt upon him a divine impulse to persevere, like Morse, one of the inventors of the telegraph, whose first long-distance message, sent in 1844, from Baltimore to Washington, was a text of Scripture: “What hath God wrought!”

HASTENING ON THE GOSPEL

The missionary enterprise lays hold of all these things as gifts of God for hastening on the gospel message. What possibilities of a final quick closing of the work may lie in future developments of these means, we know not. Our hope is in the fact that the Holy Spirit speaks to every soul on earth, and that it is God who is to finish the work, not men, not mission forces, as it is written:

“He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.” Rom. 9: 28.

Yet He uses material agencies. When I think of the airship, I am thinking most of all of what it may mean in quicker spreading of the gospel light. I remember the service of one of the earliest airships of pre-war days. In one city of Europe,

where religious liberty was then not enjoyed, a preacher of the advent message was distributing invitation cards to his lectures, the topics of the month being listed. He was arrested and forbidden to give out the cards. Then a watchful Providence sent a royal prince with an airship, who distributed the announcements from the air with at least one interesting response from one who so received an invitation over the border in another country. "Take these cards up with you," said an official to the prince, "and drop them out. The people will think they fell down from heaven."

Whatever direct missionary use the future airplane may furnish, one might make up a list of helpful missionary services already rendered. In mountainous Colombia, for instance, where formerly a certain trip required four or five days' journey by mule, a colporteur with his books preaching the advent message covered the happy journey by airplane in less than an hour, and sold two of his books to fellow passengers while in the air!

THE DOORS OF ACCESS SWING OPEN

We have seen in this generation a distinct opening of doors of access to hitherto barred-in peoples. Remarkably many of these door openings seem to center around the time of 1844 and shortly after. The advent message due in 1844 was to go to "every nation, and kindred, and tongue, and people," and we seem to see long-closed doors swinging open before it.

By no means do I suggest the work of this Seventh-day Adventist people as the sole recipient of these provisions of Providence. These provisions have been brought forth for all mankind, and for the whole missionary undertakings of all societies and all agencies that make Christ known to men. But the fact remains that with the coming of the hour of God's judgment came the time for the special gospel message of Revelation fourteen. Every missionary agency that spreads the Holy Scriptures is distributing a Book that declares to men

now, "The hour of His judgment is come." And every agency that lifts up the Holy Scriptures before men is proclaiming a holy law that says, "The seventh day is the Sabbath of the Lord thy God," and lifting up a Book that now calls all men to take their stand for "the commandments of God, and the faith of Jesus."

But note this opening of doors round the times of 1844:

In the history of African missions the years from 1841 to 1860 appear as years of extension into the interior.

In 1844 Krapf, of the Church of England, landed at Mombasa, and from the grave of his wife sent the message to Europe:

"This is a sign that you have commenced the struggle; the hour is at hand when you are summoned to the conversion of Africa from its eastern shore."—*"Africa Waiting,"* p. 73.

"In 1845," says one record, "Livingstone's overmastering thought began to grow upon him. We find him saying: 'Who will penetrate through Africa?'" And ere long, moved by an impelling conviction, he turned his face northward to become the greatest single factor under Providence in opening the Dark Continent.

In 1844 Allen Gardiner organized his Patagonian or South American Mission Society, which first began to arouse definite interest in the Neglected Continent.

In 1843 a Moslem was publicly executed in Constantinople for professing Christianity. The next year the Sublime Porte undertook to rescind the law that made such a thing possible.

"The year 1844 is memorable in Turkey and among the Mohammedans for this record of concessions in the interests of religious liberty in Turkey."—*"Daybreak in Turkey,"* page 251.

In 1844 the doors of the greatest mission land of all were unbarred. In 1843, by treaty, China had opened two treaty ports, in Shanghai and Amoy, and foreign trade was recognized. The following year, says Macgowan's "Imperial His-

tory of China," page 570, two further treaties were signed, the last the French treaty of October, 1844. Of this the history says:

"In connection with the latter a very important event happened, viz., the issuing of a decree by the emperor that Christianity should be tolerated throughout the empire, and no person professing it should be molested in the exercise of his religion. The honor of bringing about this change was due to the French commissioner, Lagrene, and to their excellencies, Ki-ying and Hwang."

"Protestants of all denominations, from Java, Singapore, Siam, etc., who had been waiting for a favorable opportunity of entering China, now flocked to Hongkong and Macao to make preparation for occupying the treaty ports. The issuing of the edict of toleration, therefore, was a matter of the greatest importance to them, as it gave them the right to preach Christianity, and the natives the privilege of believing in it, without any fear of molestation from the officials."

One closed door after another swung open. Dr. A. T. Pierson wrote of these years of falling barriers that followed on:

"Most countries shut out Christian missions by organized opposition, so that to attempt to bear the good tidings was simply to dare death for Christ's sake; the only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyr graves. But as the little band advanced, on every hand the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the Papal States, and Korea were successively and successfully entered. Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population."—*The Modern Mission Century*, p. 25.

THE WAY TO THE ENDS OF THE EARTH

Geographical exploration has kept pace with missionary extension through all these years. Every corner of the earth

has been searched and mapped. Tribe after tribe has been brought to light. The Inspired Scriptures speak today in the languages of tribes whose very existence was unknown in 1844.

A few doors are still barred, or at least very hard to turn on their hinges. But the light is streaming in by the printed page. Christ marked out the course of the gospel "unto the uttermost parts of the earth." The uttermost parts loom up before the missionary enterprise, inviting us to push on. Some years ago an explorer, James C. Young, wrote an article, "Explorers Have Nowhere to Go." He said:

"Within twenty-five years man has arrived at the uttermost ends of his earth. . . . The last great expanse of the unknown globe [the polar regions] has yielded its final mystery. Only the depths of the ocean are yet to be explored.

"Asia is definitely plotted, Africa an open page, the Amazon Valley reduced to well-defined zones. On all the broad surface of the globe the interior of New Guinea—the great island to the north of Australia, and after Australia the world's largest island—alone remains a true terra incognita, and American forces have penetrated deep into its jungles during recent months. The world of today contains not a single hidden city, dark continent, or impenetrable desert. . . .

"Thus the romance of the ages draws to an end."—*Current History*, October, 1926.

Is it not a signal to us that the way to "the uttermost parts" is now awaiting the feet of the gospel messengers?

Everything in heaven and in earth summons us to the task. "The hour of His judgment is come." It means the hour for the finishing of His work in the hearts of men. Never was there such call to devotion and consecration and sacrifice. The prophetic picture of the closing gospel work of Revelation fourteen must inspire all who know the certainty of the Advent Message and Movement to give their all in the closing service of the last hour.

Well may we take to ourselves the Saviour's words to the disciples, as He saw the eagerness of a Samaritan to hear the

words of life: " Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4: 35.

" The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower.
O children, 'tis the last, last hour!

" The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must, in fervent haste, proclaim.

" The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

" We hear His footsteps on the way!
O work, while it is called today,
Constrained by love, endued with power,
O children, in this last, last hour!"

— *Thwaites.*

CHAPTER XVI

The Spirit of Prophecy in the Two Movements

THE Exodus Movement of ancient times was led by the living God. The movement had an individuality about it. Repeatedly the Scripture speaks of it as having been "brought forth." It is the same phrase that is used of the birth of a child. When the hour of the prophecy foretold to Abraham came, the Exodus Movement was "brought forth," born from heaven. In giving praise to God for the leading of His hand in bringing the movement out of Egypt and into Canaan, the psalmist cried:

"Thou leddest Thy people like a flock by the hand of Moses and Aaron." Ps. 77:20.

THE NATIONS SAW GOD'S HAND IN IT

It was an evidence to all peoples that there is a living God who does things on earth. It was not done in a corner, this manifestation of divine leadership. The influence of the work was world-wide. The Lord had declared to Pharaoh that even his attempts to resist the truth would but bear the wider witness to a living God:

"In very deed for this cause have I raised thee up, for to show in thee My power; and that My name may be declared throughout all the earth." Ex. 9:16.

Forty years after the deliverance from Egypt, far nations were still talking of the mighty works of God in bringing the movement forth. "Your terror is fallen upon us," said one inhabitant of Jericho to the men sent by Joshua to spy out the land, "for we have heard how the Lord dried up the water

of the Red Sea for you, when ye came out of Egypt." Joshua 2: 9, 10.

When the law of God, the ten commandments, was spoken from Sinai, His voice "shook the earth." Heb. 12: 26. What witness it spoke to nations afar in the quaking earth we know not, but we do know that the same holy law is a living word that still speaks to men in all the earth:

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3: 19.

Never before had there been such a movement as that which was led out of Egypt, attended by such evidence to His people and to the world that the living God was directly guiding it in fulfillment of His prophetic word. In his farewell charge to the people of Israel, Moses said:

"Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? or hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was showed, that thou mightest know that the Lord He is God; there is none else beside Him." Deut. 4: 32-35.

THE SPIRIT OF PROPHECY IN THE EXODUS

Not least among all the tokens of the presence of the true and living God in the Exodus Movement was the means ordained by Him by which to guide and direct it. It was to be a movement under divine leadership. Therefore the Scripture says:

“By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.” Hosea 12: 13.

In order to speak to the people and to lead them, He placed in the movement the gift of the Spirit of prophecy. He called Moses as a prophet to speak messages to His ancient church of the exodus, “the church in the wilderness,” as Stephen called it. Acts 7: 38.

What lesson has all this for us in these last days? Again we look at that key-text that brings the lessons of the Exodus Movement out of ancient times for our instruction in the time of the Advent Movement:

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” 1 Cor. 10: 11.

Again in our time the Lord was to lead a movement. Speaking of the gathering of His children in the gospel age, which closes with the gathering out of the remnant church “from the four quarters of the earth,” the prophecy says:

“It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people.” Isa. 11: 11.

He “lifted up His hand” the first time to bring the Exodus Movement out of Egypt and into the earthly Canaan. Again He was to set His hand “the second time,” this time to gather the “remnant” of His children from all nations, represented in the prophecy by Assyria and other ancient nations.

THE SPIRIT OF PROPHECY TO APPEAR IN THE ADVENT MOVEMENT

The first time, in order to lead the Exodus Movement, the Lord set in its midst the Spirit of prophecy.

Then we would expect that when He sets His hand the second time to lead the Advent Movement, which is to gather

out the "remnant" church from all nations, He would set in its midst the same gift of the Spirit of prophecy, as one means for guiding and directing it. And the prophecy of the remnant church calls for that very thing:

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

Explaining this phrase, "the testimony of Jesus," as used in this prophecy, the angel said to the prophet,

"The testimony of Jesus is the Spirit of prophecy." Rev. 19:10.

The natural use of language makes it clear that by the Spirit of prophecy is meant the gift of prophecy, the Spirit by which a prophet speaks messages inspired by God. And the record makes this natural meaning doubly sure. In this verse in the nineteenth chapter which defines "the testimony of Jesus" as "the Spirit of prophecy," the angel refuses to allow the prophet John to fall in reverence at his feet, saying:

"See thou do it not: I am thy fellow servant, and [the fellow servant] of thy brethren that have the testimony of Jesus."

A little later in the Revelation is the repetition of the angel's rebuke in these words:

"See thou do it not: for I am thy fellow servant, and of thy brethren the prophets." Rev. 22:9.

First it was "thy brethren that have the testimony of Jesus," this being defined immediately as meaning those that have "the Spirit of prophecy." And when it is repeated, it is said directly, "thy brethren the prophets."

Therefore when the Scripture describes the "remnant" church as having "the testimony of Jesus," it marks it as having in its midst the gift of "the Spirit of prophecy," the gift that is exercised through a prophet.

THE IDENTIFYING MARKS OF THE LAST CHURCH

Two distinguishing features of this remnant church were to be:

They were to keep the commandments of God.

They were to have the gift of "the Spirit of prophecy."

And, as we shall see, these very features came in to distinguish the Advent Movement. All along these two features have stirred the wrath of the dragon.

These two features distinguished "the church in the wilderness," the people of the Exodus Movement.

They were called out to keep "the commandments of God."

In their midst God set the gift of the Spirit of prophecy:

"By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12: 13.

The "dragon" made war against the Exodus Movement because it represented loyalty to God and His commandments. Isa. 51: 9. And the same dragon is wroth with the "remnant" church because they "keep the commandments of God, and have the testimony of Jesus." Rev. 12: 17.

Truly, there is a likeness here. The ancient movement is in a way a type or example for the instruction of those who live in the last days, under the Advent Movement. Again God is leading a movement that proclaims deliverance from the bondage of sin, which is "the transgression of the law," and calls all believers to march forward to the eternal Land of Promise into which Christ will lead His people when He comes—the redeemed of past generations, raised from their graves to immortality, and those of the last generation who are alive at His coming.

We too are marching from the Egypt of sin to the land of Canaan just before. How appropriate that these Old Testament prophecies that contemplate the triumphs of the gospel among the Gentiles through all the ages since the first advent, should give us these glimpses of the ending of it all in the

final triumph, when the Lord's hand stretched forth the second time gathers the "remnant" of believers from the ends of the earth, to join the redeemed of all past ages, in marching with singing into Zion at last. At the thought of it, the heart starts singing even now:

"Come, ye that love the Lord,
And let your joys be known;
Join in a song with sweet accord,
And thus surround the throne.

"Let those refuse to sing
Who never knew our God;
But servants of the heavenly King
May speak their joys abroad.

"Then let our songs abound,
And every tear be dry;
We're marching through Immanuel's ground
To fairer worlds on high."

THE CALL OF MOSES AS PROPHET

But we must hold to this theme of the Spirit of prophecy in the two movements.

Moses was the human agent called to exercise the prophetic gift in the days of the Exodus Movement. He had once been ready enough to put his hand to the work of deliverance:

"Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not." Acts 7: 22-25.

He who had led Egyptian armies had to flee Egypt. Moreover, the full time of the prophecy had not yet come. As a shepherd in Midian, Moses was to learn the lesson,

"Not by might ["army," margin], nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4:6.

When the hour of the prophecy drew near, the Lord appeared to Moses in the burning bush and called him to the work:

"The Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. . . . Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt.

"And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Ex. 3:7-11.

The Lord replied, "Certainly I will be with thee."

Still Moses hesitated, even after God had wrought signs before him by repetition of which he was to convince the children of Israel in Egypt of the certainty that God had given him the call to act as the human agent in speaking messages from heaven:

"Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant: but I am slow of speech, and of a slow tongue.

"And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

"And he said, O my Lord, send, I pray Thee, by the hand of him whom Thou wilt send." Ex. 4:10-13.

But God still called. He had given evidence of the source of the divine call, and had said, "Certainly I will be with thee." At last, fearing to refuse, and with his confidence wholly in the living God, Moses accepted the call, and God helped him to do the work. In the bringing out and organizing of the movement and through the years of wandering, until almost to the border of Canaan, this devoted servant bore

the messages by which God instructed His people and guided the movement.

“By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.” Hosea 12:13.

THE GIFT TO THE ADVENT MOVEMENT

Even so, as we have seen, the type and the prophecy demanded that the gift of the Spirit of prophecy should appear in the Advent Movement.

This gift was in the New Testament church. It is one of the gifts for service that Christ bestowed upon the church as He ascended to heaven:

“Wherefore he saith, When He ascended up on high, He led captivity captive, and gave gifts unto men.” “And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” Eph. 4:8, 11, 12.

But somehow in the long course of history, amidst the “falling away” from the faith, the gift of the Spirit of prophecy was lost. It is a gift associated with loyalty to God’s commandments. The Scripture says:

“Where there is no vision, the people perish: but he that keepeth the law, happy is he.” Prov. 29:18.

But in these latter days the church is to come back to the primitive faith. The gospel message calls for reform, and for loyalty to the commandments of God; and the prophetic picture of the last church represents it as keeping the commandments of God and having that gift of the Spirit of prophecy by which in former times God guided and led and preserved His people.

Has such a gift actually been associated with the Advent Movement? Yes. In the very days of 1844, when the time came for the definite movement to be brought forth, the Lord

laid the gift of the Spirit of prophecy upon an agent by whom messages from heaven were borne that have blessed and guided in the movement in a wondrous way.

First of all, let it be said that there is here no suggestion of comparing the agent called to this service in the Advent Movement with the agent whom God called in the Exodus Movement. Moses stands apart. The Scripture says:

“There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.” Deut. 34: 10.

It is not at all a comparison of persons, but a correspondence of the gift, the gift of the Spirit of prophecy being used of God in the Advent Movement as it was used to direct in the ancient movement. In the New Testament organization of the church the oversight or administration of the work is not assigned to the prophetic gift. The order is:

“First apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.” 1 Cor. 12: 28.

But in the development of all phases of this Advent Movement, from the days of its rise onward, the gift of the Spirit of prophecy has been a blessed agency by which counsels and instruction have ever come with an unvarying sureness and timeliness at every step of the way. Verily, “as in the ancient days, in the generations of old,” the living God has led and guided in the movement.

It was in sturdy old-time New England that the advent awakening had brought together the largest numbers of believers in the immediate coming of the Lord. Some thousands had been drawn out by this hope. They were Baptists and Methodists, Congregationalists and Presbyterians, and people of no former church connections. In the tenseness of the preaching of the advent, as the autumn of 1844 drew near, the leaders in the popular churches had to some extent turned in opposition even to the doctrine of the second advent. To a far

greater extent than in Europe, or England in particular, the American pulpit had neglected that Scripture hope.

Thus in the American awakening there was more nearly a new denominational formation among the Adventist believers. In Europe, aside from united conferences for study and public advocacy of prophetic truth, there was not the same group association. The large volume of books and documents and sermons on the near approach of Christ's coming were issued by men individually, ministers of all denominations, each working generally on his own responsibility. This accomplished great things in reviving in the European churches the doctrine of the second advent. Many of the books issued in Europe on historic prophecy, by some of the ablest men of the time, are useful volumes of exposition to this day. But it was in the New World that the awakening grew into a distinctive movement that set its hope upon seeing the Lord come in power at the ending of the prophetic period in 1844.

It was inevitable that the failure to perceive the true event to come in 1844, the opening hour of the cleansing of the sanctuary, the judgment work in heaven above, would bring upon these believers the greatest of disappointments. They would feel as the apostles felt after the crucifixion, when they had so ardently expected to see their Lord enthroned. The result was trial and scattering in the ranks of the Adventists. Thousands gave it all up as a great mistake, though they knew that the preaching of the advent hope had wrought powerfully upon their lives. Others decided the mistake had been in the time, and many an effort was made to readjust the chronology of the prophecy. It was a time of confused voices and shattered hopes. Yet multitudes knew that the converting power of God had attended the awakening, notwithstanding the evidence that many wayside and stony-ground hearers had been swept into the movement, now to forsake it. Many, however, knew by experience the purifying power of the call to meet the coming Saviour.

“ It doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure.” 1 John 3:2, 3.

This hope was to be renewed by the light streaming from the Scriptures. Out of the experience of disappointment was to come the full and definite Advent Movement, with its message for all the world.

THE MOVEMENT APPEARS IN 1844

Already up in the New Hampshire mountains one group of Adventists had, in 1844, found their way into the Sabbath truth, the testing truth in the last message of Revelation fourteen with its call to keep the commandments and its warning against the Sunday institution, the mark, or badge, of the great apostasy.

Over in western New York another group, in 1844, were feeling their way into the doctrine of the heavenly sanctuary, the doctrine that was to explain the great disappointment and show that the judgment hour had verily come in 1844. Christ had opened the closing ministry of judgment,— the cleansing of the sanctuary. But the solemn scene was staged in the heavenly sanctuary above, before the Ancient of days, and not here on earth.

Thus in the closing days of 1844 two great main features of the Advent Movement were preparing for recognition. So soon as ever these and related truths should be united in the minds of believers,— the Sabbath and the work of Christ in the heavenly sanctuary,— it would make plain a great work yet to be done, even the carrying of the threefold message of Revelation fourteen to all the world. God’s leading providence was preparing the factors for launching fully the Advent Movement of the prophecy, already taking shape in 1844.

But in this movement, as we have seen, both by the type of the Exodus Movement, and by the direct prophecy of the

Advent Movement, was to be found the gift of the Spirit of prophecy. The hour had come for the gift to appear, as one of the Lord's agencies for building up the work and bringing the believers together on the Scripture foundation. It was a time of confusion and distraction, with many a current of spiritual emotion running toward fanaticism, that most dangerous element in a time of crisis. The gift of the Spirit of prophecy was needed in such a time.

THE FIRST CALL OF AN AGENT, AND THE REFUSAL

The hand of Providence was leading. A large number of Adventists lived in and about Portland, the metropolis of the State of Maine. In the days of 1844 one of these believers was given a vivid presentation of the future before the Adventist people. It was a vision. He was convicted that it was of the Lord, and no mere dream. He was commanded to tell the vision to the Adventist people of that place. The vision described the journey of the Adventist believers from 1844 to the city of God. Many details of their experience on the way to Zion were given.

The man was startled. He felt that he could not tell a vision, a dream, to the people. In his experience with the Lord in the vision he refused the call. He begged, he demanded, that he be excused. Persisting in this course, he finally had answer from the Lord, saying, in effect, "I have excused you; and I will lay the burden upon one of the weakest of the weak."

Afterward, in pondering over this experience, the man knew that he had indeed been spoken to by the Spirit of the Lord, and that the living God had been dealing with him. He had refused to accept the call to a service that humiliated his sense of dignity and his pride. A vision! He shrank from repeating to the people a vision. But as he thought over the matter, he felt that he had placed himself on dangerous ground. He had refused the call of God to perform a service for the believers. He determined to retrace his steps.

He arranged for a public meeting. He announced that he had been given a vision by the Lord, which he was instructed to relate. The believers were invited to come and hear. At the hour appointed the audience gathered in the meeting place. The man stood up to deliver his message. But he stood speechless. After a moment he said:

"I cannot remember a word of the vision. God has fulfilled His word. He has taken the vision from me. I am a lost man."

THE CALL OF ANOTHER AGENT

He related that the Lord had said to him that he was excused, and that the burden would be laid upon one of the weakest of the weak.

Some time later the man waited at the door of the meeting hall to listen while a young woman, a member of the Adventist band in Portland, stood up to tell a vision which she said the Lord had given her, with the command that she relate it to her fellow believers. She told of the journey of the Adventist believers from 1844 to the city of God, closing with a description of the glories of the heavenly city.

As the man at the door listened, we are told:

"He said the vision was as near like that shown him as two persons could relate the same thing. And thus was known what he saw but could not remember when trying to relate it. On getting a view of the person afterward, he said, 'That is the instrument on whom the Lord has laid the burden.'"—*J. N. Loughborough, in "The Great Second Advent Movement," p. 183.*

This was late in 1844. Still many of these believers were looking for the Lord to come in glory at almost any time, at least during the next year, having decided that the chronology of the 2300 years had been wrongly reckoned. Any idea of a movement yet to arise with a message for all the world was farthest from their thoughts. As yet these in Maine knew not of the Sabbath truth which was being laid hold of in New

Hampshire, nor yet of the light on the cleansing of the sanctuary which was growing in the hearts of Adventist believers in western New York.

But here came a message professing to be by the Spirit of prophecy, and attended in the telling by a power that sent conviction to many that the experience was indeed of God. The vision as related, described apparently a longer continuance of time than any had thought of, and told of the gathering out of thousands still, to be made ready for the coming of the Lord.

ACCEPTING THE CALL

The young woman thus called to be an agent for the speaking of messages given her in vision by the Spirit of prophecy was Miss Ellen G. Harmon (later Mrs. E. G. White). She was but seventeen years old in 1844. She and her parents had been Methodists, of the staid New England type of that period, earnest, plodding Christian believers. They had left that church because their pastor objected to any mention of the hope of Christ's coming. So they had joined the Adventist groups, studying and encouraging one another in the blessed hope.

Miss Harmon had been of a quiet, retiring disposition. She tells of her struggles and victories gained in the group prayer meetings as she gathered faith and courage to bear her part in audible prayer and testimony in their little meetings. But her Christian experience was bright, and with all her heart she loved her Saviour and longed to be ready to meet Him.

While praying at the family altar in a Christian home, she became unconscious to her surroundings, and was in vision. By the Spirit these things of the future experience and work of the Adventist people in their journey to the Holy City were impressed upon her mind, with the command to relate these things to others. It was made clear to her that it was not to be this one communication only, but that she was to be an agent in the hands of the Spirit for the bearing of messages and

instruction from God in the work yet to be done in the advent proclamation to men.

Like others, in this experience of the call of God, this young woman shrank from the responsibility. In her own eyes she was utterly unfitted for it. She was young. She was inexperienced. She was physically frail, due to an accident, and on account of this her education had covered only the common branches. She was in her own sight just the kind of agent the man called before her and excused had been told that the Lord would choose,—“one of the weakest of the weak.” Is not this the method, often, of God’s selection?

After coming out of the vision, and considering the work to which the Spirit had called her, she felt it an impossible task. In the little book, “Early Writings,” pages 20, 21, she says:

“I went to the Lord in prayer, and begged Him to lay the burden on some one else. It seemed to me that I could not bear it. I lay upon my face a long time, and all the light I could get was, ‘Make known to others what I have revealed to you.’ . . . Said the angel, ‘If you deliver the messages faithfully, and endure unto the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life.’”

The promise derived added force from the fact that in the first vision, just given, she had been shown the tree of life and the river of life in the heavenly city, toward which the Adventist believers were represented as marching.

She could not refuse God’s call. And there upon her face before God, begging for release, she yielded her heart to Him, and accepted the call to the seemingly impossible. And for more than seventy years she lived to bear messages of counsel and warning and instruction by the Spirit of prophecy in the Advent Movement. And still the written and printed instruction so given is a guide and blessing in all the manifold departments of this growing, expanding work. The gift still speaks through these volumes of instruction, though the agent sleeps in the grave.

A TOKEN OF GOD'S LEADERSHIP

This gift has truly been more than an agency of Scriptural exposition and spiritual instruction. It is a living voice in the movement. Its coming was a token that the living God was actually to lead and guide in the organizing and development of the movement.

The prophetic gift to Israel of old was a token to that people that God was with them to lead them out. When the prophet spoke the message to the people in Egypt, the conviction that God was in it came into their hearts. We are told how Moses and Aaron gathered the elders of all Israel, and related to them the message that God had given at the burning bush:

“The people believed: and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshiped.” Ex. 4:31.

When the first message by the Spirit of prophecy came to that group of believers in Maine, in December, 1844, the conviction came with it that God was actually visiting the Adventist people. We read in “Early Writings,” page 20:

“I told the view to our little band in Portland, who then fully believed it to be of God. It was a powerful time. The solemnity of eternity rested upon us.”

So began to come messages through the Spirit of prophecy into the midst of the people who were to form the remnant church of the prophecy.

THE MAIN FEATURES OF THE MESSAGE

Soon the believers who had the light on the Sabbath truth, and those who had the truth of the sanctuary and its cleansing, came together in faith with those among whom the Spirit of prophecy had begun to speak. Light from the Holy Scriptures came flooding in as they studied the meaning of the past experi-

ence in the advent awakening and the future work lying before them. The threefold message of Revelation fourteen was seen to be the message due to the world. The definite Advent Movement was launched by a people keeping "the commandments of God, and the faith of Jesus," and preaching the judgment hour according to the prophecy, and in their midst was the gift of the Spirit of prophecy, as foretold of the "remnant" church.

The world has scoffed at the idea of the gift of prophecy among this people. Those who have despised it and sought to ridicule the idea, little know the tower of strength that gift has been in the movement, guiding in right ways, holding the people in loyalty to the Holy Scriptures, lifting up the standard of righteousness, and in crises in the development of the work bringing light and help and guidance in problems of administration and methods—a sureness of counsel through the years that could have come from no unaided human source.

That opposers of the movement have directed particular attack against the Spirit of prophecy is not to be wondered at. Two things in the movement have all along been the constant objects of attack,—the fact that Seventh-day Adventists have kept the Sabbath commandment, and the fact of the Spirit of prophecy in their midst. And these two features are the very things which the prophecy foretold would be objects of attack. The dragon was to be wroth with the "remnant," because they "keep the commandments of God, and have the testimony of Jesus Christ," which "is the Spirit of prophecy." (See Rev. 19:10.) The opposers attacking these identifying features fulfill the prophecy to the very letter.

"CERTAINLY I WILL BE WITH THEE"

It was by the courage and light and inspiration given them through this gift that the pioneer leaders in the movement were enabled to grasp the idea of a world movement, and to lay the foundations for an organization providing for all departments of gospel work—educational, publishing, medical, and evan-

gelistic — which has met the requirements of a great work in the hands of a small people.

It was this gift of the Spirit of prophecy, even in the early days when the agent was so young and inexperienced, that pointed out right ways when strong men of larger experience were at a loss to know how to turn. It was exactly this gift that was needed to give the pioneers the faith and courage — little band as they were, men of the Galilean fishermen type, with no money, having spent their all in the former work before 1844 — it was this gift, I say, which rallied the courage of these pioneers to lift up their eyes and undertake to carry a message to all the world. Without such a token of a divine call to so great a work, the undertaking of it would have seemed a most reckless adventure.

Speaking of recklessness, Mr. Arthur Weigall, Egyptologist, who evidently does not take the Bible as an inspired record, says of the Exodus Movement:

“Those who are willing to believe that Moses had sufficient to inspire him in the word of God given from the burning bush, may be able to think of the decision of the Israelites to march out of Egypt as being justified; but those of us who have been unable to accept the recorded divine intervention as fact, have had to regard the exodus as the extreme of recklessness.”—*“Tutankhamen and Other Essays,”* p. 92.

Such a movement as that of the exodus without the living God to lead it would certainly have been a piece of recklessness. In truth, the fact that it got through to the land of Canaan is evidence, sure and certain, of divine leadership. And the gift of the Spirit of prophecy was a token that God had taken charge of it, to lead it through in triumph. Dr. Adam Clarke, the old-time Methodist commentator, well remarks:

“Had not Moses the fullest proof of his divine mission, he never could have put himself at the head of such an immense concourse of people, who, without the most especial and effective providence, must all have perished for lack of food. This single circumstance, unconnected with all others, is an

ample demonstration of the divine mission of Moses, and of the authenticity and divine inspiration of the Pentateuch. To suppose that an impostor, or one pretending only to a divine call, could have ventured to place himself at the head of such an immense body of people, to lead them through a trackless wilderness, utterly unprovided for such a journey, to a land as yet in the possession of several powerful nations whom they must expel before they could possess the country, would have implied such an extreme of madness and folly as has never been witnessed in an individual, and such a blind credulity in the multitude as is unparalleled in the annals of mankind! The succeeding stupendous events proved that Moses had the authority of God to do what he did; and the people had at least such a general conviction that he had this authority, that they implicitly followed his directions, and received their law from his mouth."—"*Commentary, on Exodus 12.*

That was a blessed gift set in the "church in the wilderness." As the Scripture says:

"By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12: 13.

And these things are an ensample, a type, for us "upon whom the ends of the world are come." 1 Cor. 10: 11. The Advent Movement came at the right time; a people keeping the commandments of God appeared, lifting up the cry, "The hour of His judgment is come;" and in their midst was the gift of the Spirit of prophecy.

Things like this do not come about by chance. Now and then some person or group within the movement, falling out with associates or letting slip the faith, has repudiated the Spirit of prophecy as manifested in the movement, saying in effect, "Oh, we believe in the Spirit of prophecy as a Scriptural gift, but this has not been the genuine gift. Come with us, and we will seek for the right gift!"

But again we ask, when, according to the type and the prophecy, should the right gift appear in the movement? In the days of the exodus this gift appeared at the very start, and

by the gift the Lord led the movement out. That is the picture the type sets for the Advent Movement. According to the prophecy of Revelation 12:17, also, this gift should appear in the Advent Movement at the beginning. It was to be one of the identifying features, so must needs appear at the very start. And to one who now says, "Come, let us seek the right gift," we reply, "If this gift that appeared in the Advent Movement in the days of 1844 has not been the right gift, then it is more than eighty years too late now to seek the right one, and there has been a failure."

But there is never a failure in fulfilling prophecy. We can work out the certainty of these things mathematically, as we would prove a problem in arithmetic. We go over the evidences of prophetic fulfillment in the history of the Advent Movement in the assurance that the evangelist Luke desired to impart to Theophilus and early believers as he wrote:

"That thou mightest know the certainty of those things, wherein thou hast been instructed." Luke 1:4.

By the "sure word of prophecy," and by the experience of God's intervening providences all the way, we know the certainty of these things of the Advent Movement.

CHAPTER XVII

The Place of the Gift in the Movement

THE Advent Movement of the prophecy has been brought forth in all the world by the preaching of the word of God. It is by the preaching of the gospel that men are saved; and as the apostle Peter said of Holy Scripture, "This is the word which by the gospel is preached unto you." 1 Peter 1:25.

But in the upbuilding and strengthening of this work of ministering the word and in the guiding and shaping of the movement, the Spirit of prophecy has been all along an ever-present factor. For seventy-one years after the call to service, the life of the agent chosen was prolonged to bear personal testimony in ministry and counsel; and all through the years to the present time — and as it will be to the end — the yet wider influence of the writings penned under the influence of the Spirit of prophecy have wrought powerfully in strengthening the work.

NOT IN PLACE OF THE BIBLE

First of all let it be said that *the writings of this gift have not been set forth in place of the Bible or as an addition to Holy Scripture.* Seventh-day Adventists adhere to the Bible as the rule of faith and duty. They have ever stood with the historic declaration of the Protestant princes at Spire, setting forth the Bible as "the sure rule of all doctrine." In 1854 James White, one of the pioneer organizers of the movement, wrote:

"Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. He is not

at liberty to turn from them to learn his duty through any of the gifts."—*Review and Herald, Oct. 3, 1854.*

This position was set forth in the writings of the gift itself. In the first little book ever published by Mrs. White, issued in 1851, she said:

"I recommend to you, dear reader, the word of God as the rule of your faith and practice. By that word we are to be judged. God has, in that word, promised to give visions in the 'last days,' not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth."—"*Early Writings,*" p. 78.

This lifting up of Holy Scripture as supreme was the keynote sounded through this gift of the Spirit of prophecy to the very end. At the General Conference held in Washington, D. C., in 1909, with representatives attending from all continents and the islands of the sea, Mrs. White in her old age met with the world representatives of the movement for the last time. At the close of the days of conference, she came to the platform to bid farewell to the workers with whom she had been associated so many years. She felt the conviction that it was doubtless the last time she would meet with the general body in conference. Even so it proved to be. After a few words of parting greeting, Mrs. White turned to the pulpit, and lifted from it the Bible lying there. Opening the book, she held it forth on hands that trembled with age, and said to the audience:

"Brethren and sisters, I commend unto you this Book."

Laying the Book of books upon the pulpit, she turned from the pavilion. Her last personal message to the world delegates sounded the keynote of all her life and testimony.

IN DEMONSTRATION OF THE SPIRIT

In earliest times and in the extreme youth of the human agent called to the exercise of this gift, the very use of the gift carried the credentials of its genuineness. The gift was for practical service. It was a time of religious tension and con-

fusion of thought among the large Adventist body in New England following the disappointment of 1844. Out of that disappointment was to come the definite movement of the prophecy bearing its message to all the world.

Just there it was that the hand of God was revealed through this gift pointing the way. As we have seen, Miss Harmon's first vision, in December, 1844, was a description in miniature of the progress of the movement from 1844 to the city of God. With the relation of the experience and the vision, conviction came to sober, earnest hearts that God was sending messages to men. The duty was pressed upon this young woman to go from company to company, directing minds to patient searching of the Scriptures and holding on to the hope of Christ's second coming. Fanaticism began to come in and every wind of doctrine was blowing. There it was that a young girl of seventeen, unused to public life, shrinking from the thought of presuming of herself to instruct others, was called to stand beside gray-haired ministers of God, or to stand alone bearing the message which she dared not withhold. Of those early times Mrs. White later wrote:

"In my second vision, about a week after the first, the Lord gave me a view of the trials through which I must pass, and told me that I must go and relate to others what He had revealed to me. . . .

"After I came out of this vision I was exceedingly troubled, for it pointed out my duty to go out among the people and present the truth. My health was so poor that I was in constant bodily suffering, and to all appearance had but a short time to live. . . .

"For several days, and far into the night, I prayed that this burden might be removed from me, and laid upon some one more capable of bearing it. But the light of duty did not change, and the words of the angel sounded continually in my ears, 'Make known to others what I have revealed to you.' . . .

"How could I, a child in years, go forth from place to place, unfolding to the people the holy truths of God?"—*"Life Sketches," pp. 69, 70, edition 1915.*

It was not a natural thing for a young woman to be out among the people, counseling, exhorting, pointing out wrong, rebuking fanaticism, and seeking to keep evil influences from coming in among the believers. Again and again in the early times this young woman was shown hidden sin in the lives of men and women who were seeking to mislead, having to call evil-doers to repent or to desist from their attempts to bring wrong principles into the movement that was forming.

MORE THAN A NATURAL GIFT

It was not that the servant of the Lord in this work challenged people to believe that she was called of God to bear messages for Him. The divine credentials were in the service rendered and the messages borne. The force and power and fruitfulness of the work were apparent, and attested more than natural gifts. Conviction came to the hearts of associates and of observers that there was a supernatural power, a power for righteousness, working through a human agent, with instruction by the Spirit of prophecy for guidance in the work.

This was the overmastering attestation to the divine origin of the gift. True, there were physical manifestations, just such as one finds in Holy Scripture associated with experiences of prophets of old in vision. The testings of a critical public in this matter, including medical observation and tests when the agent was in vision in public, furnished ample evidence setting aside all suggestions of mesmerism or hypnotism. Naturally these were early suggestions by observers. But the constructive work, the building work, the helpful ministry, went forward, blessing souls and guiding the believers, sending conviction into hearts that the living Lord was indeed guiding and speaking through this gift in the gathering out of the remnant church of the prophecy.

It was not a natural thing, but a supernatural manifestation as the voice of the youthful messenger bore counsels on questions of order and government and organization. Rich as

were the later years in instruction to the Adventist people, no years seem more marvelously to manifest the divine origin of this gift than those early years, when a young woman at seventeen and eighteen and onward was bearing messages that stand to this day as strong counsels in the matter of organization and the conduct of religious work, and above all emphasizing the necessity of a spiritual experience rooted in a living Saviour and in the living word of God.

AN OUTSIDE OBSERVER SPEAKS

Speaking of the influence of this gift, the New York *Independent*, on the occasion of Mrs. White's death, in 1915, made a discriminating statement, for a magazine of the world. First of all, this magazine, which used to be called the leading religious journal, bore witness to the spirit of the movement. Of the Adventist teachings and spirit the *Independent* said:

"Of course, these teachings were based on the strictest doctrine of inspiration of the Scriptures. Seventh-day Adventism could be got in no other way. And the gift of prophecy was to be expected, as promised to the 'remnant church,' who had held fast to the truth. This faith gave great purity of life and incessant zeal. No body of Christians excels them in moral character and religious earnestness."

This journal went on to describe the rise and growth of this movement, referring to the number of publishing houses and colleges and schools and health institutions which have been built up in all parts of the world. The *Independent* concluded:

"In all this Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor.

"Did she really receive divine visions, and was she really chosen by the Holy Spirit to be endued with the charism of prophecy? or was she the victim of an excited imagination? Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate, she was absolutely honest in her belief in her revelations. Her life was worthy of them.

She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess."—*August 23, 1915.*

This testimony from an outside observer bears true witness that in all the development of the Advent Movement this gift has its part. Through all the years the agent chosen was faithful to the task. Human, fallible, often bearing witness to her own need of forgiving grace and keeping power, the instrument did yield itself for service. There was nothing in the life strained or unnatural, though the working of the gift itself and the fruitage of it bore constant witness to the supernatural. Like many another, Mrs. White was in personal life a good mother in Israel. There was no lifting up of self, no assumption of leadership in the movement, but a faithful bearing of messages as the Lord sent counsel and light.

THE BUSY PEN

It is marvelous what that pen traced upon the paper through the years. With no literary preparation, with only the modest education of the grade schools to begin with, this writer has poured forth books by the score, with articles for periodicals, and manuscripts of counsel never put in print, in number that no one has ever counted. She wrought at the task for seventy-one years, to the year of her death, producing books that have been appreciated and loved by many thousands of readers in many lands. We get a picture of the special help imparted to the agent in this vast volume of literary work as we read how up to late 1845 she had not been able to use the pen herself. Earlier views had been written by others from her narration. She says:

"Up to this time I could not write: my trembling hand was unable to hold a pen steadily. While in vision, I was commanded by an angel to write the vision. I obeyed, and wrote readily. My nerves were strengthened, and from that day to this my hand has been steady." [Written in 1880.]—"*Life Sketches*," p. 90.

Again here is another glimpse of the activity of that pen, dated in 1893. A year and a half before, she had gone to Australia nearly disabled by neuritis. She wrote in a letter to the General Conference office in America:

"With the writings that shall go in this mail, I have since leaving America written twenty hundred pages of letter paper. I could not have done all this writing if the Lord had not strengthened and blessed me in large measure. Never once has that right hand failed me. My arm and shoulder have been full of suffering, hard to bear, but the hand has been able to hold the pen and trace words that have come to me from the Spirit of the Lord."—"*Life Sketches*," p. 340.

So that pen ran on through the years. The books themselves bear witness to the source of the gift. The nine volumes called "Testimonies for the Church" contain a devotional literature which, in depth of spirituality and attention to the details of Christian life and home duties and church relationships and work and service for others, passes the measure of any other devotional literature of modern times. All this work through the years was done amidst a busy, active life of personal ministry in the churches and in the conferences, or amidst the home cares such as she longed to discharge, as does every true mother in the home.

This devotional instruction is in large part selected from messages addressed to individuals and churches or to committees in charge of the work. Its unique character is well described by her report of words spoken to her in a dream by night at a time when her spirit was depressed over the difficulties and trials attending the work laid upon her. The words were spoken to her:

"Your success is in your simplicity. As soon as you depart from this, and fashion your testimony to meet the minds of any, your power is gone. Almost everything in this age is glossed and unreal. The world abounds in testimonies given to please. . . . Your testimony is of a different character. It is to come down to the minutiae of life, keeping the feeble faith

from dying, and pressing home upon believers the necessity of shining as lights in the world."—"*Testimonies for the Church*," Vol. II, p. 608.

Then we are told :

"When I awoke, my depression was gone, my spirits were cheerful, and I realized great peace. Infirmities that had unfitted me for labor were removed, and I realized a strength and vigor to which I had for months been a stranger. It seemed to me that angels of God had been commissioned to bring me relief. Unspeakable gratitude filled my heart for this great change from despondency to light and happiness. I knew that help had come from God. This manifestation appeared to me like a miracle of God's mercy, and I will not be ungrateful for His loving-kindness."—*Id.*, pp. 608, 609.

Through the years came forth volumes of Scripture exposition, volumes on all phases of Christian work, volumes on Christian education and educational principles; a series of books covering the story of the plan of salvation from creation and the origin of sin through the ages to the coming of Christ and the eternal inheritance of the saints in the new earth. The titles of these latter volumes are: "Patriarchs and Prophets," "Prophets and Kings," "The Desire of Ages," and "The Great Controversy Between Christ and Satan."

THE BOOKS THEIR OWN MONUMENT

Critics have criticized and multitudes have ridiculed any idea of the gift of the Spirit of prophecy in the modern church. But none of the critics ever produced the remotest approach, measured by any spiritual standard, to the kinds of volumes that have come pouring forth from the pen of that woman who at seventeen years of age was called in human weakness to bear her part in the Advent Movement.

The writings themselves are their own witness. Their ministry of blessing has gone to the ends of the earth in many languages, and still this ministry goes forward. Some time ago the manager of the Review and Herald Publishing Asso-

ciation, our first publishing house, gathered together in the art room one copy each of the different works from Mrs. White's pen, so far as copies were available in the library of the publishing house and in the library of the office of the General Conference of Seventh-day Adventists, located also in Washington, D. C. A photograph was taken of the pile of volumes, with the manager himself standing alongside to help the eye to catch the height of this literary monument. The pile was higher than his head. The manager wrote:

"There are sixty-five volumes, containing 29,084 pages. This is a complete list of the books as photographed:

Volume of articles in the *Review* (ten years).

"The Desire of Ages," two-volume edition.

"Patriarchs and Prophets."

"Prophets and Kings."

"The Great Controversy."

"The Ministry of Healing."

"Christian Temperance and Bible Hygiene."

"Christ Our Saviour."

"Education."

"Christ's Object Lessons."

"The Acts of the Apostles."

"Testimonies for the Church," Volumes I-IX.

"Early Writings."

"Christian Education."

"Fundamentals of Christian Education."

"Counsels to Teachers."

"Counsels on Health."

"Testimonies to Ministers."

"Gospel Workers," old edition.

"Thoughts From the Mount of Blessing."

"Steps to Christ."

"Life Sketches."

"Special Testimonies," Series B.

"Healthful Living."

"Gospel Workers," new edition.

"Sketches From the Life of Paul."

"The Spirit of Prophecy," Volumes I-IV.

"Christian Service."

- "Redemption."
- "Sabbath Readings for the Home Circle," four volumes.
- "Experience and Miscellany."
- "Special Testimonies," six volumes.
- "Bible Sanctification."
- "Manual for Canvassers."
- "The Colporteur Evangelist."
- "S. D. A. Advent Library," Volume B.
- "Child's Poems."
- "Special Testimonies on Sabbath School Work."
- "Spiritual Gifts," Volumes I-IV.
- "Appeal to the Youth."
- "Life of Christ" (French).
- "Index to the Writings of Mrs. E. G. White."

"Not all of the writings of Sister White are in this collection, for thousands of pages have been published in the *Review and Herald*, the *Signs of the Times*, and in other papers. Each of these sixty-five volumes is a distinct publication. There are some duplications of matter, for several of the books are compiled in part from the 'Testimonies.' Each book, however, represents much labor and earnest effort, quite equal to the writing of a new book, and any duplications will be more than made up by the subject matter in periodicals which could not be included in this collection shown in the picture.

"These books, in many languages, have gone to the ends of the earth, and wherever they are read, both within the church and without, they have left a deep impression upon the hearts of men."—*E. R. Palmer, in the Review and Herald, July 19, 1928.*

These books, to those who know their character, are their own monumental witness to the fact that the Lord in leading out the Advent Movement of the prophecy, placed in it a special gift of instruction which by His Spirit has blessed and guided through all the years.

As to method of work, the author made it known that while depending on God for aid in telling faithfully the messages presented to her by the Spirit of prophecy, she wrote by no verbal inspiration, unless, on occasion, specific words

were spoken in vision to be repeated. "The words I employ in describing what I have seen are my own," she says, "unless they be those spoken to me by an angel, which I always inclose in marks of quotation."—*Review and Herald*, Oct. 8, 1867.

Through the years, in republishing a new edition of any writing, the author was at liberty to work upon it to make the message plainer or more full and complete, adding new matter, amplifying or omitting any portion, extending and enlarging. The small book of an early edition sometimes grew into a large volume as additional light upon the same topic was given, or as circumstances might indicate the need of publishing more fully from the original manuscript material. For, it may well be understood, at no time in all the years was it practicable to put into book form all the immense mass of material that grew up as counsels were given the agent to pass on to the growing movement. From earliest years enemies of the gift were ready to charge "suppression" of inspiration if a new edition did not include all that was in the old. But the work of passing on these volumes of counsel went steadily forward for seventy years, the agent in the work in no wise moved by futile attack, but consecrated to the task of delivering the messages faithfully.

BEYOND THE ORDINARY

Again and again from all continents have come to the publishing departments word from readers who knew nothing of the author's experience, but who have felt that the Spirit was speaking through these writings in a manner beyond the ordinary.

Years ago, for example, in Finland I met a peasant farmer who had come down from near the arctic circle to meet with Adventist believers for the first time. The book, "The Great Controversy Between Christ and Satan," had brought to him the advent hope. "I felt that it was inspired," he said, "as I read the pages."

In one of the Catholic lands of Latin America a leading merchant bought a copy of "The Great Controversy Between Christ and Satan." When next he met the colporteur, he said, "I would not part with that book for its weight in gold, if I could not get another. That writer writes as if inspired."

Away in India an aged Anglo-Indian man of business was dying. "Shall I bring you a padre [preacher]?" asked his son. "No," said the old man, "bring me that book that I bought from the colporteur." So while the father was passing his last hours, the son was reading to him from those closing chapters of "The Great Controversy" describing the city of God and the inheritance of the saints in light.

So the record might run on indefinitely. The story of these books that have been spread abroad in their hundreds of thousands would itself fill a volume.

True, we are blessed by the spirituality of the work and writings of many a man who sets forth the word of God. The Lord has placed various gifts in the church,—the gift of apostleship, of teachers, of pastors, of evangelists. These are spiritual gifts, and men with a rich measure of these gifts have written books that have blessed the world.

But here an agent was called to do a special work, inspired by the gift of the Spirit of prophecy; and the fruitage of the work attests the genuineness of the gift. Many books besides these have been written by those engaged in the Advent Movement, good books, useful books, which too have had their large circulation in many languages; but never a man appeared in the Advent Movement who could write such books as these coming from the pen moved by this special gift.

WHO WROTE THEM?

Some time ago a leading Presbyterian minister in one of the countries of the British Empire, in conversation with a Seventh-day Adventist minister connected with the publishing house in that field, alluded to these books.

"I know well enough," he said, "that Mrs. White never wrote these books."

"But who do you think did write them?" the publishing man asked.

"Some of you men in the publishing house wrote these books," was the answer.

"Why, bless you," the publishing house man said, "we haven't a man in the denomination who could write a book like one of these."

And it is a fact. There is something different here.

A man well known in one section of the United States as a leading educator and clergyman had occasion some years ago to become more or less acquainted with some of these books by Mrs. White. In conversation with an acquaintance of another profession who had had larger opportunity to know of the work of Mrs. White, the clergyman spoke of the high character of her work, and asked his acquaintance, whom he knew to be unfriendly to it, how he accounted for such productions.

"Oh, I'll tell you," said the man, "Mrs. White had an exceptional gift in selecting helpers. She was able to select secretaries and stenographers who wrote these things."

"Well!" said the man of the educational and ministerial world, "I have had stenographers and secretaries working for me; but I have never been able to find any secretary who would turn out for me such works as these."

That is the point. When the critic has found all the fault possible with the human agent and her work and claims, he has not explained the product of that gift in the Advent Movement nor its influence upon hearts in all the world. The more the critic lowers the human agent in the estimation of his hearer, the more he magnifies the working of the gift that has produced this character and volume of spiritual help and inspiring instruction and counsel in Christian service.

One of the Adventist leaders in Australia, Mr. A. W. Anderson, once told of a conversation with a leading book seller of that country. The merchant remarked about Adventist literature and said of one writer,

"What a remarkable lady that Mrs. White was! Her books are absolutely wonderful."

"What do you know about them?" Mr. Anderson asked.

"I will tell you," the merchant answered. "Occasionally we get them in our second-hand department, and I have looked over them. I think they are wonderful books."

Mr. Anderson then explained that the author began her work with no literary training and with no education to form the basis for literary work.

"There is only one explanation for that sort of thing," the merchant replied, "and that is inspiration."

The circumstances under which this writing has been done have not been such as one would associate with ordinary literary work. The writer of these counsels, from early youth, was called to public service. Constantly she was torn from her home and her little ones to bear her testimony among the people. The messages laid upon her heart by the Spirit, to be written out and sent to those for whom the instruction was primarily given, included communications for individual church members, ministers, and workers in all departments of service, and messages of counsel to committees and boards of institutions. Week in and week out, whenever the burden was laid upon her heart, Mrs. White's pen was busy writing out the instruction impressed upon her. She was writing on railway trains, she was writing on boats, in hotels, in the homes of the people whom she might be visiting. Times without number the Spirit of the Lord would impress upon her mind in the night season messages to be sent to this one and that one, here and there. Mornings without number she would rise early to put these messages on paper. So through the years the messages came and were passed on to the persons concerned.

Ofttimes in these special messages for individuals she would deal with exposition of Bible truth and with comments upon the lives of Bible characters in the light in which they had been presented to her in dream or vision of the night. Some worker's case might require a lesson from the experience of Abraham, or of David, or of the people of Israel in the days of the prophets. Thus it came that many a review of Bible characters and many a lesson from the Bible story, from the beginning to the end of sacred history, would be traced in these messages addressed to individuals.

Later, in the composition of some of the books that have had wide circulation, this material might often be drawn upon. Many a shining page in the larger volumes has been culled from these testimonies to individuals written out amidst the circumstances of a life of activity in personal ministry and wearisome traveling. No wonder that Mrs. White should say, as in the words quoted a little time ago, "I could not have done all this writing if the Lord had not strengthened and blessed me in large measure."

Something more of the influence of the writings and counsels of this gift, particularly in the development of the program of work in the Advent Movement, must be deferred to another chapter.

CHAPTER XVIII

Counsels That Built Up

FROM the first years of their journeying, the children of Israel in the exodus pilgrimage had the written law of God as the great moral standard of conduct. They had the first portions of Holy Writ, penned by the hand of Moses, tracing the plan of salvation from earliest time and giving instruction as to conduct and the service of God.

But the Lord was leading a movement. Through the gift of the Spirit of prophecy set in that movement He would say, Go here, go there, do this, do that, guiding the church in the wilderness in the way. So in all the Advent Movement, Holy Scripture was the rule of faith and doctrine. It is the source of faith, for "faith cometh by hearing, and hearing by the word of God." But again God has been leading a movement, and again He has placed in the midst of the movement the gift of the Spirit of prophecy, by which, as occasion has served, He could say, Go here, go there, do this, do that, leading and guiding workers and people in their activities and service.

The Lord placed in the midst of the Advent Movement the various ordinary gifts that make for leadership and growth,—the gift of apostles and teachers, evangelists and pastors, governments and helps,—in order that the church might be built up and led in service. But all these gifts have been wonderfully helped in the work by the counsels sent through the Spirit of prophecy.

THE PUBLISHING WORK

Take, for example, the publishing work, a mighty agency for spreading the truths of the message. People of other denominations have marveled at its prosperity. Watching the

sale in many lands of this literature directly spreading the Scripture message, observers have said again and again, "How do you do it?" The *International Review of Missions*, of Edinburgh, Scotland, has said:

"Of the denominations, the Seventh-day Adventists are making the largest use of the press as a means of propagating their own views of truth. . . . They have therefore established their own printing works, and have at present a larger output than any other denomination."

Another missionary organ says:

"The Seventh-day Adventist Church is the only one that has in the past made adequate provision for the handling of its literature."

The leading organ of the United Mission Societies in one of the greatest mission fields has said:

"The Seventh-day Adventists have been more efficient, so far as I know, than any others in getting their literature out. They have put more brains into it than any other group."

Not in the least would the leaders of the publishing work of this Advent Movement accept the suggestion that it is a matter of more brains. If the movement has excelled in the use of the mighty agency of the press, it is due to two things: first, the appealing power of the definite message of the coming of the Lord which the printed page sets forth; and second, belief in the living God and in the message on the part of the people called to hasten into all the world with the news that the Saviour of men is soon coming again.

Those who have wondered at this spread of literature and have said in all the four quarters of the earth, "Tell us how you do it," little understand that at the heart of this development has been the guidance of God's hand through the gift of the Spirit of prophecy. In the early days of the movement just following 1844, the pioneers began to think about a definite and systematic publishing of the message for the hour.

In the year 1848 as their study of the word of God brought to them additional light upon the Sabbath reform as the great sealing message described in Revelation seven, they had begun to consider if they could not start a definite and permanent publishing work. Captain Joseph Bates, vigorous old seaman that he was, a master of sailing craft on many seas, told in those times how the group in conference broke up feeling that in their poverty and fewness of numbers there was no way to launch a paper devoted to the movement. That night, however, came one of those interventions of God's hand through the Spirit of prophecy. Mrs. White tells the story of the beginning of this great publishing department which today is spreading the light around the whole world. She wrote:

"At a meeting held in Dorchester, Mass., November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway.

"After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.'"—*Life Sketches,* p. 125.

When James White, pioneer leader of the little band, desiring to act upon this message, proposed to go out into the hayfield again to earn money for the printing of the paper, anew the burden came upon his wife, and she gave to him the message that while in times past it had been right for him to labor with his hands in order to earn money to meet the expense of traveling in preaching, now the Lord would not sustain him in that course. The work for him to do was to "write, write, write," and means would come in for the publishing expense, and success would follow. So that pioneer and others began to write, write, write. From the little paper issued in a job printing house in Middletown, Conn., in 1849,

the publishing work steadily grew, until a few years later it had its own hand press in Rochester, N. Y.; and then in a few years a small steam-power printing plant was equipped in Battle Creek, Mich., to grow into one of the largest printing houses in the State. The literature work has become a powerful agency. Many printing houses pour forth the books and papers in many languages, the presses running at some point over the earth unceasingly day and night every hour of the twenty-four. And in all the development the voice of the Spirit of prophecy has been an inspiration and a counselor to the workers engaged in this department.

In the early nineties there came a letting down in this gospel publishing business. For a time it was thought possibly the field had been supplied, and that this department might not grow so generally. In order to keep busy, some of the presses in different publishing houses were turned to job work for the world. Then came the ringing call by the Spirit of prophecy from Australia, where Mrs. White was then living, calling the workers in this department back to their God-given task of spreading the message. The colporteur work was to be "revived," and this publishing of the message of the coming of the Lord was to go forward "with increasing success." The forces rallied, the work revived, the fields called for more books and papers, and the publishing houses that had turned in part to working for the world in order to keep presses busy, have ever since been crowded to the limit, sometimes working day and night shifts, producing the books and publications preaching this message that the hour of God's judgment is come.

When observers say, "How is it done?" the only answer that can be made is that the message which these printed pages contain appeals to truth-seeking hearts, and the Lord has guided by His providence and by the Spirit of prophecy into a way of working which seems adapted to no other cause than that of the Advent Movement. In the vision of 1848 it was

seen beginning small but increasing until this publishing agency was diffusing "streams of light" that shone forth "round the world." So it has come to pass. A living God set His hand to the movement.

MEDICAL AND HEALTH WORK

In the midst of this Advent Movement there has been developed an interest in questions of health and temperance and of medical ministry to the suffering which is a very integral part of the whole movement. Sanitariums have sprung up under the movement in various parts of North America, in Europe, and on all the continents. The number of these health centers for the care of the sick increases year by year. These institutions are designed not only for up-to-date and scientific medical and surgical care to heal the sick and suffering, but even above all this they are established to be educational centers, teaching the people how to live for health and strength. They aim to help men to fulfill in the physical habits of life those Scripture exhortations,

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

These health centers are also schools for the training of nurses, hundreds of whom go out from these institutions every year. As a complement to this work, a medical college, recognized as of first grade in its work, even though a medical missionary college, has been established to train fully qualified physicians to engage in practice in home and foreign mission fields.

Again and again men of the world, business men, have offered this inducement and that inducement to the denomi-

nation to establish these health institutions here and there. "You Seventh-day Adventist people know how to run sanitariums," has often been said. Those who say this because of seeing the development of sanitarium work in many parts, little realize how much of labor and travail practically every institution has meant. It has cost sacrifice and toil and money freely given by believers in the enterprise, before these institutions have grown into self-sustaining strength. It has meant sacrificial service by all the staff and institutional helpers, from kitchen to medical offices. The whole development has come as a very part of consecration to the cause of Christ and the message of His soon coming.

In a journey from Manila to Shanghai on one of the Pacific boats, a lady engaged in business was talking at the dining saloon table concerning this health work of Seventh-day Adventists. She was a keen business woman, and before entering business had spent years in missionary service. "How is it," she said, "that Seventh-day Adventists alone of all the religious denominations, have made prominent this kind of work? How does it come that they are in this thing?"

At the crowded table the only reply possible was that the Lord's providence had led the Adventist people to engage in this kind of work from their earliest years; that they considered that even as Jesus ministered to the sick and suffering, so the church is called to do, following in His steps; and that this people considers it a part of the gospel message to teach men how to glorify God in their bodies and in their spirits which are God's.

Possibly the answer was accepted as sufficient; but if one is to understand fully how it has come about that this Advent Movement has so largely concerned itself with this matter of health, one must go back into the story of the early days of the Lord's use of the Spirit of prophecy in the movement. Writing in 1867 in the *Review and Herald*, the church organ, Mrs. White said:

"It was at the house of A. Hilliard, at Otsego, Mich., June 6, 1863, that the great subject of health reform was opened before me in vision."

Shortly afterward her pen began writing upon this topic of health, and then came the burden to urge the people of this movement to establish their first health institution, or sanitarium, in Battle Creek, Mich. Unceasingly through the years the gift of the Spirit of prophecy has urged on this work, lifting up the standard of health and temperance, and calling to right physical habits of living as a very part of Christian obligation. Books from that pen have come forth dealing especially with the subject, such as "Christian Temperance," "Ministry of Healing," "Counsels on Health," and other works.

All through the many years of medical development, skilled workers in this department have borne witness to the strong help in every phase of their work which they have derived from the counsels of this gift.

EDUCATIONAL WORK

Just as medical workers acknowledge the help derived from the Spirit of prophecy and the surety of its counsels as it has urged on the development of the health work, so in the development of the school and educational enterprise among Seventh-day Adventists, the educators have ever been blessed by counsels from the same source.

At a time when the tendency among the pioneers was rather to minimize the necessity of a strong educational provision, owing to their conviction that the coming of the Lord was so near at hand, the voice of the Spirit of prophecy was lifted up, calling upon the leaders to prepare for the training of workers in all departments, and to establish Christian schools to train the children and youth of the denomination to be consecrated, practical Christian members, whether called to engage in soul-winning service or in business cares and home duties.

These messages from the first laid special emphasis upon industrial training as a very part of the training of the mind. The threefold ideal was pressed upon the minds of the educators: the education of the heart, of the mind, and of the hand.

In the ministry of this gift in educational lines various books were issued, as "Education," "Counsels to Teachers," "Fundamentals of Christian Education." These volumes and a great mass of other counsels that never appeared in books have been a great blessing to the educational leaders in the movement.

Some time ago an interesting experience was reported from one of the European countries, as follows:

"Quite recently in a certain European state an outcry arose among the Roman Catholics against the continual importation of foreign literature on the subject of education. They said, 'Let us produce our own.' In the course of time a book was produced by one of the leading Roman Catholic professors of that state. The book was acclaimed as the best work on education that had ever been published in that country, and it obtained a very wide circulation. A copy fell into the hands of one of our brethren, who thought he detected some familiar words. Upon investigation he found that the professor's book was (save for a few changes and additions) a word-for-word translation of one of Mrs. White's works on this subject."

In the light of such appreciation of educational principles shown by men of this Catholic university, it is fitting to recall the summons that came, in 1844, to a young woman without education, without training, at the age of seventeen, to begin the bearing of messages sent of God to help in the upbuilding and guidance of the Advent Movement.

So through the years instruction has come to workers in all departments; books for their guidance in spiritual life and in service have been issued for the ministers, such as "Gospel Workers" and "Testimonies to Ministers," books that search the very souls of men called to the ministry.

The Young People's Department, the Home Missionary Department, the Sabbath School Department, and others all have counsels upon their own special lines of work which the most experienced of the workers consider invaluable.

THE WORK OF MISSIONS

The messages from this gift called the leaders to plan from earliest times for a far greater work than ever had dawned upon their minds. In the early times the pioneers did not take in a really world movement. Some had the idea that the great awakening before 1844 had practically done the "work for the world," and now they were to labor in America and in Europe for the awakened ones. They had no thought of work in heathen lands. Even when the message of Revelation fourteen was plainly declared to be for "every nation, and kindred, and tongue, and people," there was thought of but a limited work beyond the borders of North America, where they considered that people of nearly all nations had been gathered.

But in those years of the middle forties, while the messenger was still but a young girl, the real world scope of the Advent Movement was brought before her in vision. Some years later she wrote:

"In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, 'Look ye.' And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the starlike lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ.' . . . I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world."—*Gospel Workers*, old edition, pp. 378, 379.

Year by year, in messages of counsel to the early leaders, the world character of the movement was reflected. Yet but feeble plans were laid for a really strong work in all lands. Then it was that the hour of expansion and awakening to missionary responsibility came. It was brought about by a message sent in 1892 from Australia, where Mrs. White then was, declaring:

“The same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field. Under an appropriate symbol of an angel flying through the midst of heaven is represented the work of the people of God.”

The same work was called for—the same evangelism, the same establishment of schools for the training of workers, printing houses for the same ministry of the printed page, the planting of sanitariums and health centers in all parts of the world—as in America and Europe. It was an awakening message. Any one studying the history of the Advent Movement will find immediately following 1892 a remarkable expansion of the work. Literally the movement symbolized by that angel of Revelation fourteen seemed to spread his wings for stronger, swifter flight toward every nation and kindred and tongue.

All the time the prophecy foretelling the Advent Movement made it plain. But it was necessary for the Lord to press the matter upon the hearts of the people by this gift, year after year, to awaken them to actually grasp the idea. Many observers in other churches remark upon the missionary zeal and activity of the people of the movement.

“Small though the denomination is,” says one editor, “their missionaries are found in every quarter of the earth.”

“One in every fourteen of their members,” says one editor, “is a full-time worker. They emphasize the world-wide objective, and 57 per cent of their workers are outside the United States.”

"They are the only people," another church organ says, "who are taking seriously the supreme command of our Lord, 'Go ye into all the world.'"

But this is not to compare one people with another. In view of the urgency of the message, Adventists repent before God for falling so far short of what they ought to do. But the purpose in repeating the words of some observers concerning missionary activity is to bear witness to the influence of the Spirit of prophecy in keeping the missionary aim before the movement. Men may disparage the claims of this gift, but the fruitage is apparent to all.

STILL SPEAKING

Writing in a personal way of her work and her desire to see brought out the things that God had given her as a help to the people, Mrs. White wrote to one veteran worker in the General Conference, Jan. 30, 1905, ten years before her death:

"The question is sometimes raised, 'What if Mrs. White should die?' I answer: 'The books that she has written will not die. They are a living witness to what saith the Scripture.'

"Of myself I could not have brought out the truths in these books, but the Lord has given me the help of His Holy Spirit."
— *General Conference File, Manuscript Book 1906, p. 9.*

The time came, ten years later, when in old age this faithful servant of God had finished tracing these messages. Since that time the blessing which the voice of the Spirit of prophecy has been in this movement has been realized perhaps even more fully than when the agent was living and working among the people. The published writings have had greater circulation. In no years have the messages had greater influence, perhaps, and in many lands these counsels given by the Spirit of prophecy are inspiring and guiding workers in their methods and endeavors, and blessing the people in their Christian lives.

On the way to a foreign field I stopped in one of America's seaport cities. I found an intensely interesting work going

forward, a combination of evangelistic and medical work directed by an experienced evangelist and by a physician, developing really new plans for city mission and city evangelistic endeavor. They told me that they had been studying communications from the Spirit of prophecy regarding the blending of preaching-teaching-medical-evangelistic work, some of which communications had never been put in print, but were in their hands in manuscripts which had been sent in former years to those engaged in work in that city. These experienced men who had naturally their own judgment and faculties to guide them in service, nevertheless felt that in these printed pages and the unprinted manuscripts of testimonies borne years before by the Spirit of prophecy, they were finding living material as new and pertinent as if addressed to themselves at the very moment. Out of it all they were devising plans that were proving fruitful in the blessing of souls and in the training of fellow workers to engage in similar lines of combined evangelism and medical and health service. Thus it is that indeed the writings by this gift do not die.

Objectors have often said, "Yes, but now the agent you say was used in the gift of the Spirit of prophecy, is dead. Now what about the Spirit of prophecy in the movement?" But the gift still speaks its messages, its counsels covering even future times, and outlining experiences yet to come before the movement reaches the Land of Promise. In the Exodus Movement God placed the gift of the Spirit of prophecy in the midst of the church:

"By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12: 13.

When the journey was almost completed and the people of the Exodus Movement were nearing Canaan, the Lord laid away the human agent. A little later, under the guiding instruction given through that agent, the Exodus Movement marched into the Land of Promise.

Now again God is leading a movement. He has set in the midst of the Advent Movement the gift of the Spirit of prophecy. Its guiding counsels deal with the experiences of the movement to the very end. The human agent through whom the great volume of counsel was given, has been laid away. The movement nears the eternal Land of Promise. In a little time the prepared people, the remnant church of the last generation, will march into the heavenly land, on the borders of that land joining the redeemed of all the ages as the Saviour comes and raises His people from the grave, to bring all home in triumph at last to the eternal Canaan.

It is not the intellectual fashion in the world to believe in a living, personal God who actually does things on earth today. It is easy to suggest that it is not reasonable to think that God would intervene actually by the Spirit of prophecy in the leading of a religious movement now, as we are told He did in the Bible times of old. But by the fulfilling of the "sure word of prophecy" through the ages we may know to a surety that the same living God who wrought in ancient times is overruling and guiding today, and the closing gospel work foretold in prophecy is being led onward to completion.

CHAPTER XIX

Not by Human Foresight and Devising

THE launching of the movement of the prophecy in 1844 was not by any human foresight or devising. It was not that any body of men came together and decided that the time was ripe to start a movement in fulfillment of the prophecy.

THE NUCLEUS OF THE MOVEMENT

1. The group of Adventist believers in the mountains of New Hampshire who in 1844 began to keep the commandments of God, had not the remotest idea that they were forming the nucleus of a distinctive people and movement to come. They had found the light of the Sabbath truth, and were walking in the light to save their own souls, expecting soon to see the Lord come in glory.

ONE KEY FACTOR

2. That group of believers in the western part of the State of New York who, after the disappointment of October, 1844, were led to study into the truth regarding the cleansing of the sanctuary, had no thought that they were contributing a key factor to a new movement fulfilling prophecy. They, with others, had expected the coming of the Lord at the close of the long prophetic period of 2300 years. The prophecy had declared, "Then shall the sanctuary be cleansed." All had supposed that this meant the coming of Christ to cleanse the church and the earth. But the disappointment came. Then it was that the group of believers in New York were led into the truth about the cleansing of the sanctuary, and knew by the sure word of prophecy that when the hour of the prophetic

period came, in 1844, the hour of God's judgment had indeed come. It was not Christ's appearing on earth, however, but His appearing before the Ancient of days in the heavenly sanctuary, in that scene described by Daniel the prophet: "The judgment was set, and the books were opened." Dan. 7: 10.

It was a great discovery of truth, so plain that one must wonder why not a student of prophecy had seen it before. But this group to whom the light came, had no thought at the time that they were contributing their part to the movement of the prophecy.

A DISTINGUISHING FEATURE

3. The groups of Adventist believers in Maine and Massachusetts among whom appeared the gift of the Spirit of prophecy in those days of 1844 and 1845, had not as yet the light on the Sabbath truth, and they had not the light as to the judgment hour and the meaning of the cleansing of the sanctuary. In general they had decided that there was some error in computing the 2300-year period, and were looking for the appearing of Christ very shortly, with no idea of any special movement to prepare the way.

Then began to come messages to them through the Spirit of prophecy. The first view, given in 1844, described a large work yet to be done,—the gathering out of many thousands of believers to be made ready for the coming of the Lord.

Even those who accepted the experience of the youthful agent through whom the Spirit of prophecy spoke, had no idea of another movement to carry a message to the world. So firmly fixed in their minds was the idea that Christ would shortly appear, that they did not understand what was plainly revealed in the first message of the Spirit of prophecy,—that a great soul-winning work was yet to be done.

Thus it was that the pioneering factors in the Advent Movement did not themselves understand what they were be-

ginning. They did not meet together and say, "Now the time has come for the movement of the prophecy to begin; let us launch it." Such an idea was not in the thoughts of any of them.

THE WORK OF GOD

But the Lord had declared that when the hour of the prophecy should come in 1844, a people keeping the commandments of God would appear, lifting up the Sabbath of the Lord and warning against the mark of the great apostasy. The gift of the Spirit of prophecy would appear in this commandment-keeping "remnant" church. In a world-wide movement a message of reform was to be carried to men with the proclamation, "The hour of His judgment is come."

As the hour came, the various pioneer factors were led into the light regarding the distinguishing features of the message of the prophecy; and as these various groups were brought together in counsel and study, each contributing its part, they came to understand that here was a message, a great system of truth, the everlasting gospel of Revelation 14:6-14, which they were bound to carry to men. They saw that the time had come, the time of the prophecy. The message of the prophecy had been placed in their hands. Dimly foreseeing even then the full scope of the work, they yet saw that these truths were to make ready a people prepared for the Lord, and they set their faces to carry out the commission which God Himself by His own providence laid upon them.

The Advent Movement did not rise by the oversight and planning of men. The Lord made ready the human agents, and led them into the light, as the time came, in a way that precluded any possible suggestion that a group of men could have met together in the days of 1844 and after, and devised a program to meet the demands of that prophecy of Revelation fourteen. The Lord Himself, who foretold the rise of the movement by the prophets, brought it forth when the hour of the prophecy came.

CHAPTER XX

Perils of the Way

HOLY SCRIPTURE opens with a new earth, fresh from the hand of the Creator, with man created upright and set in his Paradise home. Then came disobedience and sin, the gift of a Saviour of men, and the long record of the great controversy between good and evil.

But Holy Scripture ends as it began. Again there is a new earth, fresh from the hand of its Maker. And again man is upright and innocent, all the hosts of the redeemed rejoicing in Paradise restored, the earth made new to be the home of the saved through all eternity.

From the gate of lost Eden the feet of believing pilgrims set out on the long journey toward Eden restored. The journey passed the last milestone of time prophecy when 1844 brought the beginning of the hour of God's judgment in the heavenly courts above. From that hour forward, events have been swiftly shaping toward the end. With joyful hearts we may sing as we journey,

“How sweet are the tidings that greet the pilgrim's ear,
As he wanders in exile from home!
Soon, soon will the Saviour in glory appear,
And soon will the kingdom come.”

The church is not to be forever traveling and never getting to the journey's end.

“This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matt. 24: 14.

It is not to be a long period of working and waiting, for the Scripture says of the closing of the work of God:

“He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.” Rom. 9:28.

SATAN'S “SHORT TIME”

There was a distinct turning in the pathway toward the Land of Promise when the time of the prophecy came in 1844 and the Advent Movement began. Very clearly one may see that when the time came for the Lord to launch the special closing message, Satan began with special power to spread errors and delusions of the latter days over the earth with new and evil enterprise. He studies the sure word of prophecy, and knows also when his time is short. Well might all the world listen to the prophetic warning for this time:

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

It is significant to note that the very year that witnessed the rise of the definite Advent Movement of the prophecy, witnessed also the rise of two of the giant errors of modern times, — the doctrine of evolution, and the great delusion of modern Spiritualism. Both of these errors have wrought mightily in destroying faith and leavening Christendom with unbelief in a living God who speaks in the Holy Scripture and who is carrying out His purposes for the redemption of men.

THE RISE OF MODERN EVOLUTION IN 1844

The philosophy of evolution is but a development of the ancient philosophy of scientific unbelief, with its gropings and imaginings, after men had put away the knowledge of the true God. In those times, as the apostle Paul wrote to the Romans, men who knew God “glorified Him not as God, neither were thankful; but became vain in their imaginations,” and by human reasonings sought to account for creation without a personal Creator who “spake, and it was,” who “commanded, and it stood fast.”

In the year 1844 began the modern summing up of speculative unbelief in a teaching that was to fasten itself upon the minds of men with faith-destroying power. One writer says:

"In 1844 Robert Chambers published his 'Vestiges of a Natural History of Creation,' propounding a disturbing theory of man's origin because utterly at variance with the Biblical story, vouched for only by the revelation of nature's book, with its pages of petrified flora and fauna — evidence that was soon to be reinforced by the ampler discoveries of Darwin."—*"Psychic Tendencies of Today,"* by A. W. Martin, p. 17.

Chambers kept the authorship of the book secret, lest it should injure his publishing business. With the coming of Darwin's works, the ideas of evolution really gained the day. Only hypothesis to begin with, dealing with things "incapable of proof," it became fashionable, even in religious circles, to assume that no one could be accounted really intelligent unless he believed in the evolutionary theory. Just as in the case of ancient unbelief, when men's hearts were darkened and they put God far away, so it has come to pass under the full light of this modern scientific age. Gamaliel Bradford tells how Mrs. Darwin felt when her husband brought out his second volume. Mrs. Darwin wrote to her daughter:

"I think it will be very interesting, but that I shall dislike it very much as again putting God farther off."

The whole influence of this philosophy is to put God farther and farther off. But religious circles more and more generally received the theory, and the word of God became less and less a living authority. The guesses of geological students joined in setting aside the divine record of creation. Religious circles began to devise a theory of figurative and poetical interpretation by which the plain record of Scripture could be "harmonized" with the theories that made no pretense of regard for Holy Writ. More and more the counsels of the Most High were darkened "by words without knowledge." When a clergyman wrote to Darwin, congratulating him on one of his

books and telling how it had given him a clearer view of redemption by Christ, Darwin said, "How funny men's minds are!"

It is a conflict, out and out, between Christian truth and the modern revival of the philosophy of unbelief that set aside the Creator in ancient times. One writer, strange to say a professor in a university founded for the teaching of Christian truth, declares:

"Religion claims to possess divine truth, or rather a divine way to truth. It cannot give this up and remain religion. And science demands no less than the unconditional surrender of this claim to truth."—*Scientific Monthly*, November, 1926.

That is the issue. Bradford tells how at the age of seventeen he read the books of Darwin, and was set "aimlessly adrift."

"It was Darwin, the gentle, the kindly," he says, "who detested suffering in men or animals; it was Darwin who at least typified the rigorous logic that wrecked the universe for me and for millions of others."—*Harper's Magazine*, September, 1926.

This delusion, launched into the world in 1844 in its modern form, has been a masterpiece of destruction. Some time ago James Truslow Adams, ex-university professor and essayist, wrote of the situation that has come about in Christendom.

Forty or fifty years ago, he says, there was "belief in the Bible as the inspired word of God." That belief has largely disappeared.

"The older generation was taught that God gave certain commands,"—the ten commandments, the holy law of God. "It is useless to tell that to a young person today," he says.

Things are adrift. The delusive philosophy that has crept into Christendom has destroyed the foundations. Professor Adams concludes:

"We of the older generation have played with ideas and let loose forces the power of which we little dreamed of. We

have, indeed, sowed the wind, and it will be those of the younger generation who will reap the whirlwind, unless they can control it. . . . They have inherited perhaps the biggest mess and biggest problem that was ever bequeathed by one generation to another. Never has the road been wilder or the signposts fewer."—*Atlantic Monthly*, November, 1926.

He closes by quoting from another the counsel of uncertainty: "Act for the best, hope for the best, and take what comes. If death ends all, we cannot well do better."

Why go farther describing the dreary way in which millions are traveling today? It is a plunge straight back into the old paganism; not the paganism of the jungle wilds, but of the refined thought of the ancient philosophers who talked and wrote beautifully of ethics and Deity, but who left mankind to wander in the darkness, "without God, and without hope in the world."

Among these kindly, learned, cultured philosophers of the ancient Roman world there was no knowledge of a living God and Creator overruling and guiding the course of human history straight on toward the time when sin and death shall end. Over and over in the record of ancient times is revealed the hopelessness of the philosophy of unbelief. "Farewell forever," is the sad note which in effect was so often sounded in inscriptions to the loved ones passed away. The ancient pagan poet beautifully draped the hopeless way in verse:

"Alas! Alas! the mallows, when they die,
Or garden herbs, and sweet Anethum's pride,
Blooming in vigor, wake again to life,
And flourish beauteous through another year:
But we, the great, the mighty, and the wise,
When once we die, unknown in earth's dark womb,
Sleep, long and drear, the endless sleep of death."

—*Moschus*.

The philosophy of unbelief today leaves everything as uncertain and hopeless as were peoples of the Roman world into which the apostles were sent with the message of the resurrec-

tion from the dead and a day of judgment, which Paul preached to the astonishment of the philosophers at Athens.

Thomas Huxley, one great apostle of modern evolution, wrote the word "agnostic" into modern speech. It expresses the idea that we do not know, as contrasted with the "we know" of Inspiration. When the kindly philosopher and teacher died, Mrs. Huxley placed upon his tombstone the pathetic message:

"And if there be no meeting past the grave,
If all is silence, darkness, yet 'tis rest;
Be not afraid, ye waiting hearts that weep,
For He still giveth His beloved sleep,
And if an endless sleep He wills, so best!"

Contrast it with the cry of another stricken heart, wife of one of the missionaries of the Advent Movement in the South Pacific, who in the dark hour voiced the hope which, thank God, is still "the blessed hope" of multitudes in all Christian communions who have held to the faith in the teachings and promises of the blessed Book:

"O God, my heart is crushed,
It bleeds beneath this fearful blow.
In one fell stroke it took his life,
And with this aching, bleeding heart I feel as though
My life must needs go out.
Oh, help this darkness—black, appalling night
That gathers so, and hangs so long.
O God, stretch forth Thy hand, and lead me now along.
I cannot see, I cannot understand,
Indeed, may even dare not ask to understand;
But I must bear the sorrow, pain, and agony
That come with death.

"How cruel is death!
And with its coming, death brings up the grave.
The insatiate yawning cavern of a dark abyss.
O help me now, and hold me firm,
Lest in my stumbling, blinding darkness
I follow still the form of him I love
Into its depths.

"O Man of Sorrows, Friend of mine in grief,
Soothe this cruel sting, and bring this heart relief.
Beat back the powers that would engulf my soul,
Make me Thy child, all purified and whole.
Oh, thought divine! Oh, help in such a time!

"The blessed Jesus trod this way of mine;
He suffered agony, and sore oppressed, alone,
Down to the grave His precious form was borne;
But not to stay there, thank our God for that.
The mighty forces of all evil beaten back,
He rose a conqueror over death and grave,
A mighty Victor, with the power to save!
He burst the portals of the silent tomb,
Scattered the darkness, and dispersed the gloom.
And in His love He sends a gladdening ray
Of light and promise for the coming day
Of resurrection time.

"Oh, blessed hope! Oh, animating power!
Keep me all true to Thee for that glad hour.
Keep me, as precious, for that happy time
When we shall meet, this 'well beloved' and mine.
And with immortal forms our lives shall be
Spent with our Saviour through all eternity."

— *Mabel V. White.*

Against the whole philosophy of modern unbelief that sets aside the Creator and the divine record of creation, the message of Revelation fourteen lifts up the cry, calling men in this hour to worship the true and the living God, who made the heavens and the earth:

"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." Rev. 14:7.

In all the Holy Scriptures and in the sure word of prophecy therein recorded, and in the providences of God wrought out in the fulfillment of that word, we have eternal surety, and may know "the certainty of those things wherein" we "have been instructed." Surely it is because Satan's supreme effort

in the final stage of the conflict is to aim at the destruction of faith, that the Lord in His mercy speaks to men in the great lines of historic prophecy so plainly fulfilled and fulfilling before our eyes today. Though the brow be even as brass in unbelief, the heart that gives heed to the record may know to a certainty that the voice of the living God speaks in His Holy Word:

“I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.” Isa. 48: 3-5.

All the evidence of certainty piled upon certainty is to give certain assurance to all when Scripture tells the way of salvation from sin by a living Saviour able to save to the uttermost. The effort to do away with the supernatural in religion meets its answer in the Scripture witness to a living God at work among men all the way along since creation. One writer well comments in verse upon the attempt to substitute natural philosophy for the religion of the miraculous power of God:

“ I SHALL SEARCH

“When all the wise and the prudent have said what they have to say.

And out of the law and the prophets have taken the thunders away,
And out of the Book of Beginnings have taken the wonders away,
I shall search for a new religion, with a pillar of fire by night,
And a Red Sea cleft through the middle, and an ark, and a white dove's flight.

“I shall find me a garden of Eden, with a serpent scorning the sod,
And a girl wide-eyed with wonder, and a man in the image of God;
And the flaming sword of an angel, and the flaming work of God!
I shall look for a new religion that can overthrow proud Baal,
With a manna white as the hoarfrost, and a Jonah saved by a whale.

"When the grand old tale of creation is told in the form of germs,
And the evening and the morning look forth on the trail of worms,
And the burning words of the prophets are reduced to their lowest
terms,

I shall need a new religion, all fire and mystery,
Too big for a brain like mine to hold, or the eyes of the wise to see.

"When the mists of doubt shall settle round the steps of the
Nazarene;

When the little lost lamb shall cry in vain, and the pitiful Mag-
dalene,

And out of the old, old story shall vanish John three sixteen,
I shall look for another Saviour; and to whom shall I go—
to whom?

Who can show me another Calvary, and another empty tomb?

"But what if from babes and sucklings is rendered the final word
To the wise of earth, and the subtle, who reason away my Lord?
What if the blood of the martyrs cries out to a risen Lord?

Ah, then I will search the Scriptures! On my knees I will search
and see

How the glorious Light of the ages is the Light of life for me!"

—*Ruby Weyburn Tobias.*

OVERSPREADING SPIRITUALISM AND MYSTICISM

It is common, especially in these days when the physical manifestations of the séance room are not so pronounced, to entirely discredit Spiritualism. But beyond all its physical manifestations it must be acknowledged that this cult has spread its leaven through all Christendom. Its fundamental idea that the dead live a spirit existence before the resurrection, abounds in modern thought. Spiritualism sprang into the world in its modern form in 1844. The birthplace of modern Spiritualism is the house near Rochester, N. Y., where first appeared the strange "rappings" that enabled the Fox family to carry on conversations with what professed to be the spirits of the dead. In a book, "Modern Spiritualism," a spiritualist writer says:

"It has generally been supposed, and so published in most of the accounts of the commencement of the phenomena, that the sounds were first heard when the house was occupied by

a Mr. Weekman [in 1848]. This seems to be an error, as there are, at least, two witnesses whose testimony is recorded in a small pamphlet published by E. E. Lewis, Esq., at Canandaigua, N. Y., in 1848, who testify to the sounds being heard by a family who occupied the same house in 1844."—*E. W. Capron*.

It is interesting to note the date, 1844. As the time came for the launching of the Advent Movement, in 1844, Satan was at hand to launch a great delusion in a countereffort.

SPIRITISM IN ANCIENT EGYPT

It was by the agency of ancient Spiritualism that the evil one sought to counterwork the special movement which God was launching in Egypt of old as the time of the prophecy came.

As Moses and Aaron were sent before Pharaoh, the Lord assured them that He would work by signs and wonders to convince the king that their message was from God. The Lord said to them:

"When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

"And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent." Ex. 7:9, 10.

But Satan stood ready to oppose. As the apostle wrote in the New Testament, he is able to work "with all power and signs and lying wonders." We read:

"Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods." Verses 11, 12.

So the contest ran on, the Lord speaking by signs and by judgments that pressed more and more sorely upon Egypt until the magicians had to confess that they could not compete with God. "This is the finger of God," they said. As the time

came for the Exodus Movement, Satan brought in the opposition of ancient Spiritualism. It is the first record in Holy Writ of this power of evil working through human mediumship. This experience also is one of the things recorded for our instruction in the latter days.

The apostle Paul, in his epistle to Timothy, said, "In the last days perilous times shall come." Speaking of the opposing influences in these perilous times of the last days, he adds:

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth." 2 Tim. 3: 8.

These men were the magicians of Pharaoh's court. In the traditional story of the Babylonian Talmud, these two are said to have been chiefs of all the sorcerers of Egypt, and are described "as having ridiculed Moses and Aaron for pretending to equal them in magical arts."

"The God of slaves," said they, "how can He be More powerful than their master's deity?"

The last days have come, and we live in perilous times. With every wind of doctrine blowing and with revival of the ancient cults of mysticism, Satan again seeks to oppose the work of God.

In another prophecy distinctly bearing a warning message for the latter days, reference is made to faith-destroying influences that would be at work:

"Thou hast forsaken Thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers." Isa. 2: 6.

"Replenished from the east," the prophecy says. Along with the spread of Spiritualism through the world there has come in a flood of the strange doctrines of the East, that home of religious error, where man first put away the knowledge of the true and living God. Christendom is being replenished or filled up with the bewitching philosophy of the East. It was

inherent in the spiritualistic revival, and it is all one, whether called New Thought, or Spiritualism, or Theosophy. The evolutionary idea blends with it. One organ of mysticism says:

“We are immensely indebted to the great teaching of evolution, which Darwin and Alfred Russell Wallace put forward tentatively in 1859. We could hardly have hoped for the success of the Theosophical Movement had not the teaching of evolution preceded.”—*Theosophical Quarterly*, July, 1928.

These ideas of mysticism are spreading with a swiftness that would be surprising had we not been forewarned in the Scriptures. Many years ago the Spirit of prophecy in the Advent Movement, commenting on these warnings of Bible prophecy, said:

“We are standing upon the threshold of great and solemn events. . . . Prophecies are being fulfilled, and stormy times are before us. Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early.”—“*Special Testimonies for Our Ministers*,” p. 66 (1892).

The commingling of new and old, of ancient and modern systems of philosophy and unbelief, has appeared as the characteristic feature of religious thought in our day. *East and West*, a literary and scientific review published in Bombay, says of the trend of thought in the West:

“We now have the spectacle of a general intellectual movement in directions strangely parallel with Oriental philosophy.”

A Buddhist observer says of the Eastern doctrine:

“Its thoughts are stealing unseen through the whole West. We see its effects in the great leading lines of Western thought.”

The attitude of modern religious thought toward science teaching and nature study, leads an English theosophical writer to declare:

“Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known.”

We need not be surprised at the suggestion that it is possible in “this enlightened age” for men to plunge into the spiritual darkness of bygone ages. Great light shines in our time, but if that light be turned to darkness, “how great is that darkness!” The late Archdeacon Farrar said of our times:

“Every variety of blasphemy and folly has its apostles. Every negation, however audacious and desolating, has its defenders on the platform and press. Every superstition, however grotesque and discredited, has its fanatical partisans and devotees.”

No greater mistake could be made than to assume that heathenism necessarily means a low plane of intellectual life. The idea of associating heathenism with ignorance has come from observing the condition of the heathen world. But this condition is the full fruitage of the most refined and subtle intellectual conceptions of God and nature. One writer says:

“If we investigate early paganism by the light of recent discoveries, we soon perceive that its chief strength lay in its intellectual attractions, and that many of its priests and initiates were distinguished as philosophers and men of science. But—still more strange!—if, after our investigation, we glance at the world of today, we see the men of this nineteenth century returning to the wisdom of long-past ages, and modern thought sustaining its flight upon the wings of ancient lore. Nay, almost every characteristic of antiquity seems to be reappearing.”

Truly, new and old are commingling, and every wind of doctrine is blowing. Christendom is being “replenished from the East.” From the same source came the inspiration of the philosophical movement that leavened the early church after apostolic days, and developed “the mystery of iniquity.” The Alexandrian school in Egypt, in the early centuries of our era,

stood for a commingling of the old and the new. Alexandria has aptly been called "the great mixing bowl of East and West." The great majority in the early church drank itself to spiritual death from that bowl. The world today is drinking the same wine of Oriental philosophy in the religio-scientific teaching of the New Thought Movement.

PERILOUS TO ALL

These perils are all abroad. The germs of delusive error have sought to get into the Advent Movement. The peril in the days of the Exodus Movement was not that spiritism and idolatry were in the world roundabout Israel, but that they got into Israel. Of Israel it was said that as long as that people held the faith, "so the Lord alone did lead him, and there was no strange god with him." Deut. 32:12.

But the evils roundabout crept in:

"He forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." Deut. 32:15-17.

The supreme effort of Satan to plant the leaven of the ancient heathenism in the Exodus Movement came just before that movement reached the border of Canaan. And for the church today the perils of the way increase as the end nears.

"What has been the experience of your church in the matter of modernistic teachings?" a missionary asked a representative of the Advent Movement traveling on the Pacific to Asia. His own church had been filled with it.

"It has never gotten in among us," said the representative. "Our teachers, preachers, and all stand one hundred per cent for the old doctrine of faith in the inspired Scriptures."

It had to be so. Without that there could be no faith in a living God leading a movement timed and guided in fulfillment

of prophecy. But this talk of journeying to Canaan amidst enemies on the right hand and on the left is no mere figure of speech. Many years ago there was an effort to inject the leaven of these very ideas into the Advent Movement itself. One may say, How could idolatry and mysticism get into Israel of old? But it came in just naturally when the people forgot God. The fundamental ideas of mysticism, witchcraft, idolatry, are natural to the human heart. The New Testament writer in Hebrews said:

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.” Heb. 3: 12.

The devil never rightly labels his wares. When it was sought to inject these things into the Advent Movement, the subtle philosophy was dressed in the very language of the message. While the infection of evil was being resisted by the truths of Scripture, there came at the time of real crisis one of those interventions of Providence through the gift of the Spirit of prophecy that have characterized the Advent Movement all along. The agent of that gift was thousands of miles away; but at the very hour of need there came by the mails into a conference wrestling with the issue, such complete and thorough counsel that the conviction of the way of deliverance and victory came into all hearts. How was it that the messages by the Spirit of prophecy arrived at the exact moment of need? Mrs. White later told how it was:

“Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves.

“One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly, the lookout cried, ‘Iceberg just ahead!’ There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried

out, 'Meet it!' There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.

"Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, 'Meet it!' I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, 'Meet it!'

"That night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us."—*"Letters to Physicians and Ministers," Series B, No. 2, pp. 55, 56.*

It is easy for an outside observer to say that no special aid from the Spirit of prophecy ought to be necessary in resisting wrong teaching. But in that time it was a way the Lord had of giving special help at the moment special help was needed, and a way of rallying all to stand for the truth of God. The instruction emphasized over and over the peril that was threatening the cause of truth:

"Scientific, spiritualistic sentiments, representing the Creator as an essence pervading all nature, have been given to our people, and have been received even by some who have had a long experience as teachers in the word of God. . . . The time has come to take decided action. . . . The development seen in the cause of God is similar to the development seen when Balaam caused Israel to sin just before they entered the Promised Land. . . . Where are the watchmen? . . . By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come to us. We need the Pentecostal energy."—*Id., Series B, No. 7, pp. 36-38.*

Out of that whole experience of long ago came a reviving and preparation for swifter advance in all the movement. The Lord's power of deliverance was seen.

"How is it with your church in the matter of modernistic teaching?" said a veteran missionary on the way to the mission field, knowing that his own church was permeated by modernism. If the answer could be that the leaven had been kept out of the Advent Movement, it is because the sure word of Scripture raises a barrier against the "oppositions of science falsely so called" (1 Tim. 6:20), and because the living God has in a special way led by the gift of the Spirit of prophecy. Hostile critics may attack that gift. Along with the commandments of God, that gift in the remnant church was to draw the wrath of the evil one. Rev. 12:17. But at many a stage in the movement the Lord has wrought deliverance by intervention that only such a gift provides.

The teachings about the Creator by which the adversary sought in that case to plant the leaven of unbelief and of departing from the living God, set forth those ideas of an immanent, all-pervasive God in nature which one finds generally prevalent today. Arguing against the old-time view of the heavenly Father before whose face the redeemed sinner in immortal flesh will one day bow, use was made, for example, of the prophet Isaiah's declaration, in the fortieth chapter, that the Lord holds all the waters in the hollow of His hand:

"Then if only His hand is so great that all the waters lie in the hollow of it, how large is He Himself? It is simply impossible for any human mind to conceive of the size that such a hand would have to be. . . . 'Meted out heaven with the span.' The span is the measure from the tip of the thumb to the tip of the second finger. What is the compass of the heaven? Conceive it if you can. Yet the whole compass of the heaven is by Him measured simply with the span. Then again, what is the size of that hand? . . . And when no human mind could possibly conceive only the size of the hand, the reach of the span with which He meted out heaven, how infinitely beyond all

reach of human thought is any true conception of the form of God!"

The mistake was in assuming that the prophet Isaiah is endeavoring to impress us with the greatness of God's *form*. It is "the greatness of His *might*" (verse 26) that He desires us to know. His mighty power to save is the theme. And the power is in His word. Jesus, "the man Christ Jesus" by the throne, is "upholding all things by the word of His power." The conception of an infinitely colossal form, or of a presence or mind diffused through all the universe,—the pantheistic view of Eastern philosophy,—can never be harmonized with the view which Inspiration gives of the Father on His throne beside "the man Christ Jesus." It is the setting forth of another god. It is, in fact, the universe god of heathen philosophy. Pike says of a Persian view: "It was thought the universe should be deemed an immense being." In Egyptian and other views,

"The universe was a living and animated being, like man and the other animals; or rather, they were so only because the universe was essentially so. . . . This was the Universe God, which the ancients adored as supreme cause and god of gods."

Let the brief reference to a crisis of many years ago in the Advent Movement suffice to show how close to us in the modern everyday world is the path of departure from the living God. Philosophy can never pry into the unapproachable glory of Deity. Faith does not seek to lift the veil or penetrate the glory. It does not attempt to describe in human language the indescribable glory of His person. The reverent thought seeks not to picture it. The spiritual mind does not think of describing; it worships. The heart knows that the Father is there upon His throne, "the man Christ Jesus" with Him, the "same Jesus" who once walked on earth. That is sufficient for the eye of faith, and with Job we cry:

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin

worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not a stranger." Job 19: 25-27, margin.

To this blessed hope the heart clings, and the word of God tells us that one day we in redeemed flesh, if faithful, shall see the Father's face. It will not be the strange and awful specter of refined philosophic fancy, but a loving Father whom we may approach unto, as we join the redeemed in singing :

" Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5: 13.

Still here in this world we must journey on, with perils on every side, but with the Land of Promise lying now not far beyond.

CHAPTER XXI

An Organized Movement

"God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. 14:33.

Whenever the Lord sets His hand, therefore, to lead a special work, we may well know that there will be order and system in all the arrangements. "Order is heaven's first law," some one has said. We see it in the heavens above. All the starry worlds answer to heaven's law of unity and order. "When I call," says the Lord, "they stand up together."

ORGANIZATION IN THE EXODUS MOVEMENT

When the Lord called the Exodus Movement out of Egypt, He organized the people. It was by no confused mob that the march was made for forty years through the wilderness. As two million or more of men, women, and children had fled out, instruction on organization came to Moses through Jethro, who evidently was moved upon by the Lord to give counsel:

"Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens; and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

"So Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." Ex. 18: 19-25.

Thus anciently the gift of "government" was placed in the church in the wilderness, with other gifts such as were granted the New Testament church for the orderly conduct of the work of God.

Through all the long journey toward Canaan the people kept order like an army on the march.

"Thus were the journeyings of the children of Israel according to their armies, when they set forward." Num. 10: 28.

Each tribe bore its own ensign, and possibly each family group. When they pitched their camp, the instruction was:

"Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch." Num. 2: 2.

Their organization was a safeguard. It was a protection against the work of disorderly elements within, seeking to set aside God's order and take charge of the work themselves; and it was a protection against evils and enemies without. When, for instance, the king of Moab bribed Balaam, a prophet of God, to turn from the right way and try to place a curse upon Israel, the orderly arrangement of the camp, as the now apostate prophet looked upon it, bore to his soul the message that God was indeed in that camp. One poet (John Trumbull) describes that view that met the prophet's eye as he looked down from the height:

"Beneath his feet, along the level plain,
The host of Israel stretched in deep array;
Their tents rose frequent on the enameled green,
Bright to the wind the colored streamers play.
High o'er the shaded ark in terror rose
The cloud, the dark pavilion of their God.

Before the seer's unwilling eyes,
 The years unborn ascend to sight;
 He saw their opening morn arise,
 Bright in the sunshine of the fav'ring skies;
 While from the insufferable light
 Fled the dire demons of opposing night.
 No more, elate with Stygian aid,
 He waves the wand's enchanted power,
 And baleful through the hallowed glade,
 His magic footsteps rove no more.
 Filled with prophetic fire, he lifts his hand
 O'er the deep host in dim array;
 And awed by Heaven's supreme command,
 Pours forth the rapture of the living lay."

"The king of Moab hath brought me from Aram,
 Out of the mountains of the East,
 Saying, Come, curse me Jacob,
 And come, defy Israel.
 How shall I curse, whom God hath not cursed?
 Or how shall I defy, whom the Lord hath not defied?
 For from the top of the rocks I see him,
 And from the hills I behold him:
 Lo, the people shall dwell alone,
 And shall not be reckoned among the nations.
 Who can count the dust of Jacob,
 And the number of the fourth part of Israel?
 Let me die the death of the righteous,
 And let my last end be like his!"

Num. 23: 7-10.

On this incident the book "Patriarchs and Prophets" comments:

"As Balaam looked upon the encampment of Israel, he beheld with astonishment the evidence of their prosperity. They had been represented to him as a rude, disorganized multitude, infesting the country in roving bands that were a pest and terror to the surrounding nations; but their appearance was the reverse of all this. He saw the vast extent and perfect arrangement of their camp, everything bearing the marks of thorough discipline and order. . . .

"Not only was Balaam shown the history of the Hebrew people as a nation, but he beheld the increase and prosperity of the true Israel of God to the close of time. He saw the

special favor of the Most High attending those who love and fear Him. He saw them supported by His arm as they enter the dark valley of the shadow of death. And he beheld them coming forth from their graves, crowned with glory, honor, and immortality. He saw the redeemed rejoicing in the unfading glories of the earth made new. Gazing upon the scene, he exclaimed, 'Who can count the dust of Jacob, and the number of the fourth part of Israel?' And as he saw the crown of glory on every brow, the joy beaming from every countenance, and looked forward to that endless life of unalloyed happiness, he uttered the solemn prayer, 'Let me die the death of the righteous, and let my last end be like his!'— *Pages 455, 456.*

The Spirit of prophecy rested upon Balaam, and he cried out again as he saw the orderly arrangement of their camp:

"How goodly are thy tents, O Jacob,
And thy tabernacles, O Israel!"

Inspired to look forward to the coming Redeemer of men, he exclaimed under prophetic impulse:

"I shall see Him, but now now:
I shall behold Him, but not nigh:
There shall come a Star out of Jacob,
And a Scepter shall rise out of Israel."

It is a testimony to the influence of organization in protecting from dangers without and within. So in all their journeying the God of order and discipline led those hosts of the Exodus Movement until at last they emerged in orderly array into the Land of Promise.

ORGANIZATION IN THE NEW TESTAMENT

We find this gift of organization in the New Testament church. The unity of the church is one of its credentials from heaven:

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." John 17: 21.

This oneness is not merely an agreement as to doctrine, but a unity in "walk," a maintenance of harmony that calls for the exercise toward one another of "lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4: 2, 3.

It requires no "endeavor," no lowliness, no devotion, to break the unity, and to walk independently of one another. But the endeavor and study of the members of Christ's church is to "keep the unity." The New Testament church, like the Old Testament church, is a unit. It is not a mass of detached fragments, but one people. No more closely are all the members of a local company of believers bound together in the local church, than are all the churches bound together in fellowship in "the church," which is "His body."

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Eph. 4: 4, 5.

All the teaching of the New Testament emphasizes the organic unity of the church of Christ. It is "the household of God," "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." Eph. 2: 19-22.

In the architect's plan of a building, every part has its organic relation to every other part in making up the one complete structure. So the church, made up of parts, is "framed together," and "builded together," and "together groweth" unto a holy temple in the Lord.

As needful for the building up of the church and the maintenance of its unity to the end of time, the Lord set in it the spiritual gifts, giving to some, apostles, to some, prophets, evangelists, pastors, teachers, governments, and others. (See Eph. 4: 11-16.) And the spirit given to all believers by the

new birth from above was the spirit of order and organization that reigns above.

COMMITTEES APPOINTED FOR SERVICE

Under the power of Pentecost, as the believers multiplied in Jerusalem and there was need of a common fund for the orderly care of the vast multitude separated from former friends by the new faith, those having means came forward, and men having possessions sold them, and brought the resources to the apostles.

Christ had begun the organization of His church by the selection and ordination of the twelve apostles placed in oversight. Now in the situation at Jerusalem it was essential that others besides apostles should be assigned specific duties. We find the story in the sixth chapter of Acts. And the point should be noted that the Spirit-filled church was ever seeking to do its work in the most systematic manner, recognizing authority in the gifts and offices placed in the church for the administration of its affairs. The apostles, in counsel together concerning the growing work, saw that provision of a committee should be made for distributing responsibilities:

“Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.” Acts 6:2, 3.

“The saying pleased the whole multitude,” and they chose the committee of seven. These were “set before the apostles: and when they had prayed, they laid their hands on them.” The Lord accepted the united decision of the believers, and Stephen, one of the seven, was the first martyr witness. As yet they were not called deacons, so far as the record goes. In the later development of organization we find the office of deacon a regular appointment in the churches. In this emergency it was

the need of the hour that led to the selection of men to the office and work.

As conditions arose, the Spirit-guided church was alert to organize its work and appoint men to serve as needs were recognized. It is for this that the offices, or gifts, of the Spirit are placed in the church. The plans agreed upon in the council of the apostles were laid before the believers, so that there was unity in the action taken. And those whom the Lord had ordained to the oversight of the work, ordained the seven to their appointed office.

OVERSIGHT OF GREAT FIELD SECTIONS

Later in the development we find the apostle Paul assigned to one great section, which in modern terms we might call a union conference. In the apostolic council he was given the right hand of fellowship to go among the Gentiles in that region to the northward and westward, where the gospel was planted along the Greek fringe of Asia Minor and in Southern Europe. The apostle Peter was assigned to the oversight of work among those of former Jewish faith, mostly in the regions of the Near East. The early traditional record assigns other great sections of territory to other apostles, as North Africa, the region of Mesopotamia, even India where the work of the apostle Thomas left a mark preserved traditionally even to the present time. So the limited world field of that day was under apostolic oversight.

Central amidst it all was the general council of apostolic leaders in Jerusalem. When questions arose in the field, a General Conference might be called in Jerusalem, such as we find recorded in the fifteenth of Acts. The apostle James was chosen as the presiding officer of the conference, and as chairman rendered the united decision of the body. In passing it may be noted that Peter was certainly not the presiding officer here; thus no sanction is given to the doctrine that Peter was the head of the church. Christ was the head of the church,

but in orderly concert believers selected leaders and presiding officers to stand at the head of the organized activities.

SYSTEM UNDER PAUL'S OVERSIGHT

We best catch a glimpse of New Testament church organization in the record of the work of the apostle Paul. He was an organizer. His writings more than any others emphasize again and again the organic unity of the church and the importance of recognizing order and system in gospel service.

As churches multiplied in all parts of his field, Paul was continually visiting them, or sending laborers among them, building them up in faith and unity. As the work grew, and particularly as disorderly and evil elements began to develop within, it is plain from his epistles that the responsibility of his apostleship — bringing "the care of all the churches" — laid upon him a heavy burden. 2 Cor. 11:28. It was with him "daily."

As the churches increased in the different provinces, those geographically located together were grouped in some form of organization, so as to act together as a conference of churches. Thus "the churches of Galatia," "the churches of Macedonia," "the churches of Asia," "all Achaia," etc., were given direction by the apostle as to concerted action to be taken, or sent salutations to churches in other parts. When the general fund was to be made up for the Judean believers, Paul wrote to the Corinthians: "As I have given order to the churches of Galatia, even so do ye." 1 Cor. 16:1. The second epistle shows that this instruction was for the churches of "all Achaia," of which province Corinth was the center.

The churches were instructed to make up the common gift and to appoint some representative to go with it to Jerusalem. "Whomsoever ye shall approve by your letters, them will I send." The Macedonian churches had the same instruction, and sent a representative, "chosen of the churches," to join in carrying the bounty to Judea. 2 Cor. 8:19. Thus a group

of churches in a province acted in concert, as one provincial or state conference organization, and appointed a representative to do certain work for the conference.

Again, we find Paul appointing ministerial laborers to the general oversight of provinces or conferences. Timothy was assigned to the province of Asia for a time, with instruction from Paul as to the ordering of the churches, the appointment of elders and deacons, and the care of the general interests of the work. Titus was assigned for a time to Crete:

“For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.” Titus 1:5.

As the one in charge of the work in Crete, Titus was asked to see that Zenas the lawyer, and Apollos, when they should arrive, were sent forward on their journey, provided with means so that nothing should be lacking to them. Titus 3:13. Those were not the days of bank drafts and postal remittances, but the instructions to Titus, and other similar references, show provision of funds available for the conduct of the work. As Paul told the Corinthians, the Lord who ordained men to the ministry of the temple in former times, had also made provision for their support, and “even so hath the Lord ordained that they which preach the gospel should live of the gospel.” 1 Cor. 9:14. They were familiar enough with the manner of supporting the Lord’s work in the former time, by tithes and offerings, and “even so” it was ordained that the work of the gospel should be carried forward.

While Paul acted with the authority of an apostle, called to the general oversight or “care of all the churches” in his great field, he assumed no arbitrary authority over any. “Not for that we have dominion over your faith,” he wrote, “but are helpers of your joy: for by faith ye stand.” 2 Cor. 1:24. Though evil men often represented him as self-seeking and arbitrary in his work, he was really the servant of all. But as

some one must lead out in all associate work, there was necessity in gospel effort for a directing supervision to keep all interests moving harmoniously forward. Hence ministers like Mark, Timothy, Titus, Silas, Tychicus, Artemas, Crescens, and many others were sent here and there, called to come and go, appointed to one field and then another, all responding as the loyal soldiers of Christ that they were. They recognized the increased efficiency given to their labors by organization and union of effort.

ALL UNITED IN ONE GENERAL BODY

The apostle Paul recognized the fact that the unity of the world-wide work was provided for in the supervision of the committee of apostles, ordained to represent the whole church. Paul's visits to Jerusalem to counsel with the other apostles, as well as his constant teachings, bear witness to his efforts to maintain purity and unity of doctrine and co-operation between the churches in all the world. They were all members of the one body, Christ the head, "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:16.

The member is connected with the head only as it is a part of the body. Independent of the body, the hand or foot would be severed from connection with the head. The gifts and offices set in the church were to preserve this oneness and compactness, even after the first apostles had passed away. The churches were "set in order" by the appointment of proper officers. This was an important part of the ministerial oversight, and as Paul appointed Timothy to attend to this in Asia, and Titus in Crete, he gave instruction as to the qualifications of officers.

The elders were ordained to take "oversight" of the local church, not as "lords over God's heritage, but being ensamples

to the flock." 1 Peter 5:3. Careful selection was also to be made in filling "the office of a deacon," as assistants to the elders in the administration of church work. 1 Tim. 3:8-15. The office of deaconess was also provided. Rom. 16:1, R. V., margin.

The divine establishment of gospel order gave authority to appointments to oversight and direction in the work. The spirit in the church was one of counsel, and of deference to church order and government. The gift of "governments," which is the gift of administration and organization, is one of the spiritual gifts. The apostle, writing from Italy to the Hebrew churches and all churches, gave the exhortation:

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." Heb. 13:17.

Again he wrote:

"We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." 1 Thess. 5:12, 13.

THE FORCES OF DISORGANIZATION

Before all the first apostles had passed away, the attack on the purity of the faith and the organization of the work had begun. The opposition of men who turned openly from the truth was not so deceptive and dangerous as that of those working from within. Hence Paul's warning to the elders of Ephesus to take heed to themselves and to the flock, for men were to arise from within, teaching perverse things, and seeking to draw away the people after themselves. Acts 20:28-30.

Later, as apostasy developed, Peter warned against those who in the name of greater liberty, would lead to the bondage of error. 2 Peter 2:19. They were opposed to the order and organization which hindered their efforts to tear down. They "despise government. Presumptuous are they, self-willed."

Verse 10. Jude wrote of them also as despisers of dominion, or government. "These be they who separate themselves," he said. Verse 19. As they could not capture and dominate the organization, they sought to lead a faction out of it.

The apostle John, who wrote latest of all, warned against these influences in all three of his epistles. Of one experience, in which the pastor or officer of a church asserted its independence of apostolic oversight, refusing to receive the laborers sent to minister to it, he says:

"I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not." 3 John 9.

This was the spirit of self-exalting independence and disregard of gospel order and organization which led straight on to the Papacy.

A UNITED WORLD ORGANIZATION

In this brief review of New Testament organization we see the church established on the platform of truth, the whole world body bound together in unity, possessed of the divine spirit of organization, with spiritual gifts and local and general offices set in it for the administration and government of its affairs in harmony and fellowship.

Christ was the leader and commander, as in the organized Exodus Movement, guiding by the voice of the Spirit of prophecy and by the various gifts of the Spirit set in the church.

As Christ was revealed to John in the Revelation, He walks among the candlesticks,—the churches,—and holds the messengers or leaders of the churches in His own right hand. Rev. 1:20. His presence and guidance are promised "even unto the end of the world."

Following on in the pathway of the development of the work of God in the earth, and with the gifts bestowed by the Spirit of God for the guidance and orderly conduct of the work the Advent Movement of the prophecy has illustrated over again the advantages of gospel order and organization in

the work of God. The whole world is covered by local state or provincial conferences or mission fields, made up of the churches in a state or province. Thus churches are united in service, and shepherded by conference leaders elected by the people in annual or biennial delegate session. Conferences located together geographically form a union conference, the union leaders fostering the interests of the local conferences and helping them to work together. The unions themselves are grouped under great continental or part continental oversight,— as the South American Division, the African Division, — an officer of the general body acting as president of a division, with an advisory committee of counsel to aid in overseeing the work.

The president of each union is a member of the General Conference Committee, or world executive council, which oversees the whole. From this general committee to the officer of the local church, it is the application to the modern world needs of the organization in the Exodus Movement,— Moses with his seventy counselors in the general oversight, with the “rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.” Ex. 18:25. Thus the world movement moves onward harmoniously together, delegates from all the unions meeting once in four years for counsel and action, as long ago those New Testament church delegates met in General Conference at Jerusalem. (See Acts 15.)

The Lord has been the leader in the Advent Movement, and by the counsels of His word and through the gifts of apostleship and governments and the gift of the Spirit of prophecy and other gifts, the divine principles of order and organization have been applied to present-day needs and conditions. As the Lord organized and led the Exodus Movement through similar gifts and held it together until it marched into the Land of Promise, so has the divine hand led in the Advent Movement as it marches toward the eternal Land of Promise.

CHAPTER XXII

The Movement Marked Through to the City of God

THE sure word of prophecy marked the Exodus Movement through to the Land of Promise. Speaking to the people of Israel as they were nearing the borders of Canaan, Moses said:

“He brought us out from thence, that He might bring us in, to give us the land which He sware unto our fathers.” Deut. 6: 23.

The prophecy uttered to Abraham made it sure that God would not only bring that movement out of Egypt, but that He would bring it into the land of Canaan. There could be no failure. Unbelief could delay the journey, but at last the people marched through the parted waters of Jordan and entered the land.

Many a time unbelief had caused murmuring in the camp. Factions arose declaring that Moses was not leading aright, and that they and their children had been brought out from Egypt only to perish in the wilderness. But God had made the promise to Abraham more than four hundred years before. When the time of the promise came, He brought them out from thence that He might bring them in. His hand guided until in they came.

And it was the same movement that came out that went into Canaan. Multitudes had died on the way, but the same movement that came out of Egypt, the Exodus Movement, was led in to take possession of the land.

The prophecy had marked the movement through. There could be no failure. The Lord's arm was strong to save and to deliver. Long afterward, when the people held quiet possession of the inheritance which the prophecy had marked as

the goal of the Exodus Movement, the psalmist bore witness to God's faithfulness and to the surety of His promises:

"We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old. How Thou didst drive out the heathen with Thy hand, and plantedst them; how Thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favor unto them." Ps. 44: 1-3.

That was a through movement from Egypt to Canaan. When the time came, the movement began, and the Lord never let go of the work which He had begun until the movement marched into the land.

These things have their lesson for the last days. Again we read one of the key-texts describing the ancient experience:

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

THE ADVENT MOVEMENT MARKED THROUGH

The same sure word of prophecy that marked the Exodus Movement through to the Promised Land marks this Advent Movement through to the eternal land of Canaan.

Note how this is pictured in the prophecy of the Revelation. Recall the fact that these views generally were given to the prophets, not in words, but in pictures. Like moving pictures upon the screen, the prophet John on the Isle of Patmos saw the closing scenes in the final deliverance and triumph of the people of God. This is what passed before his vision:

He saw the opening of the judgment scene in heaven above when the hour of God's judgment came in 1844. Rev. 14: 7.

At the same time he beheld the rise of a missionary movement bearing the last threefold message of the everlasting gospel to the world. Verse 6.

As he listened in the vision, he heard that movement proclaiming the hour of God's judgment, calling men to worship the great Creator, and warning mankind against following the traditions of men, which have made void the law of God. Verses 7-10.

Wherever the movement spread through the world, he saw the rise of the people of whom it was said in the vision, "Here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

As the prophet watched in the vision, he saw the movement spreading through the world "to every nation, and kindred, and tongue, and people."

Then, when the gospel of the kingdom had been carried as a witness to all nations, he saw Christ coming in the clouds of heaven, having in His hand a sharp sickle, coming to reap the harvest of the earth. Verse 14.

And the next thing after the reaping, the prophet saw the movement end in the city of God:

"I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

This is the "sure word of prophecy." It marks the Advent Movement straight through from its rise in 1844 to the city of God. When the hour struck, the commandment-keeping people appeared and the movement began. As surely as the living God brought forth the movement when the time came, so surely the living God will lead the movement into the heavenly Canaan. Nothing can turn aside His purpose. This Advent Movement will end on the sea of glass before the throne; and when the saved gather there,

"They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Rev. 15:3.

Having passed through an experience similar to that of the Exodus Movement in the days of Moses, it follows that their song of deliverance is the song of Moses and the Lamb.

NO CHANGE

It is worth while being in a movement that is going through. It is like taking a train coach that is marked through to the destination desired. Many years ago I was in Brussels, Belgium, bound on a night journey for Basel, Switzerland. I had never been over the road before. Where might I have to change trains? That was my anxious question. But in the long train making up in the Brussels station I found one carriage marked "Basel." "Good," my heart said, "that is the carriage for me. It is marked for Basel, that is where I want to go. I will get into that carriage, and go with it to Basel."

On we sped into the night. As the train stopped at this station or that, guards and porters would cry out, Change for this, Change for that. Fellow passengers now and then got up, seized their luggage, and made their way out. "Well," I thought to myself, "they are not going to Basel. This carriage is marked for Basel. I will stay with it until it gets to that fair city on the Rhine."

But I recall waking once and hearing voices out in the night, insistent, apparently, that people should change. Not another soul was in my compartment. Everybody had gone. "Can it be possible that there has been a change in the schedule?" I thought. I leaned out the window and looked down beneath to the place where the destinations of the carriages are marked in Europe. There I saw it still, in plain letters, "Basel." My carriage was marked for Basel. "Good!" I thought. "I don't care what voices may call out there in the darkness. This carriage is marked for Basel; there is where I want to go. I will stay with it until it reaches Basel."

And, sure enough, in the morning I woke up in the very city to which I was journeying.

Just so the sure word of prophecy marks this Advent Movement from 1844 to the city of God. There is where I want to go. Then by the grace of God I will hold to Christ and to the movement which He is leading until it sweeps in through the gates into the city. Voices may cry, "Lo here!" and, "Lo there!" Separatist voices may say, "This is wrong; you must change from the movement." "No," I say, "I will take another look at the marking." I turn to the sure word of prophecy, and there I see it. The same movement that came out from the world in 1844 is marked for the heavenly city.

God brought us out from thence in 1844 that He might bring us in and give to us the inheritance promised. There it stands in Holy Writ. The prophet's vision watched the progress of the movement from its rise. He heard its call to all men to take their stand upon the New Testament platform of the commandments of God and the faith of Jesus. He heard its call to worship the living God, the Creator, and its warning against worshiping the beast and its image or receiving its mark. He saw the same movement end in the city of God before the throne, with the victory over the beast and over his image and over his mark. These things are sure. To the whole description of the prophecy the Lord sets His seal of certainty:

"He said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." Rev. 22: 6, 7.

CERTAINTY DOES NOT MEAN SELF-CONFIDENCE

We know the certainty of the things wherein we have been instructed. But this certainty ministers no self-confidence to our hearts. The Advent Movement is going through as marked by the sure word of prophecy, but we can go through with it only as we keep our sins forgiven and know the way of victory in individual hearts and lives. If I do not cling to

Christ and by faith hold His abiding presence, with all His keeping power, something will come along to turn my feet aside from the advent pathway. Some experience will shake me out while the movement sweeps on to victory. No sin can enter heaven. No unsanctified feet can march into the Holy City, or stand on the sea of glass before the throne. Here on the journey is the time of cleansing and of purifying.

“So wash me Thou, without, within,
Or purge with fire, if that must be,
No matter how, if only sin
Die out in me, die out in me.”

Every evil thing must be shaken from the movement. So it was in the Exodus Movement. When there was sin among the people, the Lord did not give up that movement which He had brought out of Egypt and start another one. He did not call the believers out, but he shook unbelief out of the movement. He purified it by setting aside from it every element that did not belong with the movement that He was leading according to His promise. On one pretext or another, unbelief and disorder moved out, while the movement itself marched on. So the surety of the promise ministers to not one heart the slightest measure of self-confidence. Well may the psalmist ask and answer:

“Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.” Ps. 24: 3, 4.

Thank God, He who leads the movement is able to purify and cleanse. The feet of faith are to keep step with God. His name is Immanuel, “God with us.” He marches with His people, as the psalmist says:

“When Thou wentest forth before Thy people, when Thou didst march through the wilderness.” Ps. 68: 7.

And this time what a scene, transcending all the thoughts of men, will be displayed before the universe as the Lord

marches into the eternal land of Canaan, leading His people home! Now truly as we contemplate it we say not, The Lord liveth that brought up the children of Israel out of the land of Egypt, but rather, The Lord liveth who is bringing His people up out of all the lands.

It must have been a wonderful sight presented to the desert nations to see Israel of old on the march. We can fancy the tribesmen looking down from the hilltops on those columns winding through the valleys, wondering at the marvel that a living God should lead them and shadow them from desert sun by the pillar of cloud by day, and light their camp by the pillar of fire by night. The world had never seen such a sight before.

A PEOPLE ON THE MARCH

Now, if it could be seen by human vision, the gathering of the people in the Advent Movement would present a wondrous sight. From every side they are coming, from many tribes and many lands. Every year many thousands hear the gathering call, and come out from former ways of life to take their stand for the commandments of God and the faith of Jesus. Far separated on the earth, yet in one united world-wide body, the people of the movement are keeping step with one another. The coming of this people with this message is itself the fulfillment of prophecy. Christ asked His critics of old:

“What went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.” Matt. 11:9, 10.

How was John the Baptist more than a prophet? Was it not that he himself and his message were the fulfillment of prophecy? The prophecy had declared centuries aforetime that before the Messiah should appear a messenger would come with a message preparing the way before Him. The time of the Messiah had come, and here was the messenger with the message fulfilling the prophecy.

Even so this Advent Movement is something more than a people preaching about prophecy. The movement itself is the fulfillment of prophecy. The people keeping the commandments of God springing up on all the continents and in the islands of the sea are themselves a fulfillment of these prophecies spoken centuries ago regarding God's work and the gospel message in the last days of earth's history.

It passes all comprehension that really the ending of the Advent Movement is to bring the resurrection of the righteous dead, the calling of the saved of all the ages from their graves as all join together in the triumphal march into the city of God. For this all heaven and all the universe of unfallen worlds have been waiting. To that day of final triumph the faces of God's children on earth have been turned through all the centuries. As they fell asleep in death, it was with their hearts set upon that day. So it was with the veteran apostle Paul:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 6-8.

"At that day" of His appearing, the day of the resurrection, the crowns of everlasting life will be given. Some of God's believing children are already in that Land of Promise toward which faith has looked. Their presence there is a pledge of certainty that all the faithful will one day join them. Enoch, the seventh from Adam, is there, translated to immortality as he walked with God. Moses is there, for though his sin shut him out from entering the earthly Canaan with his people, the Lord gave him a special resurrection and took him to the heavenly Canaan. Jude 9. So it was that he could appear on the mount of transfiguration with Elijah, who had been translated and taken to heaven without seeing death. So, too, we know others are there, serving before the throne and

waiting. When Christ was raised from the dead, we are told that some of the sleeping saints rose with him, and when He ascended He led with Him "a multitude of captives" (Eph. 4:8, margin), as it were a first sheaf of the coming great and glorious harvest of the resurrection. But the vast host of the faithful are waiting for "that day" with the apostle Paul. It is said of them:

"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

What a glorious day it will be when the ransomed of all time march in together through the gates into the city!

"From desert waste, and cities full,
From dungeons dark they've come,
And now they claim their mansion fair
They've found their long-sought home."

It is to take His children to their eternal home that Christ comes the second time. This was His promise to the disciples:

"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; that where I am, there ye may be also." John 14:2, 3.

THE ORDER OF EVENTS

The order of events in connection with the second advent should be kept clearly in mind. The Scripture portrays it as follows:

1. With the finishing of the cleansing of the sanctuary in heaven,—the work of judgment, which forms the last phase of Christ's ministry for men,—human probation closes. The cases of all mankind are decided for eternity. The decree goes forth:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him

be righteous still : and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 11, 12.

2. As Jesus appears in power and glory, the graves are opened, and His voice calls forth the righteous dead to immortality. The living righteous are changed to immortality, and all follow the Lord Jesus to the heavenly city which He has prepared.

3. The glory of that second coming destroys the living wicked. 2 Thess. 1:7-9. The wicked dead of all the ages are still in their graves, awaiting the second resurrection, which comes a thousand years later :

"The rest of the dead lived not again until the thousand years were finished." Rev. 20: 5.

4. This earth, bereft of all its inhabitants, lies desolate a thousand years, a waste abyss. Here Satan is bound, having none upon whom to ply his arts. Rev. 20: 2.

5. During the thousand years the saints are with Christ in the Holy City. "They lived and reigned with Christ a thousand years." Verse 4.

6. At the end of the thousand years, Christ, with the redeemed, descends with the Holy City, the New Jerusalem, the capital of His kingdom, and the city rests upon this earth. Rev. 21: 2.

7. At this same time, at the end of the thousand years, the wicked dead are raised from their graves in the second resurrection. The bringing forth of all who have served him in sin and evil, looses Satan to engage in his work of deception once again. He goes forth to deceive all the nations of the lost, and gathers them together to battle against Christ and the Holy City.

8. As the lost surround the city, the just and righteous judgment of the Lord is pronounced against them. From the record books of heaven the knowledge is flashed into every heart that

the warfare of sin and Satan against God has been justly a losing controversy. All the angels of heaven and the inhabitants of unfallen worlds, as well as the redeemed, know that the rebellion that Satan began among the angels was without excuse, and that God was just in expelling him and his followers from heaven. Christ has triumphed, and sin ends in the execution of the judgment upon the hosts about the city:

“They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.” Rev. 20: 9.

9. Satan, the originator of sin, and sin itself, with death and the grave, are destroyed. “This is the second death.” Rev. 20: 14.

10. The fires of the day of wrath that consume wickedness and sin upon the earth, melt the earth also. As the apostle said:

“The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” “Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter 3: 10, 13.

While the earth has been purified by fire, the New Jerusalem, the city of the saved, is safely kept. Here must apply that scripture:

“Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?” Isa. 33: 14.

Then He who created the earth in the beginning speaks, and forth from the purified molten mass there come the new heavens and the new earth. The city of God is there; the tree of life, the river of life, and the Eden Paradise that was given to Adam, the father of the human race. Through all eternity the saved inherit the earth made new.

These, briefly put, are the events that follow Christ's glorious coming. No wonder that the second advent has been the blessed hope of believers through all the centuries.

“ EVEN AT THE DOORS ”

The signs which were to show the coming of Christ near at hand, have appeared,— signs in the heavens, and in the earth, and among the nations, as foretold by Christ. The great movement of modern missions arose as the time of the end came, and in these last days the special Advent Movement has come that was to bear the gospel message of the judgment hour to the world. These things have come. Of the coming of the signs of the end Christ said:

“ When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21: 28.

But of the time when these signs should all be seen fulfilled or in process of fulfilling, the Saviour said:

“ Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away.” Matt. 24: 32-35.

In this generation we see these things. All about us the signs have appeared. We know, then, however the Lord may measure the generation, that the generation has at last appeared that is to see the Saviour coming in power and great glory. “ Of that day and hour knoweth no man,” but we may “ know that it is near, even at the doors.”

“ BE READY ”

Before us the advent pathway leads straight on to the coming of Christ in power and glory, the resurrection of the dead, the translation of the living righteous, the destruction of the unbelieving by the consuming glory of His presence. As the great searchlight of divine prophecy lights up the way before us, we see by the course of present-day events that the end is

drawing very near. By what sudden turn of affairs the last things to be done in history may be set in motion, none can foresee. The Saviour admonishes every soul:

“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.” Matt. 24: 44.

It is for this time of waiting, especially, that Christ spoke the parable of the ten virgins who waited for the bridegroom. All sincerely wanted to meet him; all expected to be ready. But when the cry was raised, “Behold, the bridegroom cometh; go ye out to meet him!” only five were ready. The others lacked the oil that was to give them light. We know what the oil represents — the genuine heart experience of the grace and love of Christ wrought by the Holy Spirit. Those overtaken unready, hastened away to get oil; “and while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.” Matt. 25: 10.

Those that were ready went in; those that were getting ready were too late. How came some to be ready? — They were ready all the time; they kept ready. This lesson is for us now. Our only safety is in being ready every day, keeping our sins forgiven, our life surrendered to God.

For, solemn the thought, that day of all the days since time on earth began, is the day of doom to the unready, as it is the beginning of immortal joys to those who are ready.

THAT GREAT DAY TO THE UNBELIEVING

To the impenitent and unbelieving the day of His appearing will be a day of destruction. The prophetic pencil pictures the scene:

“The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and

in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6: 14-17.

The difference between sins confessed and forgiven, and sins unconfessed and unforgiven, makes all the difference — an eternity of difference — in that day.

“Then, O my Lord, prepare
My soul for that great day;
O, wash me in Thy precious blood,
And take my sins away!”

“ THIS SAME JESUS ”

The Lamb upon the throne, whose glory consumes sin and sinners in that day of His second coming, is the same of whom the gospel witness cried, “Behold the Lamb of God, which taketh away the sin of the world.” Now lay every sin upon Him. He will bear it away. Let no sinner fear to come. Kneel before Him and say, “Lord, I confess my sin, save me and cleanse me.” “He that cometh unto Me,” He says, “I will in no wise cast out.” The Saviour who is soon coming is the one who loves us and died to save us. How persistently the Scripture stresses this thought, that the King of kings who is coming in power and glory is none other than the Saviour and Redeemer whose presence and loving care have all along been over His children.

The patriarch Job, in the early morning of world history, rejoiced in this thought:

“I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not a stranger.” Job 19: 25-27, margin.

It is He Himself, and not a stranger! the same who had been with the patriarch all the way through his troubled life.

He is coming at last to gather unto Himself His own. The apostle repeats it:

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

“The Lord Himself.” He is the one who is coming. It is He Himself. No angel could lead men back to the lost Paradise and the tree of life. Only the Son of God could do it.

No angel could pay the price of our redemption from sin. Only Jesus Himself could do it, the eternal Son. He had power to lay down His life, and to take it again. He laid it down for us, and He lives to save us.

And as He comes, He leaves to no other the leadership of the angelic hosts who are to gather the redeemed. “The Lord Himself shall descend.”

When He went away, at His ascension, leaving the disciples gazing after the form of the Saviour they so well knew and loved, the angels that appeared beside them in white, left for them and for us all the promise:

“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.

He is coming again, visibly, bodily, the “same Jesus” who ascended. And the spread of the gospel of the kingdom into all the world is the great sign that His coming is close at hand. As we have found Him a Saviour from sin, a Comforter and Helper who sticketh closer than a brother, so, as we think of that great and truly awful day of His coming, may we recall ever with joy the blessed truth that this King of kings and Lord of lords, who is coming in indescribable glory and power, is the “same Jesus” who loved us and died to save us.

When He appeared to the eleven, after His resurrection, He showed them the pierced hands and feet, saying, “It is I Myself.” Even so, as He comes in glory, most glorious of all

will be the light shining from the pierced hands and side, the marks of His love for us, as the prophet Habakkuk saw it in vision :

“ His brightness was as the light ; He had bright beams out of His side ; and there was the hiding of His power.” Hab. 3 : 4, margin. Or, as in Adam Smith’s translation, “ bright rays from each hand of Him.”

“ I shall know Him,
I shall know Him,
By the print of the nails in His hands.”

This “ same Jesus ” it is, who is coming again.

“ The Lord Himself, not Gabriel nor seraphim,
Shall marshal all the mighty ransomed throng ;
The Lord Himself shall come to fetch His people,
And bear us back to realms of light and song.

“ The Lord Himself, who once hath dwelt among us,
And walked earth’s dusty roads for many a mile ;
Who taught and toiled, and, sinless, lived beside us —
An object lesson of the things worth while.

“ The Lord Himself, who died in substitution,
Impaled upon a dreadful Roman cross —
He comes, He comes, to bring us untold riches,
The purchase of His poverty and loss.

“ The Lord Himself, and no seraphic stranger,
Shall raise the reassuring shout of cheer ;
With eyes alight to show us wondrous welcome,
And outstretched, nail-pierced hands to draw us near.

“ The Lord Himself, so precious to believers,
With voice of Archangel, and trumpet loud,
Will surely come, and do us this great honor,
To fetch us home in His bright chariot cloud.”

— *Iverson.*

THE MESSAGE OF THE ADVENT MOVEMENT

To prepare men to meet the closing issues in the great controversy between Christ and Satan, the Lord sends the closing message of “ the everlasting gospel ” to every nation and tongue

and people, proclaiming the hour of His judgment come, and calling men to serve the living God.

To bear this definite message to the world, the Lord has raised up the specific Advent Movement of the prophecy, a people gathering among all nations and tongues, keeping "the commandments of God, and the faith of Jesus," and preaching the message foretold. Rev. 14:6-12.

It is not that any have a monopoly of truth. The message belongs to all to preach. It is the message of the Holy Scriptures. But in the nature of the case, the people taking their stand on the divinely set platform of the commandments of God and the faith of Jesus, and accepting the commission to carry to men the message of preparation for the advent of Christ in glory and power, are drawn together in one world-wide movement,—the Advent Movement of the prophecies.

The message that they bear is the message of deliverance for the last days. By the prophet Joel the Lord foretold ages ago that in the last days He would pour out His Spirit upon all flesh. His love reaches every heart. His Spirit awakens and appeals to all men. Then as the signs and portents of the "great and terrible day of the Lord" break over the world, the prophecy continues:

"It shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:32.

To the "remnant," in the last days, is committed the special gospel message of deliverance. They are described in the prophecy of Revelation as "the remnant . . . which keep the commandments of God, and have the testimony of Jesus." Rev. 12:17.

With the coming of the judgment hour, in 1844, that people appeared. The Advent Movement of the prophecy arose. The message foretold is being proclaimed with loud and ever louder voice in all the continents of earth and in the islands of all the

seas. What the prophecy foretold we see fulfilled and fulfilling before our eyes. We know the certainty of these things.

And in these recent years, more and more frequently, and in more fullness of blessing, the unmistakable showers of the "latter rain" have been falling upon needy fields, especially upon peoples who have had few advantages and little light. It is the signal to us that the harvest time is close at hand. God's providences ever keep pace with His prophecies. The time of the outpouring of the Spirit upon all flesh is begun, unmistakably, and soon all the ends of the earth are to see the salvation of our God.

In the days of Moses and Israel of old it meant everything to have a part with the Exodus Movement in its march out of bondage and on to the earthly Land of Promise. In our time it means everything to have a part with the Advent Movement in its call out of the bondage of sin and its march on to the heavenly Land of Promise. Well may the heart rest in certainty upon the immovable, everlasting assurance of the Eternal God breathed in all Holy Scripture:

"Have not I written unto thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" Prov. 22: 20, 21.

Those who, by the grace and mercy of God, have found this good way, say to all, in the words of Moses of old:

"We are journeying into the place of which the Lord said, I will give it you: come thou with us."

"The Spirit and the bride [the Holy City] say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of

fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads.

“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.

“And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done.

“Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.” “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.” Rev. 22: 1-7, 14.

THERE IS A LAND

“There is a land of pure delight,
Where joys eternal reign;
Infinite day excludes the night,
And pleasures banish pain.
We’re traveling to Immanuel’s land,
We soon shall hear the trumpet sound,
And soon we shall with Jesus reign,
And never, never part again.

“There everlasting spring abides,
And never-with’ring flowers;
And but a little space divides
This heavenly land from ours.
Pure is the land the saints espy,
And all the region peace;
No wanton lips nor envious eye
Can taste or see the bliss.

“Could we but climb where Moses stood
And view the landscape o’er,
Not all this world’s pretended good
Could ever charm us more.
We’re traveling to Immanuel’s land,
We soon shall hear the trumpet sound;
And soon we shall with Jesus reign
And never, never part again.

“What! Never part again?
No, never part again!
What! Never part again?
No, never part again!
And soon we shall with Jesus reign,
And never, never part again.”

— *Isaac Watts, adapted.*

