

The Advent Sabbath
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IS
THE FIELD THE WORLD

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Pray On!

BY ROBERT HARE

NO, not today, nor yet perhaps tomorrow,
The prayer that throbbing lips repeat in vain,
Will find its answer, but some coming morning,
After the weary night of pain.

Tuned to the wisdom God alone can offer,
Thy heart's desire is hallowed in His sight.
Pray on! He hears, and every true petition
Offered in weakness waits His might.

Pray on! Deem not the days and hours of waiting.
Are lost below, to either life or love;
Grief finds an echo by the throne eternal,
For all your needs are known above.

Touched by your sorrow, still the Saviour watches,
And by devotion's shrine He finds a place.
High Priest for all His weak and earthly children,
He prays before the Father's face.

Then make His service ever thy delight;
And as the passing hours pass by, pray on,
Maybe He waits until the shadings vanish,
That eyes may see in clearer dawn.

Know that God lives, and He will surely offer,
All that is best your life need to supply;
He knows, He feels, and with a Father's kindness
He ever notes the feeble cry.

"Thy heart's desire"—be sure that self is banished
And the soul temple fit for service sweet;
Then love will pray, and every heart petition
Will, through His Spirit, be complete.

are overcomers—they overcome by the blood of the Lamb and the word of their testimony. Thank God for this message of the Spirit of prophecy. Now is the time to talk courage in the Lord and in the success of His work.

“They helped every one his neighbor; and every one said to his brother, Be of good courage.” Isa. 41:6.

What God Could Do, but Does Not

BY G. B. STARR

WHILE Jesus was here on earth, He healed all that were sick, of “all manner of disease.” The power of God was manifested in Him. This blessing God might extend toward all the human family now, but He does not do this, so there must be some good reason for His withholding the manifestation of His love toward all of His earth-born children, whom He equally loves.

It is God also who gives power and wisdom to accumulate riches. This same power and wisdom He could extend to the entire human family, until there would be no poor upon the earth; but He does not do this. Instead, He has said, “The poor shall never cease out of the land.” And Jesus Himself said, “The poor always ye have with you.” He also commissioned His disciples to “heal the sick” wherever they proclaimed the gospel. This plainly infers that the sick would be found in every place they should go.

But why are these widely different classes permitted to exist side by side? We think a good and wise answer is given in the following quotation: “It is more blessed to give than to receive.” To be willing to give contributes to the development of character, to be made recipients of blessings, and the channels through which these are to flow to others.

Jesus is the recipient of the greatest wealth of blessings of every kind; He is heir of all things in heaven and earth. Power and riches and might are His. He has all the intelligences of heaven at His command. Yet “He became poor, that ye through His poverty might be rich.” This spirit pervades heaven. No one there considers himself a reservoir, to hoard for himself the gifts of God; but instead, all contribute toward the happiness of others, and by so doing increase their own. All the redeemed are to develop this spirit. By withholding for self-gratification, man becomes narrow and small.

“Every good thing of earth was placed here by the bountiful hand of God, as an expression of His love to man. The poor are His, and the cause of religion is His. He has placed means in the hands of men, that His divine gifts may flow through human channels in doing the

work appointed us in saving our fellow men. Every one has his appointed work in the great field; and yet none should receive the idea that God is dependent upon man. He could speak the word, and every son of poverty would be made rich. In a moment of time He could heal the human race of all their diseases. He might dispense with ministers alto-

gether, and make angels the ambassadors of His truth. He might have written the truth upon the firmament, or imprinted it upon the leaves of the trees and upon the flowers of the field; or He might with an audible voice have proclaimed it from heaven. But the all-wise God did not choose any of these ways. He knew that man must have something to do in order that life might be a blessing to him. The gold and silver are the Lord's, and He could rain them from heaven if He chose; but instead of this He has made man His steward, intrusting him with means, not to be hoarded, but to be used in benefiting others. He thus makes man the medium through which to distribute His blessings on earth.”—“*Testimonies*,” Vol. IV, pp. 472, 473.

The Remnant Church --- Part II

BY N. P. NEILSEN

A SPECIAL message must go to all the world just before the second coming of Christ. This message is to prepare a people for the great day of God. It is the great threefold message of Revelation 14. It proclaims that the hour of God's judgment is come. It uplifts the downtrodden law of God, and presents the seventh day as the Sabbath of Jehovah. It has the testimony of Jesus, the Spirit of prophecy. It began in 1844, at the close of the 2300 years, that long prophetic period which ushered in the judgment hour. It is a world-wide movement, calling sinners to repentance in view of the nearness of the end. It bears the marks given by the word of God for the remnant church, and it fulfills the prophetic specifications. It is the last great movement of God, His last offer of mercy before probation closes. It will continue until the end. It will not be set aside nor superseded by any other movement. It will carry the faithful ones through the fierce conflicts of the last days, and place them on the sea of glass, victorious over all their foes.

The Bible speaks of two great movements, the exodus movement, and the great second advent movement. The first was a type of the second. As God delivered the children of Israel from their bondage in Egypt and led them into the land of Canaan, so God will deliver the remnant church from the bondage of sin and lead them into the heavenly Canaan. The deliverance of Israel from Egypt and their experiences on the way to Canaan, may well be studied by our people. The account was written especially for us who are living in the last days. Says the apostle Paul, “All these

things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.” 1 Cor. 10:11. Hence, we should carefully study the account of the first movement, that we may the better understand God's purpose with us who belong to the second movement.

The deliverance of Israel from Egypt was a great movement. God took a *whole nation* out from under the yoke of bondage; and with a mighty hand and an outstretched arm He led them into the land of Canaan. Pharaoh, the mighty king of Egypt, opposed the movement, and said, “I know not the Lord, neither will I let Israel go.” Ex. 5:2. He is called “the great dragon” in Ezekiel 29:3. He did all he could to oppose the movement; but nevertheless, God delivered His people. We read: “The Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and He hath brought us into . . . this land, even a land that floweth with milk and honey.” Deut. 26:8, 9.

“The Second Time”

While the exodus movement was a great movement, the second advent movement will be still greater. God will take out a people, not from one nation only, but from every nation under heaven, and He will lead them into the heavenly Canaan. This advent movement, of which the exodus movement was a type, we believe was foretold in prophecy in the following stirring language:

“It shall come to pass in that day, that the Lord shall set His hand again

the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." "There shall be a highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isa. 11: 11, 12, 16.

It will be noticed that according to this prophecy the Lord would "set His hand again the second time to recover the remnant of His people." The first time He extended His arm and with a mighty hand delivered Israel from Egypt; but the second time He will extend His hand and with mighty power take out His remnant people, not from Egypt only, but "from the four corners of the earth," "and from the islands of the sea." It will be a world-wide movement, led by God's mighty hand, and His remnant church will be gathered from "every nation, and kindred, and tongue, and people."

Notice, again, that the prophecy says that "it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people." The expression "in that day" evidently refers to the last days, when God will gather His remnant people. Thus it is a definite movement, with a definite message, at a definite time, calling out a people from under the slavery of sin into the glorious liberty of Christ. It calls them out from under the hand of oppression, and leads them to their Promised Land, the heavenly Canaan.

Opposition of the Enemy

As the haughty Pharaoh, "the great dragon," withstood the deliverance of Israel from Egypt, so will our great archenemy, the dragon, Satan, do all in his power to hinder the second advent movement. He will plan his warfare against the remnant people. Of his work we read: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. Satan will cause men to arise who will enact laws against this movement, to overthrow the work; but they will not succeed, even as Pharaoh did not succeed.

But plans still more subtle are laid by the enemy. He will cause men to arise among us who will criticize the

church. They will find fault with the work that is being done, and will deride the leaders of the movement. They will take delight in pointing out the defects and faults in the church, while they, themselves, claim to be holy. Such will tear down instead of building up the cause. By their criticism and faultfinding they will ally themselves with the enemy of the movement. Of such Sister White says:

"Those who have any realization of what this warfare means, will not turn their weapons against the church militant, but with all their powers will wrestle with the people of God against the confederacy of evil. Those who start up to proclaim a message on their own individual responsibility,

Protection

BY ROBERT HARE

"My Presence" with you ever,
Then darkness turns to light,
Rough ways grow smooth before my feet,
And stars gleam in the night.
His guardian angels beckon
To duty's holy shrine,
And hearts that walk in weakness here
May hold the hand divine!

O child of time, press onward,
"Hold fast," the message rings,
Know that though crumbling empires fall,
He rules, the King of kings!
Beneath that will eternal,
The thorns cannot destroy.
He still leads on the upward way,
To everlasting joy!

Trust, when the darkness palleth,
Trust, when the day is done;
Trust, when the busy morn awakes
To greet the rising sun!
"My Presence," let its echo
Ring in life's every song,
To cheer the pilgrim homeward bound
And make the spirit strong!

who while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the 'Testimonies' and seek to intrench themselves behind them. Receive them not; for God has not given them this work to do."—"Testimonies to Ministers," p. 51.

Original Movement a Success

God did not lead the children of Israel out of Egypt to have them per-

ish in the wilderness. No, He led them out that He might bring them in to the Promised Land. We read, "He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers." Deut. 6:23. The same movement which left Egypt went into Canaan. It was not another movement, nor a "split-off" from the movement, that entered the Promised Land; but it was the original movement, led by the pillar of cloud by day and the pillar of fire by night. True, many fell in the wilderness because of unbelief, and never reached Canaan, but the movement went on nevertheless. Some found fault with the movement, like Korah, Dathan, and Abiram, and left it, together with their sympathizers; but they perished miserably by the way. No "side issue," no "split-off" from the movement, no faultfinding combination, however righteous their cause appeared in their own eyes, ever crossed the river Jordan. Only those who stayed by the original movement, led by the pillar of God, reached Canaan.

Here is a lesson for us who belong to the great advent movement. It is the prophetic movement which began on time, that will be used of God to lead His people home. Men may leave the movement and endeavor to get others to join them, but they will not succeed. God has "set His hand the second time" to lead a movement through to Canaan, and He will surely accomplish His purpose. May God help us to cling to the movement until the journey is ended!

Similarities

The exodus movement was a type of the advent movement. There are many similarities between the two. In the exodus movement the Lord took a whole nation out of Egypt and led them into the Promised Land. In the second advent movement God is taking out a chosen people from all the nations of earth, and is leading them to the heavenly Canaan. The prophecy says, "There shall be a highway for the remnant of His people; . . . like as it was to Israel in the day that he came up out of the land of Egypt." Isa. 11:16. The "highway" spoken of here is doubtless the great highway of truth upon which God's people will march in their journey to the heavenly land. They are not to walk in the lowlands of earth, but upon the great highway east up for the people of God in the last days. They are not to be in uncertainty, nor grope in darkness; for all the light of all the ages will shine upon the pathway of God's remnant church. They will "come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7.

In Answer to Prophecy

The exodus movement was foretold in prophecy, and was to begin at a definite time. It was a prophetic movement. The Lord said unto Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." Gen. 15:13, 14. They were to be afflicted and to sojourn as strangers in a land that was not theirs for four hundred years. At the end of this period God would deliver them.

There are two periods mentioned in the Bible in connection with this prophecy, one of four hundred thirty years, and the other of four hundred years. The four hundred thirty years began when the promise was first made to Abraham when he entered the land of Canaan. Gal. 3:17. The four hundred years began thirty years later, when affliction arose and Ishmael persecuted Isaac. Gen. 21:8-10; Gal. 4:29, 30. But these two periods ended at the same time.

At the end of this prophetic period God was to deliver Israel. Moses tried to start the movement forty years earlier. He wanted to take matters into his own hands and deliver Israel. But the time had not come for the movement to begin, and he could not succeed. All he did was to kill a man, hide him in the sand, and then flee for his life. Ex. 2:11-15. But when the time came for the movement to begin according to the prophecy, God had so prepared the way that the hosts of Israel could leave Egypt on the very day foretold in the prophecy. Of its fulfillment we read, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Ex. 12:40, 41. Yes, the same God who gave the prophecy could fulfill it. The exodus movement began on time, and no other movement could meet the fulfillment of the prophecy.

Advent Movement Following Type

So it is with the great advent movement. It, too, is a prophetic movement. It began at the end of the 2300 years, that long prophetic period which ushered in the judgment hour. Dan. 8:14. It proclaims with a loud voice to all the inhabitants of earth that "the hour of His judgment is come." Rev. 14:6, 7. It did not begin one year too early nor one year

too late. It began on time, and meets the requirement of the prophecy.

Another similarity between the exodus and the advent movement will be found in the manner of leading them. The Lord chose Moses as the visible leader of Israel, and through him gave them instructions regarding the divine services and their responsibilities toward God and man. We read, "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13. "Thou leddest Thy people like a flock by the hand of Moses and Aaron." Ps. 77:20. God led the exodus movement by a prophet. The pathway of duty was made so clear and plain that none needed to go astray. The children of Israel were not to be like the nations around them, but were called to walk upon the highway of truth and righteousness, elevated above the customs and ways of the world. God led them by His prophet Moses.

The same is true of the advent movement. It, too, is to be led by a prophet, for of the remnant church we read, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. But "the testimony of Jesus is the Spirit of prophecy." Rev. 19:10. Hence it is plain that the remnant church is to be led by "the Spirit of prophecy," even as the exodus movement was led by a prophet.

Instructions of the Prophet

Ever since the beginning of this movement in 1844, the Lord has been sending instruction to this people through Mrs. Ellen G. White. Her

first vision was given in December, 1844, shortly after the passing of the 2300 years, and she continued with this movement for more than seventy years, until her death on July 16, 1915. During all this time her pen and voice were busy giving to our people the instructions, reproofs, and corrections which the Lord so graciously gave to her.

While these writings are not to take the place of the Bible, they nevertheless shed precious light upon the word of God, and they have guided this movement through all the years since its beginning. Mrs. White remained with this movement, even as Moses did with the exodus movement, until her death. She did not join some other movement. She had strong confidence in the leadership of God, and in the triumph of this movement, as will be seen by the following words addressed to the General Conference in 1913:

"When in the night season I am unable to sleep, I lift my heart in prayer to God, and He strengthens me, and gives me the assurance that He is with His ministering servants in the home field and in distant lands. I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end."—*Life Sketches*, pp. 437, 438.

Thus we find that God is leading the advent people, even as He led the children of Israel. He will not leave us to perish in the wilderness; but He has called us out from the world, that He may bring us into the heavenly Canaan. While some may turn back to Egypt, and others may leave the movement to follow a path of their own choosing, let us remain faithful, and triumph with the people of God.

God's People Delivered --- Part II

BY MRS. E. G. WHITE

SOON there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour, and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. Not now a "man of sorrows," to drink the bitter cup of shame and woe, He comes, victor in heaven and earth, to judge the living and the dead. "Faithful and true," "in righteousness He doth judge and make war."

And "the armies which were in heaven" follow Him. With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms,— "ten thousand times ten thousand, and thousands of thousands." No human pen can portray the scene; no mortal mind is adequate to conceive its splendor. "His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light." As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head, but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday

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The Glorious Reward

By MRS. E. G. WHITE

THE heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. On earth they were "destitute, afflicted, tormented." Millions went down to the grave loaded with infamy, because they steadfastly refused to yield to the deceptive claims of Satan. By human tribunals they were adjudged the vilest of criminals. But now "God is judge Himself." Now the decisions of earth are reversed. "The rebuke of His people shall He take away." "They shall call them, The holy people, The redeemed of the Lord." He hath appointed "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

They are no longer feeble, afflicted, scattered, and oppressed. Henceforth they are to be ever with the Lord. They stand before the throne clad in richer robes than the most honored of the earth have ever worn. They are crowned with diadems more glorious than were ever placed upon the brow of earthly monarchs. The days of pain and weeping are forever ended. The King of glory has wiped the tears from all faces; every cause of grief has been removed.

Amid the waving of palm branches they pour forth a song of praise, clear, sweet, and harmonious; every voice takes up the strain, until the anthem swells through the vaults of heaven, "Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the inhabitants of heaven respond in the ascription, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever."—*The Great Controversy*, pp. 650, 651.

EDITORIAL

"Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

This Second Advent Movement

The Prophetic Picture of Organized Opposition to the Law of God

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

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

All this was before the days of the exodus, yet possibly not so long before. Some authorities on Egyptian history place the chronology of the reign of the great Thothmes at a date that makes it possible that he was the Pharaoh from whose presence Moses had to flee into Midian. The point is unessential, but the possibility of it adds interest to the view as one looks on the carved statues of Thothmes in the museums or gazes at the monuments he set up, one of them the hieroglyph needle that stands in Central Park, New York; another lifting up its head amid the surge and flow of traffic on the Thames Embankment, in London.

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

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

God's Way of Religion or Man's Way?

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

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

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

since Abel stood for the true God and for obedience to His commandments, the Lord has had His witnesses calling men to give Him worship and honor.

The Conflict With Ancient Ecclesiasticism

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

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

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

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

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

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

The same time of papal supremacy is repeated in the symbol shown to

John in the thirteenth chapter of Revelation. There again prophecy describes an ecclesiastical power rising in the field of the Roman Empire of which it was said:

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

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

The Seat

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

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

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

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

the Papacy would come to its end at the ending of the period of special supremacy. In all the prophecies relating to it, the papal power is represented as continuing even to the end.

The Period of Supremacy

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

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

Just here it was that Justinian's letter of 533, having all the force of a decree of the empire, declared the bishop of Rome supreme above the bishops of the East. In the process of clearing the way for the Papacy, in the year 538 the sword of empire dealt the heretical Ostrogoths a decisive blow at Rome, and the arms of the empire set on the throne of the Papacy the first of the new order of popes. Henceforth, as one historian says, the popes were no longer to belong solely to the church, but "they are men of the state, and then rulers of the state."

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

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

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

In the early days of the Papacy, France had been the eldest son of the church. It had been a supporter of that ecclesiastical power through the centuries. But now in the midst of revolution that support was withdrawn, and with a crash that shocked the world France smote the papal power. The decree of the French Convention sought to abolish all religion, in 1793; and in 1798,—1260 years after the stroke with the sword in Rome in behalf of the Papacy,—a deadly blow was struck by the sword in Rome against the Papacy. In the prophecy picturing the Papacy the prophet saw it "as it were wounded to death." Rev. 13:3. It was foretold that this power that had led into captivity in its warfare against the saints, would go into captivity.

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

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

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

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

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

The Mark of Papal Authority

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

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

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

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

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

Ques.—How prove you this?

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

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

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

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

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

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

The third message warns against following the Papacy in this matter of the substitution of the Sunday, the sign, or mark, of papal authority, as opposed to the Sabbath of Scripture, the divinely appointed sign, or mark,

of the Creator. It is God's appeal to loyalty to His throne.

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

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

"Take No Thought"

AGAIN and again our brethren have found, when brought before authorities in some of the difficult lands, that of a truth the Holy Spirit gives them in that same hour the right word to speak. Here is a story of the colporteur work in Italy:

For two years one of the leaders had tried to get a passport out of Italy, in order to attend general meetings of the Latin Union, but restrictions were clamped down hard on passports in the region where he was. This time, however, he was sorely needed at a publishing house meeting that was called at the Melun publishing center in France.

His request for a permit to travel out of Italy was denied again and again. The last day came. That night was the last night on which he could start if he was to be of any service at all at the meeting. Again he went to the officials. "No" was the answer.

It seemed final, but our brother was moved to take from his pocket his little Italian Testament, from which he read to the official these words from Romans 13: 1-7:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a re-

venger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

"Now, I believe that," said our brother to the official. "That is our faith. The government is ordained of God for our protection. I don't want to go out to plot a disturbance or a revolution. I am engaged in God's work for the good of the people. That is why I ask for this permission."

The official turned abruptly to the subordinate officer. "Make out a passport for this man," he said.

Our brother caught the last train, thanking God for His delivering hand.

W. A. S.

Kindness Counts

ONE of our workers in Brazil tells the following story:

A minister of a Protestant denomination warned his people against Seventh-day Adventists, of whom a group was forming in the community. He told the people that these Adventists were very adroit in their methods, that they acted very kindly, and if allowed in the home, would read many texts of Scripture there. The story, told by E. V. Moore, continues:

"An honest soul reasoned that if these Adventists were kind and read the Bible, and were really in error, then it was his duty to tell them of it, so that they would not perish because of lack of light, and their blood be required at his hands.

"In the course of a few days this man sought one of the prominent Adventists of the place, and endeavored to teach him the truth as he understood it, but soon seeing that the Adventist had more light than he, became convinced of his own error, and in a few weeks was a baptized Adventist."

Not as a matter of propaganda, merely, does it pay to be kind. Of course the kindness which was mentioned in the warning is simply the outworking of the love of God in the heart. That fruit of the Spirit is surely one for us to seek earnestly.

W. A. S.

"REMEMBER, when you are right you can afford to keep your temper, and when you are wrong you can't afford to lose it."



The Call out of Babylon

The Everlasting Covenant of Grace

By W. W. PRESCOTT

THE great theme of the Bible is the work of God in redemption through Christ. The story of this work is found in the history of God's people. Two leaders are clearly revealed,—the Son of God, representing the government of heaven, and Satan, representing the rebellion against that government. Each era of Bible history reveals some characteristic feature or features of this great controversy. I have already dealt briefly with the era from Adam to Noah, and from Noah to Abraham, and I will now give attention to the era from Abraham to David.

It may surprise some to learn that the two eras already outlined cover one half of the time from Adam to the first advent, the whole record being found in eleven chapters of Genesis, while the remainder of the Old Testament is devoted to the other half of this long period. Why is this? I am not sure that I can give a satisfactory answer to this question, but I will suggest that the Bible deals with three worlds,—“the ancient world” before the flood (2 Peter 2:5), “this present evil world” (Gal. 1:4), and “the world to come” (Heb. 2:5). We face “this present evil world,” which continues from the flood to the second advent, and it is during this period that the great facts of redemption, the incarnation of Christ, His atoning death, His resurrection, His ascension, and the coming of the Comforter, are wrought into history. In this period the covenant of grace is fully revealed, both in “His precious and exceeding great promises” (2 Peter 1:4), and in the history of the covenant people. It seems fitting, therefore, that the inspired record of the ways of God for “this present evil world” should be reasonably full and complete. We may well be thankful that they are.

I now call special attention to the first feature of the third era of Bible history. In the second era Babylon appears, and her anti-Christian characteristics are revealed. Immediately following this we find the call of Abraham to get out of his

country. But what was the country of Abraham? His home was in “Ur of the Chaldees” (Gen. 15:7), that is, in Babylonia. No sooner, then, are the pride, the atheism, and the idolatry of self personified in Babylon than the call comes to get out of Babylon, and during all the centuries since then the distinct aim of the gospel of the grace of God has been to emphasize this call, closing with the final message, “Come forth, My people, out of her.” Rev. 18:4. Surely there is a great and far-reaching significance in the call of Abraham and its historical setting.

The Promises to Abraham

With the call of Abraham were associated seven promises, coming to their climax in the great Messianic prediction, “In thee shall all the families of the earth be blessed.” Gen. 12:3. After the test of Abraham's faith, the same Messianic prophecy was repeated in these words, “In thy seed shall all the nations of the earth be blessed.” Gen. 22:18. This seed was Christ (Gal. 3:16), and thus the gospel was preached to Abraham (Gal. 3:8), and the covenant of grace was made with the fathers. Acts 3:25. This covenant included the possession of the new earth. Gen. 12:7; 15:18; Rom. 4:13. Abraham's response to the call of God was the obedience of faith (Heb. 11:8), a faith which was reckoned to him for righteousness (Gen. 15:5, 6), and which took hold upon the resurrection as a reality (Heb. 11:17-19), and he is designated as “the faithful Abraham.” Gal. 3:9. The covenant which was made with him was renewed with Isaac (Gen. 26:3, 4), and with Jacob (Gen. 28:13, 14), was developed by the prophet Jeremiah as the new covenant (Jer. 31:31-34), and was ratified by the atoning blood of Christ. Matt. 26:27, 28. The further development and the fulfillment of this covenant of grace constitute the main line of the gospel history from the time of Abraham until our time, when we look for its consummation.

The remainder of the book of Genesis is occupied in telling the family

story of Abraham, Isaac, and Jacob and the sons of Jacob, an outstanding feature of which is the experience of Joseph, typical in various respects of the experience of Jesus of Nazareth. (Compare Acts 7:9 with Matt. 27:17, 18, and Gen. 50:19, 20, with John 10:10 as a suggestion for further study.)

When we open the book of Exodus, we find the children of Israel in Egypt under a king “who knew not Joseph” (Ex. 1:8), and that the Egyptians “made their lives bitter with hard service.” Ex. 1:14. But “God remembered His covenant with Abraham, with Isaac, and with Jacob” (Ex. 2:24; 6:5), and sent to His people the good news of deliverance: “Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you of their bondage, and I will redeem you with an outstretched arm [a suggestion of the cross], and with great judgments: and I will take you to Me for a people, and I will be to you for a God.” Ex. 6:6, 7. I can only suggest in a very brief way the significance of these covenant-promises, and what was involved in fulfilling them.

Symbolic Meaning of Egypt

The bondage in Egypt represents the bondage of sin. The promises of deliverance are the promises of the gospel. The power revealed in the judgments upon the gods of Egypt indicates the measure of power provided for the deliverance from the hard service of “the god of this world.” The glorious triumph at the Red Sea foreshadows the victory which is assured to every trusting child of God. Thus was the gospel preached to them and to us. Heb. 4:2. But there is one experience, filled with tremendous meaning, which must be emphasized. On the eve of their release, under divine instruction, the children of Israel sacrificed the Passover, and they sprinkled the blood of the slain lamb upon “the lintel and the two side posts,” with the assurance from Je-

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Call out of Babylon

(Concluded from page 16)

hovah, "The blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt." Ex. 12:13.

Here we find the heart of the gospel,—redemption by virtue of the blood of the slain lamb,—and this lesson is taught again and again throughout the story of redemption, until we read, in the last book, of those who "washed their robes, and made them white in the blood of the Lamb," and the closing benediction, "Blessed are they that wash their robes." Rev. 7:14; 22:14. No wonder that the night on which the Pass-over lamb was slain was declared to be "a night to be much observed unto Jehovah for bringing them out from the land of Egypt." Ex. 12:42.

And so one of the two ordinances now celebrated throughout all the world by the Christian church keeps in memory "the blood of an eternal covenant" (Heb. 13:20), and recalls the statement, "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come." 1 Cor. 11:26. Is not the gospel story of the deliverance of the children of Israel from Egypt, of great personal interest to each one of us? After you have read what I have suggested concerning it, will you not go over it again, and see if it does not appeal to you more strongly than ever?

"I will sing unto Jehovah, for He hath triumphed gloriously:

The horse and his rider hath He thrown into the sea.

Jehovah is my strength and song,

And He is become my salvation:

This is my God, and I will praise Him;
My father's God, and I will exalt Him."

Ex. 15:1, 2.

Houston, Texas

Berean Seventh-Day Adventist Church
(Colored)

BY H. W. KIBBLE

Soul-Winning Activities

"HEAVENLY intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become, and what, through their influence, they may accomplish for the saving of souls that are ready to perish."—"Testimonies," Vol. IX, p. 30.

We are using much literature in connection with our missionary work, especially *Present Truth* and the *Signs of the Times*. We are sowing the seed of the printed page among the colored inhabitants of Houston, Texas, which

is a great and important asset to our missionary work.

We are inaugurating plans for still more effective missionary work. The writer is instructor of two home Bible classes for interested people, which meet weekly.

Since the month of August, five persons have been added to our membership and three backsliders reclaimed; others are in the "valley of decision."

We were happily surprised by a visitor, a middle-aged woman, who came to church Sabbath, December 7, when the sermon was about two thirds finished, and took her seat near the front. At the close of the sermon, I felt impressed to make an appeal to those who would take their stand more fully for the Lord. This woman came forward. When I had finished the appeal, I asked her if she would like to say something. She exclaimed, "Yes, if you please!" I told her to speak. She said:

"I was born and reared here in this city. I have been a Christian for over thirty years, and didn't know this truth, didn't know this was the day which God blessed, until this gentleman visited me with copies of the *Present Truth*. Brethren and sisters, I thank God for this knowledge. This morning I take my stand to obey God and to follow Him, regardless of what man may say."

We have inaugurated plans for repairing our church building, that it may be comfortable for the winter months. The repairing consists of re-roofing, revarnishing and repainting the woodwork, and the installation of new heating facilities.

OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death. Photographs cannot be used. Exceptions will be made to this rule only in the cases of older field workers or others whose life and labors have made them known throughout the denomination. Fuller notices should find publication in local papers.

Heidenrich.—Lawrence Heidenrich was born in Germany April 25, 1873; and died at College Place, Wash., Nov. 25, 1929.

Ball.—Mrs. Lillie Harriet Ball was born in Ohio, Feb. 25, 1865; and died in Denver, Colo., Nov. 28, 1929. Her husband mourns.

Boone.—Mrs. W. E. Boone died at Berrien Springs, Mich., Dec. 3, 1929. She is survived by her husband, two daughters, and a sister.

Sturgeon.—Mrs. Sarah Sturgeon died in Kansas City, Mo., Nov. 8, 1929, at the age of eighty-four years. Four sons and five daughters mourn their loss.

Armstrong.—Francis Haxton Armstrong was born Oct. 15, 1852; and died Oct. 15, 1929.

Foos.—Emma Jane Foos was born July 23, 1868; and died at College Place, Wash., Nov. 8, 1929.

Webb.—George L. Webb was born in Texas, Dec. 20, 1865; and died in Portland, Oreg., Nov. 26, 1929.

Holton.—Mrs. Annis Holton, née Gray, was born April 24, 1844; and died in Los Angeles, Calif., Dec. 6, 1929.

Kitts.—Mrs. Elizabeth Kitts was born in England; and died in Nelson, British Columbia, Canada, Dec. 2, 1929, at the age of sixty years. Her husband and eight children are left to mourn.

Yost.—Mrs. Dora Elizabeth Yost, née Blackwelder, was born in Salisbury, N. C., Nov. 24, 1883; and died at Sanitarium, Calif., Nov. 28, 1929. Her husband, five children, two brothers, and a sister survive.

Bloomgren.—Alfred W. Bloomgren was born in Sweden, Nov. 25, 1871; and was instantly killed near Moose Lake, Minn., Nov. 21, 1929, when his car was struck by an express train as he was crossing the railroad but a few yards from his home.

Richmond.—Mrs. Nellie Ozmen-Richmond was born in Elyria, Ohio; and died May 22, 1929, in Wheeling, W. Va., at the age of seventy-seven years. She was long connected with the Life Boat Mission in Chicago, and later with the Hinsdale Sanitarium.

Riddle.—Joseph Madison Riddle was born in Allegheny City (now part of Pittsburgh), Pa., Feb. 4, 1850; and died in Denver, Colo. He is survived by his wife, Sister Agnes Riddle, who was for many years State Senator of Colorado, one brother, and two sisters.

Shultz.—Charles C. Shultz was born in Rush, Ill., June 21, 1862; and died Aug. 17, 1929. His wife, four sons, three daughters, ten grandchildren, one brother, and two sisters mourn. Brother Shultz was a brother of the late Elder Henry Shultz, one of our pioneer workers.

Thompson.—William Franklin Thompson was born at Bushnell, Ill., March 7, 1848; and died at Tacoma, Wash., Dec. 4, 1929. He leaves three sons and three daughters to mourn their loss, among whom are George A. Thompson, pastor of the Tacoma, Wash., church, and Walter C. Thompson, pastor of the Granger, Wash., church.

Chatman.—Mrs. Margaret Ann Chatman, née Saunders, was born near Lagrange, Mo., Dec. 25, 1852; and died in Des Moines, Iowa, Sept. 24, 1929. She was converted at the age of twelve, and united with the Christian Church. In 1869 she was married to Henry Douglas, and four children were born to this union. Her husband died in 1892, and in 1892 she was united in marriage to A. C. Chatman. In 1898 they accepted the Seventh-day Adventist truth, and labored for a number of years in evangelistic work in the South. She is survived by her husband, one son, one daughter, and one sister.

Appointments and Notices

REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

Prayer for the conversion of her nephew, who lives in her home and knows the truth, but is bitter against it, is requested by a sister in Illinois.

A sister in Michigan earnestly desires prayer for the conversion of her husband, who has no bad habits, but is opposed to the truth.

An aged sister in California requests prayer for better eyesight and hearing.

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Behold, the Bridegroom Cometh!

BY B. M. GRANDY

WHEN Jesus sweat cold drops of blood
In dark Gethsemane,
We read that His disciples slept,
And wonder—could it be
That men should sleep at such an hour,
While prayed their Lord, and wept,
While God in heaven bowed His head,
And angels vigil kept?

The midnight cry rang loud and clear,
"Behold the Bridegroom bright!"
Ten sleeping, drowsy virgins rose
To trim their feeble lights;
The oil was low, five had enough,
But not a drop to spare;
The Bridegroom tarried, five dim lamps
Went out in sad despair.

Again the watchman calls aloud,
"Eternal day is near!"
And millions, locked in slumber deep,
Heed not, with joy or fear.
Alas! how sad that men should sleep
Mid danger dark and rife,
Arouse, O sleeper! heed the cry,
Awake to endless life.

The time is ripe when men who know
The times in which they live,
Should rouse from slumber, trim their lamps,
And God's last message give.
The final judgment hastens on,
The summons soon will ring,
When those who heed the cry to wake
Will enter with their King.

Billings, Mont.

should be sacrificed, we cannot say. The Spirit of God must lead and direct each individual as to his own personal duty. But of this we are sure, that now as never before in the history of the church, every talent and endowment, every plan and possession, every earthly holding, should be dedicated to God, to be used as His Spirit shall guide and His providence shall indicate. Nothing short of this is complete consecration.

The Fruits of Consecration

Sometime we shall see the manifestation of this spirit in this closing work. Pentecostal blessing will bring Pentecostal love, Pentecostal willingness, Pentecostal sacrifice. And this Pentecostal experience will usher in the loud cry, with which this message will be brought to a triumphant close.

We believe that the call of God today to every believer is to make this consecration, a consecration which involves a dedication of the life and every possession to the work and service of God; the life to be regulated as the Spirit of God shall lead, the possession to be turned over to the treasury of God as His Spirit shall direct and guide. And when this is done, our present goals will be met and far surpassed. There will be no lagging in tithes and offerings. We shall be able to respond to calls which we must now deny. We shall be able to step into open doors that have long beckoned us to enter. Macedonian calls long neglected will be filled. Then should we not prepare our hearts, and seek to prepare the hearts of others, for this fuller fellowship with the Source of divine love and power?

"Preach the Word"

This we may do by preaching the word with special reference to its application to these last days; the message for this time, God's present truth for this generation, by exalting Christ in all the precious attributes of His character as Saviour from sin; His service of intercession as our great High Priest who was tempted in all points like as we are, enabling us to come to God with holy boldness; His rest and sanctification as expressed in the observance of His holy day; His coming in glory to take His children home; and by the exemplification of this gospel experience in our own lives.

Rejoicing in the Lord

We need to emphasize the joy and peace of holy fellowship with the Master. This bond above all others will hold us steady and keep us true and loyal. We will not forsake Him, even if others do. We have come to know Him as He is, not as an influence, an unseen power, a God afar

off; but as a person, a companion, a friend, a brother. We recognize His voice among the many distracting voices of false shepherds. We rejoice in the clasp of His hand, in the embrace of His loving arm; we feel the beat and throb of His great heart as He draws us to Himself. He is our light in darkness, our guide in uncertainty, our comfort in trial, our solace in sorrow.

Into this holy oneness with Christ we are invited. And when we know this sweet fellowship, it will become the deepest and most satisfying joy of life in this world and in the world to come. Christ will be indeed our Saviour and King, our Friend and Brother, the chiefest among ten thousand, and the one altogether lovely.

Feeding and Shearing the Sheep

The greater preaching of this gospel of love and the fuller exemplification of it in the lives of God's ministers will enable us truly to feed the flock of God over which He has made us shepherds. Then as never before the church will be built up in the most holy faith; the weak will be strengthened, backsliders will be reclaimed, sinners will be converted.

The preaching of this love will not be a sentimental cant, a philosophy which exalts Christ merely as a beautiful and lofty ideal. We see much of this sort of preaching in the popular churches today, some even in the Seventh-day Adventist Church. The true preaching of the cross will proclaim the gospel in concrete forms. It will present Christ's meekness, humility, patience, and long-suffering, His honesty, sincerity, and sobriety, His dignity and simplicity, His modesty and refinement, His discretion and fearlessness, His integrity for the right, His obedience to heaven's re-

quirements, His fellowship with God in prayer, His study of the Scriptures.

The true preaching of the cross will proclaim His constant dependence upon divine power, His submission to the Father's will, His sense of justice, His hatred of sin and love of the sinner, His all-consuming passion to represent to man the character of God and to reconcile man to the divine government, and in it all Christ as our divine example, in whose steps we must follow and whose life we must live if we are accepted as His children and accounted worthy to become subjects of His eternal kingdom.

Such preaching of the gospel, to be effective, cannot be in our own strength. We cannot depend upon our logic or oratory for results. Our dependence must be upon God and upon His word, and upon the Spirit in the application of that word to the hearts of those who hear. We must exalt the cross, and hide ourselves behind it. Humbly and meekly we must lead men to the fountain from which we have drunk, giving God the glory of every success. This feeding of the flock will prepare them to give of their liberality to carry the gospel to those outside the fold.

The fruit of this deeper experience will be manifest in deeper consecration, more willing service, more generous giving, enlarging gifts, Christlike sacrifice, and an overflowing treasury. Our mechanical efforts will become less laborious, because they will be but the outward movement of the Spirit within the wheels. May we labor for this great ideal, and may God hasten this spiritual dispensation in our experience as individuals and in our work as a church.

F. M. W.

This Second Advent Movement

Marked Through to the City of God

THE sure word of prophecy marked the exodus movement through to the Land of Promise. Speaking to the people of Israel as they were nearing the borders of Canaan, Moses said: "He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers." Deut. 6: 23.

The prophecy uttered to Abraham made it sure that God would not only bring that movement out of Egypt, but that He would bring it into the land of Canaan. There could be no failure. Unbelief could delay the journey, but at last the people marched through the parted waters of the Jordan and entered the land. Many a time unbelief had caused

murmuring in the camp. Factions arose declaring that Moses was not leading aright, and that they and their children had been brought out from Egypt only to perish in the wilderness. But God had made the promise to Abraham more than four hundred years before. When the time of the promise came, He brought them out from thence that He might bring them in. His hand guided until in they came.

And it was the same movement that came out that went into Canaan. Multitudes had died on the way, but the same movement that came out of Egypt, the exodus movement, was led in to take possession of the land.

The prophecy had marked the

movement through. There could be no failure. The Lord's arm was strong to save and to deliver. Long afterward, when the people held quiet possession of the inheritance which the prophecy had marked as the goal of the exodus movement, the psalmist bore witness to God's faithfulness and to the surety of His promises:

"We have heard with our ears, O God, our fathers have told us, what word Thou didst in their days, in the times of old. How Thou didst drive out the heathen with Thy hand, and plantedst them; how Thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favor unto them." Ps. 44:1-3.

That was a through movement from Egypt to Canaan. When the time came, the movement began, and the Lord never let go of the work which He had begun until the people of the movement marched into the land.

These things have their lesson for the last days. Again we read one of the key texts describing the ancient experience:

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

The Advent Movement Marked Through

The same sure word of prophecy that marked the exodus movement through to the Promised Land marks this advent movement through to the eternal land of Canaan.

Note how this is pictured in the prophecy of the Revelation. Recall the fact that these views generally were given to the prophets, not in words, but in pictures. Like moving pictures upon the screen, the prophet John on the Isle of Patmos saw the closing scenes in the final deliverance and triumph of the people of God. This is what passed before his vision:

He saw the opening of the judgment scene in heaven above when the hour of God's judgment came in 1844. Rev. 14:7.

At the same time he beheld the rise of a missionary movement bearing the last threefold message of the everlasting gospel to the world. Verse 6.

As he listened in the vision, he heard that movement proclaiming the hour of God's judgment, calling men to worship the great Creator, and warning mankind against following the traditions of men, which have made void the law of God. Verses 7-10.

Wherever the movement spread through the world, he saw the rise of the people of whom it was said in the vision, "Here are they that keep the

commandments of God, and the faith of Jesus." Verse 12.

As the prophet watched in the vision, he saw the movement spreading through the world "to every nation, and kindred, and tongue, and people."

Then, when the gospel of the kingdom had been carried as a witness to all nations, he saw Christ coming in the clouds of heaven, having in His hand a sharp sickle, coming to reap the harvest of the earth. Verse 14.

And the next thing after the reaping, the prophet saw the movement end in the city of God:

"I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

This is the "sure word of prophecy." It marks the advent movement straight through from its rise in 1844 to the city of God. When the hour struck, the commandment-keeping people appeared and the movement began. As surely as the living God brought forth the movement when the time came, so surely the living God will lead the movement into the heavenly Canaan. Nothing can turn aside His purpose. This advent movement will end on the sea of glass before the throne; and when the saved gather there, "they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

Having passed through an experience similar to that of the exodus movement in the days of Moses, it follows that their song of deliverance is the song of Moses and the Lamb.

No Change

It is worth while being in a movement that is going through. It is like taking a train coach that is marked through to the destination desired. Many years ago I was in Brussels, Belgium, bound on a night journey for Basel, Switzerland. I had never been over the road before. Where might I have to change trains? That was my anxious question. But in the long train making up in the Brussels station I found one carriage marked "Basel." "Good," my heart said, "that is the carriage for me. It is marked for Basel, that is where I want to go. I will get into that carriage, and go with it to Basel."

On we sped into the night. As the train stopped at this station or that, guards and porters would cry out, Change for this, Change for that. Fellow passengers now and then got

up, seized their luggage, and made their way out. "Well," I thought to myself, "they are not going to Basel. This carriage is marked for Basel. I will stay with it until it gets to that fair city on the Rhine."

But I recall waking once and hearing voices out in the night, insistent, apparently, that the people should change. Not another soul was in my compartment. Everybody had gone. "Can it be possible that there has been a change in the schedule?" I thought. I leaned out the window and looked down beneath to the place where the destinations of the carriages are marked in Europe. There I saw it still, in plain letters, "Basel." My carriage was marked for Basel. "Good!" I thought. "I don't care what voices may call out there in the darkness. This carriage is marked for Basel; there is where I want to go. I will stay with it until it reaches Basel." And, sure enough, in the morning I woke up in the very city to which I was journeying.

Just so the sure word of prophecy marks this advent movement from 1844 to the city of God. There is where I want to go. Then by the grace of God I will hold to Christ and to the movement which He is leading until it sweeps in through the gates into the city. Voices may cry, "Lo here!" and, "Lo there!" Separatist voices may say, "This is wrong; you must change from the movement." "No," I say, "I will take another look at the marking." I turn to the sure word of prophecy, and there I see it. The same movement that came out from the world in 1844 is marked for the heavenly city.

God brought us out from thence in 1844 that He might bring us in and give to us the inheritance promised. There it stands in Holy Writ. The prophet's vision watched the progress of the movement from its rise. He heard its call to all men to take their stand upon the New Testament platform of the commandments of God and the faith of Jesus. He heard its call to worship the living God, the Creator, and its warning against worshipping the beast and its image or receiving its mark. He saw the same movement end in the city of God before the throne, with the victory over the beast and over his image and over his mark. These things are sure. To the whole description of the prophecy the Lord sets His seal of certainty:

"He said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." Rev. 22:6, 7.

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fault before the throne of God." Rev. 14:5.

"Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully. . . . I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*"Early Writings," p. 71.*

The class who have lowered the standard are described in the following words:

"Oh, how many I saw in the time of trouble without a shelter. They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God."—*Ibid.*

Reader, how do you stand today? Do you hold grudges against those

who have wronged you, and would you secretly rejoice at their misfortune? or do you wish them well, and long for opportunities to do them good? Do you envy those who are better situated than yourself or who are preferred before you? Do you wish them success, or secretly wish that they may fail? Is your heart full of adultery, so that you could not resist temptation?

The impartation of Christ's righteous character is the only thing that will fortify the soul against temptation, and fit us to stand in the time of trouble. This will never come to those who do not believe in it, and therefore do not earnestly seek for it. This is righteousness by faith. Will you receive it?

sin among the people, the Lord did not give up that movement which He had brought out of Egypt and start another one. He did not call the believers out, but he shook unbelief out of the movement. He purified it by setting aside from it every element that did not belong with the movement that He was leading according to His promise. On one pretext or another, unbelief and disorder moved out, while the movement itself marched on.

He who leads the movement is able to purify and cleanse. The feet of faith are to keep step with God. His name is Immanuel, "God with us." He marches with His people, as the psalmist says: "When Thou wentest forth before Thy people, when Thou didst march through the wilderness." Ps. 68:7.

And this time what a scene, transcending all the thoughts of men, will be displayed before the universe as the Lord marches into the eternal land of Canaan, leading His people home! Now truly as we contemplate it we say not, The Lord liveth that brought up the children of Israel out of the land of Egypt, but rather, The Lord liveth who is bringing His people up out of all the lands.

It must have been a wonderful sight presented to the desert nations to see Israel of old on the march. We can fancy the tribesmen looking down from the hilltops on those columns winding through the valleys, wondering at the marvel that a living God should lead them and shadow them from desert sun by the pillar of cloud by day, and light their camp by the pillar of fire by night. The world had never seen such a sight before.

Now, if it could be seen by human vision, the gathering of the people in the advent movement would present a wondrous sight. From every side they are coming, from many tribes and many lands. Every year many thousands hear the gathering call, and come out from former ways of life to take their stand for the commandments of God and the faith of Jesus. Far separated on the earth, yet in one united world-wide body, the people of the movement are keeping step with one another and marching onward in the advent movement foretold in prophecy. W. A. S.

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"THERE are said to be fully five million people in the West Indies who have never been reached by the gospel. If the \$25,000,000 spent on chewing gum each year in the United States could be turned over to missions, what a harvest of souls would be gathered in!"

Divine Protection Amid Perilous Days

By E. HILLIARD

THE world is flooded with Satan's sophistries and lies, but they are all exposed in the word of God, and we are safe only as we prayerfully study its sacred pages. It seems that in the last of the last days Satan will work with all his power to deceive the people of this generation. The little space of time just prior to the return of Christ in power and glory, is Satan's opportune moment to work with great wrath, knowing that he has but a short time to deceive, delude, and eternally ruin the souls of men. (See 2 Thess. 2:9; Rev. 12:12.) While a woe is pronounced upon the inhabitants of the earth during this little space of time, it is the privilege of every person to hide himself in Christ Jesus, the only safe refuge.

From the day that the gates of Eden closed against the first sinners to the present time, Satan has been restricted in the full exercise of his wonder-working power. Just now he is coming in with his strong delusions to be palmed off as divine truth upon the weakest generation that has ever peopled the earth. Through the exercise of his supernatural power he will succeed in deceiving and eternally ruining great masses of the people. But, thank God, he cannot deceive all. There will be a large company of faithful souls, who through the grace of Christ will be immune to his terrible delusions. By simple faith in "It is written," they will be able to resist every demonstration of his miracle-working power. The Bible, and the Bible alone, is the only means by which we can detect his counterfeits of divine power.

Wonderful, indeed, is the wisdom and power of God to protect His own trusting people amid the terrible de-

lusions of these perilous days. Let us trust in the good old Book, resisting every supernatural demonstration, that our eyes may discern what is contrary to the word of God. We need to study its sacred pages with earnest prayer, that we may escape the strong delusions that are coming upon all who do not love and obey the truth.

Bangalore, India.

This Second Advent Movement

(Concluded from page 8)

Certainty Does Not Mean Self-Confidence

We know the certainty of the things wherein we have been instructed. But this certainty ministers no self-confidence to our hearts. The advent movement is going through as marked by the sure word of prophecy, but we can go through with it only as we keep our sins forgiven and know the way of victory in individual hearts and lives. If I do not cling to Christ and by faith hold His abiding presence, with all His keeping power, something will come along to turn my feet aside from the advent pathway. Some experience will shake me out while the movement sweeps on to victory. No sin can enter heaven. No unsanctified feet can march into the Holy City, or stand on the sea of glass before the throne. Here on the journey is the time of cleansing and of purifying.

"So wash me Thou, without, within,
Or purge with fire, if that must be,
No matter how, if only sin
Die out in me, die out in me."

Every evil thing must be shaken from the movement. So it was in the exodus movement. When there was