

Certainties of The Advent Movement

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Miracles of Modern Missions
The Gospel to All the World

By W. A. SPICER

"That I might make thee know
the certainty of the words of
truth." Prov. 22:21.

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.
SOUTH BEND, IND. PEEKSKILL, N. Y.

Printed in the U. S. A.

Foreword

Two Great Movements

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

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

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

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At the Place of the Sea

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

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

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

— *Annie Johnson Flint.*

CHAPTER IV

The Exodus Movement and the Advent Movement

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

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

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

— *Leiser.*

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

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

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

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

A TYPE OF THE FINAL DELIVERANCE

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

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

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

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

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

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

TWO GREAT MOVEMENTS COMPARED

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

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

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

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

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

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

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

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

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

A GREATER WORK IN THE LAST DAYS

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

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

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

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

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

WHEN THE SAVED OF ALL THE AGES MARCH IN

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

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

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

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

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

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

A BETTER LAND THAN THIS

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

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

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isa. 65:17, 21, 22.

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

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

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

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

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

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

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

"O, how sweet it will be in that beautiful land,

So free from all sorrow and pain;

With song on our lips and with harps in our hands,

To meet one another again!"

A WORLD-WIDE MOVEMENT

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

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

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

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

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

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

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

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

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

THE GATHERING OF THE "REMNANT"

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

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

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

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

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

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

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

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

FULFILLING IN OUR DAY

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

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

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

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

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

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

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

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

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

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

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

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

THE TWO MOVEMENTS COMPARED

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

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

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

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

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

These parallels we shall study.

CHAPTER V

Called Out to Keep God's Law

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

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

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

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

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

WITNESSES BEFORE THE WORLD

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

"Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Deut. 4:6-8.

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

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

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

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

THE CHURCH OF THE LAST DAYS

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER VI

The Sabbath the Test of Loyalty

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

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

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

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

A MESSAGE OF REFORM

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