



ELLEN G. WHITE

THE GREAT CONTROVERSY

EVENTS THAT WILL CHANGE YOUR FUTURE

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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, wrong and right, death and life. 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? Will this earth sink, as some scientists say, into the depths of a sunless, frozen, eternal night? Or is there a better future?

The question comes closer still: How may the controversy in my own heart, the strife between 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 about this eternally important question?

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 revival and exaltation of the Scriptures, and their beneficent, life-saving influence; the religious awakening of the last days; the unsealing of the radiant fountain of God's word, with its wonderful revelations of

light and knowledge to meet the baleful upspringing of every delusion of darkness.

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

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

Beginning with its first edition (1888), followed by an author's revision (1911), this outstanding work has achieved worldwide circulation through many editions and translations. The reader will find that the author writes frankly and vigorously, pointing out errors and suggesting solutions based on the infallible Word of God. And even though the last few decades have witnessed shifts and adjustments in the socioreligious world, the main scheme and the future projections presented in this book maintain today full timeliness and absorbing interest.

Former editions of this book have brought many souls to the True Shepherd; it is the prayer of the Publisher 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 Timothy 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed have themselves embodied the thought in human language.

The Ten Commandments were spoken by God Himself, and were written by His 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 entrusted to earthen vessels, yet it is, nonetheless, 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 Timothy 3:16, 17, R.V.

Yet the fact that God has revealed His will to men through His word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour, to open the word to His servants, to illuminate and apply its teachings. And since it 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." Isaiah 8:20.

Great reproach has been cast upon the work of the Holy Spirit by the errors of a class that, claiming its enlightenment, profess to 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 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 the 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." Matthew 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." Ephesians 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." Ephesians 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 fulfillment 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." Revelation 12:12. He will work "with all power and signs and lying wonders." 2 Thessalonians 2:9. For six thousand years that mastermind that once was highest among the angels of God has been wholly bent to the work of deception and ruin. And all the depths of satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages, will be brought to bear against God's people in 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 deceptions will be more subtle, his assaults more determined. If it were possible, he would lead astray the elect. Mark 13:22, R.V.

As the Spirit of God has opened to my mind the great truths of 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 so to present it as to shed a light on the fast-approaching struggle of the future. In pursuance of this purpose, I have endeavored to select and group together events in the history of the church in such a manner as to trace the unfolding of the great testing truths that at different periods have been given to the world, that have excited the wrath of Satan, and the enmity of a world-loving church, and that have been maintained by the witness of those who "loved not their lives unto the death."

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

The great events which have marked the progress of reform in past ages are 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 in some instances no specific credit has been given, since the quotations are not given for the purpose of citing that writer as authority, but because his statement

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

It is not so much the object of this 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, illuminating 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 make fully 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.

Ellen G. White

The 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.” Luke 19:42-44.

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 sang: “Beautiful for situation, the joy of the whole earth, is Mount Zion, ... the city of the great King.” Psalm 48:2. In full view were the magnificent buildings of the temple. The rays of the setting sun lighted up the snowy 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.” Luke 19:41. 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 sheepgate also was in sight, through which for centuries the victims for sacrifice had been led, and which was to open for Him when He should be “brought as a lamb to the slaughter.” Isaiah 53:7. Not far distant was Calvary, the place of crucifixion. Upon the path which 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. There the covenant of blessing, the glorious Messianic promise, had been confirmed to the father of the faithful. Genesis 22:9, 16-18. There the flames of the sacrifice ascending to heaven from the threshing floor of Ornan had turned aside the sword of the destroying angel (1 Chronicles 21)—fitting symbol of the Saviour’s sacrifice and mediation for guilty men. Jerusalem had been honored of God above all the earth. The Lord had “chosen Zion,” He had “desired it for His habitation.” Psalm 132:13. 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 (Genesis 28:12; John 1:51)—that ladder upon which angels of God descended and ascended, and which opened to the world the way into the holiest of all. Had Israel as a nation preserved her allegiance to Heaven, Jerusalem would have stood forever, the elect of God. Jeremiah 17:21-25. 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” (2 Chronicles 36:16), He had still

manifested Himself to them, as “the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth” (Exodus 34:6); notwithstanding repeated rejections, His mercy had continued its pleadings. With more than a 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.” 2 Chronicles 36:15. 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.

The Son of God Himself was sent to plead with the impenitent city. It was Christ that had brought Israel as a goodly vine out of Egypt. Psalm 80:8. His own hand had cast out the heathen before it. He had planted it “in a very fruitful hill.” His guardian care had hedged it about. His servants had been sent to nurture it. “What could have been done more to My vineyard,” He exclaims, “that I have not done in it?” Isaiah 5:1-4. Though when He looked that it should bring forth grapes, it brought forth wild grapes, yet with a still yearning hope of fruitfulness He came in person to His vineyard, if haply it might be saved from destruction. He digged about His vine; He pruned and cherished it. He was unwearied in His efforts to save this vine of His own planting.

For three years the Lord of light and glory had gone in and out among His people. He “went about doing good, and healing all that were oppressed of the devil,” binding up the brokenhearted, setting at liberty them that were bound, restoring sight to the blind, causing the lame to walk and the deaf to hear, cleansing the lepers, raising the dead, and preaching the gospel to the poor. Acts 10:38; Luke 4:18; Matthew 11:5. To all classes alike was addressed the gracious call: “Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.” Matthew 11:28.

Though rewarded with evil for good, and hatred for His love (Psalm 109:5), He had steadfastly pursued His mission of mercy. Never were those repelled that sought His grace. A homeless wanderer, reproach and penury His daily lot, He lived to minister to the needs and lighten the woes of men, to plead with them to accept the gift of life. The waves of mercy, beaten back by those stubborn hearts, returned in a stronger tide of pitying, inexpressible love. But Israel had turned from her best Friend and only Helper. The pleadings of His love had been despised, His counsels spurned, His warnings ridiculed.

The hour of hope and pardon was fast passing; the cup of God’s long-deferred wrath was almost full. The cloud that had been gathering through ages of apostasy and rebellion, now black with woe, was about to burst upon a guilty people; and He who alone could save them from their impending fate had been slighted, abused, rejected, and was soon to be crucified. When Christ should hang upon the cross of Calvary, Israel’s day as a nation favored and blessed of God would be ended. The loss of even one soul is

a calamity infinitely outweighing the gains and treasures of a world; but as Christ looked upon Jerusalem, the doom of a whole city, a whole nation, was before Him—that city, that nation, which had once been the chosen of God, His peculiar treasure.

Prophets had wept over the apostasy of Israel and the terrible desolations by which their sins were visited. Jeremiah wished that his eyes were a fountain of tears, that he might weep day and night for the slain of the daughter of his people, for the Lord's flock that was carried away captive. Jeremiah 9:1; 13:17. What, then, was the grief of Him whose prophetic glance took in, not years, but ages! He beheld the destroying angel with sword uplifted against the city which had so long been Jehovah's dwelling place. From the ridge of Olivet, the very spot afterward occupied by Titus and his army, He looked across the valley upon the sacred courts and porticoes, and with tear-dimmed eyes He saw, in awful perspective, the walls surrounded by alien hosts. He heard the tread of armies marshaling for war. He heard the voice of mothers and children crying for bread in the besieged city. He saw her holy and beautiful house, her palaces and towers, given to the flames, and where once they stood, only a heap of smoldering ruins.

Looking down the ages, He saw the covenant people scattered in every land, "like wrecks on a desert shore." In the temporal retribution about to fall upon her children, He saw but the first draft from that cup of wrath which at the final judgment she must drain to its dregs. Divine pity, yearning love, found utterance in the mournful words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" O that thou, a nation favored above every other, hadst known the time of thy visitation, and the things that belong unto thy peace! I have stayed the angel of justice, I have called thee to repentance, but in vain. It is not merely servants, delegates, and prophets, whom thou hast refused and rejected, but the Holy One of Israel, thy Redeemer. If thou art destroyed, thou alone art responsible. "Ye will not come to Me, that ye might have life." Matthew 23:37; John 5:40.

Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God. The woes of a fallen race, pressing upon His soul, forced from His lips that exceeding bitter cry. He saw the record of sin traced in human misery, tears, and blood; His heart was moved with infinite pity for the afflicted and suffering ones of earth; He yearned to relieve them all. But even His hand might not turn back the tide of human woe; few would seek their only Source of help. He was willing to pour out His soul unto death, to bring salvation within their reach; but few would come to Him that they might have life.

The Majesty of heaven in tears! the Son of the infinite God troubled in spirit, bowed down with anguish! The scene filled all heaven with wonder. That scene reveals to us the exceeding sinfulness of sin; it shows how hard a task it is, even for Infinite Power, to save the guilty from the consequences of transgressing the law of God. Jesus, looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at nought. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! strange infatuation!

Two days before the Passover, when Christ had for the last time departed from the temple, after denouncing the hypocrisy of the Jewish rulers, He again went out with His disciples to the Mount of Olives and seated Himself with them upon the grassy slope overlooking the city. Once more He gazed upon its walls, its towers, and its palaces. Once more He beheld the temple in its dazzling splendor, a diadem of beauty crowning the sacred mount.

A thousand years before, the psalmist had magnified God's favor to Israel in making her holy house His dwelling place: "In Salem also is His tabernacle, and His dwelling place in Zion." He "chose the tribe of Judah, the Mount Zion which He loved. And He built His sanctuary like high palaces." Psalm 76:2; 78:68, 69. The first temple had been erected during the most prosperous period of Israel's history. Vast stores of treasure for this purpose had been collected by King David, and the plans for its construction were made by divine inspiration. 1 Chronicles 28:12, 19. Solomon, the wisest of Israel's monarchs, had completed the work. This temple was the most magnificent building which the world ever saw. Yet the Lord had declared by the prophet Haggai, concerning the second temple: "The glory of this latter house shall be greater than of the former." "I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." Haggai 2:9, 7.

After the destruction of the temple by Nebuchadnezzar it was rebuilt about five hundred years before the birth of Christ by a people who from a lifelong captivity had returned to a wasted and almost deserted country. There were then among them aged men who had seen the glory of Solomon's temple, and who wept at the foundation of the new building, that it must be so inferior to the former. The feeling that prevailed is forcibly described by the prophet: "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?" Haggai 2:3; Ezra 3:12. Then was given the promise that the glory of this latter house should be greater than that of the former.

But the second temple had not equaled the first in magnificence; nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from heaven descended to consume the sacrifice upon its altar. The Shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy seat, and the tables of the testimony were not to be found therein. No voice sounded from heaven to make known to the inquiring priest the will of Jehovah.

For centuries the Jews had vainly endeavored to show wherein the promise of God given by Haggai had been fulfilled; yet pride and unbelief blinded their minds to the true meaning of the prophet's words. The second temple was not honored with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt the fullness of the Godhead bodily—who was God Himself manifest in the flesh. The "Desire of all nations" had indeed come to His temple when the Man of Nazareth taught and healed in the sacred courts. In the presence of Christ, and in this only, did the second temple exceed the first in glory. But Israel had put from her the proffered Gift of heaven. With the humble Teacher who had that day passed out from its golden gate, the glory had forever departed from the temple. Already were the Saviour's words fulfilled: "Your house is left unto you desolate." Matthew 23:38.

The disciples had been filled with awe and wonder at Christ's prediction of the overthrow of the temple, and they desired to understand more fully the meaning of His words. Wealth, labor, and architectural skill had for more than forty years been freely expended to enhance its splendors. Herod the Great had lavished upon it both Roman wealth and Jewish treasure, and even the emperor of the world had enriched it with his gifts. Massive blocks of white marble, of almost fabulous size, forwarded from Rome for this purpose, formed a part of its structure; and to these the disciples had called the attention of their Master, saying: "See what manner of stones and what buildings are here!" Mark 13:1.

To these words, Jesus made the solemn and startling reply: "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matthew 24:2.

With the overthrow of Jerusalem the disciples associated the events of Christ's personal coming in temporal glory to take the throne of universal empire, to punish the impenitent Jews, and to break from off the nation the Roman yoke. The Lord had told them that He would come the second time. Hence at the mention of judgments upon Jerusalem, their minds reverted to that coming; and as they were gathered about the Saviour upon the Mount of

Olives, they asked: "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Verse 3.

The future was mercifully veiled from the disciples. Had they at that time fully comprehended the two awful facts—the Redeemer's sufferings and death, and the destruction of their city and temple—they would have been overwhelmed with horror. Christ presented before them an outline of the prominent events to take place before the close of time. His words were not then fully understood; but their meaning was to be unfolded as His people should need the instruction therein given. The prophecy which He uttered was two-fold in its meaning; while foreshadowing the destruction of Jerusalem, it pre-figured also the terrors of the last great day.

Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. The dreaded hour would come suddenly and swiftly. And the Saviour warned His followers: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains." Matthew 24:15, 16; Luke 21:20, 21. When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed. He who chanced to be upon the housetop must not go down into his house, even to save his most valued treasures. Those who were working in the fields or vineyards must not take time to return for the outer garment laid aside while they should be toiling in the heat of the day. They must not hesitate a moment, lest they be involved in the general destruction.

In the reign of Herod, Jerusalem had not only been greatly beautified, but by the erection of towers, walls, and fortresses, adding to the natural strength of its situation, it had been rendered apparently impregnable. He who would at this time have foretold publicly its destruction, would, like Noah in his day, have been called a crazed alarmist. But Christ had said: "Heaven and earth shall pass away, but My words shall not pass away." Matthew 24:35. Because of her sins, wrath had been denounced against Jerusalem, and her stubborn unbelief rendered her doom certain.

The Lord had declared by the prophet Micah: "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests

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

These words faithfully described the corrupt and self-righteous inhabitants of Jerusalem. While claiming to observe rigidly the precepts of God's law, they were transgressing all its principles. They hated Christ because His purity and holiness revealed their iniquity; and they accused Him of being the cause of all the troubles which had come upon them in consequence of their sins. Though they knew Him to be sinless, they had declared that His death was necessary to their safety as a nation. "If we let Him thus alone," said the Jewish leaders, "all men will believe on Him: and the Romans shall come and take away both our place and nation." John 11:48. If Christ were sacrificed, they might once more become a strong, united people. Thus they reasoned, and they concurred in the decision of their high priest, that it would be better for one man to die than for the whole nation to perish.

Thus the Jewish leaders had built up "Zion with blood, and Jerusalem with iniquity." Micah 3:10. And yet, while they slew their Saviour because He reproved their sins, such was their self-righteousness that they regarded themselves as God's favored people and expected the Lord to deliver them from their enemies. "Therefore," continued the prophet, "shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Verse 12.

For nearly forty years after the doom of Jerusalem had been pronounced by Christ Himself, the Lord delayed His judgments upon the city and the nation. Wonderful was the long-suffering of God toward the rejectors of His gospel and the murderers of His Son. The parable of the unfruitful tree represented God's dealings with the Jewish nation. The command had gone forth, "Cut it down; why cumbereth it the ground?" (Luke 13:7) but divine mercy had spared it yet a little longer. There were still many among the Jews who were ignorant of the character and the work of Christ. And the children had not enjoyed the opportunities or received the light which their parents had spurned. Through the preaching of the apostles and their associates, God would cause light to shine upon them; they would be permitted to see how prophecy had been fulfilled, not only in the birth and life of Christ, but in His death and resurrection. The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of the parents' sins, and filled up the measure of their iniquity.

The long-suffering of God toward Jerusalem only confirmed the Jews in their stubborn impenitence. In their hatred and cruelty toward the disciples of Jesus they rejected the last offer of mercy. Then God withdrew

His protection from them and removed His restraining power from Satan and his angels, and the nation was left to the control of the leader she had chosen. Her children had spurned the grace of Christ, which would have enabled them to subdue their evil impulses, and now these became the conquerors. Satan aroused the fiercest and most debased passions of the soul. Men did not reason; they were beyond reason—controlled by impulse and blind rage. They became satanic in their cruelty. In the family and in the nation, among the highest and the lowest classes alike, there was suspicion, envy, hatred, strife, rebellion, murder. There was no safety anywhere. Friends and kindred betrayed one another. Parents slew their children, and children their parents. The rulers of the people had no power to rule themselves. Uncontrolled passions made them tyrants. The Jews had accepted false testimony to condemn the innocent Son of God. Now false accusations made their own lives uncertain. By their actions they had long been saying: “Cause the Holy One of Israel to cease from before us.” Isaiah 30:11. Now their desire was granted. The fear of God no longer disturbed them. Satan was at the head of the nation, and the highest civil and religious authorities were under his sway.

The leaders of the opposing factions at times united to plunder and torture their wretched victims, and again they fell upon each other’s forces and slaughtered without mercy. Even the sanctity of the temple could not restrain their horrible ferocity. The worshipers were stricken down before the altar, and the sanctuary was polluted with the bodies of the slain. Yet in their blind and blasphemous presumption the instigators of this hellish work publicly declared that they had no fear that Jerusalem would be destroyed, for it was God’s own city. To establish their power more firmly, they bribed false prophets to proclaim, even while Roman legions were besieging the temple, that the people were to wait for deliverance from God. To the last, multitudes held fast to the belief that the Most High would interpose for the defeat of their adversaries. But Israel had spurned the divine protection, and now she had no defense. Unhappy Jerusalem! rent by internal dissensions, the blood of her children slain by one another’s hands crimsoning her streets, while alien armies beat down her fortifications and slew her men of war!

All the predictions given by Christ concerning the destruction of Jerusalem were fulfilled to the letter. The Jews experienced the truth of His words of warning: “With what measure ye mete, it shall be measured to you again.” Matthew 7:2.

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.—Milman, *The History of the Jews*, book 13.

For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city. By day and by night he chanted the wild dirge: "A voice from the east! a voice from the west! a voice from the four winds! a voice against Jerusalem and against the temple! a voice against the bridegrooms and the brides! a voice against the whole people!"—*Ibid.* This strange being was imprisoned and scourged, but no complaint escaped his lips. To insult and abuse he answered only: "Woe, 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." Luke 21:20, 21. After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces without the least apparent reason. But God's merciful providence was directing events for the good of His own people. The promised sign had been given to the waiting Christians, and now an opportunity was offered for all who would, to obey the Saviour's warning. Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army; and while both forces were thus fully engaged, the Christians had an opportunity to leave the city. At this time the country also had been cleared of enemies who might have endeavored to intercept them. At the time of the siege, the Jews were assembled at Jerusalem to keep the Feast of Tabernacles, and thus the Christians throughout the land were able to make their escape unmolested. Without delay they fled to a place of safety—the city of Pella, in the land of Perea, beyond Jordan.

The Jewish forces, pursuing after Cestius and his army, fell upon their rear with such fierceness as to threaten them with total destruction. It was with great difficulty that the Romans succeeded in making their retreat. The Jews escaped almost without loss, and with their spoils returned in triumph to Jerusalem. Yet this apparent success brought them only evil. It inspired

them with that spirit of stubborn resistance to the Romans which speedily brought unutterable woe upon the doomed city.

Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus. The city was invested at the time of the Passover, when millions of Jews were assembled within its walls. Their stores of provision, which if carefully preserved would have supplied the inhabitants for years, had previously been destroyed through the jealousy and revenge of the contending factions, and now all the horrors of starvation were experienced. A measure of wheat was sold for a talent. So fierce were the pangs of hunger that men would gnaw the leather of their belts and sandals and the covering of their shields. Great numbers of the people would steal out at night 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?" 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." Isaiah 49:15; Lamentations 4:10. Again was fulfilled the warning prophecy given fourteen centuries before: "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, ... and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." Deuteronomy 28:56, 57.

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 crucified before the wall of the city. Hundreds were daily put to death in this manner, and the dreadful work continued until, along the Valley of Jehoshaphat and at Calvary, crosses were erected in so great numbers that there was scarcely room to move among them. So terribly was visited that awful imprecation uttered before the judgment seat of Pilate: "His blood be on us, and on our children." Matthew 27:25.

Titus would willingly have put an end to the fearful scene, and thus have spared Jerusalem the full measure of her doom. He was filled with horror as he saw the bodies of the dead lying in heaps in the valleys. Like one entranced, he looked from the crest of Olivet upon the magnificent temple and gave command that not one stone of it be touched. Before attempting to gain possession of this stronghold, he made an earnest appeal to the Jewish leaders not to force him to defile the sacred place with blood. If they would come forth and fight in any other place, no Roman should violate the sanctity of the temple. Josephus himself, in a most eloquent appeal, entreated them to surrender, to save themselves, their city, and their place of worship. But his words were answered with bitter curses. Darts were hurled at him, their last human mediator, as he stood pleading with them. The Jews had rejected the entreaties of the Son of God, and now expostulation and entreaty only made them more determined to resist to the last. In vain were the efforts of Titus to save the temple; One greater than he had declared that not one stone was to be left upon another.

The blind obstinacy of the Jewish leaders, and the detestable crimes perpetrated within the besieged city, excited the horror and indignation of the Romans, and Titus at last decided to take the temple by storm. He determined, however, that if possible it should be saved from destruction. But his commands were disregarded. After he had retired to his tent at night, the Jews, sallying from the temple, attacked the soldiers without. In the struggle, a firebrand was flung by a soldier through an opening in the porch, and immediately the cedar-lined chambers about the holy house were in a blaze. Titus rushed to the place, followed by his generals and legionaries, and commanded the soldiers to quench the flames. His words were unheeded. In their fury the soldiers hurled blazing brands into the chambers adjoining the temple, and then with their swords they slaughtered in great numbers those who had found shelter there. Blood flowed down the temple steps like water. Thousands upon thousands of Jews perished. Above the sound of battle, voices were heard shouting: "Ichabod!"—the glory is departed.

"Titus found it impossible to check the rage of the soldiery; he entered with his officers, and surveyed the interior of the sacred edifice. The splendor filled them with wonder; and as the flames had not yet penetrated to the holy place, he made a last effort to save it, and springing forth, again exhorted the soldiers to stay the progress of the conflagration. The centurion Liberalis endeavored to force obedience with his staff of office; but even respect for the emperor gave way to the furious animosity against the Jews, to the fierce excitement of battle, and to the insatiable hope of plunder. The soldiers saw everything around them radiant with gold, which shone dazzlingly in the wild light of the flames; they supposed that incalculable treasures were laid up in the sanctuary. A soldier,

unperceived, thrust a lighted torch between the hinges of the door: the whole building was in flames in an instant. The blinding smoke and fire forced the officers to retreat, and the noble edifice was left to its fate.

“It was an appalling spectacle to the Roman—what was it to the Jew? The whole summit of the hill which commanded the city, blazed like a volcano. One after another the buildings fell in, with a tremendous crash, and were swallowed up in the fiery abyss. The roofs of cedar were like sheets of flame; the gilded pinnacles shone like spikes of red light; the gate towers sent up tall columns of flame and smoke. The neighboring hills were lighted up; and dark groups of people were seen watching in horrible anxiety the progress of the destruction: the walls and heights of the upper city were crowded with faces, some pale with the agony of despair, others scowling unavailing vengeance. The shouts of the Roman soldiery as they ran to and fro, and the howlings of the insurgents who were perishing in the flames, mingled with the roaring of the conflagration and the thundering sound of falling timbers. The echoes of the mountains replied or brought back the shrieks of the people on the heights; all along the walls resounded screams and wailings; men who were expiring with famine rallied their remaining strength to utter a cry of anguish and desolation.

“The slaughter within was even more dreadful than the spectacle from without. Men and women, old and young, insurgents and priests, those who fought and those who entreated mercy, were hewn down in indiscriminate carnage. The number of the slain exceeded that of the slayers. The legionaries had to clamber over heaps of dead to carry on the work of extermination.”—Milman, *The History of the Jews*, book 16.

After the destruction of the temple, the whole city soon fell into the hands of the Romans. The leaders of the Jews forsook their impregnable towers, and Titus found them solitary. He gazed upon them with amazement, and declared that God had given them into his hands; for no engines, however powerful, could have prevailed against those stupendous battlements. Both the city and the temple were razed to their foundations, and the ground upon which the holy house had stood was “plowed like a field.” Jeremiah 26:18. In the siege and the slaughter that followed, more than a million of the people perished; the survivors were carried away as captives, sold as slaves, dragged to Rome to grace the conqueror’s triumph, thrown to wild beasts in the amphitheaters, or scattered as homeless wanderers throughout the earth.

The Jews had forged their own fetters; they had 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.” Hosea 13:9; 14:1.

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 rejectors of His mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and solemn warning to all who are trifling 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" (Isaiah 9:5),—what are these, in contrast with the terrors of that day when the restraining Spirit of God shall be wholly withdrawn from the wicked, no longer to hold in check the outburst of human passion and satanic wrath! The world will then behold, as never before, the results of Satan's rule.

But in that day, as in the time of Jerusalem's destruction, God's people will be delivered, everyone that shall be found written among the living. Isaiah 4:3.

Christ has declared that He will come the second time to gather His faithful ones to Himself: "Then shall all the tribes of the earth mourn, and they shall see the Son of man 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." Matthew 24:30, 31. 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. 2 Thessalonians 2:8. Like Israel of old the wicked destroy themselves; they fall by their iniquity. By a life of sin, they have placed themselves so out of harmony with God, their natures have become so debased with evil, that the manifestation of His glory is to them a consuming fire.

Let men beware lest they neglect the lesson conveyed to them in the words of Christ. As He warned His disciples of Jerusalem's destruction, giving them a sign of the approaching ruin, that they might make their escape; so He has warned the world of the day of final destruction and has given them tokens of its approach, that all who will may flee from the wrath to come. Jesus declares: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations." Luke 21:25; Matthew 24:29; Mark 13:24-26; Revelation 6:12-17. Those who behold these harbingers of His coming are to "know that it is near, even at the doors." Matthew 24:33. "Watch ye therefore," are His words of admonition. Mark 13:35. They that heed the warning shall not be left in darkness, that that day should overtake them unawares. But to them that will not watch, "the day of the Lord so cometh as a thief in the night." 1 Thessalonians 5:2-5.

The world is no more ready to credit the message for this time than were the Jews to receive the Saviour's warning concerning Jerusalem. Come when it may, the day of God will come unawares to the ungodly. When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in a false security—then, as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly, "and they shall not escape." Verse 3.

2

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. Matthew 24:9, 21, 22. The followers of Christ must tread the same path of humiliation, reproach, and suffering which their Master trod. The enmity that burst forth against the world's Redeemer 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." Hebrews 10:32. They "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment." Hebrews 11:36. Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy.

These persecutions, beginning under Nero about the time of the martyrdom of Paul, continued with greater or less fury for centuries. Christians were falsely accused of the most dreadful crimes and declared to be the cause of great

calamities—famine, pestilence, and earthquake. As they became the objects of popular hatred and suspicion, informers stood ready, for the sake of gain, to betray the innocent. They were condemned as rebels against the empire, as foes of religion, and pests to society. Great numbers were thrown to wild beasts or burned alive in the amphitheaters. Some were crucified; others were covered with the skins of wild animals and thrust into the arena to be torn by dogs. Their punishment was often made the chief entertainment at public fetes. Vast multitudes assembled to enjoy the sight and greeted their dying agonies with laughter and applause.

Wherever they sought refuge, the followers of Christ were hunted like beasts of prey. They were forced to seek concealment in desolate and solitary places. "Destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Verses 37, 38. 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 Life-giver shall awaken those who have fought the good fight, many a martyr for Christ's sake will come forth from those gloomy caverns.

Under the fiercest persecution 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." Verse 35. 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." Revelation 2:10.

In vain were Satan's efforts to destroy the church of Christ by violence. The great controversy in which the disciples of Jesus yielded up their lives

did not cease when these faithful standard-bearers fell at their post. By defeat they conquered. God's workmen were slain, but His work went steadily forward. The gospel continued to spread 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 "kill us, torture us, condemn us. . . . Your injustice is the proof that we are innocent Nor does your cruelty . . . avail you." It was but a stronger invitation to bring others to their persuasion. "The oftener we are mown down by you, the more in number we grow; the blood of Christians is seed."—Tertullian, *Apology*, paragraph 50.

Thousands were imprisoned and slain, but others sprang 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 some features of their faith and uniting with those who had accepted a part of Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith and turn their minds from the word of truth.

Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. Although the

worshippers of idols professed to be converted, and united with the church, they still clung to their idolatry, only changing the objects of their worship to images of Jesus, and even of Mary and the saints. The foul leaven of idolatry, thus brought into the church, continued its baleful work. Unsound doctrines, superstitious rites, and idolatrous ceremonies were incorporated into her faith and worship. As the followers of Christ united with idolaters, the Christian religion became corrupted, and the church lost her purity and power. There were some, however, who were not misled by these delusions. They still maintained their fidelity to the Author of truth and worshiped God alone.

There have ever been two classes among those who profess to be followers of Christ. While one class study the Saviour's life and earnestly seek to correct their defects and conform to the Pattern, the other class shun the plain, practical truths which expose their errors. Even in her best estate the church was not composed wholly of the true, pure, and sincere. Our Saviour taught that those who willfully indulge in sin are not to be received into the church; yet He connected with Himself men who were faulty in character, and granted them the benefits of His teachings and example, that they might have an opportunity to see their errors and correct them. Among the twelve apostles was a traitor. Judas was accepted, not because of his defects of character, but notwithstanding them. He was connected with the disciples, that, through the instruction and example of Christ, he might learn what constitutes Christian character, and thus be led to see his errors, to repent, and, by the aid of divine grace, to purify his soul "in obeying the truth." But Judas did not walk in the light so graciously permitted to shine upon him. By indulgence in sin he invited the temptations of Satan. His evil traits of character became predominant. He yielded his mind to the control of the powers of darkness, he became angry when his faults were reprov'd, and thus he was led to commit the fearful crime of betraying his Master. So do all who cherish evil under a profession of godliness hate those who disturb their peace by condemning their course of sin. When a favorable opportunity is presented, they will, like Judas, betray those who for their good have sought to reprove them.

The apostles encountered those in the church who professed godliness while they were secretly cherishing iniquity. Ananias and Sapphira acted the part of deceivers, pretending to make an entire sacrifice for God, when they were covetously withholding a portion for themselves. The Spirit of truth revealed to the apostles the real character of these pretenders, and the judgments of God rid the church of this foul blot upon its purity. This signal evidence of the discerning Spirit of Christ in the church was a terror to hypocrites and evildoers. They could not long remain in connection with those who were, in habit and disposition, constant representatives of Christ; and as

trials and persecution came upon His followers, those only who were willing to forsake all for the truth's sake desired to become His disciples. Thus, as long as persecution continued, the church remained comparatively pure. But as it ceased, converts were added who were less sincere and devoted, and the way was open for Satan to obtain a foothold.

But there is no union between the Prince of light and the prince of darkness, and there can be no union between their followers. When Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led further and further from the truth. Satan exulted that he had succeeded in deceiving so large a number of the followers of Christ. He then brought his power to bear more fully upon these, and inspired them to persecute those who remained true to God. None understood so well how to oppose the true Christian faith as did those who had once been its defenders; and these apostate Christians, uniting with their half-pagan companions, directed their warfare against the most essential features of the doctrines of Christ.

It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.

After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.

Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God's professed people. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ.

The early Christians were indeed a peculiar people. Their blameless deportment and unswerving faith were a continual reproof that disturbed

the sinner's peace. Though few in numbers, without wealth, position, or honorary titles, they were a terror to evildoers wherever their character and doctrines were known. Therefore they were hated by the wicked, even as Abel was hated by the ungodly Cain. For the same reason that Cain slew Abel, did those who sought to throw off the restraint of the Holy Spirit, put to death God's people. It was for the same reason that the Jews rejected and crucified the Saviour—because the purity and holiness of His character was a constant rebuke to their selfishness and corruption. From the days of Christ until now His faithful disciples have excited the hatred and opposition of those who love and follow the ways of sin.

How, then, can the gospel be called a message of peace? When Isaiah foretold the birth of the Messiah, he ascribed to Him the title, "Prince of Peace." When angels announced to the shepherds that Christ was born, they sang above the plains of Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. There is a seeming contradiction between these prophetic declarations and the words of Christ: "I came not to send peace, but a sword." Matthew 10:34. But, rightly understood, the two are in perfect harmony. The gospel is a message of peace. Christianity is a system which, received and obeyed, would spread peace, harmony, and happiness throughout the earth. The religion of Christ will unite in close brotherhood all who accept its teachings. It was the mission of Jesus to reconcile men to God, and thus to one another. But the world at large are under the control of Satan, Christ's bitterest foe. The gospel presents to them principles of life which are wholly at variance with their habits and desires, and they rise in rebellion against it. They hate the purity which reveals and condemns their sins, and they persecute and destroy those who would urge upon them its just and holy claims. It is in this sense—because the exalted truths it brings occasion hatred and strife—that the gospel is called a sword.

The mysterious providence which permits the righteous to suffer persecution at the hand of the wicked has been a cause of great perplexity to many who are weak in faith. Some are even ready to cast away their confidence in God because He suffers the basest of men to prosper, while the best and purest are afflicted and tormented by their cruel power. How, it is asked, can One who is just and merciful, and who is also infinite in power, tolerate such injustice and oppression? This is a question with which we have nothing to do. God has given us sufficient evidence of His love, and we are not to doubt His goodness because we cannot understand the workings of His providence. Said the Saviour to His disciples, foreseeing the doubts that would press upon their souls in days of trial and darkness: "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you." John 15:20. Jesus suffered for us

more than any of His followers can be made to suffer through the cruelty of wicked men. Those who are called to endure torture and martyrdom are but following in the steps of God's dear Son.

"The Lord is not slack concerning His promise." 2 Peter 3:9. He does not forget or neglect His children; but He permits the wicked to reveal their true character, that none who desire to do His will may be deceived concerning them. Again, the righteous are placed in the furnace of affliction, that they themselves may be purified; that their example may convince others of the reality of faith and godliness; and also that their consistent course may condemn the ungodly and unbelieving.

God permits the wicked to prosper and to reveal their enmity against Him, that when they shall have filled up the measure of their iniquity all may see His justice and mercy in their utter destruction. The day of His vengeance hastens, when all who have transgressed His law and oppressed His people will meet the just recompense of their deeds; when every act of cruelty or injustice toward God's faithful ones will be punished as though done to Christ Himself.

There is another and more important question that should engage the attention of the churches of today. The apostle Paul declares that "all that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12. Why is it, then, that persecution seems in a great degree to slumber? The only reason is that the church has conformed to the world's standard and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled.

An Era of Spiritual Darkness

The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." And furthermore, the apostle warns his brethren that "the mystery of iniquity doth already work." 2 Thessalonians 2:3, 4, 7. Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.

Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, "the 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 conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

This compromise between paganism and Christianity resulted in the development of "the man of sin" foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will.

Satan once endeavored to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, and showing Him all the kingdoms of the world and the glory of them, offered to give all into His hands if He would but acknowledge the supremacy of the prince of darkness. Christ rebuked the presumptuous tempter and forced him to depart. But Satan meets with greater success in presenting the same temptations to man. To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan—the bishop of Rome.

It is one of the leading doctrines of Romanism that the pope is the visible head of the universal church of Christ, invested with supreme authority over bishops and pastors in all parts of the world. More than this, the pope has been given the very titles of Deity. He has been styled "Lord God the Pope" (see Appendix), and has been declared infallible. He demands the homage of all men. The same claim urged by Satan in the wilderness of temptation is still urged by him through the Church of Rome, and vast numbers are ready to yield him homage.

But those who fear and reverence God meet this heaven-daring assumption as Christ met the solicitations of the wily foe: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Luke 4:8. God has never given a hint in His word that He has appointed any man to be the head of the church. The doctrine of papal supremacy is directly opposed to the teachings of the Scriptures. The pope can have no power over Christ's church except by usurpation.

Romanists have persisted in bringing against Protestants the charge of heresy and willful separation from the true church. But these accusations apply rather to themselves. They are the ones who laid down the banner of Christ and departed from "the faith which was once delivered unto the saints." Jude 3.

Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. It was by the word that even the Saviour of the world had resisted his attacks. At every assault, Christ presented the shield of eternal truth, saying, "It is written." To every suggestion of the adversary, He opposed the wisdom and power of the word. In order for Satan to maintain his sway over men, and establish the authority

of the papal usurper, he must keep them in ignorance of the Scriptures. The Bible would exalt God and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. This logic was adopted by the Roman Church. For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read it or to have it in their houses, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be almost universally acknowledged as the vicegerent of God on earth, endowed with authority over church and state.

The detector of error having been removed, Satan worked according to his will. Prophecy had declared that the papacy was to "think to change times and laws." Daniel 7:25. This work it was not slow to attempt. To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, the adoration of images and relics was gradually introduced into the Christian worship. The decree of a general council (see Appendix) finally established this system of idolatry. To complete the sacrilegious work, Rome presumed to expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number.

The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority. Satan, working through unconsecrated leaders of the church, tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified (Genesis 2:2, 3), and in its stead to exalt the festival observed by the heathen as "the venerable day of the sun." This change was not at first attempted openly. In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God, and, believing that His law is immutable, they zealously guarded the sacredness of its precepts. But with great subtlety Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed.

To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians generally continued to observe the Sunday as a joyous festival, he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom.

In the early part of the fourth century the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. (See Appendix.) The day of the sun was revered by his pagan subjects and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and heathen, it would promote the nominal acceptance of Christianity by pagans and thus advance the power and glory of the church. But while many God-fearing Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord and observed it in obedience to the fourth commandment.

The archdeceiver had not completed his work. He was resolved to gather the Christian world under his banner and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen he accomplished his purpose. Vast councils were held from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.

The great apostate had succeeded in exalting himself "above all that is called God, or that is worshiped." 2 Thessalonians 2:4. He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator.

Protestants now urge that the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or His apostles. The observance of Sunday as a Christian institution had its origin in that "mystery of lawlessness" (2 Thessalonians 2:7, R.V.) which, even in Paul's day, had begun its work. Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change which the Scriptures do not sanction?

In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7. (See Appendix.) Christians were forced to choose either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus: "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake." Luke 21:16, 17. Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days." Revelation 12:6.

The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator and that none could approach God except through him; and, further, that he stood in the place of God to them and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay, more, to the prince of darkness himself, who exercised his power through them. Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God.

Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions.

They were taught not only to look to the pope as their mediator, but to trust to works of their own to atone for sin. Long pilgrimages, acts of penance, the worship of relics, the erection of churches, shrines, and altars, the payment of large sums to the church—these and many similar acts were enjoined to appease the wrath of God or to secure His favor; as if God were like men, to be angered at trifles, or pacified by gifts or acts of penance!

Notwithstanding that vice prevailed, even among the leaders of the Roman Church, her influence seemed steadily to increase. About the close of the eighth century, papists put forth the claim that in the first ages of the church the bishops of Rome had possessed the same spiritual power which they now assumed. To establish this claim, some means must be employed to give it a show of authority; and this was readily suggested by the father of lies. Ancient writings were forged by monks. Decrees of councils before unheard of were discovered, establishing the universal supremacy of the pope from the earliest times. And a church that had rejected the truth greedily accepted these deceptions. (See Appendix.)

The few faithful builders upon the true foundation (1 Corinthians 3:10, 11) were perplexed and hindered as the rubbish of false doctrine obstructed the work. Like the builders upon the wall of Jerusalem in Nehemiah's day, some were ready to say: "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build." Nehemiah 4:10. Wearied with the constant struggle against persecution, fraud, iniquity, and every other obstacle that Satan could devise to hinder their progress, some who had been faithful builders became disheartened; and for the sake of peace and security for their property and their lives, they turned away from the true foundation. Others, undaunted by the opposition of their enemies, fearlessly declared: "Be not ye afraid of them: remember the Lord, which is great and terrible" (verse 14); and they proceeded with the work, everyone with his sword girded by his side. Ephesians 6:17.

The same spirit of hatred and opposition to the truth has inspired the enemies of God in every age, and the same vigilance and fidelity have been required in His servants. The words of Christ to the first disciples are applicable to His followers to the close of time: "What I say unto you I say unto all, Watch." Mark 13:37.

The darkness seemed to grow more dense. Image worship became more general. Candles were burned before images, and prayers were offered to them. The most absurd and superstitious customs prevailed. The minds of men were so completely controlled by superstition that reason itself seemed to have lost its sway. While priests and bishops were themselves pleasure-loving, sensual, and corrupt, it could only be expected that the people who looked to them for guidance would be sunken in ignorance and vice.

Another step in papal assumption was taken, when, in the eleventh century, Pope Gregory VII proclaimed the perfection of the Roman Church. Among the propositions which he put forth was one declaring that the church had never erred, nor would it ever err, according to the Scriptures. But the Scripture proofs did not accompany the assertion. The proud pontiff also claimed the power to depose emperors, and declared that no sentence which he pronounced could be reversed by anyone, but that it was his prerogative to reverse the decisions of all others. (See Appendix.)

A striking illustration of the tyrannical character of this advocate of infallibility was given in his treatment of the German emperor, Henry IV. For presuming to disregard the pope's authority, this monarch was declared to be excommunicated and dethroned. Terrified by the desertion and threats of his own princes, who were encouraged in rebellion against him by the papal mandate, Henry felt the necessity of making his peace with Rome. In company 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." Matthew 20:27.

The advancing centuries witnessed a constant increase of error in the doctrines put forth from Rome. Even before the establishment of the papacy 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 sprang also the heresy of eternal torment for the finally impenitent, which was early incorporated into the papal faith.

Then the way was prepared for the introduction of still another invention of paganism, which Rome named purgatory, and employed to terrify the credulous and superstitious multitudes. By this heresy is affirmed the existence of a place of torment, in which the souls of such as have not merited eternal damnation are to suffer punishment for their sins, and from which, when freed from impurity, they are admitted to heaven. (See Appendix.)

Still another fabrication was needed to enable Rome to profit by the fears and the vices of her adherents. This was supplied by the doctrine of indulgences. Full remission of sins, past, present, and future, and release from all the pains and penalties incurred, were promised to all who would enlist in the pontiff's wars to extend his temporal dominion, to punish his enemies, or to exterminate those who dared deny his spiritual supremacy. The people were also taught that by the payment of money to the church they might free themselves from sin, and also release the souls of their deceased friends who were confined in the tormenting flames. By such means did Rome fill her coffers and sustain the magnificence, luxury, and vice of the pretended representatives of Him who had not where to lay His head. (See Appendix.)

The Scriptural ordinance of the Lord's Supper had been supplanted by the idolatrous sacrifice of the mass. Papal priests pretended, by their senseless mummery, to convert the simple bread and wine into the actual "body and blood of Christ."—Cardinal Wiseman, *The Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist, Proved From Scripture*, lecture 8, sec. 3, par. 26. With blasphemous presumption, they openly claimed the power of creating God, the Creator of all things. Christians were required, on pain of death, to avow their faith in this horrible, Heaven-insulting heresy. Multitudes who refused were given to the flames. (See Appendix.)

In the thirteenth century was established that most terrible of all the engines of the papacy—the Inquisition. The prince of darkness wrought with the leaders of the papal hierarchy. In their secret councils Satan and his angels controlled the minds of evil men, while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees and writing the history of deeds too horrible to appear to human eyes. "Babylon the great" was "drunken with the blood of the saints." The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power.

Popery had become the world's despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. For hundreds of years the doctrines of Rome had been extensively and implicitly received, its rites reverently performed, its festivals generally observed. Its clergy were honored and liberally sustained. Never since has the Roman Church attained to greater dignity, magnificence, or power.

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

The condition of the world under the Romish power presented a fearful and striking fulfillment of the words of the prophet Hosea: “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee: ... seeing thou hast forgotten the law of thy God, I will also forget thy children.” “There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.” Hosea 4:6, 1, 2. Such were the results of banishing the word of God.