

The Great Controversy

BETWEEN CHRIST *and* SATAN

During the Christian Dispensation

MRS. E. G. WHITE

*Author of "Patriarchs and Prophets," "Desire of Ages," "Steps to Christ,"
"Ministry of Healing," "Christ's Object Lessons," and various
other works*

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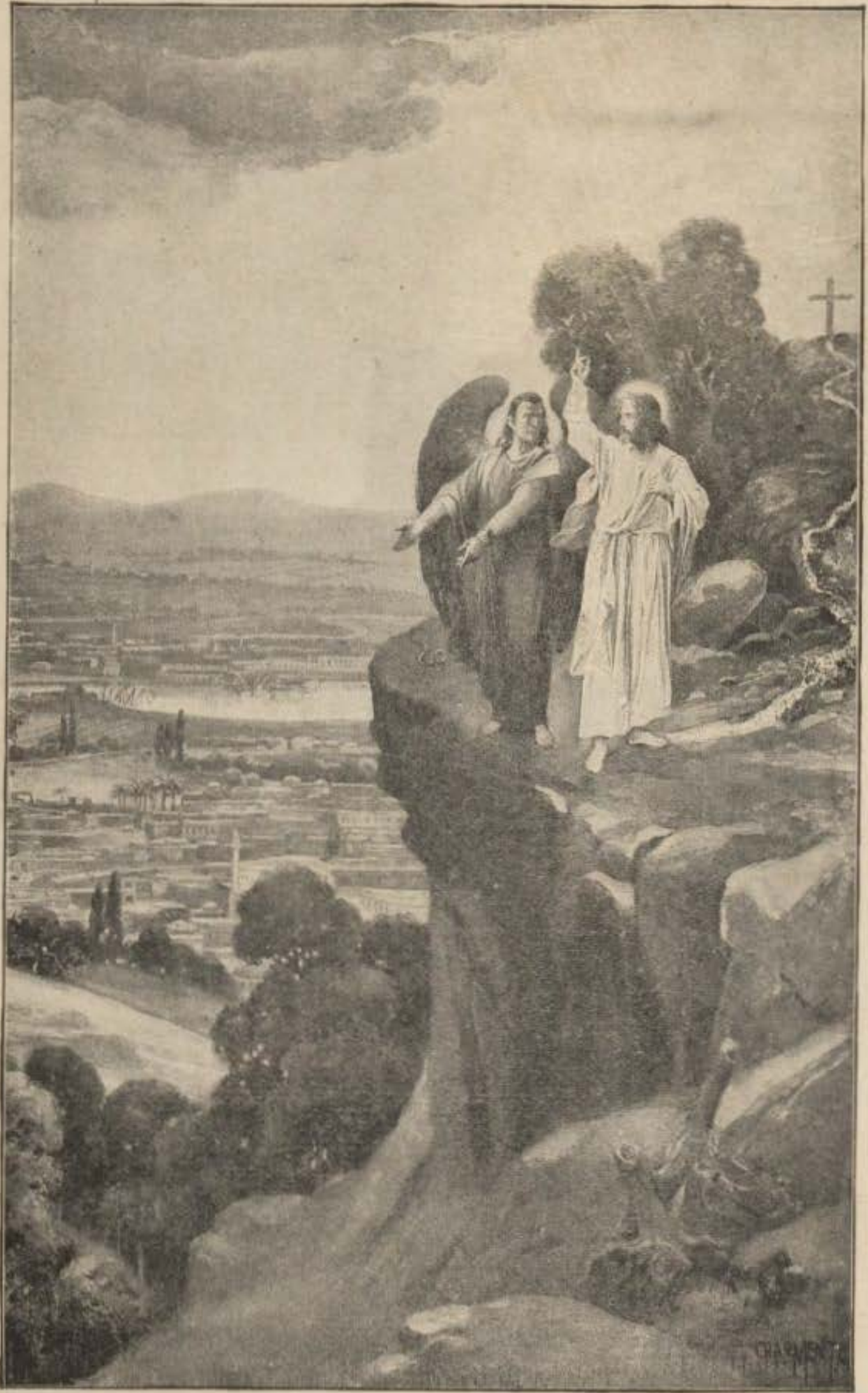
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"THE REAL CONTROVERSY"

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PREFACE

THIS book, reader, is not published to tell us that there is sin and woe and misery in this world. We know it all too well.

This book is not published to tell us that there is an irreconcilable controversy between darkness and light, sin and righteousness, death and life, wrong and right. In our heart of hearts we know it, and know that we are participators, actors, in the conflict.

But to every one of us comes at times a longing to know more of the great controversy. How did the controversy begin? or was it always here? What elements enter into its awfully complex aspect? How am I related to it? What is my responsibility? I find myself in this world by no choice of my own. Does that mean to me evil or good?

What are the great principles involved? How long will the controversy continue? What will be its ending? Shall this earth sink, as some scientists tell us, into the depths of a sunless, frozen, eternal night? or is there a better future before it, radiant with the light of life, warm with the eternal love of God?

The question comes closer still: How may the controversy in my own heart, the strife between inflowing selfishness and outgoing love be settled in the victory of good, and settled forever? What does the Bible say? What has God to teach us upon this eternally important question to every soul?

Questions like these meet us from every side. They rise insistent up from the depths of our own heart. They demand definite answer.

Surely the God who created in us the longing for the better, the desire for the truth, will not withhold from us the answer to all needed knowledge; for "the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets."

It is the aim of this book, reader, to help the troubled soul to a right solution of all these problems. It is written by one who has tasted and found that God is good, and who has learned in communion with God and the study of his Word that the secret of the Lord is with them that fear him, and that he will show them his covenant.

That we may better understand the principles of the all-important controversy, in which the life of a universe is involved, the author has set it before us in great, concrete object-lessons of the last twenty centuries.

The book opens with the sad closing scenes of Jerusalem's history, the city of God's chosen, after her rejection of the Man of Calvary, who came to save. Thence onward along the great highway of the nations, it points us to the persecutions of God's children in the first centuries; the great apostasy which followed in his church; the world-awakening of the Reformation, in which some of the great principles of the controversy are clearly manifest; the awful lesson of the rejection of right principles by France; the reviving and exaltation of the Scriptures, and their beneficent, life-giving influence; the religious awakening of the last days; the unsealing of the radiant fountain of God's Word, with its wonderful revelations of light and knowledge to meet the baleful upspringing of every delusion of darkness.

The present impending conflict, with the vital principles involved, in which no one can be neutral, are simply, lucidly, strongly set forth.

Last of all we are told of the eternal and glorious victory of good over evil, right over wrong, light over darkness, joy over sorrow, life over death, hope over despair, glory over shame, and everlasting, long-suffering love over vindictive hate.

Former editions of this book have brought many souls to the true Shepherd; it is the prayer of the publishers that this edition may be even more fruitful of eternal good.

THE PUBLISHERS.

INTRODUCTION

BEFORE the entrance of sin, Adam enjoyed open communion with his Maker; but since man separated himself from God by transgression, the human race has been cut off from this high privilege. By the plan of redemption, however, a way has been opened whereby the inhabitants of the earth may still have connection with Heaven. God has communicated with men by his Spirit, and divine light has been imparted to the world by revelations to his chosen servants. "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years, from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel.

The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all "given by inspiration of God" (2 Tim. 3:16); yet they are expressed in the words of men. The Infinite One by his Holy Spirit has shed light into the minds and hearts of his servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language.

The ten commandments were spoken by God himself, and were written by his own hand. They are of divine, and not of human composition. But the Bible, with its God-given truths

expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that "the Word was made flesh, and dwelt among us." John 1:14.

Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.

As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind—a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life.

God has been pleased to communicate his truth to the world by human agencies, and he himself, by his Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was intrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.

In his Word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of his will. They are the standard of character, the revealer of doctrines, and the test of experience. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." 2 Tim. 3: 16, 17, Revised Version.

Yet the fact that God has revealed his will to men through his Word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour, to open the Word to his servants, to illuminate and apply its teachings. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the Word.

The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the Word of God is the standard by which all teaching and experience must be tested. Says the apostle John, "Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John 4: 1. And Isaiah declares, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

Great reproach has been cast upon the work of the Holy Spirit by the errors of a class that, claiming its enlightenment, profess to have no further need of guidance from the Word of God. They are governed by impressions which they regard as the voice of God in the soul. But the spirit that controls them is not the Spirit of God. This following of impressions, to the neglect of the Scriptures, can lead only to confusion, to deception and ruin. It serves only to further the designs of the evil one. Since the ministry of the Holy Spirit is of vital importance to the church of Christ, it is one

of the devices of Satan, through the errors of extremists and fanatics to cast contempt upon the work of the Spirit, and cause the people of God to neglect this source of strength which our Lord himself has provided.

In harmony with the Word of God, his Spirit was to continue its work throughout the entire period of the gospel dispensation. During the ages while the Scriptures of both the Old and the New Testament were being given, the Holy Spirit did not cease to communicate light to individual minds, apart from the revelations to be embodied in the sacred canon. The Bible itself relates how, through the Holy Spirit, men received warning, reproof, counsel, and instruction, in matters in no way relating to the giving of the Scriptures. And mention is made of prophets in different ages, of whose utterances nothing is recorded. In like manner, after the close of the canon of Scripture, the Holy Spirit was still to continue its work, to enlighten, warn, and comfort the children of God.

Jesus promised his disciples, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "When he, the Spirit of truth, is come, he will guide you into all truth; . . . and he will show you things to come." John 14:26; 16:13. Scripture plainly teaches that these promises, so far from being limited to apostolic days, extend to the church of Christ in all ages. The Saviour assures his followers, "I am with you alway, even unto the end of the world." Matt. 28:20. And Paul declares that the gifts and manifestations of the Spirit were set in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:12, 13.

For the believers at Ephesus the apostle prayed, "That the God of our Lord Jesus Christ, the Father of glory, may

give unto you the *Spirit of wisdom and revelation* in the knowledge of him; *the eyes of your understanding being enlightened*; that ye may know what is the hope of his calling, and what . . . is the *exceeding greatness* of his power to usward who believe." Eph. 1:17-19. The ministry of the divine Spirit in enlightening the understanding and opening to the mind the deep things of God's holy Word, was the blessing which Paul thus besought for the Ephesian church.

After the wonderful manifestation of the Holy Spirit on the day of Pentecost, Peter exhorted the people to repentance and baptism in the name of Christ, for the remission of their sins; and he said, "Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

In immediate connection with the scenes of the great day of God, the Lord by the prophet Joel has promised a special manifestation of his Spirit. Joel 2:28. This prophecy received a partial fulfilment in the outpouring of the Spirit on the day of Pentecost; but it will reach its full accomplishment in the manifestation of divine grace which will attend the closing work of the gospel.

The great controversy between good and evil will increase in intensity to the very close of time. In all ages the wrath of Satan has been manifested against the church of Christ; and God has bestowed his grace and Spirit upon his people to strengthen them to stand against the power of the evil one. When the apostles of Christ were to bear his gospel to the world and to record it for all future ages, they were especially endowed with the enlightenment of the Spirit. But as the church approaches her final deliverance, Satan is to work with greater power. He comes down "having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. He will work "with all power and signs and lying wonders." 2 Thess. 2:9. For six thousand years that master-mind that once was highest among the angels of God, has been wholly

bent to the work of deception and ruin. And all the depths of Satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the age, will be brought to bear against God's people in the final conflict. And in this time of peril the followers of Christ are to bear to the world the warning of the Lord's second advent; and a people are to be prepared to stand before him at his coming, "without spot, and blameless." 2 Peter 3:14. At this time the special endowment of divine grace and power is not less needful to the church than in apostolic days.

Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of life, the Author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God's holy law. Satan's enmity against Christ has been manifested against his followers. The same hatred of the principles of God's law, the same policy of deception, by which error is made to appear as truth, by which human laws are substituted for the law of God, and men are led to worship the creature rather than the Creator, may be traced in all the history of the past. Satan's efforts to misrepresent the character of God, to cause men to cherish a false conception of the Creator, and thus to regard him with fear and hate rather than with love, his endeavors to set aside the divine law, leading the people to think themselves free from its requirements, and his persecution of those who dare to resist his deceptions, have been steadfastly pursued in all ages. They may be traced in the history of patriarchs, prophets, and apostles, of martyrs and reformers.

In the great final conflict, Satan will employ the same policy, manifest the same spirit, and work for the same end, as in all preceding ages. That which has been, will be, except that the coming struggle will be marked with a terrible intensity such as the world has never witnessed. Satan's de-

ceptions will be more subtle, his assaults more determined. If it were possible, he would lead astray the elect. Mark 13:22, Revised Version.

As the Spirit of God has opened to my mind the great truths of his Word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed,—to trace the history of the controversy in past ages, and especially to so present it as to shed a light on the fast-approaching struggle of the future. In pursuance of this purpose, I have endeavored to select and group together events in the history of the church in such a manner as to trace the unfolding of the great testing truths that at different periods have been given to the world, that have excited the wrath of Satan, and the enmity of a world-loving church, and that have been maintained by the witness of those who “loved not their lives unto the death.”

In these records we may see a foreshadowing of the conflict before us. Regarding them in the light of God's Word, and by the illumination of his Spirit, we may see unveiled the devices of the wicked one, and the dangers which they must shun who would be found “without fault” before the Lord at his coming.

The great events which have marked the progress of reform in past ages, are matters of history, well known and universally acknowledged by the Protestant world; they are facts which none can gainsay. This history I have presented briefly, in accordance with the scope of the book, and the brevity which must necessarily be observed, the facts having been condensed into as little space as seemed consistent with a proper understanding of their application. In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but except in a few instances no specific credit has been given, since they are not quoted for the purpose of citing that writer as authority, but because his statement affords

a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has occasionally been made of their published works.

It is not so much the object of this book to present new truths concerning the struggles of former times, as to bring out facts and principles which have a bearing on coming events. Yet viewed as a part of the controversy between the forces of light and darkness, all these records of the past are seen to have a new significance; and through them a light is cast upon the future, illumining the pathway of those who, like the reformers of past ages, will be called, even at the peril of all earthly good, to witness "for the Word of God, and for the testimony of Jesus Christ."

To unfold the scenes of the great controversy between truth and error; to reveal the wiles of Satan, and the means by which he may be successfully resisted; to present a satisfactory solution of the great problem of evil, shedding such a light upon the origin and the final disposition of sin as to fully make manifest the justice and benevolence of God in all his dealings with his creatures; and to show the holy, unchanging nature of his law, is the object of this book. That through its influence souls may be delivered from the power of darkness, and become "partakers of the inheritance of the saints in light," to the praise of him who loved us, and gave himself for us, is the earnest prayer of the writer.

E. G. W.

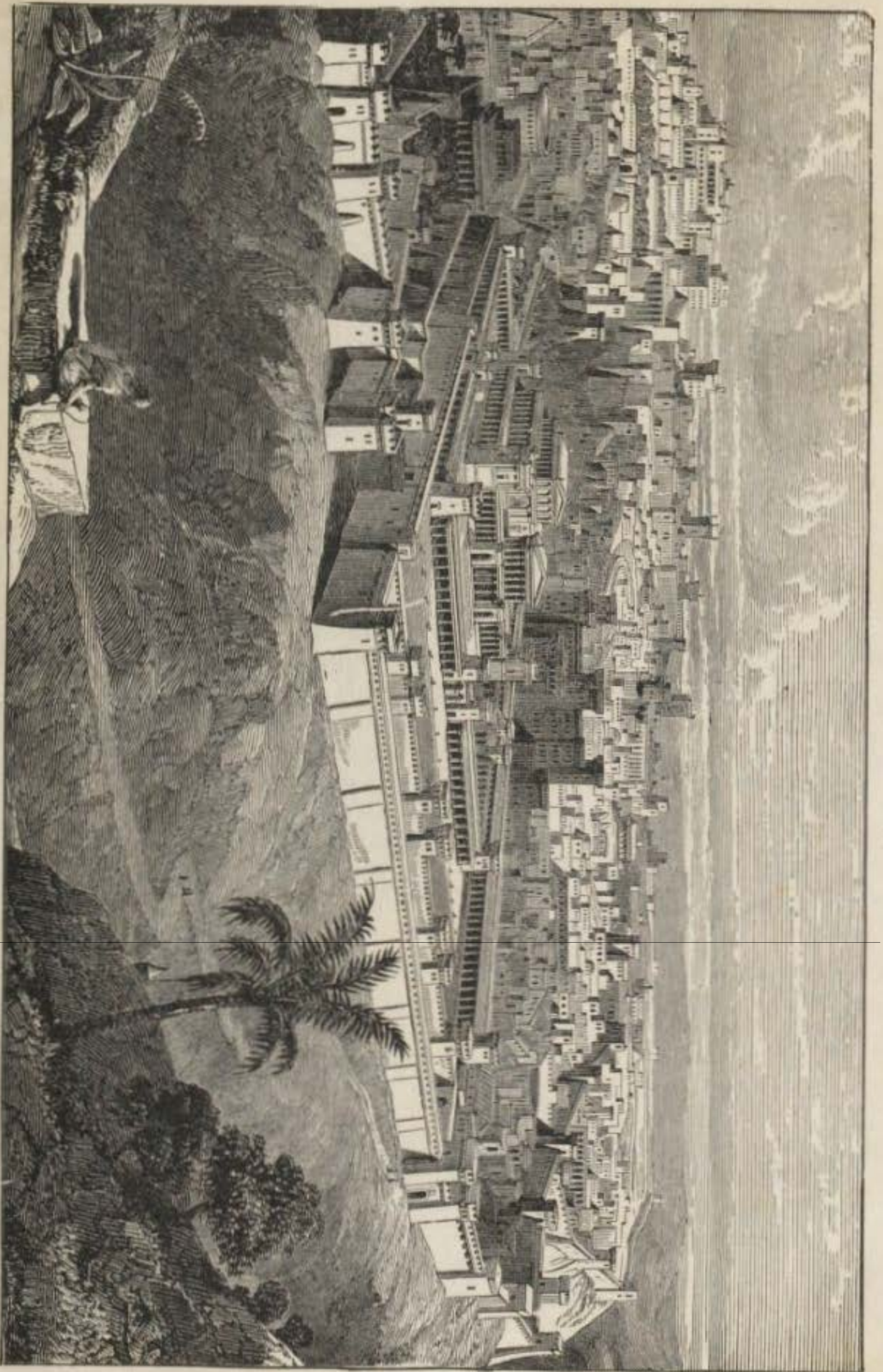
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JERUSALEM FROM THE MOUNT OF OLIVES.

Beautiful for situation, the joy of the whole earth, is Mount Zion.

The Great Controversy.

CHAPTER I.

DESTRUCTION OF JERUSALEM.

"IF thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."¹

From the crest of Olivet, Jesus looked upon Jerusalem. Fair and peaceful was the scene spread out before him. It was the season of the Passover, and from all lands the children of Jacob had gathered there to celebrate the great national festival. In the midst of gardens and vineyards, and green slopes studded with pilgrims' tents, rose the terraced hills, the stately palaces, and massive bulwarks of Israel's capital. The daughter of Zion seemed in her pride to say, "I sit a queen, and shall see no sorrow;" as lovely then, and deeming herself as secure in Heaven's favor, as when, ages before, the royal minstrel sung, "Beautiful for situation, the joy of the whole earth, is Mount Zion," "the city of the great King."² In full view were the magnificent buildings of the temple. The rays of the setting sun lighted up the snowy

¹ Luke 19:42-44.

² Ps. 48:2.

whiteness of its marble walls, and gleamed from golden gate and tower and pinnacle. "The perfection of beauty" it stood, the pride of the Jewish nation. What child of Israel could gaze upon the scene without a thrill of joy and admiration! But far other thoughts occupied the mind of Jesus. "When he was come near, he beheld the city, and wept over it."¹ Amid the universal rejoicing of the triumphal entry, while palm branches waved, while glad hosannas awoke the echoes of the hills, and thousands of voices declared him king, the world's Redeemer was overwhelmed with a sudden and mysterious sorrow. He, the Son of God, the Promised One of Israel, whose power had conquered death, and called its captives from the grave, was in tears, not of ordinary grief, but of intense, irrepressible agony.

His tears were not for himself, though he well knew whither his feet were tending. Before him lay Gethsemane, the scene of his approaching agony. The sheep gate also was in sight, through which for centuries the victims for sacrifice had been led, and which was to open for him when he should be "brought as a lamb to the slaughter."² Not far distant was Calvary, the place of crucifixion. Upon the path which Christ was soon to tread must fall the horror of great darkness as he should make his soul an offering for sin. Yet it was not the contemplation of these scenes that cast the shadow upon him in this hour of gladness. No foreboding of his own superhuman anguish clouded that unselfish spirit. He wept for the doomed thousands of Jerusalem—because of the blindness and impenitence of those whom he came to bless and to save.

The history of more than a thousand years of God's special favor and guardian care, manifested to the chosen people, was open to the eye of Jesus. There was Mount Moriah, where the son of promise, an unresisting victim, had been bound to the altar,—emblem of the offering of the Son of God.³ There, the covenant of blessing, the glorious Messianic

¹ Luke 19 : 41.

² Isa. 53 : 7.

³ Gen. 22 : 9.

promise, had been confirmed to the father of the faithful.¹ There the flames of the sacrifice ascending to heaven from the threshing-floor of Ornan had turned aside the sword of the destroying angel²—fitting symbol of the Saviour's sacrifice and mediation for guilty men. Jerusalem had been honored of God above all the earth. The Lord had "chosen Zion," he had "desired it for his habitation."³ There, for ages, holy prophets had uttered their messages of warning. There, priests had waved their censers, and the cloud of incense, with the prayers of the worshipers, had ascended before God. There daily the blood of slain lambs had been offered, pointing forward to the Lamb of God. There, Jehovah had revealed his presence in the cloud of glory above the mercy-seat. There rested the base of that mystic ladder connecting earth with Heaven,⁴—that ladder upon which angels of God descended and ascended, and which opened to the world the way into the holiest of all. Had Israel as a nation preserved her allegiance to Heaven, Jerusalem would have stood forever, the elect of God.⁵ But the history of that favored people was a record of backsliding and rebellion. They had resisted Heaven's grace, abused their privileges, and slighted their opportunities.

Although Israel had "mocked the messengers of God, and despised his words, and misused his prophets,"⁶ he had still manifested himself to them, as "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth;"⁷ notwithstanding repeated rejections, his mercy had continued its pleadings. With more than a father's pitying love for the son of his care, God had "sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place."⁸ When remonstrance, entreaty, and rebuke had failed, he sent to them the best gift of Heaven; nay, he poured out all Heaven in that one gift.

¹ Gen. 22 : 16-18. ² 1 Chron. 21. ³ Ps. 132 : 13. ⁴ Gen. 28 : 12 ;

⁵ John 1 : 51. ⁶ Jer. 17 : 21-25. ⁷ 2 Chron. 36 : 15, 16. ⁸ Ex. 34 : 6.

All the predictions given by Christ concerning the destruction of Jerusalem were fulfilled to the letter. The Jews experienced the truth of his words of warning, "With what measure ye mete, it shall be measured to you again."¹

Signs and wonders appeared, foreboding disaster and doom. In the midst of the night an unnatural light shone over the temple and the altar. Upon the clouds at sunset were pictured chariots and men of war gathering for battle. The priests ministering by night in the sanctuary were terrified by mysterious sounds; the earth trembled, and a multitude of voices were heard crying, "Let us depart hence." The great eastern gate, which was so heavy that it could hardly be shut by a score of men, and which was secured by immense bars of iron fastened deep in the pavement of solid stone, opened at midnight, without visible agency.

For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city. By day and by night he chanted the wild dirge, "A voice from the east; a voice from the west; a voice from the four winds; a voice against Jerusalem and the temple; a voice against the bridegroom and the bride; and a voice against all the people." This strange being was imprisoned and scourged; but no complaint escaped his lips. To insult and abuse he answered only, "Woe to Jerusalem! woe, woe to the inhabitants thereof!" His warning cry ceased not until he was slain in the siege he had foretold.

Not one Christian perished in the destruction of Jerusalem. Christ had given his disciples warning, and all who believed his words watched for the promised sign. "When ye shall see Jerusalem compassed with armies," said Jesus, "then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out."² After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for

¹ Matt. 7 : 2.

² Luke 21 : 20, 21.

rors of starvation were experienced. A measure of wheat was sold for a talent. So fierce were the pangs of hunger that men would gnaw the leather of their belts and sandals and the covering of their shields. Great numbers of the people would steal out at night to gather wild plants growing outside the city walls, though many were seized and put to death with cruel torture, and often those who returned in safety were robbed of what they had gleaned at so great peril. The most inhuman tortures were inflicted by those in power, to force from the want-stricken people the last scanty supplies which they might have concealed. And these cruelties were not infrequently practiced by men who were themselves well fed, and who were merely desirous of laying up a store of provision for the future.

Thousands perished from famine and pestilence. Natural affection seemed to have been destroyed. Husbands robbed their wives, and wives their husbands. Children would be seen snatching the food from the mouths of their aged parents. The question of the prophet, "Can a woman forget her sucking child?"¹ received the answer within the walls of that doomed city, "The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people."² Again was fulfilled the warning prophecy given fourteen centuries before: "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter; . . . and toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates."³

The Roman leaders endeavored to strike terror to the Jews, and thus cause them to surrender. Those prisoners who resisted when taken, were scourged, tortured, and cruci-

¹ Isa. 49 : 15.

² Lam. 4 : 10.

³ Deut. 28 : 56, 57.

queror's triumph, thrown to wild beasts in the amphitheaters, or scattered as homeless wanderers throughout the earth.

The Jews had forged their own fetters; they had filled for themselves the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Says the prophet, "O Israel, thou hast destroyed thyself;" "for thou hast fallen by thine iniquity."¹ Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control.

We cannot know how much we owe to Christ for the peace and protection which we enjoy. It is the restraining power of God that prevents mankind from passing fully under the control of Satan. The disobedient and unthankful have great reason for gratitude for God's mercy and long-suffering in holding in check the cruel, malignant power of the evil one. But when men pass the limits of divine forbearance, that restraint is removed. God does not stand toward the sinner as an executioner of the sentence against transgression; but he leaves the rejecters of his mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown, which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and

¹Hos. 13:9; 14:1.

solemn warning to all who are trifling with the offers of divine grace, and resisting the pleadings of divine mercy. Never was there given a more decisive testimony to God's hatred of sin, and to the certain punishment that will fall upon the guilty.

The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon his law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelations of the future. The records of the past,—the long procession of tumults, conflicts, and revolutions, the "battle of the warrior, with confused noise, and garments rolled in blood,"¹—what are these, in contrast with the terrors of that day when the restraining Spirit of God shall be wholly withdrawn from the wicked, no longer to hold in check the outburst of human passion and Satanic wrath! The world will then behold, as never before, the results of Satan's rule.

But in that day, as in the time of Jerusalem's destruction, God's people will be delivered, "every one that shall be found written among the living." Christ has declared that he will come the second time, to gather his faithful ones to himself: "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."² Then shall they that obey not the gospel be consumed with the spirit of his mouth, and be destroyed with the brightness of his coming.³ Like Israel

¹Isa. 9:5.

²Matt. 24:30, 31.

³2 Thess. 2:8.

CHAPTER 11

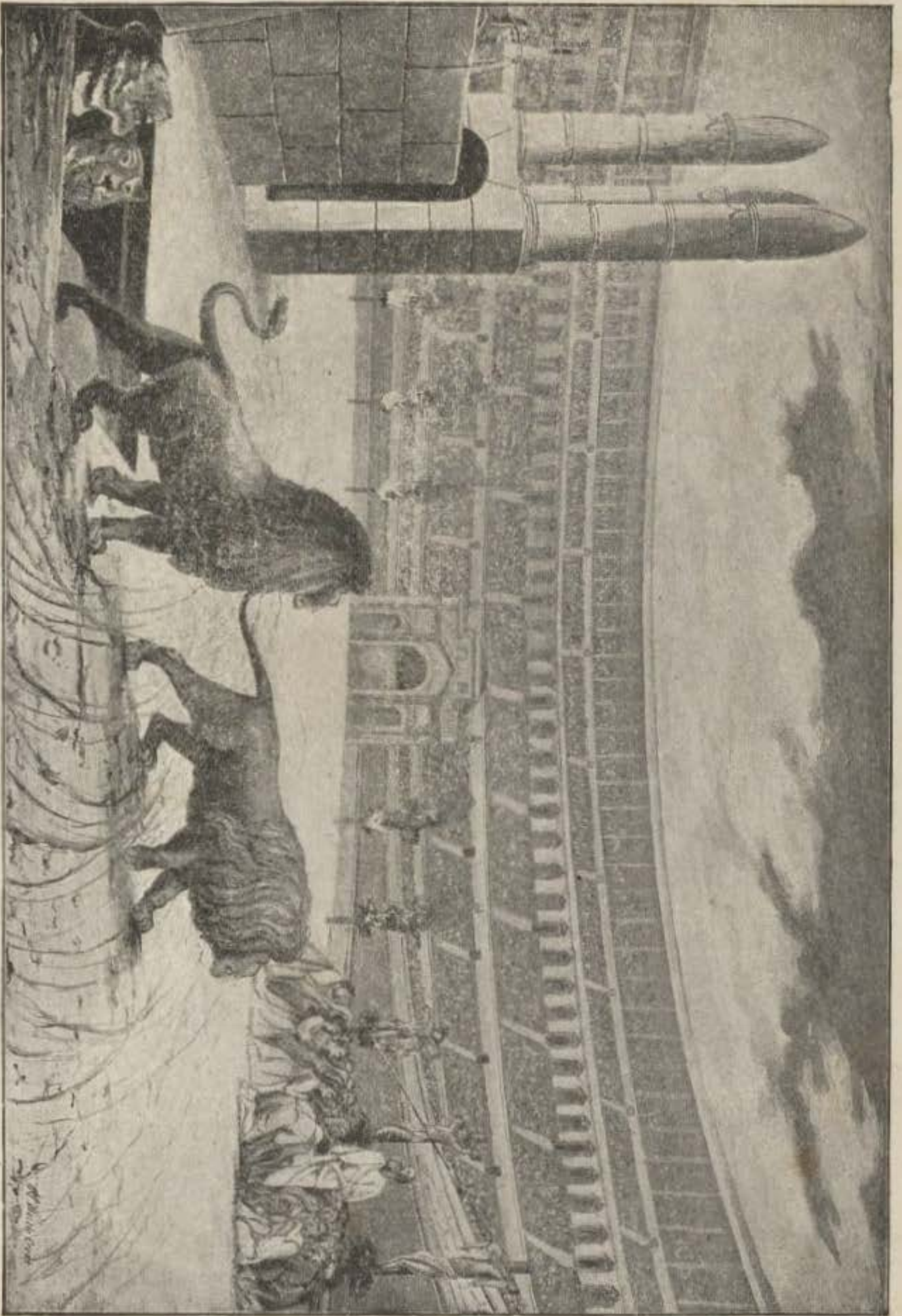
PERSECUTION IN THE FIRST CENTURIES.

WHEN Jesus revealed to his disciples the fate of Jerusalem and the scenes of the second advent, he foretold also the experience of his people from the time when he should be taken from them, to his return in power and glory for their deliverance. From Olivet the Saviour beheld the storms about to fall upon the apostolic church, and, penetrating deeper into the future, his eye discerned the fierce, wasting tempests that were to beat upon his followers in the coming ages of darkness and persecution. In a few brief utterances, of awful significance, he foretold the portion which the rulers of this world would mete out to the church of God.¹ The followers of Christ must tread the same path of humiliation, reproach, and suffering which their Master trod. The enmity that burst forth against the world's Redeemer, would be manifested against all who should believe on his name.

The history of the early church testified to the fulfillment of the Saviour's words. The powers of earth and hell arrayed themselves against Christ in the person of his followers. Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution were kindled. Christians were stripped of their possessions, and driven from their homes. They "endured a great fight of afflictions."² They "had trial of cruel mock-

¹ Matt. 24:9, 21, 22.

² Heb. 10:32.



"Great numbers sealed their testimony
with their blood."

MARTYRDOM OF THE EARLY CHRISTIANS.



CHRISTIANS WORSHIPPING IN THE CATACOMBS.

"Under the fiercest persecution, these witnesses for Jesus kept their faith unsullied."

ings and scourgings, yea, moreover of bonds and imprisonment."¹ Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy.

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

Wherever they sought refuge, the followers of Christ were hunted like beasts of prey. They were forced to seek concealment in desolate and solitary places. "Destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth."¹ The catacombs afforded shelter for thousands. Beneath the hills outside the city of Rome, long galleries had been tunneled through earth and rock; the dark and intricate network of passages extended for miles beyond the city walls. In these underground retreats, the followers of Christ buried their dead; and here also, when suspected and proscribed, they found a home. When the Lifegiver shall awaken those who have fought the good fight, many a martyr for Christ's sake will come forth from those gloomy caverns.

¹ Heb. 11 : 36, 37, 38.

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

Like God's servants of old, many were "tortured, not accepting deliverance, that they might obtain a better resurrection."¹ These called to mind the words of their Master, that when persecuted for Christ's sake they were to be exceeding glad; for great would be their reward in Heaven; for so the prophets had been persecuted before them. They rejoiced that they were accounted worthy to suffer for the truth, and songs of triumph ascended from the midst of crackling flames. Looking upward by faith, they saw Christ and angels leaning over the battlements of Heaven, gazing upon them with the deepest interest, and regarding their steadfastness with approval. A voice came down to them from the throne of God, "Be thou faithful unto death, and I will give thee a crown of life."²

In vain were Satan's efforts to destroy the church of Christ by violence. The great controversy in which the disciples of Jesus yielded up their lives, did not cease when these faithful standard-bearers fell at their post. By defeat they conquered. God's workmen were slain, but his work went steadily forward. The gospel continued to spread, and the number of its adherents to increase. It penetrated into regions that were inaccessible, even to the eagles of Rome. Said a Christian, expostulating with the heathen rulers who were urging forward the persecution: "You may torment, afflict, and vex us. Your wickedness puts our weakness to

¹ Heb. 11:35.

² Rev. 2:10.

the test, but your cruelty is of no avail. It is but a stronger invitation to bring others to our persuasion. The more we are mowed down, the more we spring up again. The blood of the Christians is seed."

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

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

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

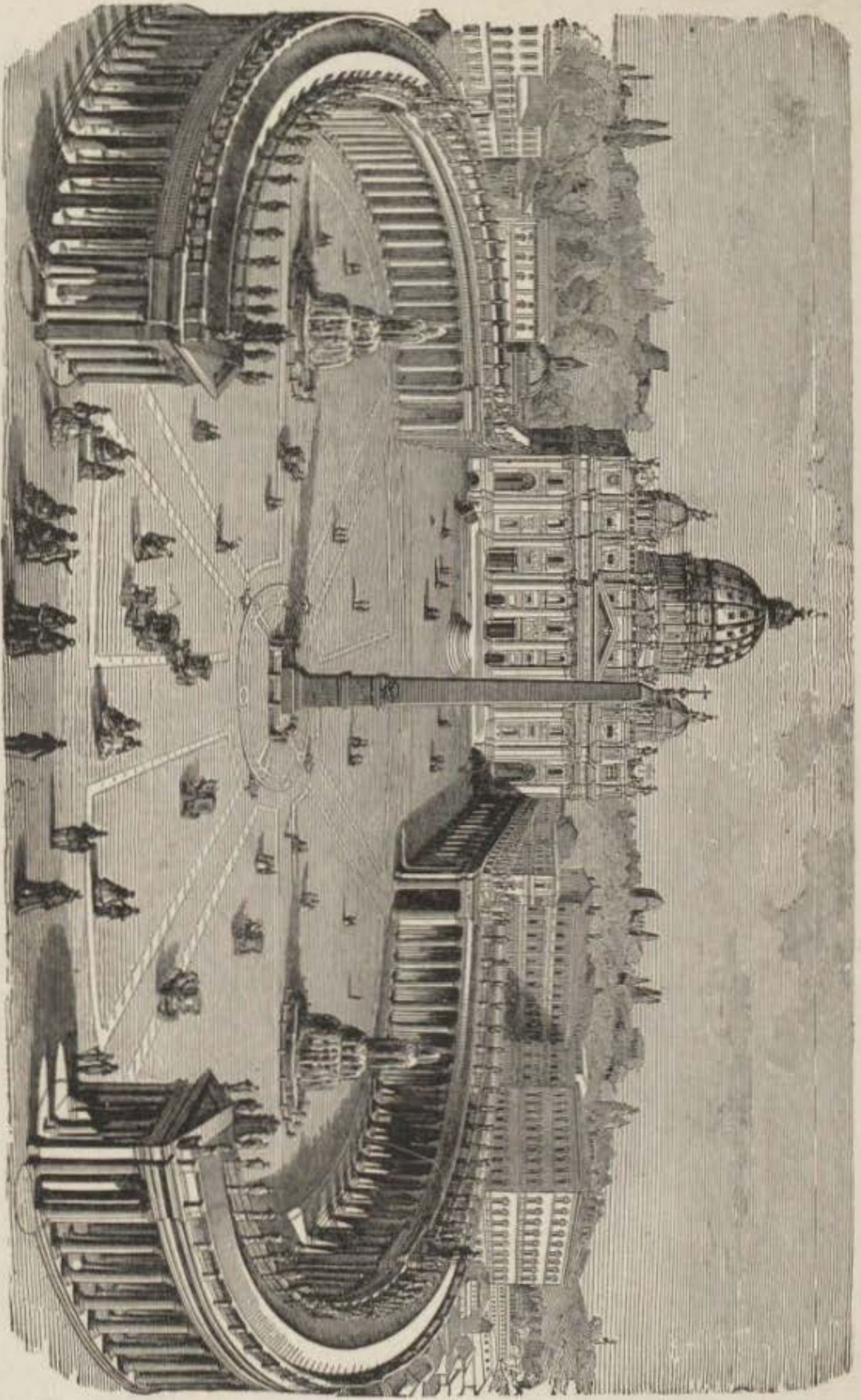
Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying

CHAPTER III.

THE APOSTASY.

THE apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."¹ And furthermore, the apostle warns his brethren that "the mystery of iniquity doth already work."¹ Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy. Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and his apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal

¹ 2 Thess. 2:3, 4, 7.



ST. PETER'S AND THE VATICAN.



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PENANCE OF HENRY IV. AT CANOSSA.

“With uncovered head and naked feet,
... he awaited the pope's permission
to come into his presence.”

with his wife and a faithful servant, he crossed the Alps in midwinter, that he might humble himself before the pope. Upon reaching the castle whither Gregory had withdrawn, he was conducted, without his guards, into an outer court, and there, in the severe cold of winter, with uncovered head and naked feet, and in a miserable dress, he awaited the pope's permission to come into his presence. Not until he had continued three days fasting and making confession, did the pontiff condescend to grant him pardon. Even then it was only upon condition that the emperor should await the sanction of the pope before resuming the insignia or exercising the power of royalty. And Gregory, elated with his triumph, boasted that it was his duty "to pull down the pride of kings."

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

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

Then the way was prepared for the introduction of still

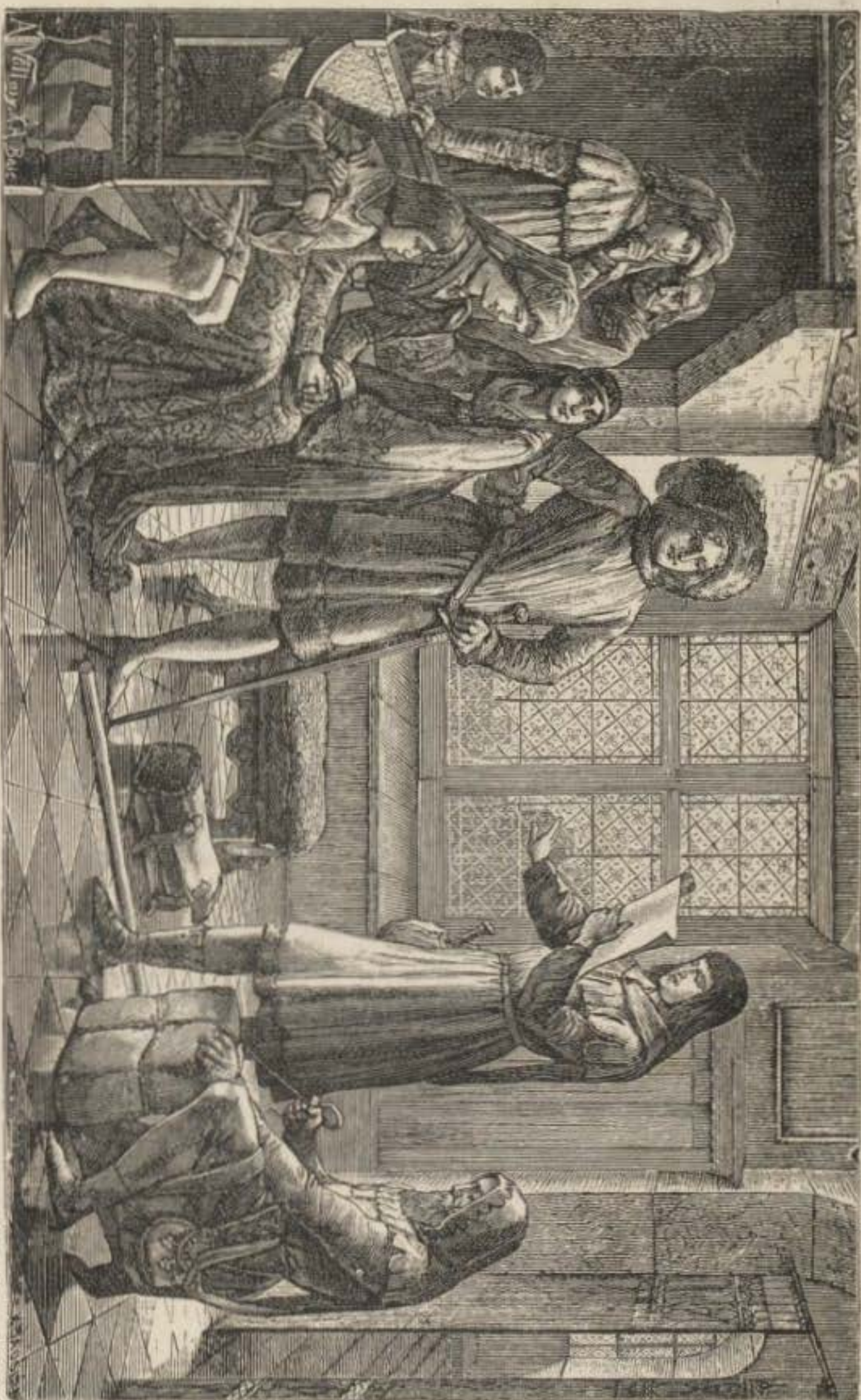
¹ Matt. 23:27.

CHAPTER IV.

THE WALDENSES.

AMID the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God,—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come.

The history of God's people during the ages of darkness that followed upon Rome's supremacy, is written in Heaven. But they have little place in human records. Few traces of their existence can be found, except in the accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, was destroyed. A single expression of doubt, a question as to the authority of papal dogmas, was enough to forfeit the life of rich or poor, high or low. Rome endeavored also to destroy every record of her cruelty toward dissenters. Papal councils decreed that books and writings containing such records should be committed to the flames. Before the invention of printing, books were few in number, and in a form not favorable for preservation; therefore there was little to prevent the Romanists from carrying out their purpose.

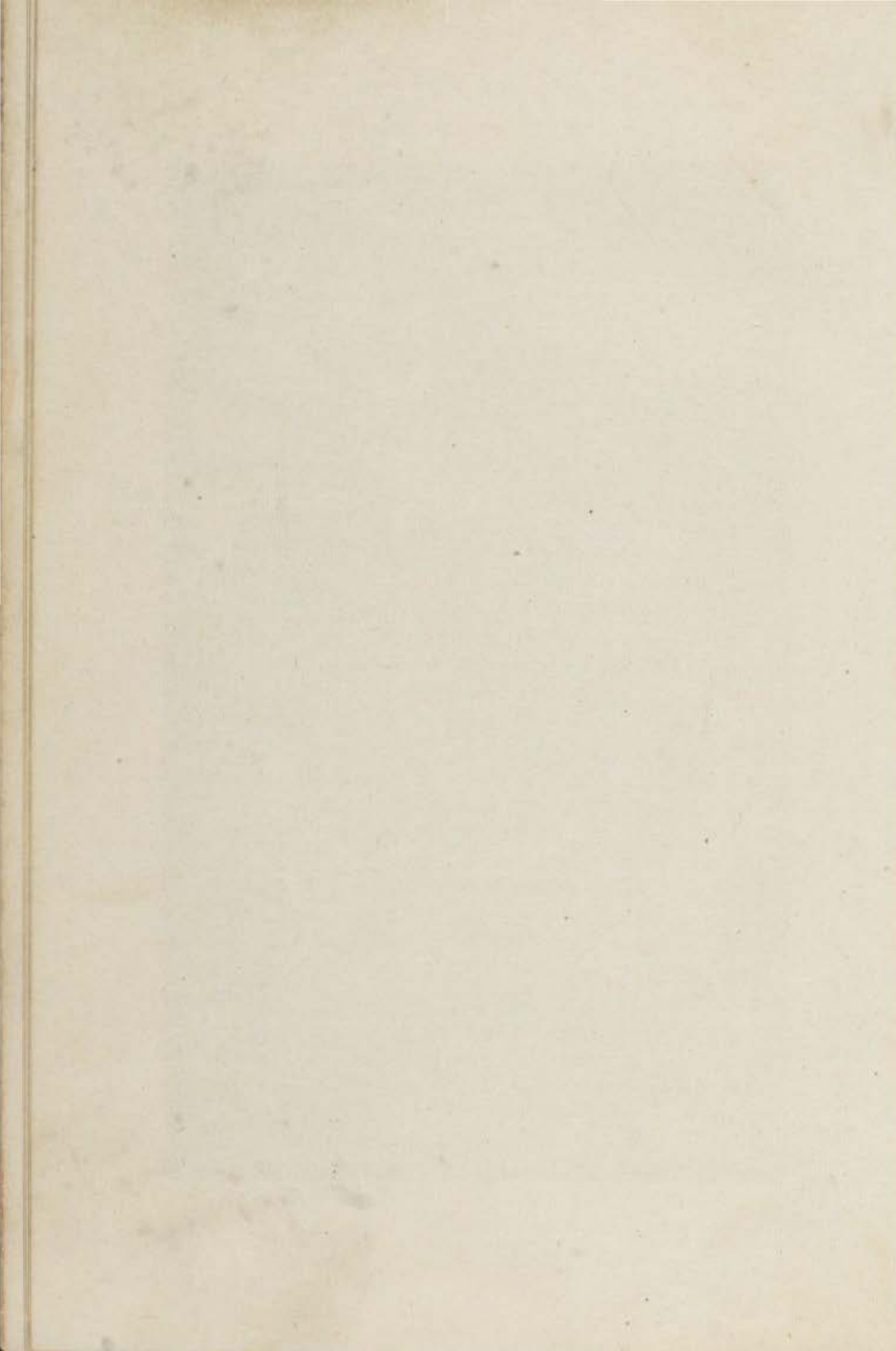


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WALDENSIAN MISSIONARIES.

"They secretly carried about with them
copies of the Bible."

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a martyr's fate. The missionaries went out two and two, as Jesus sent forth his disciples. With every young man was usually associated a man of age and experience, the youth being under the guidance of his companion, who was held responsible for his training, and whose instruction he was required to heed. These co-laborers were not always together, but often met for prayer and counsel, thus strengthening each other in the faith.

To have made known the object of their mission would have insured its defeat; therefore they carefully concealed their real character. Every minister possessed a knowledge of some trade or profession, and the missionaries prosecuted their work under cover of a secular calling. Usually they chose that of merchant or peddler. They dealt in choice and costly articles, such as silks, laces, and jewels, which in those times could not be readily procured, and thus they found entrance where they would otherwise have been repulsed. All the while their hearts were uplifted to God for wisdom to present a treasure more precious than gold or gems. They secretly carried about with them copies of the Bible, in whole or in part, and whenever an opportunity was presented, they called the attention of their customers to these manuscripts. Often an interest to read God's Word was thus awakened, and some portion was gladly left with those who desired to receive it.

The work of these missionaries began in the plains and valleys at the foot of their own mountains, but it extended far beyond these limits. With naked feet and in garments coarse and travel-stained as were those of their Master, they passed through great cities, and penetrated to distant lands. Everywhere they scattered the precious seed. Churches sprung up in their path, and the blood of martyrs witnessed for the truth. The day of God will reveal a rich harvest of souls garnered by the labors of these faithful men. Veiled and silent, the Word of God was making its way through Christendom, and meeting a glad reception in the homes and hearts of men.

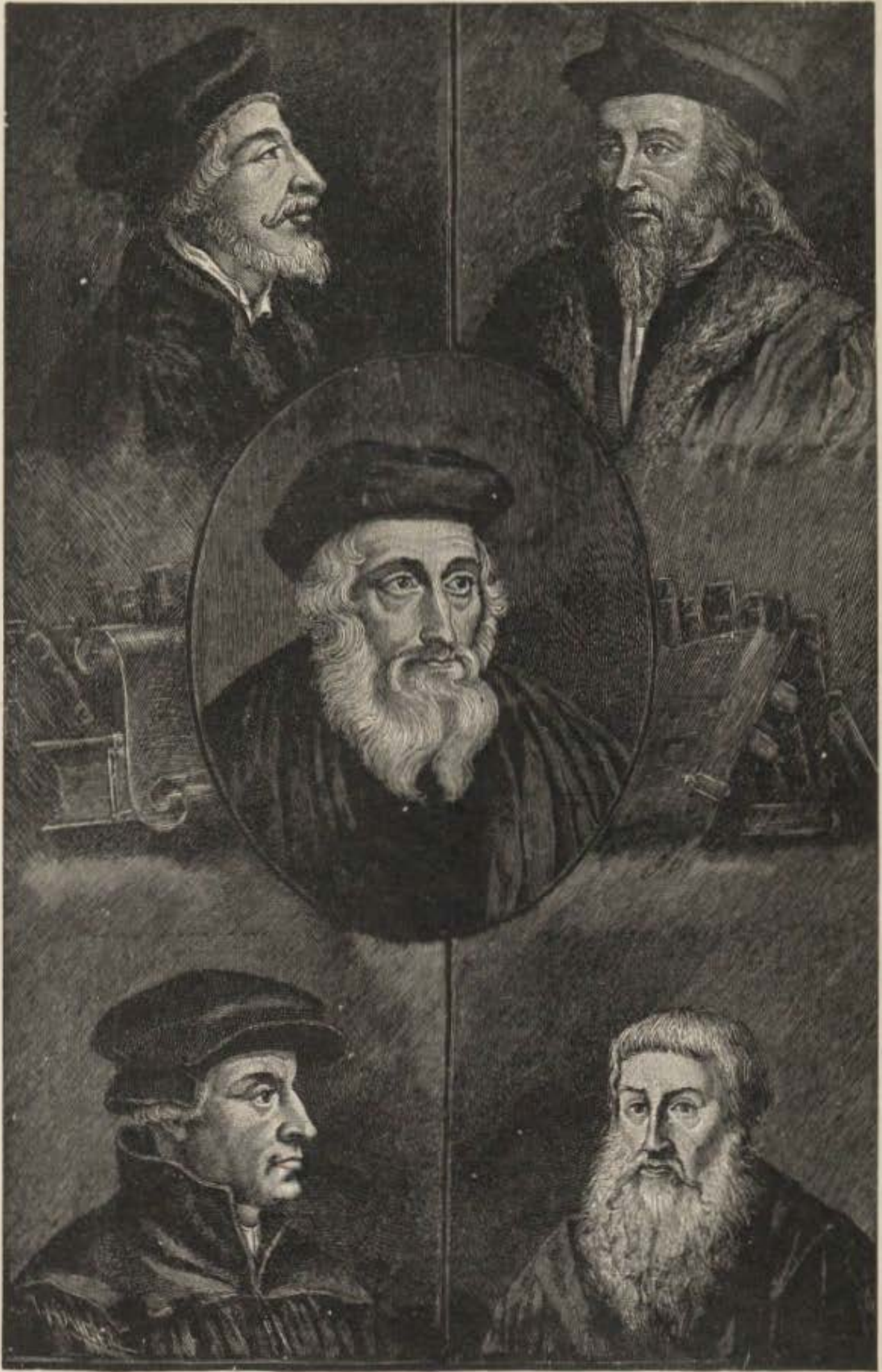
CHAPTER V.

JOHN WYCLIFFE.

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

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

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



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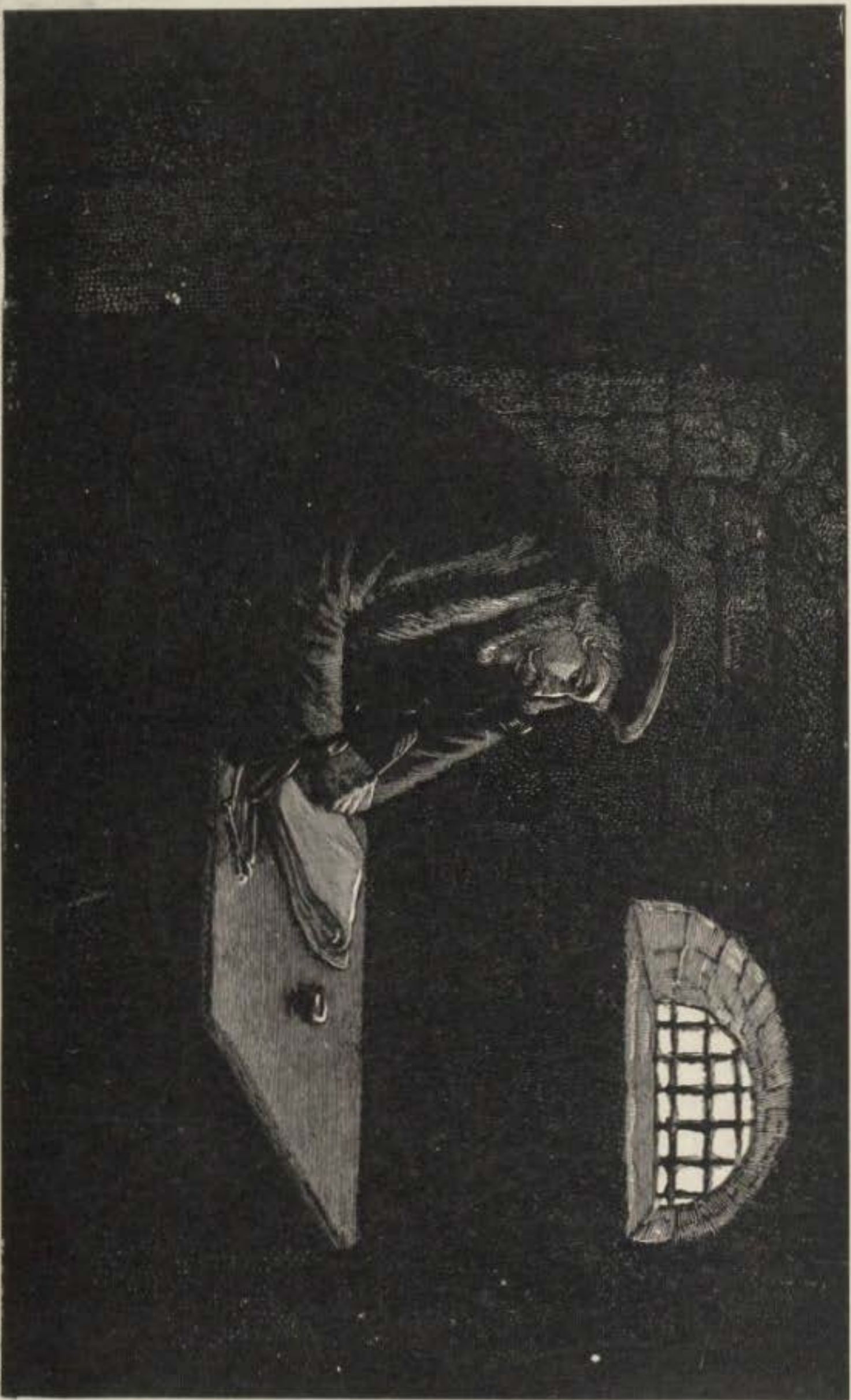
HUSS.

JEROME.

WYCLIFFE.

ZWINGLI.

ECOLAMPADIUS.



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HUSS IN PRISON.

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"I write this letter in prison, and with my fettered hand, expecting my sentence of death to-morrow."



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JEROME LED TO MARTYRDOM.

"His gaze was fixed upon Christ, and to him death had lost its terrors."

His words were interrupted. The prelates, trembling with rage, cried out, "What need have we of further proof?" "Away with the most obstinate of heretics!"

Unmoved by the tempest, Jerome exclaimed: "What! do you suppose that I fear to die? You have held me a whole year in a frightful dungeon, more horrible than death itself. You have treated me more cruelly than a Turk, Jew, or pagan, and my flesh has literally rotted off my bones alive; and yet I make no complaint, for lamentation ill becomes a man of heart and spirit; but I cannot but express my astonishment at such great barbarity toward a Christian."

Again the storm of rage burst out; and Jerome was hurried away to prison. Yet there were some in the assembly upon whom his words had made a deep impression, and who desired to save his life. He was visited by dignitaries of the church, and urged to submit himself to the council. The most brilliant prospects were presented before him as the reward of renouncing his opposition to Rome. But like his Master, when offered the glory of the world, Jerome remained steadfast.

"Prove to me from the Holy Writings that I am in error," he said, "and I will abjure it."

"The Holy Writings!" exclaimed one of his tempters, "is everything to be judged by them? Who can understand them until the church has interpreted them?"

"Are the traditions of men more worthy of faith than the gospel of our Saviour?" replied Jerome. "Paul did not exhort those to whom he wrote to listen to the traditions of men, but said, 'Search the Scriptures.'"

"Heretic," was the response, "I repent having pleaded so long with you. I see that you are urged on by the devil."

Erelong sentence of condemnation was passed upon him. He was led out to the same spot upon which Huss had yielded up his life. He went singing on his way, his countenance lighted up with joy and peace. His gaze was fixed upon Christ, and to him death had lost its terrors. When

the executioner, about to kindle the pile, stepped behind him, the martyr exclaimed, "Come forward boldly; apply the fire before my face. Had I been afraid, I should not be here."

His last words, uttered as the flames rose about him, were a prayer. "Lord, Almighty Father," he cried, "have pity on me, and pardon me my sins, for thou knowest that I have always loved thy truth." His voice ceased, but his lips continued to move in prayer.

When the fire had done its work, the ashes of the martyr, with the earth upon which they rested, were gathered up, and, like those of Huss, were thrown into the Rhine. So perished God's faithful light-bearers. But the light of the truths which they proclaimed,—the light of their heroic example,—could not be extinguished. As well might men attempt to turn back the sun in its course as to prevent the dawning of that day which was even then breaking upon the world.

The execution of Huss had kindled a flame of indignation and horror in Bohemia. It was felt by the whole nation that he had fallen a prey to the malice of the priests and the treachery of the emperor. He was declared to have been a faithful teacher of the truth, and the council that decreed his death was charged with the guilt of murder. His doctrines now attracted greater attention than ever before. By the papal edicts the writings of Wycliffe had been condemned to the flames. But those that had escaped destruction were now brought out from their hiding-places, and studied in connection with the Bible, or such parts of it as the people could obtain, and many were thus led to accept the reformed faith.

The murderers of Huss did not stand quietly by and witness the triumph of his cause. The pope and the emperor united to crush out the movement, and the armies of Sigismund were hurled upon Bohemia.

But a deliverer was raised up. Ziska, who soon after the

CHAPTER VII.

LUTHER'S SEPARATION FROM ROME.

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

Like the first heralds of the gospel, Luther sprung from the ranks of poverty. His early years were spent in the humble home of a German peasant. By daily toil as a miner, his father earned the means for his education. He intended him for a lawyer; but God purposed to make him a builder in the great temple that was rising so slowly through the centuries. Hardship, privation, and severe discipline were the school in which Infinite Wisdom prepared Luther for the important mission of his life.

Luther's father was a man of strong and active mind, and great force of character, honest, resolute, and straightforward. He was true to his convictions of duty, let the consequences be what they might. His sterling good sense led him to regard the monastic system with distrust. He was highly displeased when Luther, without his consent, entered a monastery; and it was two years before the father was reconciled to his son, and even then his opinions remained the same.

Luther's parents bestowed great care upon the education and training of their children. They endeavored to instruct



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CALVIN.

FABEL.

LUTHER.

MELANCTHON.

FREDERICK OF SAXONY.

declared that he had orders from the pope "to burn the heretics who dared oppose his most holy indulgences."

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

As Tetzl continued his traffic and his impious pretensions, Luther determined upon a more effectual protest against these crying abuses. An occasion soon offered. The castle church of Wittenberg possessed many relics, which on certain holy days were exhibited to the people, and full remission of sins was granted to all who then visited the church and made confession. Accordingly on these days the people in great numbers resorted thither. One of the most important of these occasions, the festival of "All-Saints," was approaching. On the preceding day, Luther, joining the crowds that were already making their way to the church, posted on its door a paper containing ninety-five propositions against the doctrine of indulgences. He declared his willingness to defend these theses next day at the university, against all who should see fit to attack them.

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



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LUTHER'S PROTEST AGAINST INDULGENCES.

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"Luther's thesis challenged discussion; but no one dared accept the challenge."

tators, eager to look upon the monk who had dared resist the authority of the pope.

As he was about to enter the presence of his judges, an old general, the hero of many battles, said to him kindly, "Poor monk! poor monk! thou hast a march and a struggle to go through, such as neither I nor many other captains have ever known in our most bloody battles. But if thy cause be just, and thou art sure of it, go forward in God's name, and fear nothing! He will not forsake thee."

At length Luther stood before the council. The emperor occupied the throne. He was surrounded by the most illustrious personages in the empire. Never had any man appeared in the presence of a more imposing assembly than that before which Martin Luther was to answer for his faith. "This appearance was of itself a signal victory over the papacy. The pope had condemned the man, and he was now standing before a tribunal which, by this very act, set itself above the pope. The pope had laid him under an interdict, and cut him off from all human society, and yet he was summoned in respectful language, and received before the most august assembly in the world. The pope had condemned him to perpetual silence, and he was now about to speak before thousands of attentive hearers drawn together from the furthest parts of Christendom. An immense revolution had thus been effected by Luther's instrumentality. Rome was already descending from her throne, and it was the voice of a monk that caused this humiliation."

In the presence of that powerful and titled assembly, the lowly-born reformer seemed awed and embarrassed. Several of the princes, observing his emotion, approached him, and one of them whispered, "Fear not them which kill the body, but are not able to kill the soul." Another said, "When ye shall be brought before governors and kings for My sake, it shall be given you, by the Spirit of your Father, what ye shall say." Thus the words of Christ were brought by the world's great men to strengthen his servant in the hour of trial.



LUTHER BEFORE THE DIET.

"Calm and peaceful, . . . stood as God's witness among the great ones of the earth."

Luther was conducted to a position directly in front of the emperor's throne. A deep silence fell upon the crowded assembly. Then an imperial officer arose, and, pointing to a collection of Luther's writings, demanded that the reformer answer two questions,—whether he acknowledged them as his, and whether he proposed to retract the opinions which he had therein advanced. The titles of the books having been read, Luther replied that as to the first question, he acknowledged the books to be his. "As to the second," he said, "seeing it is a question which concerns faith, the salvation of souls, and the Word of God, which is the greatest and most precious treasure either in Heaven or earth, it would be rash and perilous for me to reply without reflection. I might affirm less than the circumstances demand, or more than truth requires; in either case I should fall under the sentence of Christ: 'Whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.'¹ For this reason I entreat your imperial majesty, with all humility, to allow me time, that I may answer without offending against the Word of God."

In making this request, Luther moved wisely. His course convinced the assembly that he did not act from passion or impulse. Such calmness and self-command, unexpected in one who had shown himself bold and uncompromising, added to his power, and enabled him afterward to answer with a prudence, decision, wisdom, and dignity, that surprised and disappointed his adversaries, and rebuked their insolence and pride.

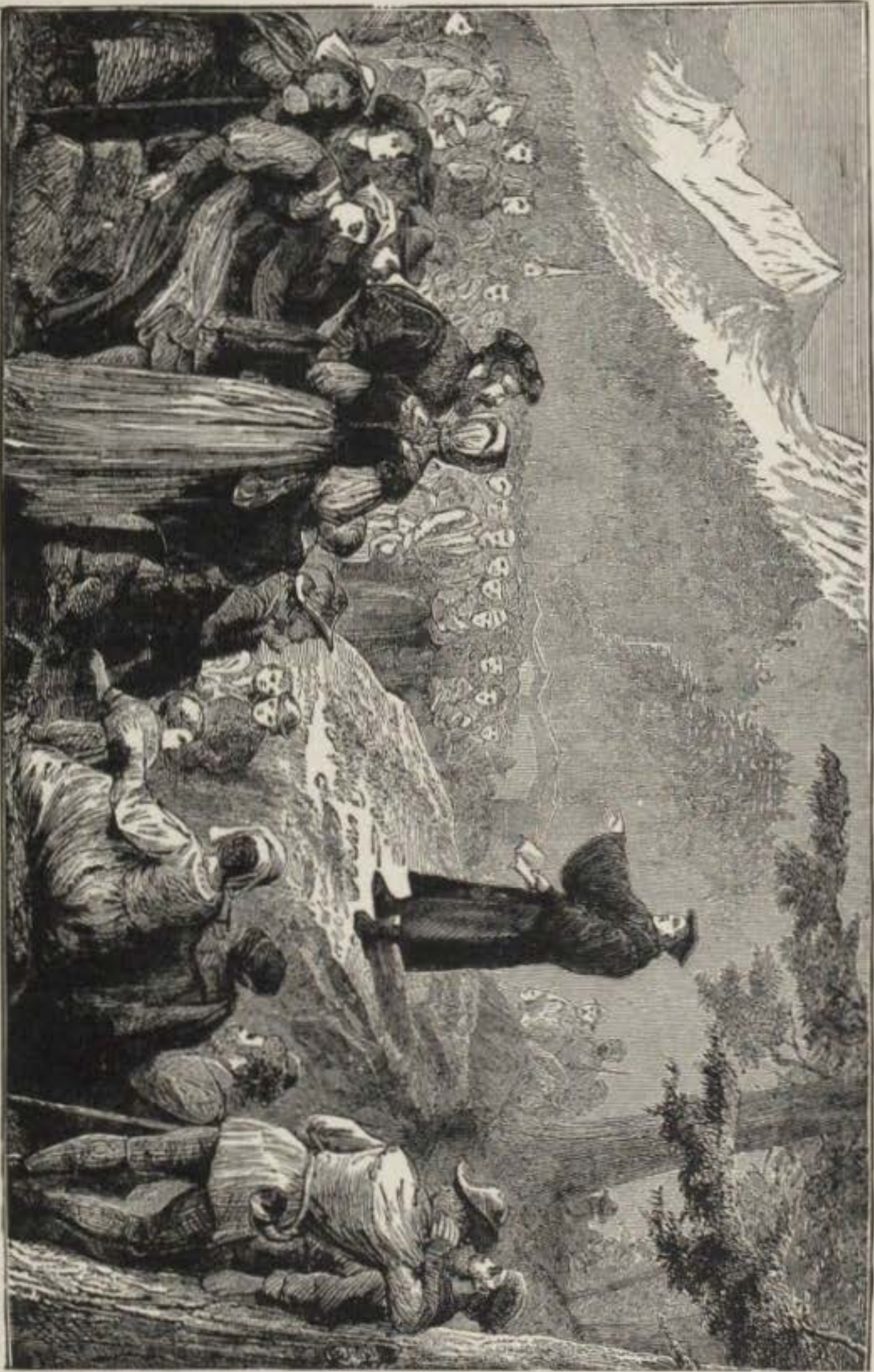
The next day he was to appear to render his final answer. For a time his heart sunk within him as he contemplated the forces that were combined against the truth. His faith faltered; fearfulness and trembling came upon him, and horror overwhelmed him. Dangers multiplied before him, his enemies seemed about to triumph, and the powers of darkness to prevail. Clouds gathered about him, and seemed to separate him from God. He longed for the assurance

¹ Matt. 10:33.

that the Lord of hosts would be with him. In anguish of spirit he threw himself with his face upon the earth, and poured out those broken, heart-rending cries, which none but God can fully understand.

“O God,” he pleaded, “Almighty God everlasting! How dreadful is the world! Behold how it opens its mouth to swallow me up, and how small is my faith in thee! . . . If I am to depend upon any strength of this world—all is over. . . . The knell is struck. . . . Sentence is gone forth. . . . O thou my God! help me against all the wisdom of this world. Do this, I beseech thee . . . by thine own mighty power. . . . The work is not mine, but thine. I have no business here. . . . I have nothing to contend for with the great men of the world. . . . But the cause is thine, . . . and it is righteous and everlasting. . . . O faithful and unchangeable God! I lean not upon man. . . . Whatever is from man is tottering, whatever proceeds from him must fall. . . . Thou hast chosen me for this work. . . . Therefore, O God, accomplish thine own will; forsake me not, for the sake of thy well-beloved Son, Jesus Christ, my defense, my buckler, and my stronghold.”

An all-wise Providence had permitted Luther to realize his peril, that he might not trust to his own strength, and rush presumptuously into danger. Yet it was not the fear of personal suffering, a dread of torture or death, which seemed immediately impending, that overwhelmed him with its terror. He had come to the crisis, and he felt his insufficiency to meet it. Through his weakness the cause of truth might suffer loss. Not for his own safety, but for the triumph of the gospel, did he wrestle with God. Like Israel's, in that night struggle beside the lonely stream, was the anguish and conflict of his soul. Like Israel, he prevailed with God. In his utter helplessness his faith fastened upon Christ, the mighty deliverer. He was strengthened with the assurance that he would not appear alone before the council. Peace



SWISS REFORMERS PREACHING IN THE FIELDS.

"It is God's plan to employ humble instruments to accomplish great results."

CHAPTER IX.

THE SWISS REFORMER.

IN the choice of instrumentalities for the reforming of the church, the same divine plan is seen as in that for the planting of the church. The heavenly Teacher passed by the great men of earth, the titled and wealthy, who were accustomed to receive praise and homage as leaders of the people. They were so proud and self-confident in their boasted superiority that they could not be moulded to sympathize with their fellow-men, and to become co-laborers with the humble Man of Nazareth. To the unlearned, toiling fishermen of Galilee was the call addressed, "Follow me, and I will make you fishers of men."¹ These disciples were humble and teachable. The less they had been influenced by the false teaching of their time, the more successfully could Christ instruct and train them for his service. So in the days of the Great Reformation. The leading reformers were men from humble life,—men who were most free of any of their time from pride of rank, and from the influence of bigotry and priestcraft. It is God's plan to employ humble instruments to accomplish great results. Then the glory will not be given to men, but to Him who works through them to will and to do of his own good pleasure.

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

¹ Matt. 4:19.

CHAPTER X.

PROGRESS OF REFORM IN GERMANY.

LUTHER'S mysterious disappearance excited consternation throughout all Germany. Inquiries concerning him were heard everywhere. The wildest rumors were circulated and many believed that he had been murdered. There was great lamentation, not only by his avowed friends, but by thousands who had not openly taken their stand with the Reformation. Many bound themselves by a solemn oath to avenge his death.

The Romish leaders saw with terror to what a pitch had risen the feeling against them. Though at first exultant at the supposed death of Luther, they soon desired to hide from the wrath of the people. His enemies had not been so troubled by his most daring acts while among them as they were at his removal. Those who in their rage had sought to destroy the bold reformer, were filled with fear now that he had become a helpless captive. "The only way of extricating ourselves," said one, "is to light our torches and go searching through the earth for Luther, till we can restore him to the nation that *will* have him." The edict of the emperor seemed to fall powerless. The papal legates were filled with indignation as they saw that it commanded far less attention than did the fate of Luther.

The tidings that he was safe, though a prisoner, calmed the fears of the people, while it still further aroused their enthusiasm in his favor. His writings were read with greater eagerness than ever before. Increasing numbers joined the cause of the heroic man who had, at such fearful odds, defended the Word of God. The Reformation was constantly



LUTHER AT THE WARTBURG.

"The tidings that he was safe, though
a prisoner, calmed the fears of the
people."

CHAPTER XI.

PROTEST OF THE PRINCES.

ONE of the noblest testimonies ever uttered for the Reformation, was the Protest offered by the Christian princes of Germany at the Diet of Spires in 1529. The courage, faith, and firmness of those men of God, gained for succeeding ages liberty of thought and of conscience. Their Protest gave to the reformed church the name of Protestant; its principles are the very essence of Protestantism.

A dark and threatening day had come for the Reformation. Notwithstanding the edict of Worms, declaring Luther to be an outlaw, and forbidding the teaching or belief of his doctrines, religious toleration had thus far prevailed in the empire. God's providence had held in check the forces that opposed the truth. Charles V. was bent on crushing the Reformation, but often as he raised his hand to strike, he had been forced to turn aside the blow. Again and again the immediate destruction of all who dared to oppose themselves to Rome appeared inevitable; but at the critical moment the armies of the Turk appeared on the eastern frontier, or the king of France, or even the pope himself, jealous of the increasing greatness of the emperor, made war upon him; and thus, amid the strife and tumult of nations, the Reformation had been left to strengthen and extend.

At last, however, the papal sovereigns had stifled their feuds, that they might make common cause against the reformers. The Diet of Spires in 1526 had given each State full liberty in matters of religion until the meeting of a general council; but no sooner had the dangers passed which secured this concession, than the emperor summoned a sec-



Engraved Expressly for Great Controversy.

READING THE PROTEST AT THE DIET OF SPIRES.

"There is no true doctrine but that
which conforms to the Word of God."

that we, for us and our people, neither consent nor adhere in any manner whatever to the proposed decree in anything that is contrary to God, to his Word, to our right conscience, or to the salvation of our souls. . . . We cannot assert that when Almighty God calls a man to his knowledge, he dare not embrace that divine knowledge. . . . There is no true doctrine but that which conforms to the Word of God. The Lord forbids the teaching of any other faith. The Holy Scriptures, with one text explained by other and plainer texts, are, in all things necessary for the Christian, easy to be understood, and adapted to enlighten. We are therefore resolved by divine grace to maintain the pure preaching of God's only Word, as it is contained in the scriptures of the Old and New Testaments, without anything added thereto. This word is the only truth. It is the sure rule of all doctrine and life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the vanities that are set up against it shall fall before the face of God." "We therefore reject the yoke that is imposed upon us." "At the same time we are in expectation that his imperial majesty will behave toward us like a Christian prince who loves God above all things; and we declare ourselves ready to pay unto him, as well as unto you, gracious lords, all the affection and obedience that are our just and legitimate duty."

A deep impression was made upon the Diet. The majority were filled with amazement and alarm at the boldness of the protesters. The future appeared to them stormy and uncertain. Dissension, strife, and bloodshed seemed inevitable. But the reformers, assured of the justice of their cause, and relying upon the arm of Omnipotence, were full of courage and firmness.

The Protest denied the right of civil rulers to legislate in matters between the soul and God, and declared with prophets and apostles, "We ought to obey God rather than men." It rejected also the arbitrary power of the church, and set

CHAPTER XII.

THE FRENCH REFORMATION.

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

In Switzerland, as in Germany, there came dark days for the Reformation. While many cantons accepted the reformed faith, others clung with blind persistence to the creed of Rome. Their persecution of those who desired to receive the truth, finally gave rise to civil war. Zwingle

CHAPTER XIV.

LATER ENGLISH REFORMERS.

WHILE Luther was opening a closed Bible to the people of Germany, Tyndale was impelled by the Spirit of God to do the same for England. Wycliffe's Bible had been translated from the Latin text, which contained many errors. It had never been printed, and the cost of manuscript copies was so great that few but wealthy men or nobles could procure it, and, furthermore, being strictly proscribed by the church, it had had a comparatively narrow circulation. In 1516, a year before the appearance of Luther's theses, Erasmus had published his Greek and Latin version of the New Testament. Now for the first time the Word of God was printed in the original tongue. In this work many errors of former versions were corrected, and the sense was more clearly rendered. It led many among the educated classes to a better knowledge of the truth, and gave a new impetus to the work of reform. But the common people were still, to a great extent, debarred from God's Word. Tyndale was to complete the work of Wycliffe in giving the Bible to his countrymen.

A diligent student and an earnest seeker for truth, he had received the gospel from the Greek Testament of Erasmus. He fearlessly preached his convictions, urging that all doctrines be tested by the Scriptures. To the papist claim that the church had given the Bible, and the church alone could explain it, Tyndale responded, "Do you know who taught the eagles to find their prey? That same God teaches his hungry children to find their Father in his Word. Far from having given us the Scriptures, it is you who have hidden



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TYNDALE.
LATIMER.
WISHART.

KNOX.
CRANMER.
RIDLEY.

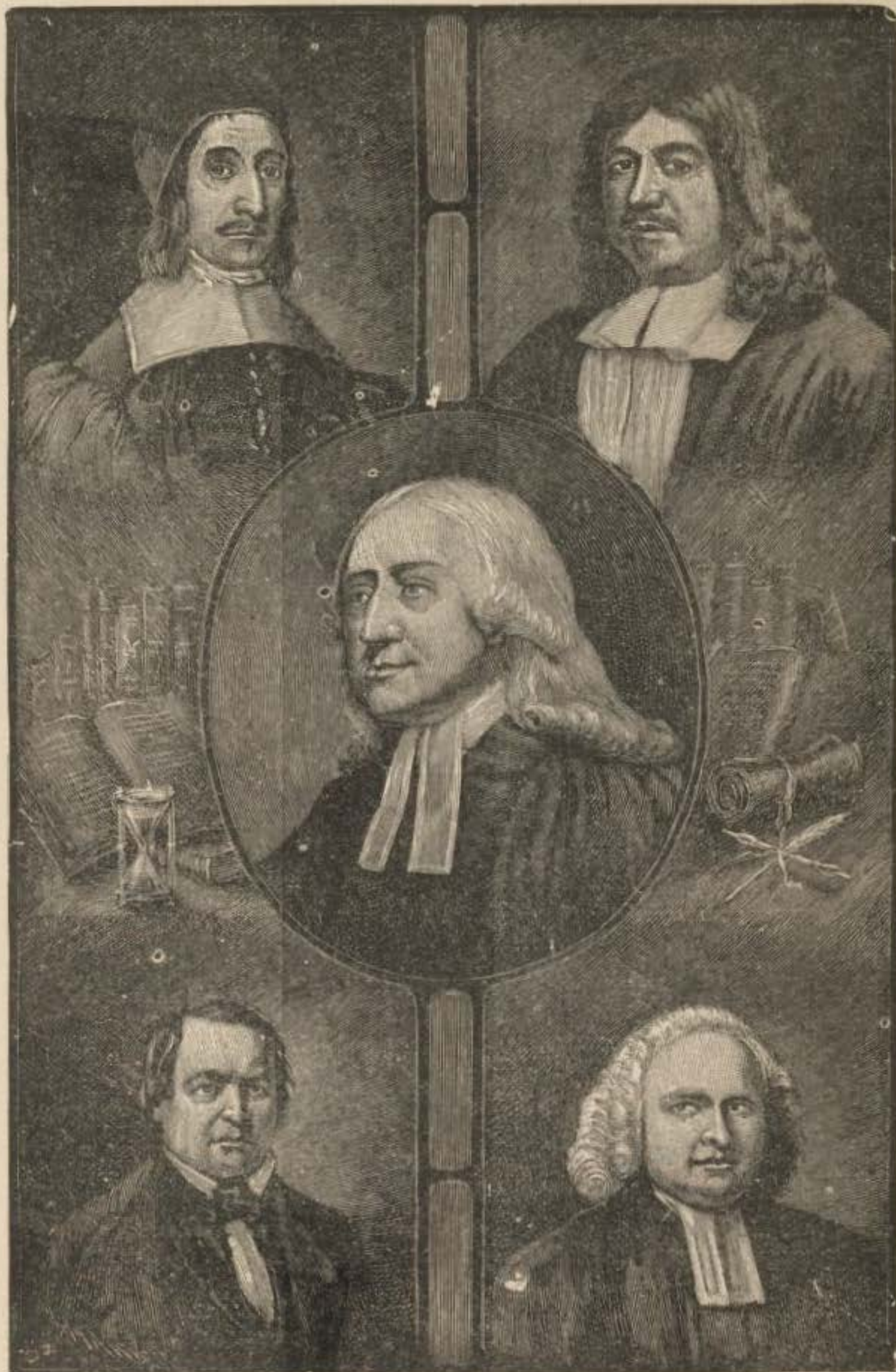
of a Moravian preacher, arrived at a clearer understanding of Bible faith. He was convinced that he must renounce all dependence upon his own works for salvation, and must trust wholly to the "Lamb of God that taketh away the sin of the world." At a meeting of the Moravian society in London, a statement was read from Luther, describing the change which the Spirit of God works in the heart of the believer. As Wesley listened, faith was kindled in his soul. "I felt my heart strangely warmed," he says. "I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death."

Through long years of wearisome and comfortless striving,—years of rigorous self-denial, of reproach and humiliation,—Wesley had steadfastly adhered to his one purpose of seeking God. Now he had found him; and he found that the grace which he had toiled to win by prayers and fasts, by almsdeeds and self-abnegation, was a gift, "without money, and without price."

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

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

Whitefield and the Wesleys had been prepared for their



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BAXTER.

WESLEY.

BUNYAN.

MILLER.

WHITEFIELD.

CHAPTER XV.

THE BIBLE AND THE FRENCH REVOLUTION.

IN the sixteenth century the Reformation, presenting an open Bible to the people, had sought admission to all the countries of Europe. Some nations welcomed it with gladness, as a messenger of Heaven. In other lands, popery succeeded, to a great extent, in preventing its entrance; and the light of Bible knowledge, with its elevating influences, was almost wholly excluded. In one country, though the light found entrance, it was not comprehended by the darkness. For centuries, truth and error struggled for the mastery. At last the evil triumphed, and the truth of Heaven was thrust out. "This is the condemnation, that light is come into the world, and men loved darkness rather than light."¹ The nation was left to reap the results of the course which she had chosen. The restraint of God's Spirit was removed from a people that had despised the gift of his grace. Evil was permitted to come to maturity. And all the world saw the fruit of willful rejection of the light.

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

The suppression of the Scriptures during the period of papal supremacy was foretold by the prophets; and the

¹ John 3:19.



Engraved Expressly for Great Controversy.

ST. BARTHOLOMEW MASSACRE.

“Thousands, sleeping quietly in their homes, were dragged forth without a warning, and murdered in cold blood.”

four paces dead bodies dotting the sward, and corpses hanging suspended from the trees." Their country, "laid waste with the sword, the ax, the fagot, was converted into a vast, gloomy wilderness." These atrocities were not committed during the Dark Ages, but in that brilliant era "when science was cultivated, and letters flourished; when the divines of the court and the capital were learned and eloquent men, who greatly affected the graces of meekness and charity."

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

Satan, in the person of the Roman zealots, led the van. As Christ was the invisible leader of his people from Egyptian bondage, so was Satan the unseen leader of his subjects in this horrible work of multiplying martyrs. For seven days the massacre was continued in Paris, the first three with inconceivable fury. And it was not confined to the city itself, but by special order of the king extended to all provinces and towns where Protestants were found. Neither age nor sex was respected. Neither the innocent babe nor the man of gray hairs was spared. Noble and peasant, old and young, mother and child, were cut down together. Throughout France the butchery continued for two months. Seventy thousand of the very flower of the nation perished.

"The pope, Gregory XIII., received the news of the fate of the Huguenots with unbounded joy. The wish of his heart had been gratified, and Charles IX. was now his favor-

ite son. Rome rang with rejoicings. The guns of the castle of St. Angelo gave forth a joyous salute; the bells sounded from every tower; bonfires blazed throughout the night; and Gregory, attended by his cardinals and priests, led the magnificent procession to the church of St. Louis, where the cardinal of Lorraine chanted a *Te Deum*. The cry of the dying host in France was gentle harmony to the court of Rome. A medal was struck to commemorate the glorious massacre; a picture, which still exists in the Vatican, was painted, representing the chief events of St. Bartholomew. The pope, eager to show his gratitude to Charles for his dutiful conduct, sent him the Golden Rose; and from the pulpits of Rome eloquent preachers celebrated Charles, Catherine, and the Guises as the new founders of the papal church."

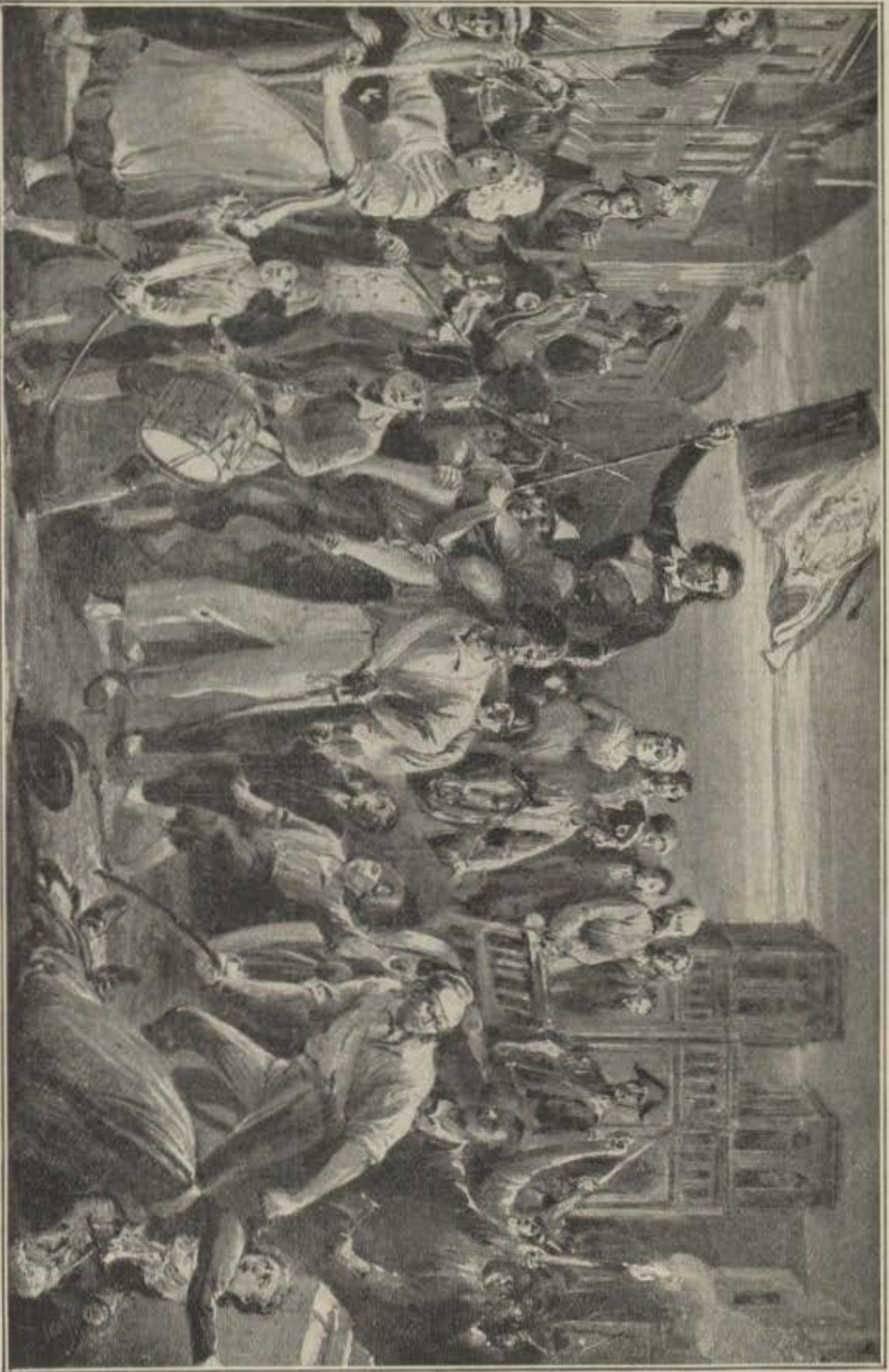
The same master-spirit that urged on the St. Bartholomew Massacre led also in the scenes of the Revolution. Jesus Christ was declared to be an impostor, and the rallying cry of the French infidels was, "Crush the Wretch," meaning Christ. Heaven-daring blasphemy and abominable wickedness went hand in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

"The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." The atheistical power that ruled in France during the Revolution and the reign of terror, did wage such a war upon the Bible as the world had never witnessed. The Word of God was prohibited by the national assembly. Bibles were collected and publicly burned with every possible manifestation of scorn. The law of God was trampled under foot. The institutions of the Bible were abolished. The weekly rest-day was set aside, and in its stead every tenth day was devoted to reveling and blasphemy. Baptism



THE GODDESS OF REASON.

"The goddess . . . was mounted on a magnificent car, and conducted . . . to the cathedral of Notre Dame."



STREET SCENE IN THE FRENCH REVOLUTION.

“Unhappy France reaped in blood the harvest she had sown.”



POPE PIUS VI. TAKEN PRISONER IN 1798.

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At the opening of the Revolution, by a concession of the king, the people were granted a representation exceeding that of the nobles and the clergy combined. Thus the balance of power was in their hands; but they were not prepared to use it with wisdom and moderation. Eager to redress the wrongs they had suffered, they determined to undertake the reconstruction of society. An outraged populace, whose minds were filled with bitter and long-treasured memories of wrong, resolved to revolutionize the state of misery that had grown unbearable, and to revenge themselves upon those whom they regarded as the authors of their sufferings. The oppressed wrought out the lesson they had learned under tyranny, and became the oppressors of those who had oppressed them.

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

King, clergy, and nobles were compelled to submit to the atrocities of an excited and maddened people. Their thirst for vengeance was only stimulated by the execution of the

CHAPTER XVI.

THE PILGRIM FATHERS.

THE English reformers, while renouncing the doctrines of Romanism, had retained many of its forms. Thus though the authority and the creed of Rome were rejected, not a few of her customs and ceremonies were incorporated into the worship of the Church of England. It was claimed that these things were not matters of conscience; that though they were not commanded in Scripture, and hence were non-essential, yet not being forbidden, they were not intrinsically evil. Their observance tended to narrow the gulf which separated the reformed churches from Rome, and it was urged that they would promote the acceptance of the Protestant faith by Romanists.

To the conservative and compromising, these arguments seemed conclusive. But there was another class that did not so judge. The fact that these customs tended to bridge the chasm between Rome and the Reformation, was in their view a conclusive argument against retaining them. They looked upon them as badges of the slavery from which they had been delivered, and to which they had no disposition to return. They reasoned that God has in his Word established the regulations governing his worship, and that men are not at liberty to add to these or to detract from them. The very beginning of the great apostasy was in seeking to supplement the authority of God by that of the church. Rome began by enjoining what God had not forbidden, and she ended by forbidding what he had explicitly enjoined.

Many earnestly desired to return to the purity and simplicity which characterized the primitive church. They

churches, who are come to a period in religion, and will go no farther than the instruments of their reformation. The Lutherans cannot be drawn to go any farther than what Luther saw, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.

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

It was the desire for liberty of conscience that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God's blessing to lay, on the shores of America, the foundation of a mighty nation. Yet honest and God-fearing as they were, the Pilgrims did not yet comprehend the great principle of religious toleration. The freedom which they sacrificed so much to secure for themselves, they were not equally ready to grant to others. “Very few, even of the foremost thinkers and moralists of the seventeenth century, had any just conception of that grand principle, the outgrowth of the New Testament, which acknowledges God as the sole judge of human faith.” The doctrine that God has committed to the church the right to control the conscience, and to define and punish heresy, is one of the most deeply

CHAPTER XVII.

HERALDS OF THE MORNING.

ONE of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming, to complete the great work of redemption. To God's pilgrim people, so long left to sojourn in "the region and shadow of death," a precious, joy-inspiring hope is given in the promise of His appearing, who is "the resurrection and the life," to "bring home again his banished." The doctrine of the second advent is the very key-note of the sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost Paradise. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their hope. Enoch, only the seventh in descent from them that dwelt in Eden, he who for three centuries on earth walked with his God, was permitted to behold from afar the coming of the Deliverer. "Behold," he declared, "the Lord cometh with ten thousands of his saints, to execute judgment upon all."¹ The patriarch Job in the night of his affliction exclaimed with unshaken trust: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; . . . in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another."²

The coming of Christ to usher in the reign of righteousness, has inspired the most sublime and impassioned utterances of the sacred writers. The poets and prophets of the

¹Jude 14, 15.

²Job 19:25-27.

just the times of the kingdom." The Waldenses cherished the same faith. Wycliffe looked forward to the Redeemer's appearing as the hope of the church.

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

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

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

"The thoughts of the coming of the Lord," said Baxter, "are most sweet and joyful to me." "It is the work of faith and the character of his saints to love his appearing and to look for that blessed hope." "If death be the last enemy to be destroyed at the resurrection, we may learn how earnestly believers should long and pray for the second coming of Christ, when this full and final conquest shall be made." "This is the day that all believers should long, and hope, and wait for, as being the accomplishment of all the work of their redemption, and all the desires and endeavors of their souls." "Hasten, O Lord, this blessed day!" Such was

the hope of the apostolic church, of the "church in the wilderness," and of the reformers.

Prophecy not only foretells the manner and object of Christ's coming, but presents tokens by which men are to know when it is near. Said Jesus: "There shall be signs in the sun, and in the moon, and in the stars."¹ "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory."² The Revelator thus describes the first of the signs to precede the second advent: "There was a great earthquake; and the sun became black as sackcloth of hair, and the moon become as blood."³

These signs were witnessed before the opening of the present century. In fulfillment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded. Though commonly known as the earthquake of Lisbon, it extended to the greater part of Europe, Africa, and America. It was felt in Greenland, in the West Indies, in the island of Madeira, in Norway and Sweden, Great Britain and Ireland. It pervaded an extent of not less than four million square miles. In Africa the shock was almost as severe as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco, a village containing eight or ten thousand inhabitants was swallowed up. A vast wave swept over the coast of Spain and Africa, engulfing cities, and causing great destruction.

It was in Spain and Portugal that the shock manifested its extreme violence. At Cadiz the inflowing wave was said to be sixty feet high. Mountains—some of the largest in Portugal—"were impetuously shaken, as it were from the very foundation; and some of them opened at their summits, which were split and rent in a wonderful manner, huge masses of them being thrown down into the subjacent

¹ Luke 21: 25.

² Mark 13: 24-26.

³ Rev. 6: 12.

valleys. Flames are related to have issued from these mountains."

At Lisbon "a sound of thunder was heard underground, and immediately afterward a violent shock threw down the greater part of that city. In the course of about six minutes sixty thousand persons perished. The sea first retired, and laid the bar dry, it then rolled in, rising fifty feet above its ordinary level." "The most extraordinary circumstance which occurred at Lisbon during the catastrophe, was the subsidence of the new quay, built entirely of marble, at an immense expense. A great concourse of people had collected there for safety, as a spot where they might be beyond the reach of falling ruins; but suddenly the quay sunk down with all the people on it, and not one of the dead bodies ever floated to the surface."

The shock of the earthquake "was instantly followed by the fall of every church and convent, almost all the large and public buildings, and one-fourth of the houses. In about two hours afterward, fires broke out in different quarters, and raged with such violence for the space of nearly three days that the city was completely desolated. The earthquake happened on a holy day, when the churches and convents were full of people, very few of whom escaped." "The terror of the people was beyond description. Nobody wept; it was beyond tears. They ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, '*Misericordia! the world's at an end!*' Mothers forgot their children, and ran loaded with crucified images. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin." "Ninety thousand persons are supposed to have been lost on that fatal day."

Twenty-five years later appeared the next sign mentioned in the prophecy,—the darkening of the sun and moon. What rendered this more striking was the fact that the



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SIGNS OF HIS COMING.

The poet Whittier thus speaks of this memorable day:—

“’Twas on a May-day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth, and the heaven of noon,
A horror of great darkness.”
“Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky.”

May 19, 1780, stands in history as “The Dark Day.” Since the time of Moses, no period of darkness of equal density, extent, and duration has ever been recorded. The description of this event, as given by the poet and the historian, is but an echo of the words of the Lord, recorded by the prophet Joel, twenty-five hundred years previous to their fulfillment: “The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.”¹

Christ had bidden his people watch for the signs of his advent, and rejoice as they should behold the tokens of their coming King. “When these things begin to come to pass,” he said, “then look up, and lift up your heads; for your redemption draweth nigh.” He pointed his followers to the budding trees of spring, and said: “When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.”²

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

¹ Joel 2 : 31.

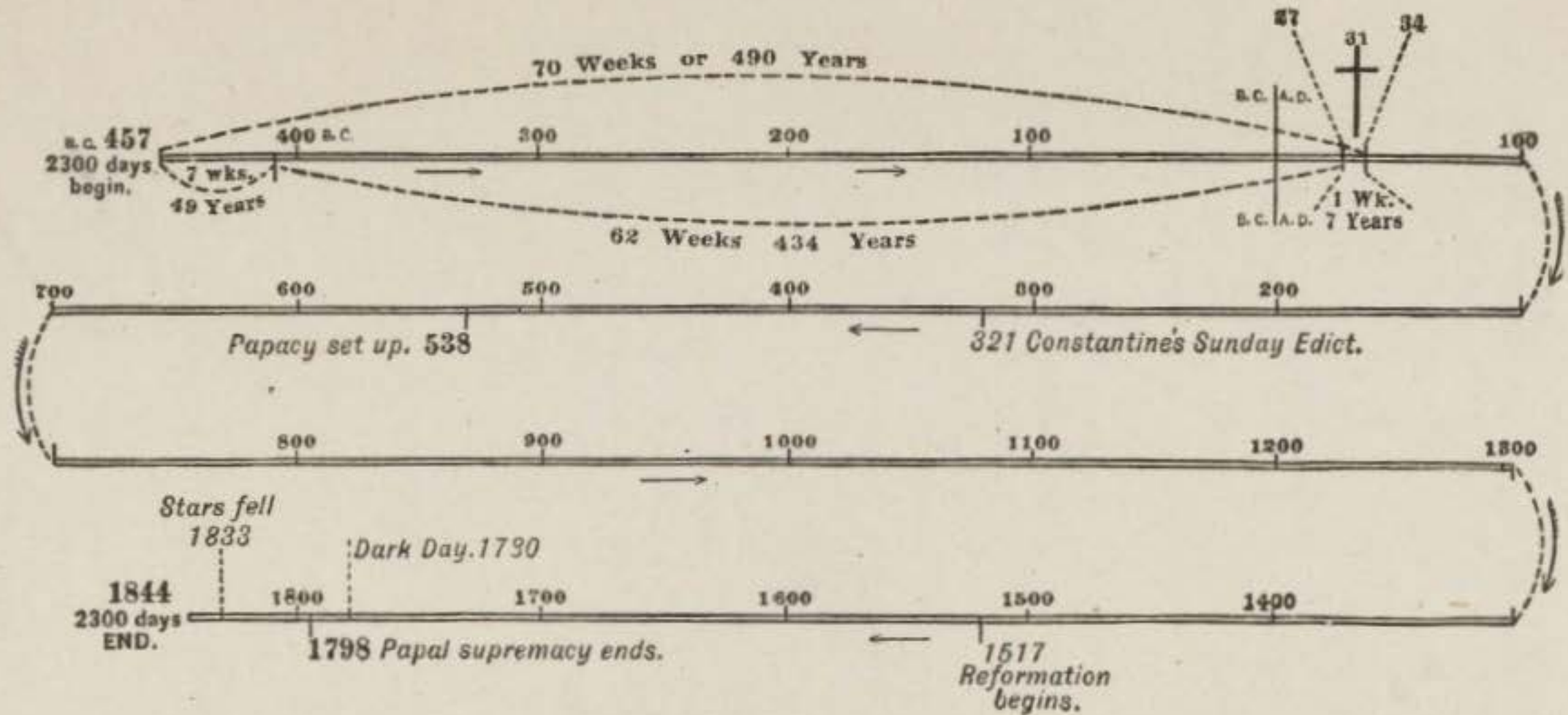
² Luke 21 : 28, 30, 31.

CHAPTER XVIII.

AN AMERICAN REFORMER.

AN upright, honest-hearted farmer, who had been led to doubt the divine authority of the Scriptures, yet who sincerely desired to know the truth, was the man specially chosen of God to lead out in the proclamation of Christ's second coming. Like many other reformers, William Miller had in early life battled with poverty, and had thus learned the great lessons of energy and self-denial. The members of the family from which he sprung were characterized by an independent, liberty-loving spirit, by capability of endurance, and ardent patriotism; traits which were also prominent in his character. His father was a captain in the army of the Revolution, and to the sacrifices which he made in the struggles and sufferings of that stormy period, may be traced the straitened circumstances of Miller's early life.

He had a sound physical constitution, and even in childhood gave evidence of more than ordinary intellectual strength. As he grew older, this became more marked. His mind was active and well-developed, and he had a keen thirst for knowledge. Though he did not enjoy the advantages of a collegiate education, his love of study and a habit of careful thought and close criticism rendered him a man of sound judgment and comprehensive views. He possessed an irreproachable moral character and an enviable reputation, being generally esteemed for integrity, thrift, and benevolence. By dint of energy and application he early acquired a competence, though his habits of study were still maintained. He filled various civil and military offices with credit, and the avenues to wealth and honor seemed wide open to him.



DATES EXPLAINED.

- B. C. 457.** Date of commandment to restore and build Jerusalem. Dan. 9:25; Ezra 7:7.
- A. D. 27.** End of 62 plus 7, equal to 69 weeks, or 483 years. Jesus baptized, begins his ministry.
- A. D. 31.** Midst or middle of 70th week. Christ crucified.
- A. D. 34.** End of the 70 weeks, or 490 years. Jews rejected. Gospel goes to the Gentiles.
- A. D. 538.** Commencement of papal supremacy. Beginning of the 1260 years.
- A. D. 1798.** Close of the 1260 years. End of papal supremacy.
- A. D. 1844.** Close of 2300 days, or years. Beginning of the work of atonement or investigative Judgment.

457 B.C. 2300 End of 1843 A.D.

Decree given. 2300 Days end in 1844.

It requires 457 full years before Christ, and 1843 full years after Christ, to make 2300. Had the decree of Artaxerxes dated from the beginning of the year 457 B.C., the 2300 days would have extended to the last day of 1843 A.D. But the decree did not go into effect until the autumn of 457; it follows that the 2300 days would end in the autumn of 1844.

THE 70 WEEKS AND THE 2300 DAYS.

CHAPTER XX.

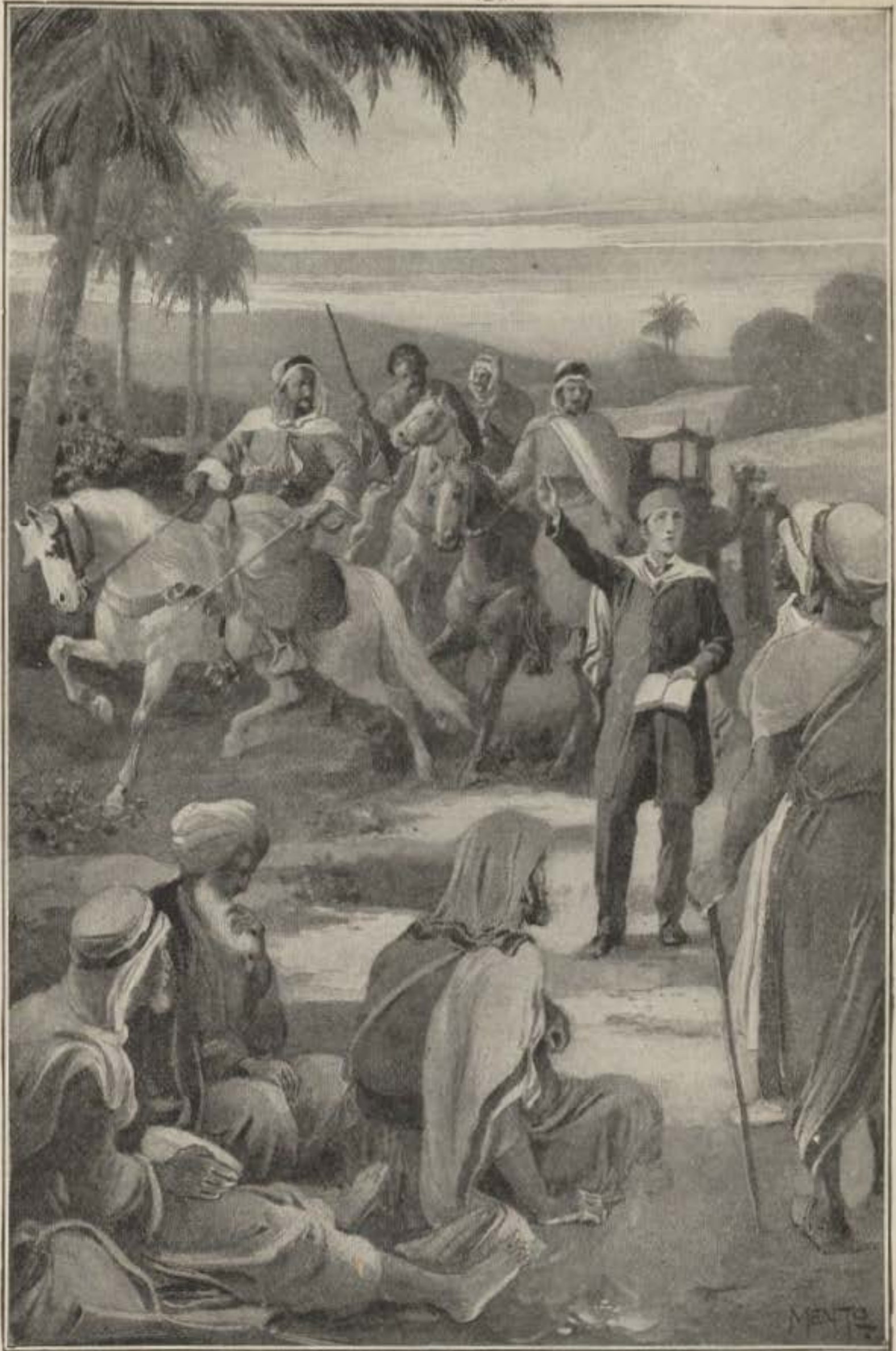
A GREAT RELIGIOUS AWAKENING.

A GREAT religious awakening under the proclamation of Christ's soon coming, is foretold in the prophecy of the first angel's message of Revelation 14. An angel is seen 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." "With a loud voice" he proclaims the message, "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."¹

The fact that an angel is said to be the herald of this warning, is significant. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message, and the power and glory that were to attend it. And the angel's flight "in the midst of heaven," the "loud voice" with which the warning is uttered, and its promulgation to all "that dwell on the earth,"—"to every nation, and kindred, and tongue, and people,"—give evidence of the rapidity and world-wide extent of the movement.

The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the "everlasting gospel;" and it announces the opening of the Judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then

¹Rev. 14:6, 7.



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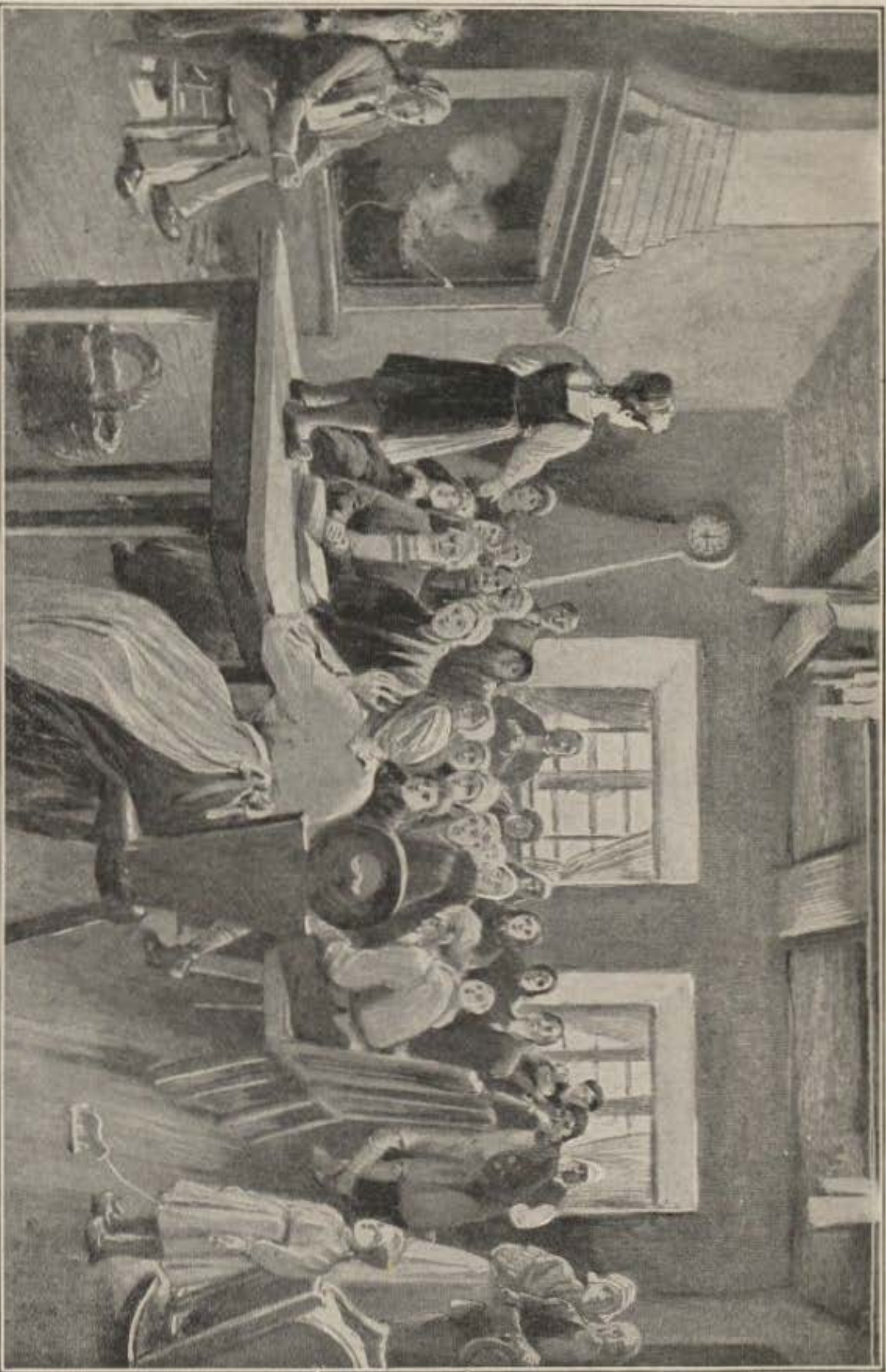
JOSEPH WOLFF AMONG THE ARABS.

"I kept the Bible open in my hand. I felt my power was in the book."

instead of the church's catechism, a tame and rationalistic manual, almost destitute of positive faith, he had used the Bible in giving instruction to the youth. He afterward became teacher in a theological school, while on Sunday he continued his work as catechist, addressing the children, and instructing them in the Scriptures. His works on prophecy also excited much interest. From the professor's chair, through the press, and in his favorite occupation as teacher of children, he continued for many years to exert an extensive influence, and was instrumental in calling the attention of many to the study of the prophecies which showed that the coming of the Lord was near.

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

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,



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CHILD PREACHING IN SWEDEN.

“With solemn power they gave the warning of the judgment, employing the very words of Scripture.”

CHAPTER XXI.

A WARNING REJECTED.

IN preaching the doctrine of the second advent, William Miller and his associates had labored with the sole purpose of arousing men to a preparation for the Judgment. They had sought to awaken professors of religion to the true hope of the church, and to their need of a deeper Christian experience; and they labored also to awaken the unconverted to the duty of immediate repentance and conversion to God. "They made no attempt to convert men to a sect or party in religion. Hence they labored among all parties and sects, without interfering with their organization or discipline."

"In all my labors," said Miller, "I never had the desire or thought to establish any separate interest from that of existing denominations, or to benefit one at the expense of another. I thought to benefit all. Supposing that all Christians would rejoice in the prospect of Christ's coming, and that those who could not see as I did would not love any the less those who should embrace this doctrine, I did not conceive there would ever be any necessity for separate meetings. My whole object was a desire to convert souls to God, to notify the world of a coming Judgment, and to induce my fellow-men to make that preparation of heart which will enable them to meet their God in peace. The great majority of those who were converted under my labors united with the various existing churches."

As his work tended to build up the churches, it was for a time regarded with favor. But as ministers and religious leaders decided against the Advent doctrine, and desired to

CHAPTER XXII.

PROPHECIES FULFILLED.

WHEN the time passed at which the Lord's coming was first expected,—in the spring of 1844,—those who had looked in faith for his appearing were for a season involved in doubt and uncertainty. While the world regarded them as having been utterly defeated, and proved to have been cherishing a delusion, their source of consolation was still the Word of God. Many continued to search the Scriptures, examining anew the evidences of their faith, and carefully studying the prophecies to obtain further light. The Bible testimony in support of their position seemed clear and conclusive. Signs which could not be mistaken pointed to the coming of Christ as near. The special blessing of the Lord, both in the conversion of sinners and the revival of spiritual life among Christians, had testified that the message was of Heaven. And though the believers could not explain their disappointment, they felt assured that God had led them in their past experience.

Interwoven with prophecies which they had regarded as applying to the time of the second advent, was instruction specially adapted to their state of uncertainty and suspense, and encouraging them to wait patiently, in the faith that what was now dark to their understanding would in due time be made plain.

Among these prophecies was that of Hab. 2:1-4: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. And the Lord answered me, and said, Write the vision, and make it plain upon tables,

CHAPTER XXIII.

WHAT IS THE SANCTUARY?

THE scripture which above all others had been both the foundation and central pillar of the Advent faith was the declaration, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."¹ These had been familiar words to all believers in the Lord's soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844.

But the appointed time had passed, and the Lord had not appeared. The believers knew that God's Word could not fail; their interpretation of the prophecy must be at fault; but where was the mistake? Many rashly cut the knot of difficulty by denying that the 2300 days ended in 1844. No reason could be given for this, except that Christ had not come at the time they expected him. They argued that if the prophetic days had ended in 1844, Christ would then have returned to cleanse the sanctuary by the purification of the earth by fire; and that since he had not come, the days could not have ended.

To accept this conclusion was to renounce the former

¹ Dan. 8 : 14.



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THE ATONEMENT.

"Such was the service performed 'unto the example and shadow of heavenly things.'"

CHAPTER XXIV.

IN THE HOLY OF HOLIES.

THE subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great Advent movement, and revealing present duty as it brought to light the position and work of his people. As the disciples of Jesus, after the terrible night of their anguish and disappointment, were "glad when they saw the Lord," so did those now rejoice who had looked in faith for his second coming. They had expected him to appear in glory to give reward to his servants. As their hopes were disappointed, they had lost sight of Jesus, and with Mary at the sepulcher they cried, "They have taken away my Lord, and I know not where they have laid him." Now in the holy of holies they again beheld him, their compassionate high priest, soon to appear as their king and deliverer. Light from the sanctuary illumed the past, the present, and the future. They knew that God had led them by his unerring providence. Though like the first disciples they themselves had failed to understand the message which they bore, yet it had been in every respect correct. In proclaiming it they had fulfilled the purpose of God, and their labor had not been in vain in the Lord. "Begotten again unto a lively hope," they rejoiced "with joy unspeakable and full of glory."

Both the prophecy of Dan. 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," and the first angel's message, "Fear God, and give glory to him; for the hour of his Judgment is come," pointed to

CHAPTER XXV.

GOD'S LAW IMMUTABLE.

“THE temple of God was opened in Heaven, and there was seen in his temple the ark of his testament.”¹ The ark of God's testament is in the holy of holies, the second apartment of the sanctuary. In the ministration of the earthly tabernacle, which served “unto the example and shadow of heavenly things,” this apartment was opened only upon the great day of atonement, for the cleansing of the sanctuary. Therefore the announcement that the temple of God was opened in Heaven, and the ark of his testament was seen, points to the opening of the most holy place of the heavenly sanctuary, in 1844, as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest, as he entered upon his ministry in the most holy place, beheld the ark of his testament. As they had studied the subject of the sanctuary, they had come to understand the Saviour's change of ministration, and they saw that he was now officiating before the ark of God, pleading his blood in behalf of sinners.

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

¹Rev. 11 : 19.

the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when the "four winds of the heaven strove upon the great sea."¹ In Revelation 17, an angel explained that waters represent "peoples, and multitudes, and nations, and tongues."² Winds are a symbol of strife. The four winds of heaven striving upon the great sea, represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.

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

What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. Again and again the thought, almost the exact words, of the sacred writer have been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen "coming up out of the earth;" and, according to the translators, the word here rendered "coming up" literally signifies to "grow or spring up as a plant." And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer, describing the rise of the United States, speaks of "*the mystery of her coming forth from vacancy*," and says, "Like a *silent seed* we grew into empire."³ A European journal in 1850

¹ Dan. 7 : 2.

² Rev. 17 : 15.

³ Townsend, in "The New World Compared with the Old," p. 462.

. . . 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."¹

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

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

CHAPTER XXVII.

MODERN REVIVALS.

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

These souls brought forth fruit meet for repentance. They believed and were baptized, and rose to walk in newness of life,—new creatures in Christ Jesus. Not to fashion themselves according to the former lusts, but by the faith of the Son of God to follow in his steps, to reflect his character, and to purify themselves even as he is pure. The things they once hated, they now loved; and the things they once loved, they hated. The proud and self-assertive became meek and

the effects that in former years followed seasons of religious awakening. Judged by their fruits, they were known to be blessed of God in the salvation of men and the uplifting of humanity.

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

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

With every truly converted soul the relation to God and to eternal things will be the great topic of life. But where, in the popular churches of to-day, is the spirit of consecration to God? The converts do not renounce their pride, and love of the world. They are no more willing to deny self, to take up the cross, and follow the meek and lowly Jesus, than before their conversion. Religion has become the sport of infidels and skeptics because so many who bear its name are ignorant of its principles. The power of godliness has well-nigh departed from many of the churches. Picnics, church theatricals, church fairs, fine houses, personal display, have banished thoughts of God. Lands and goods and worldly occupations engross the mind, and things of eternal interest receive hardly a passing notice.

CHAPTER XXVIII.

THE INVESTIGATIVE JUDGMENT.

"I BEHELD," says the prophet Daniel, "till thrones were placed, and One that was ancient of days did sit. His raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened."¹

Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." The Ancient of days is God the Father. Says the psalmist, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."² It is he, the source of all being, and the fountain of all law, that is to preside in the Judgment. And holy angels, as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal.

"And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away."³ The coming of Christ here described is not his second coming to the

¹ Dan. 7:9, 10, Revised Version. ² Ps. 90:2. ³ Dan. 7:13, 14.

As the books of record are opened in the Judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. The Lord declared to Moses, "Who-soever hath sinned against me, him will I blot out of my book."¹ And says the prophet Ezekiel, "When the righteous turneth away from his righteousness, and committeth iniquity, . . . all his righteousness that he hath done shall not be mentioned."²

All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of Heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, by the prophet Isaiah, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."³ Said Jesus, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven."⁴

The deepest interest manifested among men in the de-

¹ Ex. 32 : 33.

² Eze. 18 : 24.

³ Isa. 43 : 25.

35 ⁴ Rev. 3 : 5; Matt. 10 : 32, 33.

CHAPTER XXIX.

THE ORIGIN OF EVIL.

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

It is impossible to so explain the origin of sin as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin, to fully make manifest the justice and benevolence of God in all his dealings with evil. Nothing is more plainly taught in Scripture than that God was in nowise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin

“Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.”¹

Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But, says the prophet, “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.”¹ Little by little, Lucifer came to indulge a desire for self-exaltation. “Thou hast set thine heart as the heart of God.” “Thou hast said: . . . I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation.” “I will ascend above the heights of the clouds; I will be like the Most High.”² Instead of seeking to make God supreme in the affections and allegiance of his creatures, it was Lucifer’s endeavor to win their service and homage to himself. And, coveting the honor which the infinite Father had bestowed upon his Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield.

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

¹ Eze. 28 : 12-15, 17. ² Eze. 28 : 6; Isa. 14 : 13, 14.

inhabitants of Heaven. While instilling discontent into the minds of the angels under him, he had artfully made it appear that he was seeking to remove dissatisfaction. When he urged that changes be made in the order and laws of God's government, it was under the pretense that these were necessary in order to preserve harmony in Heaven.

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

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

Even when it was decided that he could no longer remain in Heaven, infinite wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of his creatures must rest upon a conviction of his justice and benevolence. The inhabitants of Heaven and of other worlds, being unprepared to comprehend the nature

or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear, rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages, Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of his law might forever be placed beyond all question.

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

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

CHAPTER XXXI.

AGENCY OF EVIL SPIRITS.

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

Before the creation of man, angels were in existence; for when the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy."² After the fall of man, angels were sent to guard the tree of life, and this before a human being had died. Angels are in nature superior to men. For the psalmist says that man was made "a little lower than the angels."³

We are informed in Scripture as to the number, and the power and glory, of the heavenly beings, of their connection with the government of God, and also of their relation to the work of redemption. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." And, says the prophet, "I heard the voice of many angels round about the throne." In the presence-chamber of the King of kings they wait—"angels that excel in strength," "ministers of his, that do his pleasure," "hearkening unto the voice of his word."⁴ Ten thousand times ten thousand

¹ Heb. 1:14. ² Job 38:7. ³ Ps. 8:5. ⁴ Ps. 103:19-21; Rev. 5:11.



CHRIST HEALING THE DEMONIAK.

"At the command of Jesus, the evil spirits departed from their victims."

CHAPTER XXXI.

SNARES OF SATAN.

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

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

The Scriptures declare that upon one occasion, when the angels of God came to present themselves before the Lord, Satan came also among them,¹ not to bow before the Eternal King, but to further his own malicious designs against the righteous. With the same object he is in attendance when men assemble for the worship of God. Though hidden from sight, he is working with all diligence to control the minds of the worshipers. Like a skillful general, he lays his plans beforehand. As he sees the messenger of God searching the Scriptures, he takes note of the subject to be presented to the people. Then he employs all his cunning and shrewdness to so control circumstances that the message

¹ Job 1 : 6.

CHAPTER XXXIV.

SPIRITUALISM.

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

The doctrine of man's consciousness in death, especially the belief that the spirits of the dead return to minister to the living, has prepared the way for modern Spiritualism. If the dead are admitted to the presence of God and holy angels, and privileged with knowledge far exceeding what they before possessed, why should they not return to the earth to enlighten and instruct the living? If, as taught by popular theologians, the spirits of the dead are hovering about their friends on earth, why should they not be permitted to communicate with them, to warn them against evil, or to comfort them in sorrow? How can those who believe in man's consciousness in death reject what comes to them as divine light communicated by glorified spirits?

Many endeavor to account for spiritual manifestations by attributing them wholly to fraud and sleight of hand on the part of the medium. But while it is true that the results of trickery have often been palmed off as genuine manifestations, there have been, also, marked exhibitions of supernatural power. The mysterious rapping with which modern Spiritualism began was not the result of human trickery or cunning, but was the direct work of evil angels, who thus introduced one of the most successful of soul-destroying delusions. Many will be ensnared through the belief that Spiritualism is a merely human imposture; when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God.

These persons overlook the testimony of the Scriptures concerning the wonders wrought by Satan and his agents. It was by Satanic aid that Pharaoh's magicians were enabled to counterfeit the work of God. Paul testifies that before the second advent of Christ there will be similar manifestations of Satanic power. The coming of the Lord is to be preceded by "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness."¹ And the apostle John, describing the miracle-working power that will be manifested in the last days, declares: "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do."² No mere impostures are here foretold. Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do.

The prince of darkness, who has so long bent the powers of his master-mind to the work of deception, skillfully adapts his temptations to men of all classes and conditions. To persons of culture and refinement he presents Spiritualism in

¹ 2 Thess. 2:9, 10.

² Rev. 13:13, 14.

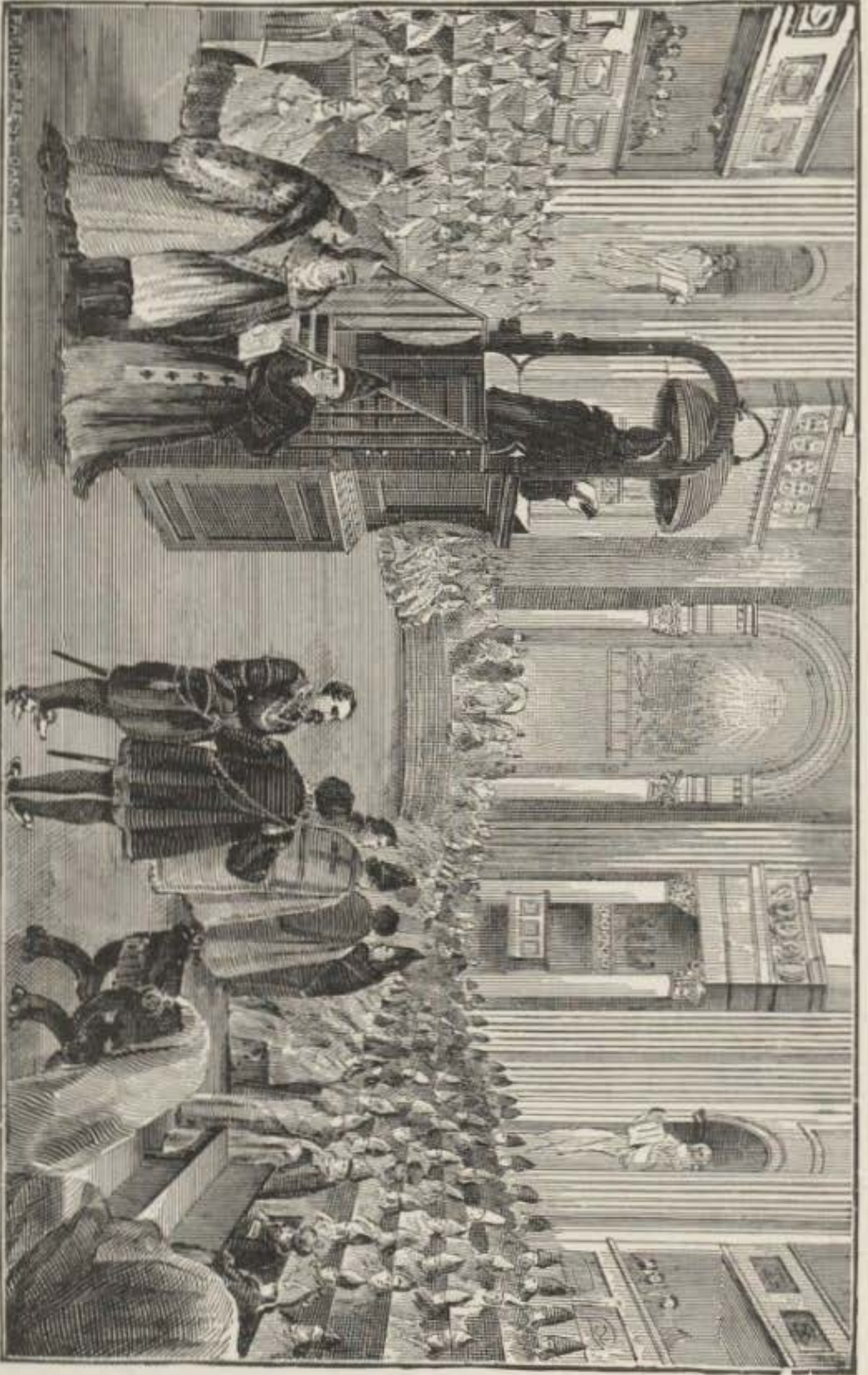
CHAPTER XXXV.

CHARACTER AND AIMS OF THE PAPACY.

ROMANISM is now regarded by Protestants with far greater favor than in former years. In those countries where Catholicism is not in the ascendancy, and the papists are taking a conciliatory course in order to gain influence, there is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground, that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to seek harmony with Rome would be disloyalty to God. But how widely different are the sentiments now expressed.

The defenders of popery declare that the church has been maligned; and the Protestant world are inclined to accept the statement. Many urge that it is unjust to judge the church of to-day by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that the influence of modern civilization has changed her sentiments.

Have these persons forgotten the claim of infallibility put forth for eight hundred years by this haughty power? So far from being relinquished, this claim has been affirmed in the nineteenth century with greater positiveness than ever before. As Rome asserts that she "*never erred, and never*



PROCLAIMING THE DOGMA OF PAPAL INFALLIBILITY IN THE VATICAN AT ROME.

"July 18, 1870, the decree of papal infallibility was proclaimed."

(See Page 704.)

can err," how can she renounce the principles which governed her course in past ages?

The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas, she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed, and Rome be re-instated in her former power, and there would speedily be a revival of her tyranny and persecution.

A recent writer¹ speaks thus of the attitude of the papal hierarchy as regards freedom of conscience, and of the perils which especially threaten the United States from the success of her policy:—

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

"The Constitution of the United States guarantees *liberty of conscience*. Nothing is dearer or more fundamental. Pope Pius IX., in his Encyclical Letter of August 15, 1854, said: 'The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a most pestilential error—a pest, of all others, most to be dreaded in a State.' The same pope, in his Encyclical Letter of December 8, 1864, anathematized 'those who assert the liberty of conscience and of religious worship,' also 'all such as maintain that the church may not employ force.'

"The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without

¹ Josiah Strong, D. D., in "Our Country," pp. 46-48.



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CATHOLIC CHURCHES AND SCHOOLS.

"She is piling up her lofty and massive structures."

peril to the Catholic world.'” “The archbishop of St. Louis once said: ‘Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.’”

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

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

But Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done. Catholicism is gaining ground upon every side.¹ See the increasing number of her churches and chapels in Protestant countries. Look at the popularity of her colleges and

¹ See Appendix. Note 10.

seminaries in America, so widely patronized by Protestants. Look at the growth of ritualism in England, and the frequent defections to the ranks of the Catholics. These things should awaken the anxiety of all who prize the pure principles of the gospel.

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

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

This outward splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs not such attractions to recommend it. In the light shining from the cross, true Christianity appears so pure and lovely that no external decorations can enhance its true worth. It is the beauty of holiness, a meek and quiet spirit, which is of value with God.

Brilliancy of style is not necessarily an index of pure ele-

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

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

Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let history testify of her artful and persistent efforts to insinuate herself into the affairs of nations; and having gained a foothold, to further her own aims, even at the ruin of princes and people. Romanism openly puts forth the claim that the pope "can pronounce sentences and judgments in contradiction to the *right of nations, to the law of God and man.*"¹

And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII. and Innocent III. are still the principles of the Romish Church. And

¹The "Decretalia."

CHAPTER XXXVI.

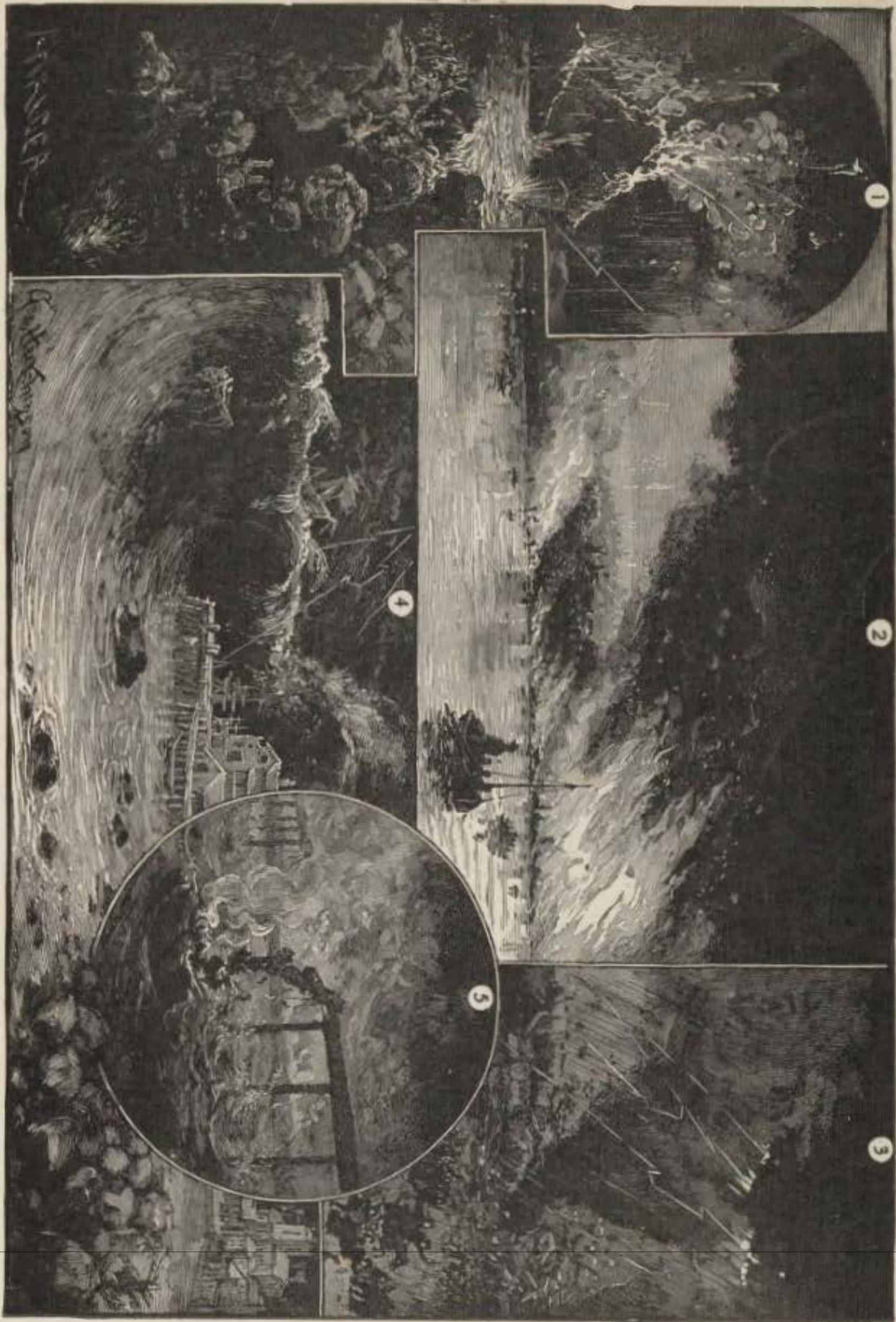
THE IMPENDING CONFLICT—ITS CAUSES.

FROM the very beginning of the great controversy in Heaven, it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator; and though he was cast out of Heaven, he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law altogether, or by rejecting one of its precepts, the result will be ultimately the same. He that offends "in one point," manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes "guilty of all."¹

In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures. The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering,—a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition.

The agencies which will unite against truth and righteousness in this contest are now actively at work. God's holy Word, which has been handed down to us at such a cost of suffering and blood, is but little valued. The Bible is within the reach of all, but there are few who really accept it as the guide of life. Infidelity prevails to an

¹ James 2 : 10



1. Java Earthquake. 2. Burning of Chicago. 3. Cyclone. 4. Tidal Wave. 5. Tay Bridge Disaster, Scotland.

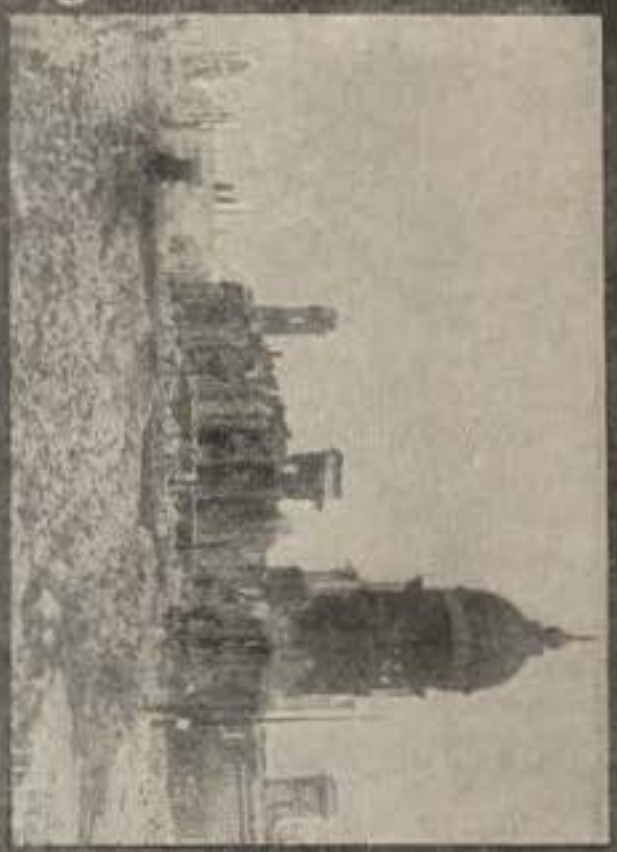
ELEMENTS OF DESTRUCTION.

bility. The leaders of the Sunday movement may advocate reforms which the people need, principles which are in harmony with the Bible, yet while there is with these a requirement which is contrary to God's law, his servants cannot unite with them. Nothing can justify them in setting aside the commandments of God for the precepts of men.

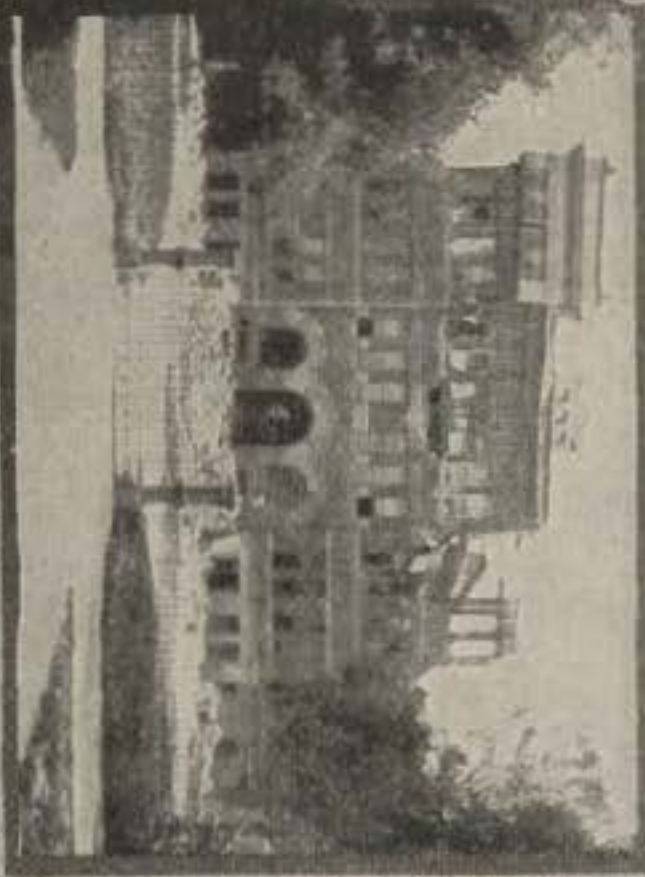
Through the two great errors, the immortality of the soul, and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching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

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

The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church-members love what the world loves, and are ready to join with them; and Satan determines to unite them in one body, and thus strengthen his cause by sweeping all into the ranks of Spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness



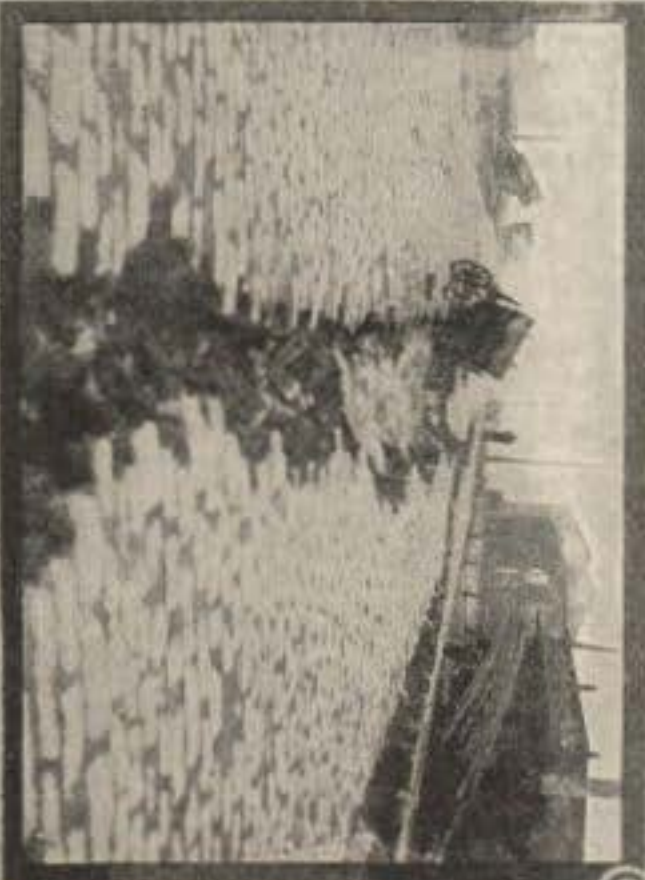
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GREAT EARTHQUAKE IN CALIFORNIA, APRIL 18, 1906.

- 1. City Hall, San Francisco.
- 3. High School, San Jose, Cal.

- 2. Library Building, Stanford University.
- 4. Crack in Street, San Francisco.

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CHAPTER XXXVII.

THE SCRIPTURES A SAFEGUARD.

“To THE law and to the testimony. If they speak not according to this word, it is because there is no light in them.”¹ The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God’s work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and his followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested.

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

¹ Isa. 8 : 20.

he may be ever so sincere, but will in all probability find himself on the wrong road.

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

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

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared, "Ye know not the Scriptures, neither the power of God."¹ The language of the Bible should be explained according to its obvious meaning,

¹ Mark 12:24.

CHAPTER XXXVIII.

THE FINAL WARNING.

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

This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel² of Revelation 14, is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844. A terrible condition of the religious world is here described. With every rejection of truth, the minds of the people will become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood. In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the decalogue, until they are led to persecute those who hold it sacred. Christ is set at naught in the contempt placed upon his Word and his people. As the teachings of Spiritualism are accepted by the churches, the restraint imposed upon the carnal heart is removed, and the profession of religion will become a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens

¹Rev. 18 : 1, 2, 4.

²Rev. 14 : 8.

CHAPTER XXXIX.

“THE TIME OF TROUBLE.”

“AT that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.”¹

When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received “the latter rain,” “the refreshing from the presence of the Lord,” and they are prepared for the trying hour before them. Angels are hastening to and fro in Heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received “the seal of the living God.”² Then Jesus ceases his intercession in the sanctuary above. He lifts his hands, and with a loud voice says, “It is done;” and all the angelic host lay off their crowns as he makes the solemn announcement: “He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.”³ Every case has been decided for life or death. Christ has made the atonement for his people, and blotted out their sins. The number of his subjects is made up; “the kingdom and dominion, and the greatness of the kingdom under the whole heaven,” is about to be given to the heirs of sal-

¹ Dan. 12 : 1.

² See Appendix, Note 18.

³ Rev. 22 : 11.

CHAPTER XL.

GOD'S PEOPLE DELIVERED.

WHEN the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.

The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of his chosen. Saith the Lord: “Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth . . . to come into the mountain of Jehovah, to the Mighty One of Israel. And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.”¹

With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens, and seems to encircle each praying company. The angry multitudes are

¹ Isa. 30 : 29, 30.



Engraved Expressly for Great Controversy.

THE GREAT EARTHQUAKE.

"The whole earth heaves and swells like
the waves of the sea."

all arise with the freshness and vigor of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies, and fashion them like unto his glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will "grow up"¹ to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear "in the beauty of the Lord our God;" in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood.

The living righteous are changed "in a moment, in the twinkling of an eye." At the voice of God they were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air. Angels "gather together the elect from the four winds, from one end of heaven to the other." Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the city of God.

On each side of the cloudy chariot are wings, and beneath it are living wheels; and as the chariot rolls upward, the wheels cry, "Holy," and the wings, as they move, cry, "Holy," and the retinue of angels cry, "Holy, holy, holy, Lord God Almighty." And the redeemed shout "Alleluia!" as the chariot moves onward toward the New Jerusalem.

Before entering the city of God, the Saviour bestows upon his followers the emblems of victory, and invests them with the insignia of their royal state. The glittering ranks are

CHAPTER XLII.

THE CONTROVERSY ENDED.

At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed, and attended by a retinue of angels. As he descends in terrific majesty, he bids the wicked dead arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea. What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death.

Every eye in that vast multitude is turned to behold the glory of the Son of God. With one voice the wicked hosts exclaim, "Blessed is He that cometh in the name of the Lord!" It is not love to Jesus that inspires this utterance. The force of truth urges the words from unwilling lips. As the wicked went into their graves, so they come forth, with the same enmity to Christ, and the same spirit of rebellion. They are to have no new probation, in which to remedy the defects of their past lives. Nothing would be gained by this. A life-time of transgression has not softened their hearts. A second probation, were it given them, would be occupied as was the first, in evading the requirements of God and exciting rebellion against him.

Christ descends upon the Mount of Olives, whence, after his resurrection, he ascended, and where angels repeated the promise of his return. Says the prophet, "The Lord my God shall come, and all the saints with thee." "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives

“the day of the Lord’s vengeance, and the year of recompenses for the controversy of Zion.”¹

The wicked receive their recompense in the earth.¹ They “shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts.”² Some are destroyed as in a moment, while others suffer many days. All are punished “according to their deeds.” The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God’s people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flames the wicked are at last destroyed, root and branch,—Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and Heaven and earth, beholding, declare the righteousness of Jehovah.

Satan’s work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe, and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God’s creatures are forever delivered from his presence and temptations. “The whole earth is at rest, and is quiet; they [the righteous] break forth into singing.”³ And a shout of praise and triumph ascends from the whole loyal universe. “The voice of a great multitude,” “as the voice of many waters, and as the voice of mighty thunderings,” is heard, saying, “Alleluia; for the Lord God omnipotent reigneth.”

While the earth was wrapped in the fire of destruction, the righteous abode safely in the holy city. Upon those that had part in the first resurrection, the second death has no power.⁴ While God is to the wicked a consuming fire, he is to his people both a sun and a shield.⁴

“And I saw a new heaven and a new earth; for the first

¹ Isa. 34 : 8; Prov. 11 : 31.

² Mal. 4 : 1.

³ Isa. 14 : 7.

⁴ Rev. 20 : 6; Ps. 84 : 11.

heaven and the first earth were passed away."¹ The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.

One reminder alone remains: our Redeemer will ever bear the marks of his crucifixion. Upon his wounded head, upon his side, his hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in his glory, "He had bright beams coming out of his side; and there was the hiding of his power."² That pierced side whence flowed the crimson stream that reconciled man to God,—there is the Saviour's glory, there "the hiding of his power." "Mighty to save," through the sacrifice of redemption, he was therefore strong to execute justice upon them that despised God's mercy. And the tokens of his humiliation are his highest honor; through the eternal ages the wounds of Calvary will show forth his praise, and declare his power.

"O Tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion."³ The time has come, to which holy men have looked with longing since the flaming sword barred the first pair from Eden,—the time for "the redemption of the purchased possession."³ The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. "Thus saith the Lord . . . that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."⁴ God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed. "The righteous shall inherit the land, and dwell therein forever."⁵

A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead

¹ Rev. 21 : 1.

² Hab. 3 : 4 (margin).

³ Micah 4 : 8 ; Eph. 1 : 14.

⁴ Isa. 45 : 18.

⁵ Ps. 37 : 29.

us to look upon it as our home. Christ assured his disciples that he went to prepare mansions for them in the Father's house. Those who accept the teachings of God's Word will not be wholly ignorant concerning the heavenly abode. And yet, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."¹ Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God.

In the Bible the inheritance of the saved is called a country.² There the heavenly Shepherd leads his flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the widespreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: . . . mine elect shall long enjoy the work of their hands."³

There, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree."⁴ "The wolf also shall dwell with the lamb, and the leopard

¹ 1 Cor. 2:9. ² Heb. 11:14-16. ³ Isa. 32:18; 60:18; 65:21, 22.

⁴ Isa. 35:1; 55:13.



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THE DOMINION RESTORED.

shall lie down with the kid; . . . and a little child shall lead them." "They shall not hurt nor destroy in all my holy mountain,"¹ saith the Lord.

Pain cannot exist in the atmosphere of Heaven. There will be no more tears, no funeral trains, no badges of mourning. "There shall be no more death, neither sorrow, nor crying, . . . for the former things are passed away."² "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity."¹

There is the New Jerusalem, the metropolis of the glorified new earth, "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."¹ "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "The nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it."² Saith the Lord, "I will rejoice in Jerusalem, and joy in my people."¹ "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."²

In the city of God "there shall be no night." None will need or desire repose. There will be no weariness in doing the will of God and offering praise to his name. We shall ever feel the freshness of the morning, and shall ever be far from its close. "And they need no candle, neither light of the sun; for the Lord God giveth them light."³ The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb floods the holy city with unfading light. The redeemed walk in the sunless glory of perpetual day.

"I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."³ The people of God are privileged to hold open communion with the Father and the Son. Now we "see through a glass, darkly."⁴ We be-

¹ Isa. 11 : 6, 9; 33 : 24; 62 : 3; 65 : 19.

² Rev. 21 : 4, 11, 24, 3.

³ Rev. 22 : 5; 21 : 22.

⁴ 1 Cor. 13 : 12.

hold the image of God reflected, as in a mirror, in the works of nature and in his dealings with men; but then we shall see him face to face, without a dimming veil between. We shall stand in his presence, and behold the glory of his countenance.

✓ There the redeemed shall "know, even as also they are known." The loves and sympathies which God himself has planted in the soul, shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together "the whole family in Heaven and earth,"¹—these help to constitute the happiness of the redeemed.

✓ There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There is no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation,—suns and stars and systems, all in their appointed order circling

¹ Eph. 3:15.

the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of his power displayed.

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of his character. As Jesus opens before them the riches of redemption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise.

“And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.”¹

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is Love.

¹ Rev. 5 : 13.



“THE CONTROVERSY ENDED.”

APPENDIX.

GENERAL NOTES.

NOTE 1. PAGE 53.—Constantine's Sunday law, issued A. D. 321, was as follows:—

“Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven.”

Of this law, so high an authority as the “Encyclopedia Britannica” plainly says: “It was Constantine the Great who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed that it should be regularly celebrated throughout the Roman Empire. Before him, and even in his time, they observed the Jewish Sabbath, as well as Sunday.” As to the degree of reverence with which Sunday was regarded, and the manner of its observance, Mosheim says that in consequence of the law enacted by Constantine, the first day of the week was “*observed with greater solemnity than it had formerly been.*”¹ Yet Constantine permitted all kinds of agricultural labor to be performed on Sunday! Bishop Taylor declares that “the primitive Christians did all manner of works upon the Lord's day.”² The same statement is made by Morer: “The day [Sunday] was not wholly kept in abstaining from common business; nor did they [Christians] any longer rest from their ordinary affairs (such was the necessity of those times) than during the divine service.”³ Says Cox: “There is no evidence that either at this [the time of Constantine], or at a period much later, the observance was viewed as deriving any obligation from the fourth commandment; it seems to have been regarded as an institution corresponding in nature with Christmas, Good Friday, and other festivals of the church.”⁴

NOTE 2. PAGE 54.—In the twelfth chapter of Revelation we have as a symbol a great red dragon. In the ninth verse of that chapter this symbol is explained as follows: “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.” Undoubtedly the dragon primarily represents Satan. But Satan does not appear upon the

¹ Eccl. Hist., cent. 4, part 2, chap. 4, sec. 5.

² Duct. Dubitant., part 1, book 2, chap. 2, rule 6, sec. 59.

³ Dialogues on the Lord's Day, p. 233.

⁴ Cox's Sabbath Laws, p. 281.

BIOGRAPHICAL NOTES.

COLUMBA.—The gospel was first carried to Great Britain in the second century; and thence, through the labors of Succat, or St. Patrick, in the fourth century, it spread to Ireland. The invasion of Britain by the pagan Saxons, A. D. 449, resulted in very nearly uprooting the Christian faith in England and Scotland. But it was revived, a hundred years later, through the labors of Columba, a native of Ireland, from one of the churches that had grown up under Succat's labors. Columba was very active in spreading the gospel in his own country, when, his attention being called to the condition of the heathen Picts, he determined to undertake their conversion. With a few companions he established himself on the little island of Iona, or Icolmkill, off the west coast of Scotland. A church and college grew up here; and through the evangelists sent out from thence, the gospel was disseminated through a considerable part of Europe.

Columba was of princely birth, "of lofty stature, and noble bearing. He was a man of quick perception, and great force of character; one of those masterful minds that mould and sway others." "He had an intense love for the Word of God, and spent much time in reading, studying, and copying it. He gave much time also to prayer and to the guiding of the communities which put themselves under his care, endeavoring to train them in useful arts as well as in Christian knowledge."

Columba labored personally, and with great success, in Scotland and England, and several times visited Ireland. His last days were spent at Iona, "the isle of his heart," as he usually called it. The closing scene was most touching. The day before his death, being taken to the hill which overlooked the mission house and its little farm, he stood surveying it for some time, and, lifting up both his hands, he invoked upon it the divine blessing. "Returning to his hut, he resumed his daily task in transcribing the Psalter, and proceeded to the place where it is written, 'They that seek the Lord shall not lack any good thing.' 'Here,' he said, at the close of the page, 'I must stop.' When the bell for matins rang, he hastened to the church, and, ere the brethren could join him, he had fainted before the altar. Unable to speak, he made a feeble effort once more to raise his right hand to bless them, and, with joy beaming in his face, passed to his rest."

Columba was born at Gartan, County Donegal, Ireland, A. D. 521; died at Iona, Scotland, 597.

THE WALDENSES.—The name Waldenses is said to have been derived from Peter Waldo, a merchant of Lyons, France, who lived about 1150 A. D. Finding opportunity, in the midst of a life of business activity, for the study of letters, he was led to the Bible, and, receiving the truths of the gospel, he devoted his life to the work of an evangelist. He rendered an im-

MARTIN LUTHER.—Eisleben, a little town in the Thuringian forest, Saxony, was the birthplace of Luther, the greatest of the reformers. Born in 1483, when the revival of letters had already begun, and the minds of men were awakening from the stupor of medievalism, Luther was, under God, to lead them from the bondage of superstition. In his boyhood he was sent to school at Mansfeld, at Magdeburg, and at Eisenach, and even then manifested a keen power of intellect. At Eisenach, as he sang before the houses, and asked for bread for Christ's sake, he attracted the notice of the kindly Ursula Cotta, who received him into her home, and gave a mother's care to the poor young scholar. In 1501 Luther entered the University of Erfurt; four years later he abandoned his studies, for the monastery. He was ordained priest in 1507, and the following year was called to a chair in the University at Wittenberg. The famous theses against indulgences were posted in 1517; and in 1521 he appeared at the Diet of Worms. For twenty-five years the decree of outlawry here pronounced hung over him; yet, like Wycliffe, he was to die in peace. Though nearly the whole of his active life was spent at Wittenberg, his death occurred at Eisleben, his native place, where, worn out with his mighty labors, he expired February 18, 1546.

“Luther's physical life was largely one of suffering. His form, in early life, was spare, though in after-years approaching to corpulence. The fullness of face given him in his later pictures, however, is said to have been the result, not of robustness, but of a dropsical tendency resulting from his early austerities. His habits were abstemious. His voice was not loud nor strong; it was their lightning, not their thunder, by which the mighty effects of his words were produced.

“The character of Luther lies so open in his life that it is hardly necessary to trace its lines. He was so ingenuous that if all the world had conspired to cover up his faults, his own hand would have uncovered them. His violence was that of a mighty nature, strong in conviction, waging the battle of truth against implacable foes. That he was unselfish, earnest, honest, inflexibly brave in danger, full of tenderness and humanity; that he was one of the great creative spirits of the race, mighty in word and deed, matchless as a popular orator, one of the very people, yet a prince among princes, a child of faith, a child of God,—this is admitted by all.”

PHILIP MELANCTHON, the friend of Luther, and his co-laborer in the German Reformation, was born in 1497. He was the son of a master-armorers of Bretten, in the duchy of Baden, and was a relative and pupil of the celebrated Reuchlin, who did so much to introduce the study of Greek and Hebrew into Germany. The strength and clearness of Melancthon's understanding made the acquisition of knowledge a delight. At the age of twelve years, he entered the University of Heidelberg, and at seventeen took his doctor's degree. It was about this time that he changed his name from Schwartzerd (“black earth”) to the Greek Melancthon, which signifies the same thing. In those times it was not unusual for learned men to translate their names from German to Latin or Greek. At twenty-one, Melancthon was called to the Greek professorship at Wittenberg, and then began the

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CHAPITRE VINGT-NEUVIÈME.

L'ORIGINE DU MAL.

Pour bien des gens, l'origine du péché et la raison de son existence sont une source de grandes perplexités. Ils voient l'œuvre du mal, les misères et les désolations qui en sont les terribles résultats, et ils se demandent comment tout cela peut exister sous la souveraineté de Celui dont la sagesse, la puissance et l'amour sont infinis. Il y a là un mystère dont ils ne peuvent trouver l'explication. Et dans leur incertitude et leurs doutes, des vérités clairement révélées dans la Parole de Dieu, et essentielles au salut, leur échappent. Il en est qui, dans leurs recherches sur l'existence du péché, voudraient découvrir ce que Dieu n'a jamais révélé; et par conséquent, ils ne trouvent aucune solution à leurs difficultés; et ceux qui ont la disposition de douter et d'ergoter, se saisissent de cela comme excuse de ce qu'ils rejettent les paroles de la sainte Ecriture. D'autres ne peuvent se faire une idée satisfaisante du grand problème du mal, parce que les traditions et les fausses interprétations ont obscurci les enseignements de la Bible concernant le caractère de Dieu, la nature de son gouvernement, et les principes qui sont à la base de ses voies envers le péché.

Il est impossible d'expliquer l'origine du péché de manière à donner une raison de son existence. Pourtant, on peut comprendre assez de ce qui touche à l'origine et à la disposition finale du péché, pour rendre la justice et la bonté de Dieu parfaitement manifestes dans toutes ses dispensations envers le mal. Rien n'est enseigné plus clairement dans les Ecritures que le fait que Dieu ne fut en aucune manière responsable de l'introduction du mal; qu'aucun retrait arbitraire

La Grande Controverse entre Christ et Satan

ÈRE CHRÉTIENNE

Par M^{me} E. G. WHITE

Auteur de "La Vie de Christ," "Patriarches et Prophetes," "Esquisses de la Vie de Paul," "Sanctification de la Bible," et autres ouvrages.

CET ouvrage présente l'histoire la plus merveilleuse et la plus intéressante qui ait jamais été écrite concernant le grand conflit entre la lumière et la puissance des ténèbres, illustrée dans la vie des martyrs chrétiens et des Réformateurs d'un côté, et des hommes méchants et des puissances persécutrices de l'autre.

Commençant avec la grande prophétie donnée par notre Seigneur tandis que du Mont des Oliviers il contemplait Jérusalem, et dans laquelle il donna un aperçu de l'histoire de la dispensation, ce livre en esquisse l'accomplissement.

Une série d'esquisses brèves et vivantes tracent l'origine et les progrès de la Réforme dans les différents pays. Un espace considérable a été consacré à la vie, aux œuvres et à l'influence des derniers Réformateurs et chefs religieux, tels que Whitefield et les Wesleys.

Nous tenons à signaler que nous avons ajouté à l'appendice une série de Notes Biographiques donnant de précieux détails concernant l'histoire des Réformateurs, lesquelles ne sont pas comprises dans l'ouvrage telles que le lieu et la date de leur naissance et de leur mort, la date des événements principaux, détails de leur vie privée, et esquisses de leur caractère.

CONDITIONS.—L'ouvrage consiste en 1 vol. in -8, de 726 pp., illustré de nombreuses gravures. L'ouvrage a été imprimé en caractères neufs, sur papier teinté, relié d'une manière artistique et solide; un dessin emblématique se trouve sur la couverture. Nous vendons cet ouvrage, par souscription, aux prix modérés suivants:—

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Reliure basane, tranches marbrées, - - - -	4.00
Demi-rel., maroquin, tranches marbrées, - - - -	4.00
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Nous, les soussignés, souscripteurs à l'ouvrage ci-dessus, consentons à l'accepter, quand il nous sera remis, au prix indiqué, pourvu qu'il soit conforme à la description précédente.

människor måste lida straffet för hans öfverträdelse. Det är den "andra döden," som står i motsats till det eviga lifvet.

I följd af Adams synd kom döden öfver alla människor. Alla gå ned i grafven, den ene såväl som den andre. Men på grund af frälsningsplanen skola alla åter uppstå ur sina grafvar. "De dödes uppståndelse skall ske, både de rättfärdigas och de orättfärdigas."²⁵⁾ "Ty såsom alla dö i Adam, så skola ock alla i Kristus göras lefvande."²⁶⁾ Men en skilnad göres emellan de två klasserna, som uppstå. "Alla som äro i grifterna skola höra hans röst. Och de skola gå derutur, de som hafva gjort det goda, till lifvets uppståndelse, och de som hafva gjort det onda, till domens uppståndelse."²⁷⁾ De som hafva "befunnits världiga" till lifvets uppståndelse, äro saliga och heliga. "Öfver dem har den andra döden ingen makt."²⁸⁾ Men de som icke hafva erhållit förlåtelse genom ånger och tro, måste lida öfverträdelsens straff — "syndens lön." Det straff de lida, är olika till varaktighet och häftighet, "enligt deras gerningar;" men ändas till sist i den andra döden. Enär det är omöjligt för Gud, på grund af hans eviga rättvisa och barmhertighet, att frälsa syndaren i hans synd, så beröfvar han honom den tillvaro han har förverkat genom sina öfverträdelser, och af hvilken han sjelf har visat sig ovärdig. Skriften säger: "Ännu en liten tid, och den ogudaktige är icke mer, och när du ser efter hans rum, är han icke der." Och ett annat skriftställe vittnar, att de skola "blifva såsom hade de aldrig varit."²⁹⁾ Höljda med skam, nedsjunka de i hopplös, evig glömska.

Sålunda skall ett slut göras på synden med allt det elände och förderf den har frbragt. Psalmisten säger: "Du näpste folken och förgjorde de ogudaktige; deras namn utplånade du till evig tid. Fienderna nedergjordes och blefvo i grund förstörda."³⁰⁾ Johannes vittnar i Uppenbarelsen, att han såg framåt till det eviga tillståndet och hörde en lofsång från verldsalltet, som icke stördes af ett enda missljud. Han hörde huru allt skapat i himmelen och på jorden lofvade Gud.³¹⁾ Då skall det icke finnas någon förtappad själ, som hädar Gud — ingen själ, som vrider sig i evig pina; ingen eländig varelse i helvetet skall blanda sina ångestskrik med de frälstes sång.

²⁵⁾ Apg. 24: 15. ²⁶⁾ 1 Kor. 15: 22. ²⁷⁾ Joh. 5: 28, 29. ²⁸⁾ Uppb. 20: 6.

²⁹⁾ Ps. 37: 10; Ob. v. 16. ³⁰⁾ Ps. 9: 6, 7. ³¹⁾ Uppb. 5: 13.

DEN STORA STRIDEN mellan KRISTUS och SATAN

I DEN KRISTNA TIDSÅLDERN.

Af Mrs. E. G. White,

Författarinna af "Kristi Lefnad," *Sketches from the Life of Paul*, "Biblisk Helgelse" m. fl. verk.

Detta arbete gifver först en beskrifning af vår Frälsares stora profetia i Matt. 24 kap., som omfattar hela den kristna tidsåldern och innehåller en historia om församlingen, dess strider och lidanden intill dess slutliga förlossning. Den gifver en beskrifning af Guds folks segrar, satans och hans efterföljares slutliga förgörelse samt jordens rening och förnyelse, med hvilken scen denna förfärliga strid mellan Guds Son och mörkrets makter kommer att avslutas. Med undantag af Bibeln har det aldrig utgifvits någon bok, som gifver en sådan förunderlig och intressant historia om den tid, som ligger mellan Kristi första ankomst och alla tings slutliga återställelse. Och enär de avslutande händelserna äro de mest betydelsefulla, så är denna bok mer intressant än något annat verk, som beskriver någon annan tidsperiod af denna verdens historia.

VILKOR. Verket innehåller 647 sidor och är utstyrdt med 39 helsidiga illustrationer. Det är tryckt på glatt satineradt papper, är bastant inbundet, försedt med färgyld permtitel och säljes genom subskription till följande låga priser :

Schirtingsband, marmoréradt snitt	-	-	-	-	\$3.00
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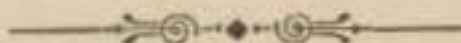
Vi undertecknade subskribenter på ofvan nämnda bok förpligta oss till att taga den samma efter uppgifna pris, när den levereras, så vida den motsvarar den gifna beskrifningen.

Der groÙe Kampf zwischen Christus und Satan

während des christlichen Zeitalters.

Von E. G. White,

~~~~~ Verfasserin von „Das Leben Christi.“ ~~~~~



Dies Werk bietet uns die interessanteste und wunderbarste Geschichte, die jemals über den großen Kampf zwischen dem Christentum und den Mächten der Finsternis geschrieben worden ist; — einen Kampf, der durch das Leben der christlichen Märtyrer und Reformatoren einerseits, und die Handlungen gottloser Menschen und Verfolgungsmächte andererseits illustriert wird.

Anfangend mit unseres Herrn großer Prophezeiung, die er gab, während er vom Oelberge aus Jerusalem überblickte, und in welcher er uns die Geschichte des ganzen christlichen Zeitalters vorführt, zeigt es uns in kurzen Abrissen die Erfüllung derselben.

Eine Reihe kurzer und lebensstreuere Skizzen zeichnen uns das Entstehen und den Fortschritt der Reformation in verschiedenen Ländern vor Augen. Das Leben, Wirken, und der Einfluß Martin Luthers und seiner Zeitgenossen, wie auch das späterer Reformatoren, wie Whitefield und die Gebrüder Wesley, sind eingehend beschrieben.

Der Anhang enthält eine Reihe biographischer Anmerkungen, mit vielen interessanten Einzelheiten aus der Geschichte der Reformatoren, welche nicht im eigentlichen Werke selbst sind, wie z. B. Ort und Zeit ihrer Geburt und ihres Todes, die Daten hervorragender Ereignisse, Züge aus ihrem Leben und Charakter, etc.

**Bedingungen.** — Das Werk enthält circa 750 groß-oktav Seiten, und ist mit 30, eine volle Seite einnehmenden Illustrationen ausgestattet. Es ist von neuen Platten auf schönes Papier gedruckt, geschmackvoll und dauerhaft gebunden, hat hübsch verzierten Einbanddeckel, und wird Unterschreibern zu folgenden, äußerst niedrigen Preisen geliefert:—

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# Den store Strid mellem Kristus og Satan i den kristne Tidsalder.

Af Mde. E. G. White,

Forfatter til „Kristi Liv“, Sketches from the Life of Paul, „Bibelsk Helligjørelse“ og andre Bærker.

Dette Bærk giver først en Beretning om vor Frelser's store Profeti i Math. 24 (som i Virkeligheden dækker hele den kristne Tidsalder) og indeholder en Historie om Menigheden og dens Strid og Lidelser indtil dens endelige Forløsning. Det giver en Beskrivelse af Guds Folks Sejer, Satans og hans Efterfølgeres Udelæggelse og Jordens Renselse og Fornyelse, med hvilken Scene denne frygtelige Strid mellem Guds Søn og

Mørkets Magter ender. — Foruden Bibelen findes der ingen Bog, som nogen Sinde er udgivet, der giver en saa forunderlig og interessant Historie om dette Tidsaffnit fra Kristi Tid til alle Tings Gjenoprettelse. Og eftersom de afsluttende Begivenheder ere de mest betydningsfulde, saaledes er denne Bog mere interessant end noget Bærk, der beskriver noget andet Tidsaffnit i Verdens Historie.

## Betingelser.

Bærket indeholder 642 Sider, smykket med 30 helsidige Illustrationer. Det er trykt paa smukt satineret Papir, er solid indbundet, forsynet med forgyldt Permtitel og sælges til Subskribenter til følgende meget lave Priser:

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# The Great Controversy between Christ and Satan

During the Christian Dispensation

BY MRS. E. G. WHITE

Author of "The Life of Christ," "Patriarchs and Prophets," "Sketches from the Life of Paul," "Bible Sanctification," and other works.

This volume presents the most wonderful and intensely interesting history that has ever been written of the great conflict between Christianity and the powers of darkness, as illustrated in the lives of Christian martyrs and reformers on the one hand, and wicked men and persecuting powers on the other.

Beginning with our Lord's great prophecy given while viewing Jerusalem from the Mount of Olives, in which he outlines the history of the whole dispensation, it sketches the fulfilment.

CONDITIONS.—The work contains 704 large octavo pages, and is embellished with 43 full-page illustrations. It is printed from new type, on fine tinted paper, beautifully and substantially bound; has an emblamatical design on front cover, and is furnished to subscribers at the following very low prices:—

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We, the undersigned, subscribers to the above work, agree to take it at the price named, when delivered, provided it corresponds with the foregoing description.

A series of brief and lifelike sketches trace the rise and progress of reform in different lands. Considerable space is devoted to the life, work, and influence of later reforms and religious leaders, such as Whitefield and the Wesleys.

A valuable feature is the addition to the Appendix of a series of Biographical Notes, giving many interesting particulars concerning the history of the Reformers, not furnished in the body of the work, such as the place and time of their birth and death, the date of leading events, points of personal history, and sketches of character.

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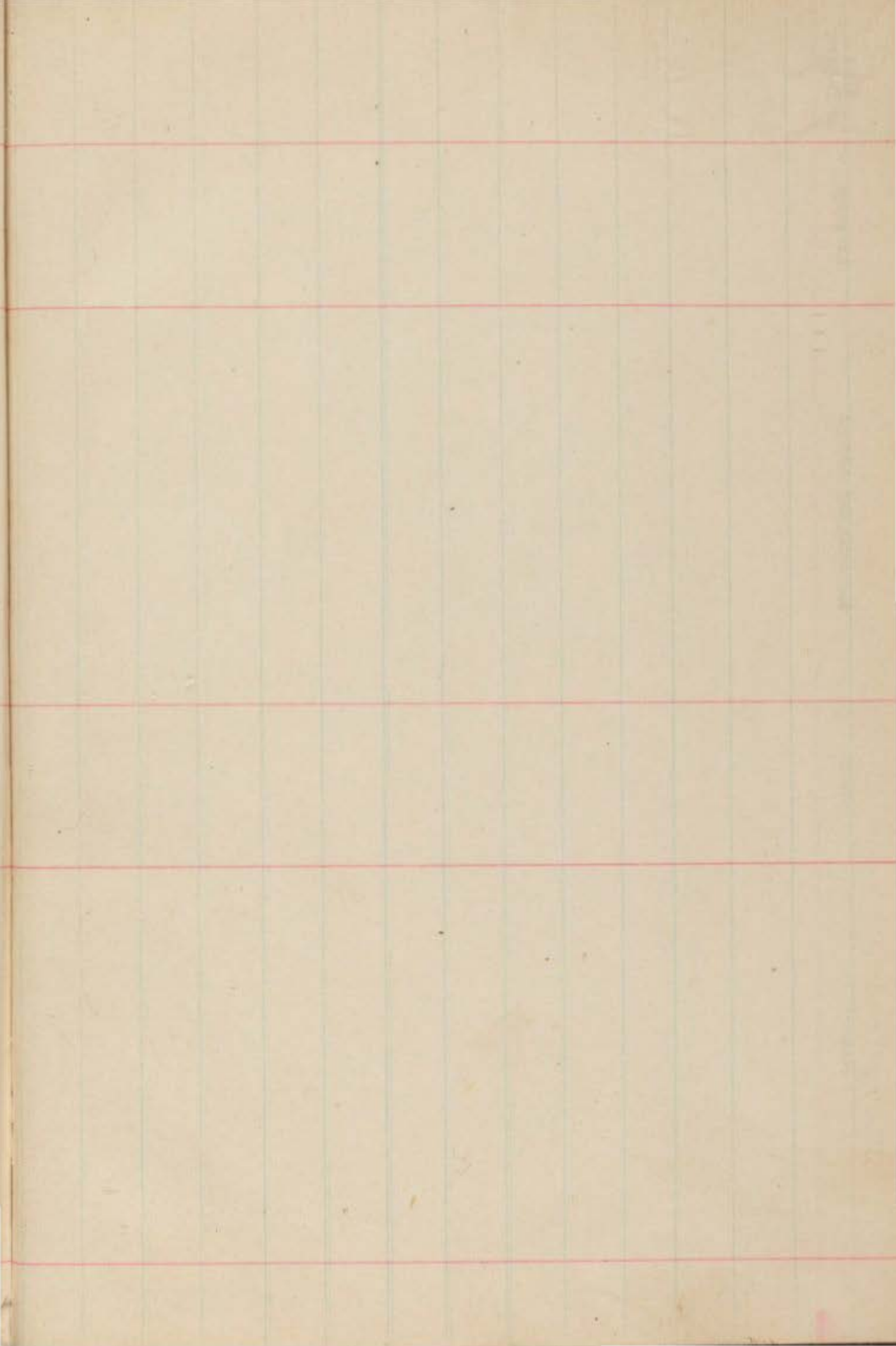






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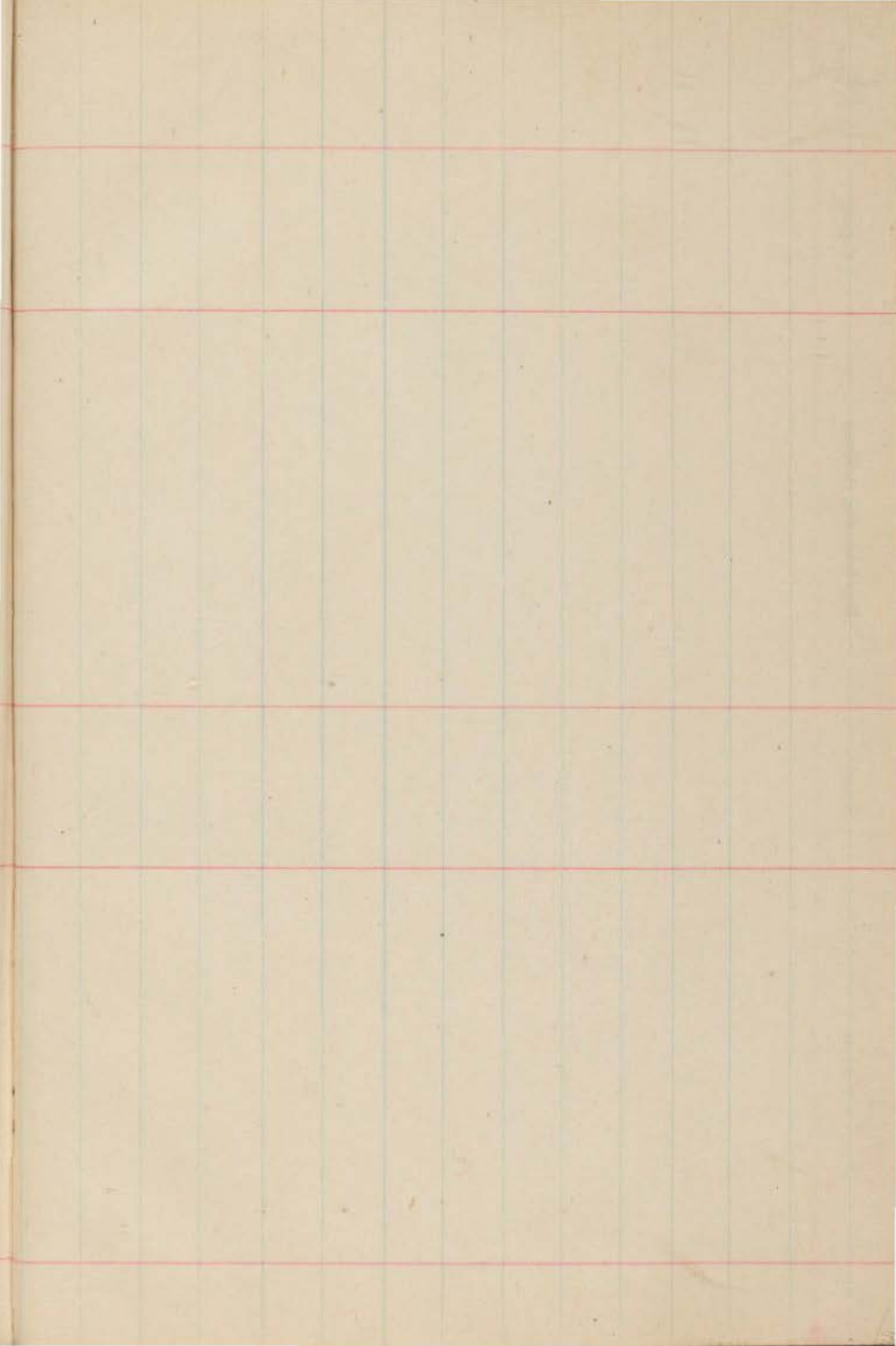








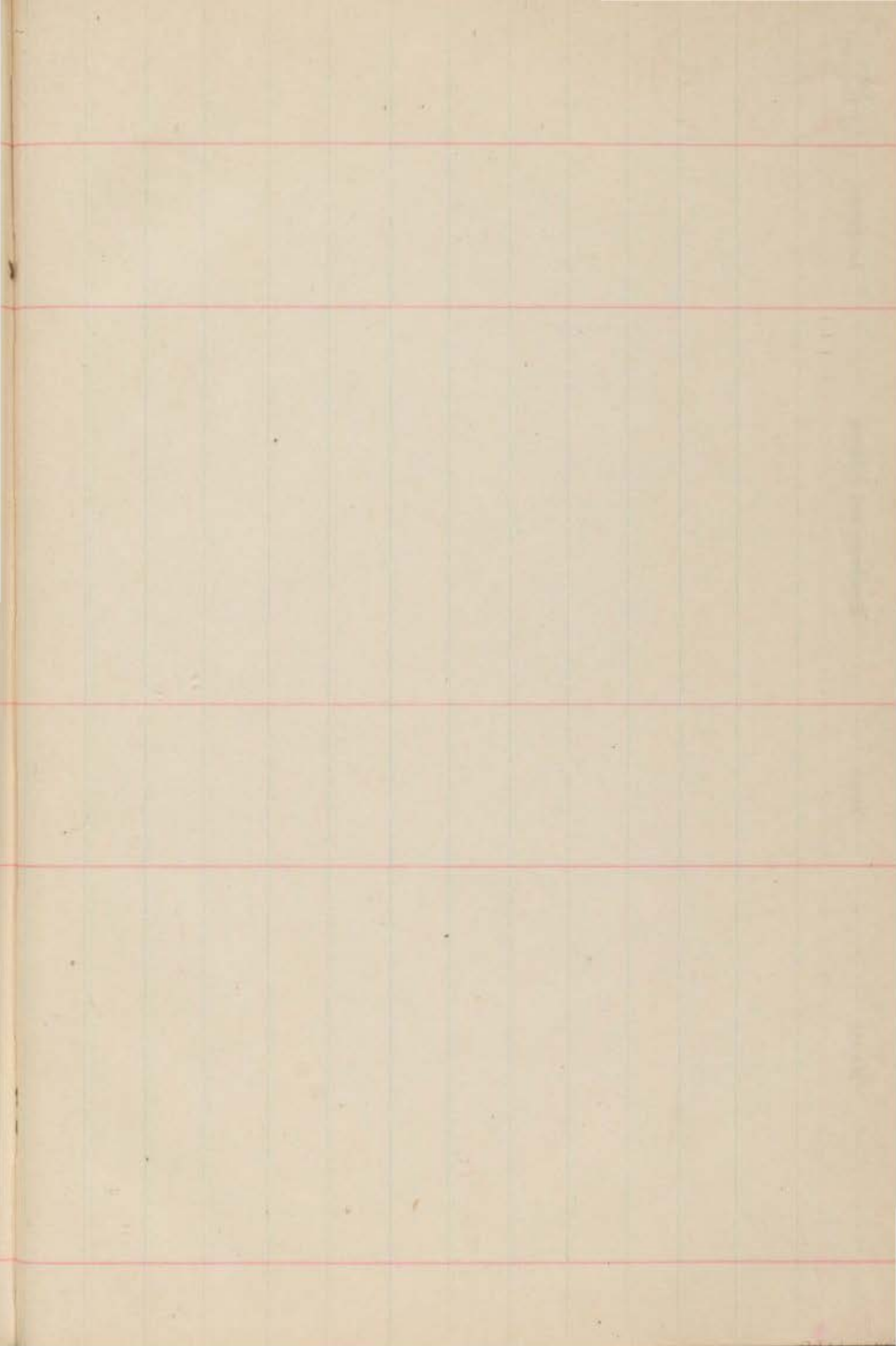






























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