

HERALDS *of the* MORNING

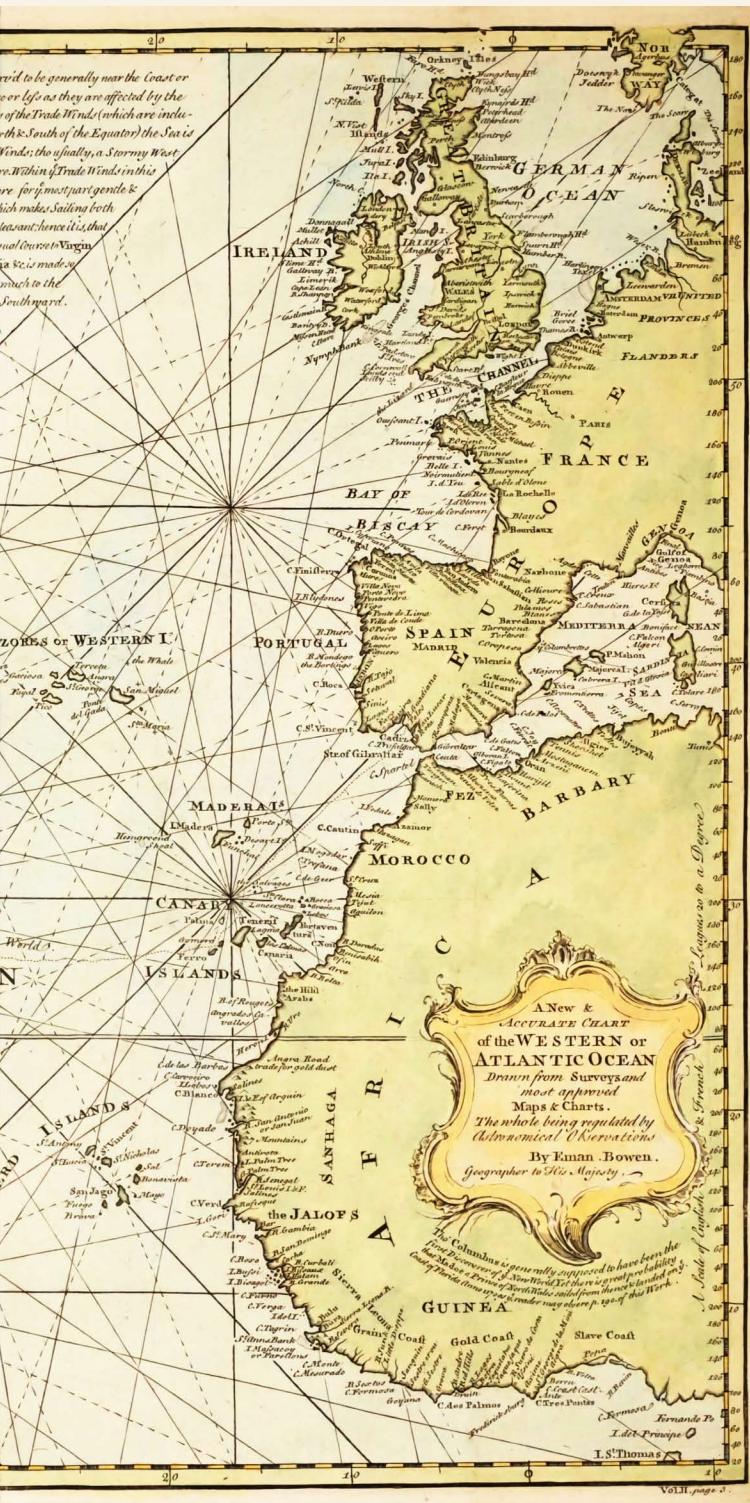


THE GREAT CONTROVERSY
CHAPTER 17

E. G. WHITE



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ever left as they are affected by the
of the Trade Winds (which are inde-
th & South of the Equator) the Seas
Winds; the finally, a Stormy West-
erly. Within of Trade Winds in this
are for most part gentle &
which makes Sailing both
pleasant; hence it is that
and our Virgin
is so made
much to the
Southward.



A great earthquake shook
Lisbon, Portugal, in 1755. The
series of shocks were felt as far
as Finland, and the resulting
tsunami rippled across the
Atlantic. Many in both the
Old World and the New World
regarded this as a sign of the
approaching end.

A strange phenomenon followed
in 1780. On the morning of
May 19, the sky over New
England became unusually
dark, and continued for many
hours. Joseph Plumb Martin, an
observer in New Jersey penned:

"We were here at the time the
'dark day' happened, it has been
said that the darkness was not
so great in New-Jersey as in
New-England. How great it was
there I do not know, but I know
that it was very dark where
I then was in New-Jersey; so
much so that the fowls went to
their roosts, the cocks crew and
the whip-poor-wills sung their
usual serenade; the people had
to light candles in their houses
to enable them to see to carry
on their usual business; the
night was as uncommonly dark
as the day was."

The astronomer Herschel said,
"The Dark Day in North America
was one of those wonderful
phenomena of nature which will
always be read of with interest,
but which philosophy is at a loss
to explain."

MAP SHOWS THE ATLANTIC OCEAN
AND PORTIONS OF EUROPE, AFRICA,
AND AMERICA.

EMMANUEL BOWEN. 1744.
TORONTO REFERENCE LIBRARY.

There was widespread interest for the fulfillment of the prophecies in the 18th and the 19th centuries. A few decades after the First Great Awakening commenced, events associated with apocalyptic prophecies began to take place. The unmistakable event of 1755 was followed by numerous sermons pointing to the end of the world, and the coming of the eternal kingdom promised by Christ. (See John 14:1-3; Luke 21:25, 28) The picture on the right is a title page of a set of broadsheet ballads (published 1756) by Abraham Acrenius of Nousiainen, Finland, in response to the 1755 event in Lisbon (which he interpreted as the sign of Luke 21:25, 26). He later wrote about expecting a day that "will come that will turn to night..., the moon will turn to blood..., and the stars come flying to the earth." Acrenius wasn't alone in his convictions. Thomas Prentice also believed that they were living in the time described at the opening of the Sixth Seal. (See Revelation 6:12-17) Charles Chauncy called attention to the prophecies, citing these as warnings to repent. Jonathan Mayhew concluded that the 1755 sign is a harbinger of the last judgment against the "Babylon" of Revelation 18. Many others preached similar themes. Remarkably, many of their expectations based on the prophecies were fulfilled. In just eleven years after Acrenius died, observers from Maine to New Jersey reported a phenomenon so strange that they thought the day of judgment had arrived. The poet Whittier thus speaks of this memorable day:—

A FEW LINES COMPOSED ON THE DARK DAY,

MAY 19, 1780.

LET us adore, and bow before,
The sovereign Lord of might ;
Who turns away the shining day,
And casts the darkness o'er us.

All nature trembles, when he commands,
Or changes in its course ;
His mighty hand rules sea and land,
He is the Lord of Hosts.

Nineteenth of May, a gloomy day,
When darkness will'd the sky ;
The sun's despite, the moon's a sight,
Some great event is nigh.

Low hangs the sun, how black and dark,
Was the evening night ;
And for a time the moon decline,
And did not our God, then shake his rod,

And did not our God, then shake his rod,
And after nature's laws ?

What great event, next will be sent,
Upon this guilty land ?
He only knows, who can dispose,
All things at his command.

Our wickedness we must confess,
Is terrible and great ;
Sin is the thing, that we should shun,
The thing, God's soul doth hate.

Our mighty sins, God's judgment brings,
But still we are found grow ;
These mighty prophecies may not abate,
Until our overthrow.

How sin abounds, in all our towns,
Now in these Gospel days ;
How vice prevails, and virtue ranks,
All the world deserves.

If we reflect, can we expect,
According to our doing ?
But that we are, as we may fears,
Just on the brink of ruin.

Awake, awake, your sins forsake,
And that immediately ;
If we don't turn, his wrath will burn,
To all eternity.

This is the day, that sinners may,
Repent, and turn to God ;
If they do not, and we others,
Then must they feel His rod.

How good and kind, would sinners find
Their great Redeemer now ;
If they'd awake, their sins forsake,
And to his Scrup'le bow.

The gospel call, is now all !
Repent, why will you wait ?
Why will you not endear to us,
And pass my mercy bow ?

Come unto me ! Ients doth say !
All ye that weary are ;
Ye shall find rest ; ye shall be blest !
For so his words declare !

If after all, this gracious call,
And gospel sound, you will not
And stop your ear, and will not
But your own ruin choose.

Mercy abounds, and grace is nigh,
Just sinners take the throne ;
And in some place, Almighty Power,
Will make his vengeance known.

O dreadful state, when 'tis too late,
For sinners to return ;
When life and breath is lost in death,
The soul in hell is born.

What mortal tongue, what human pen,
The terror can declare ;
That sinners all, Hell shall
That dreadful torments bear ?

Eternity ! Eternity !
Behold there is no end ;
Where sinners are, Hell will to die,
Who must sin, must die.

And now let all, who hear this call,
And save the day so dark !
Make haste without delay,
And get into the Ark !

Then safe shall be, forever long,
That day when Jesus comes,
He need not fear though death be near,
Since Heaven is his home.

Sifta Sirmuisesta ja Surkiasta Maanjäristyystä, S. ISABORIN Sunresa Pääcaupungisa Portu- galin Valdacunnaa:

Josa,
Maanjäristyren/ waktian/ ja weden
cautta, nijjä eksta Caupungi huckuis, etta
euudenjas ofas helke, muurit ja tornit maahan
langeja, ja wissi kymmen dä tubatta The-
miftä, sanger surkiasti eugletettin ic. Wiss-
meis Pyhän miekken päävänä eli 1, p.
Marras eunsa 1755.

Ynnä mitten
Ajan merkein eansa /
Eun samoina aicoina tapahdui monesa Val-
dacunnaa ic.

Sen sydisen mailman warsiturexi, ja he-
rättyen ylös kehaturexi, cocon pandu, ja eahdera-
sa Wirtejä pranttia annettiiviuoma, 1756.

Psalm. 46: v. 9.
Tulcat ja catocat h. Erantecaja, jocs
maan pällä sinaltaiset h. awityret tete.

ABRAHAM ACHRENIUS.

Turusa, Prändiuty Direct, ja Cuning, Kiri.
Pranttihäidä, Jacob Merckelläidä, 1756.

Another composition admonishes:

"And now let all, who hear this call,
And saw the day so dark !

Make haste away without delay,

And get into the Ark !"

"Then safe shall he, forever be,
That doth to JESUS come,
He need not fear though death be near,
Since Heaven is his home."

The Lisbon earthquake (1755) and the Dark Day (1780) occurred in an interesting portion of history. Some notable events that transpired near these dates were: the First Great Awakening (1730s and 1740s); the beginning of the Industrial Revolution (1760s); the American Revolutionary War (1775-1783); and the United States Declaration of Independence (1776). In a few more years, the French Revolution was to begin (1789). George Whitefield died in 1770, Charles Wesley in 1788, and John Wesley in 1791. William Miller was born on February 15, 1782, and Joseph Bates on July 8, 1792.

Heralds of *the* MORNING

THE GREAT CONTROVERSY CHAPTER 17

One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming to complete the great work of redemption. To God's pilgrim people, so long left to sojourn in "the region and shadow of death," a precious, joy-inspiring hope is given in the promise of His appearing, who is "the resurrection and the life," to "bring home again His banished." The doctrine of the second advent is the very keynote of the Sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost Paradise. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their hope.

Enoch, only the seventh in descent from them that dwelt in Eden, he who for three centuries on earth walked with his God, was permitted to behold from afar the coming of the Deliverer. "Behold," he declared, "the Lord cometh with ten thousands of His saints, to execute judgment upon all."^a The patriarch Job in the night of his affliction exclaimed with unshaken trust: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: ... in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."^b

The coming of Christ to usher in the reign of righteousness has inspired the most sublime and impassioned utterances of the sacred writers. The poets and prophets of the Bible have dwelt upon it in words glowing with celestial fire. The psalmist sang of

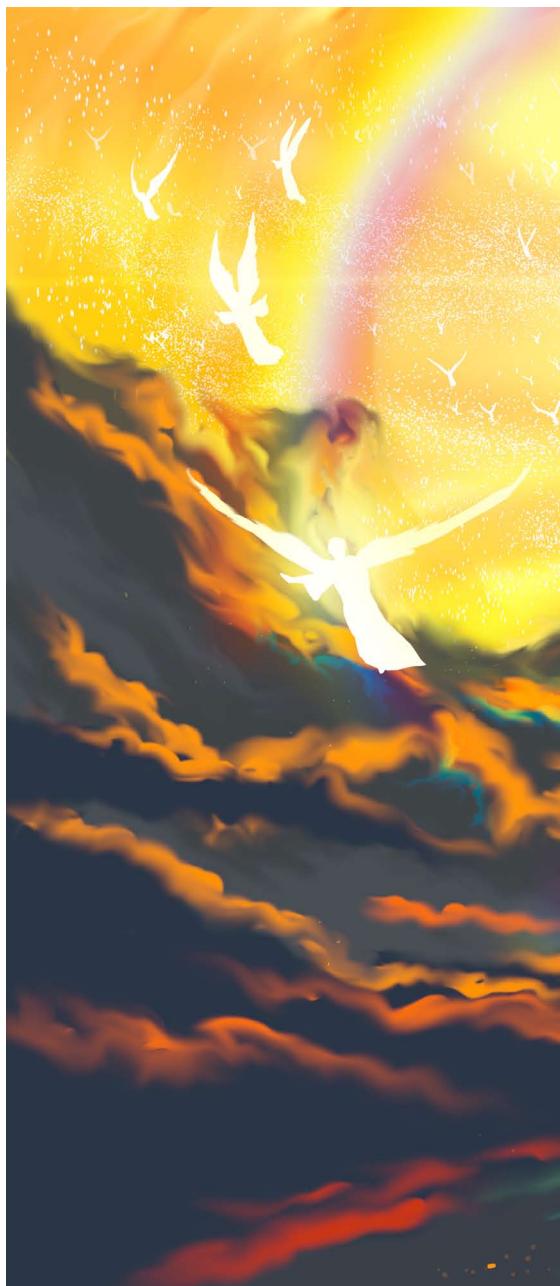
^aJude 14, 15. ^bJob 19:25-27.

Images on the facing page. TOP: Abraham Achrenius, 1756. National Library of Finland. BOTTOM: 'A few lines composed on the Dark Day...' 1780. Library of Congress.

the power and majesty of Israel's King: "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence.... He shall call to the heavens from above, and to the earth, that He may judge His people."^a "Let the heavens rejoice, and let the earth be glad ... before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth."^b

Said the prophet Isaiah: "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." "Thy dead men shall live, together with my dead body shall they arise." "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."^c

And Habakkuk, rapt in holy vision, beheld His appearing. "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light." "He stood, and measured the earth: He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hill did bow: His ways are everlasting." "Thou didst ride upon Thine horses and Thy chariots of salvation." "The mountains saw Thee, and they trembled: ... the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of Thine arrows they



^aPsalm 50:2-4. ^bPsalm 96:11, 13. ^cIsa. 26:19; 25:8, 9.



AN ARTIST'S DEPICTION OF THE SECOND COMING.

went, and at the shining of Thy glittering spear.” “Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed.”^a

When the Saviour was about to be separated from His disciples, He comforted them in their sorrow with the assurance that He would come again: “Let not your heart be troubled.... In My Father’s house are many mansions.... I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself.”^b “The Son of man shall come in His

“The Lord Himself shall descend from heaven...”

glory, and all the holy angels with Him.” “Then shall He sit upon the throne of His glory: and before Him shall be gathered all nations.”^c

The angels who lingered upon Olivet after Christ’s ascension repeated to the disciples the promise of His return: “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.”^d And the apostle Paul, speaking by the Spirit of Inspiration, testified: “The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God.”^e Says the prophet of Patmos: “Behold, He cometh with clouds; and every eye shall see Him.”^f

About His coming cluster the glories of that “restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.”^g Then the long-continued rule of evil shall be broken; “the kingdoms of this world” will become “the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.”^h “The glory of the Lord shall be revealed, and all flesh shall see it together.” “The Lord God will cause righteousness and praise to spring forth before all the nations.” He shall be “for a crown of glory, and for a diadem of beauty, unto the residue of His people.”ⁱ

It is then that the peaceful and long-desired kingdom of the Messiah shall be established under the whole heaven. “The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord.” “The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon.” “Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called My Delight, and thy land Beulah.” “As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.”^j

The coming of the Lord has been in all ages the hope of His true followers. The Saviour’s parting promise upon Olivet, that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope that sorrow could not quench nor trials dim. Amid suffering and persecution, the “appearing of the great God and our Saviour Jesus Christ” was the “blessed hope.” When the Thessalonian Christians were filled with grief as they buried their

^aHabakkuk 3:3, 4, 6, 8, 10, 11, 13. ^bJohn 14:1-3. ^cMatt. 25:31, 32.

^dActs 1:11. ^e1 Thess. 4:16. ^fRev. 1:7. ^gActs 3:21. ^hRev. 11:15.

ⁱIsa. 40:5; 61:11; 28:5. ^jIsa. 51:3; 35:2; 62:4, 5 (margin).

The ascension of Jesus occurred in the year A.D. 31. The prophet John died around A.D. 100.

loved ones, who had hoped to live to witness the coming of the Lord, Paul, their teacher, pointed them to the resurrection, to take place at the Saviour's advent. Then the dead in Christ should rise, and together with the living be caught up to meet the Lord in the air. "And so," he said, "shall we ever be with the Lord. Wherefore comfort one another with these words."^a

On rocky Patmos the beloved disciple hears the promise, "Surely I come quickly," and his longing response voices the prayer of the church in all her pilgrimage, "Even so, come, Lord Jesus."^b

From the dungeon, the stake, the scaffold, where saints and martyrs witnessed for the truth, comes down the centuries the utterance of their faith and hope. Being "assured of His personal resurrection, and consequently of their own at His coming, for this cause," says one of these Christians, "they despised death, and were found to be above it."—Daniel T. Taylor, *The Reign of Christ on Earth: or, The Voice of the Church in All Ages*, page 33. They were willing to go down to the grave, that they might "rise free."—*Ibid.*, page 54. They looked for the "Lord to come from heaven in the clouds with the glory of His Father," "bringing to the just the times of the kingdom." The Waldenses cherished the same faith.—*Ibid.*, pages 129-132. Wycliffe looked forward to the Redeemer's appearing as the hope of the church.—*Ibid.*, pages 132-134.

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

be overthrown."—*Ibid.*, pages 158, 134.

"This aged world is not far from its end," said Melanchthon. Calvin bids Christians "not to hesitate, ardently desiring the day of Christ's coming as of all events most auspicious;" and declares that "the whole family of the faithful will keep in view that day." "We must hunger after Christ, we must seek, contemplate," he says, "till the dawning of that great day, when our Lord will fully manifest the glory of His kingdom."—*Ibid.*, pages 158, 134.

"Has not the Lord Jesus carried up our flesh into heaven?" said Knox, the Scotch Reformer, "and shall He not return? We know that He shall return, and that with expedition." Ridley and Latimer, who laid down their lives for the truth, looked in faith for the Lord's coming. Ridley wrote: "The

*"This aged world
is not far from
its end."*

world without doubt—this I do believe, and therefore I say it—draws to an end. Let us with John, the servant of God, cry in our hearts unto our Saviour Christ, Come, Lord Jesus, come."—*Ibid.*, pages 151, 145.

"The thoughts of the coming of the Lord," said Baxter, "are most sweet and joyful to me."—Richard Baxter, *Works*, vol. 17, p. 555. "It is the work of faith and the character of His saints to love His appearing and to look for that blessed hope." "If death

^a1 Thess. 4:16-18. ^bRev. 22:20.

John Wycliffe (c. 1330-1384).
Martin Luther (1483-1546).
Philip Melanchthon (1497-1560).
John Knox (c. 1514-1572).

Nicholas Ridley (c. 1500-1555)
Hugh Latimer (c. 1485-1555)
Richard Baxter (1615-1691)

be the last enemy to be destroyed at the resurrection, we may learn how earnestly believers should long and pray for the second coming of Christ, when this full and final conquest shall be made.”—*Ibid.*, vol. 17, p. 500. “This is the day that all believers should long, and hope, and wait for, as being the accomplishment of all the work of their redemption, and all the desires and endeavors of their souls.” “Hasten, O Lord, this blessed day!”—*Ibid.*, vol. 17, pp. 182, 183. Such was the hope of the apostolic church, of the “church in the wilderness,” and of the Reformers.

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

These signs were witnessed before the opening of the nineteenth century. In fulfillment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded. Though commonly known as the earthquake of Lisbon, it extended to the greater part of Europe, Africa, and America. It was felt in Greenland, in the West Indies, in the island of Madeira, in Norway and Sweden,

^aLuke 21:25. ^bMark 13:24-26. ^cRev. 6:12.





AN ARTIST'S ABSTRACT DEPICTION OF THE OPENING OF THE SIXTH SEAL (REV. 6:12-14).



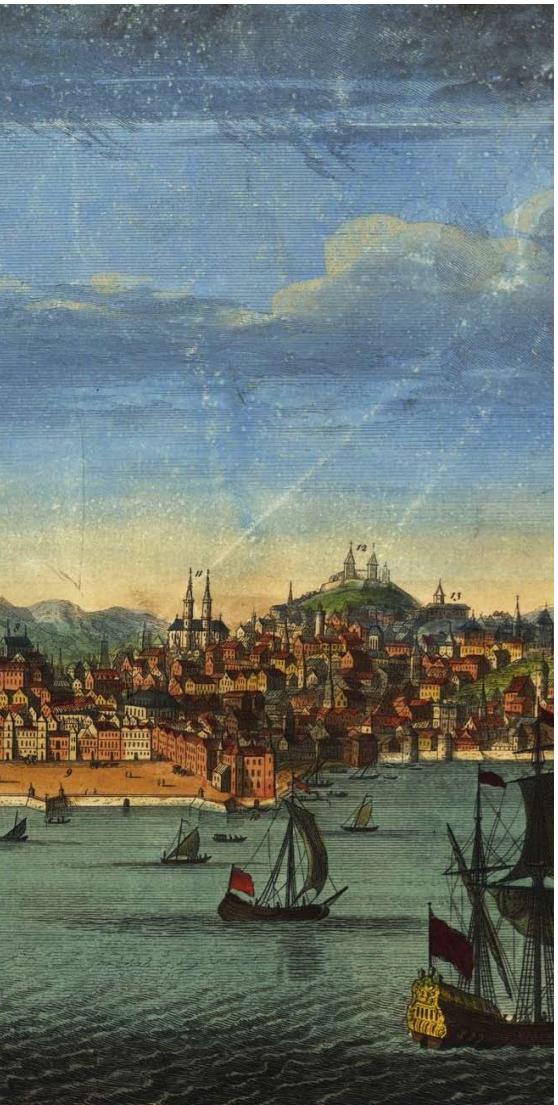
LISBON BEFORE EARTHQUAKE. ILLUSTRATION BY J. COUSE. BIBLIOTECA NACIONAL DE PORTUGAL. CROPPED.

Great Britain and Ireland. It pervaded an extent of not less than four million square miles. In Africa the shock was almost as severe as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco, a village containing eight or ten

thousand inhabitants was swallowed up. A vast wave swept over the coast of Spain and Africa engulfing cities and causing great destruction.

It was in Spain and Portugal that the shock manifested its extreme violence.

The earthquake occurred on November 1, 1755, the feast of All Saints' Day.



At Cadiz the inflowing wave was said to be sixty feet high. Mountains, "some of the largest in Portugal, were impetuously shaken, as it were, from their very foundations, and some of them opened at their summits, which were split and rent in a

wonderful manner, huge masses of them being thrown down into the subjacent valleys. Flames are related to have issued from these mountains."—Sir Charles Lyell, *Principles of Geology*, page 495.

At Lisbon "a sound of thunder was heard underground, and immediately afterwards a violent shock threw down the greater part of that city. In the course of about six minutes sixty thousand persons perished. The sea first retired, and laid the bar dry; it then rolled in, rising fifty feet or more above its ordinary level." "Among other extraordinary events related to have occurred at Lisbon during the catastrophe, was the subsidence of a new quay, built entirely of marble, at an immense expense. A great concourse of people had collected there for safety, as a spot where they might be beyond the reach of falling ruins; but suddenly the quay sank down with all the people on it, and not one of the dead bodies ever floated to the surface."—*Ibid.*, page 495.

"The shock" of the earthquake "was instantly followed by the fall of every church and convent, almost all the large public buildings, and more than one fourth of the houses. In about two hours after the shock, fires broke out in different quarters, and raged with such violence for the space of nearly three days, that the city was completely desolated. The earthquake happened on a holyday, when the churches and convents were full of people, very few of whom escaped."—*Encyclopedia Americana*, art. "Lisbon," note (ed. 1831). "The terror of the people was beyond description. Nobody wept; it was beyond tears. They ran hither and thither, delirious with horror



EARTHQUAKE AT LISBON,
FROM GUYOT'S 'PHYSICAL GEOGRAPHY',
NOAA PHOTO LIBRARY.
RECOLORED.

▲ **A violent shock occurred, followed by the fall of many buildings.** The sea receded, and rolled back in; the tsunami, which was many feet high, rushed to the harbor and downtown area. The candles lit on the day's occasion were knocked down, causing a firestorm that set the city ablaze. The destruction on that day was not only in Portugal, but extended even to Africa and across the Atlantic. Some of the ruins of the Great Lisbon Earthquake can still be seen today.





RUINS OF LISBON. ILLUSTRATIONS BY JACQUES-PHILIPPE LE BAS.

and astonishment, beating their faces and breasts, crying, '*Misericordia! the world's at an end!*' Mothers forgot their children, and ran about loaded with crucified images. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin." It has been estimated that ninety thousand persons lost their lives on that fatal day.

Twenty-five years later appeared the next sign mentioned in the prophecy—the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour's conversation with His disciples upon Olivet, after describing the long period of trial for the church,—the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,—He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light."^a The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled.

"Almost, if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind, ... stands the dark day of May 19, 1780,—a most unaccountable darkening of the whole visible heavens and atmosphere in New England."—R. M. Devens, *Our First Century*, page 89.

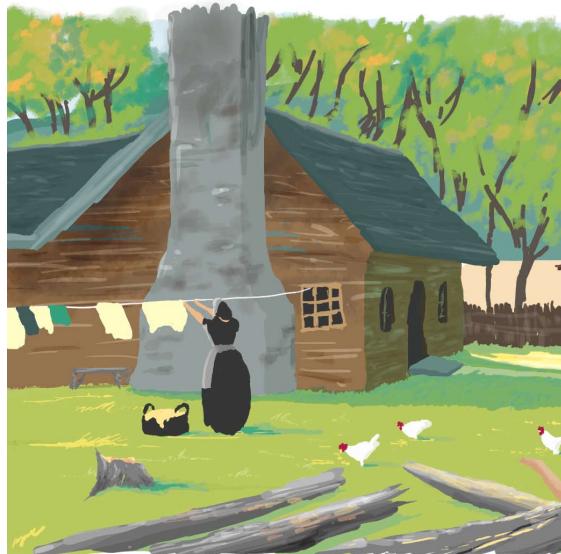
^aMark 13:24.

An eyewitness living in Massachusetts describes the event as follows: "In the morning the sun rose clear, but was soon overcast. The clouds became lowery, and from them, black and ominous, as they soon appeared, lightning flashed, thunder rolled, and a little rain fell. Toward nine o'clock, the clouds became thinner, and assumed a brassy or coppery appearance, and earth, rocks, trees, buildings, water, and persons were changed by this strange, unearthly light. A few minutes later, a heavy black cloud spread over the entire sky except a narrow rim at the horizon, and it was as dark as it usually is at nine o'clock on a summer evening....

"Fear, anxiety, and awe gradually filled the minds of the people. Women stood at the door, looking out upon the dark landscape; men returned from their labor in the fields; the carpenter left his tools, the blacksmith his forge, the tradesman his counter. Schools were dismissed, and tremblingly the children fled homeward. Travelers put up at the nearest farmhouse. 'What is coming?' queried every lip and heart. It seemed as if a hurricane was about to dash across the land, or as if it was the day of the consummation of all things.

"Candles were used; and hearth fires shone as brightly as on a moonless evening in autumn.... Fowls retired to their roosts and went to sleep, cattle gathered at the pasture bars and lowed, frogs peeped, birds sang their evening songs, and bats flew about. But the human knew that night had not come....

"Dr. Nathanael Whittaker, pastor of the Tabernacle church in Salem, held religious services in the meeting-house, and



preached a sermon in which he maintained that the darkness was supernatural. Congregations came together in many other places. The texts for the extemporaneous sermons were invariably those that seemed

It was no eclipse, as the moon had fulled the day before.



to indicate that the darkness was consonant with Scriptural prophecy.... The darkness was most dense shortly after eleven o'clock."—The *Essex Antiquarian*, April, 1899, vol. 3, No. 4, pp. 53, 54. "In most

parts of the country it was so great in the daytime, that the people could not tell the hour by either watch or clock, nor dine, nor manage their domestic business, without the light of candles....

Noah Webster later remarked, "No satisfactory reason has ever been assigned for this darkness."

“The extent of this darkness was extraordinary. It was observed as far east as Falmouth. To the westward it reached to the farthest part of Connecticut, and to Albany. To the southward, it was observed along the seacoasts; and to the north as far as the American settlements extend.”—William Gordon, *History of the Rise, Progress, and Establishment of the Independence of the U.S.A.*, vol. 3, p. 57.

The intense darkness of the day was succeeded, an hour or two before evening, by a partially clear sky, and the sun ap-

“...and the moon, when first visible, had the appearance of blood.”

peared, though it was still obscured by the black, heavy mist. “After sundown, the clouds came again overhead, and it grew dark very fast.” “Nor was the darkness of the night less uncommon and terrifying than that of the day; notwithstanding there was almost a full moon, no object was discernible but by the help of some artificial light, which, when seen from the neighboring houses and other places at a distance, appeared through a kind of Egyptian darkness which seemed almost impervious to the rays.”—Isaiah Thomas, *Massachusetts Spy; or, American Oracle of Liberty*, vol. 10, No. 472 (May 25, 1780). Said an eyewitness of the scene: “I could not help conceiving at the time, that if every luminous body in

the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete.”—Letter by Dr. Samuel Tenney, of Exeter, New Hampshire, December, 1785 (in *Massachusetts Historical Society Collections*, 1792, 1st series, vol. 1, p. 97). Though at nine o’clock that night the moon rose to the full, “it had not the least effect to dispel the deathlike shadows.” After midnight the darkness disappeared, and the moon, when first visible, had the appearance of blood.

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

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

But as the spirit of humility and devotion in the church had given place to pride and formalism, love for Christ and faith

^aJoel 2:31. ^bLuke 21:28, 30, 31.

in His coming had grown cold. Absorbed in worldliness and pleasure seeking, the professed people of God were blinded to the Saviour's instructions concerning the signs of His appearing. The doctrine of the second advent had been neglected; the scriptures relating to it were obscured by misinterpretation, until it was, to a great extent, ignored and forgotten. Especially was this the case in the churches of America. The freedom and comfort enjoyed by all classes of society, the ambitious desire for wealth and luxury, begetting an absorbing devotion to money-making, the eager rush for popularity and power, which seemed to be within the reach of all, led men to center their interests and hopes on the things of this life, and to put far in the future that solemn day when the present order of things should pass away.

When the Saviour pointed out to His followers the signs of His return, He foretold the state of backsliding that would exist just prior to His second advent. There would be, as in the days of Noah, the activity and stir of worldly business and pleasure seeking—buying, selling, planting, building, marrying, and giving in marriage—with forgetfulness of God and the future life. For those living at this time, Christ's admonition is: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."^a

The condition of the church at this time is pointed out in the Saviour's words

in the Revelation: "Thou hast a name that thou livest, and art dead." And to those who refuse to arouse from their careless security, the solemn warning is addressed: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."^b

It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation. The prophet of God declares: "The day of the Lord is great and very terrible; and who can abide it?"^c Who shall stand when He appeareth who is "of purer eyes than to behold evil," and cannot "look on iniquity"?^d To them that cry, "My God, we know Thee," yet have transgressed His covenant, and hastened after another god, hiding iniquity

*"He foretold
the backsliding
that would exist..."*

in their hearts, and loving the paths of unrighteousness—to these the day of the Lord is "darkness, and not light, even very dark, and no brightness in it."^e "It shall come to pass at that time," saith the Lord, "that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil."^f "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of

^aLuke 21:34, 36. ^bRev. 3:1, 3. ^cJoel 2:11. ^dHab. 1:13. ^eHosea 8:2, 1; Psalm 16:4; Amos 5:20. ^fZephaniah 1:12.

the proud to cease, and will lay low the haughtiness of the terrible.”^a “Neither their silver nor their gold shall be able to deliver them;” “their goods shall become a booty, and their houses a desolation.”^b

The prophet Jeremiah, looking forward to this fearful time, exclaimed: “I am pained at my very heart.... I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried.”^c

“That day is a day of wrath, a day of trouble and distress, a day of wasteness and

“Blow ye the trumpet in Zion, and sound an alarm...”

desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm.”^d “Behold, the day of the Lord cometh, ... to lay the land desolate: and He shall destroy the sinners thereof out of it.”^e

In view of that great day the word of God, in the most solemn and impressive language, calls upon His people to arouse from their spiritual lethargy and to seek His face with repentance and humiliation: “Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.” “Sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble

the elders, gather the children: ... let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar.” “Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness.”^f

To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of His professed people were not building for eternity, and in His mercy He was about to send a message of warning to arouse them from their stupor and lead them to make ready for the coming of the Lord.

This warning is brought to view in Revelation 14. Here is a threefold message represented as proclaimed by heavenly beings and immediately followed by the coming of the Son of man to reap “the harvest of the earth.” The first of these warnings announces the approaching judgment. The prophet beheld an angel flying “in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.”^g

This message is declared to be a part of “the everlasting gospel.” The work of preaching the gospel has not been committed to angels, but has been entrusted to men. Holy angels have been employed in

^aIsaiah 13:11. ^bZeph. 1:18, 13. ^cJer. 4:19, 20. ^dZeph. 1:15, 16.

^eIsa. 13:9. ^fJoel 2:1, 15–18, 12, 13. ^gRev. 14:6, 7.



directing this work, they have in charge the great movements for the salvation of men; but the actual proclamation of the gospel is performed by the servants of Christ upon the earth.

Faithful men, who were obedient to the promptings of God's Spirit and the teachings of His word, were to proclaim this warning to the world. They were those who had taken heed to the "sure word of prophecy," the "light that shineth in a dark place, until the day dawn, and the daystar arise."^a They had been seeking the knowledge of God more than all hid treasures, counting it "better than the merchandise of silver, and the gain thereof than fine gold."^b And the Lord revealed to them the great things of the kingdom. "The secret of the Lord is with them that fear Him; and He will show them His covenant."^c

^a2 Peter 1:19. ^bProverbs 3:14. ^cPsalm 25:14.

^dJohn 12:35. ^eJohn 8:12.

The Greek word for "angel" in Revelation 14:6 is ἄγγελος, also translated "messenger."

It was not the scholarly theologians who had an understanding of this truth, and engaged in its proclamation. Had these been faithful watchmen, diligently and prayerfully searching the Scriptures, they would have known the time of night; the prophecies would have opened to them the events about to take place. But they did not occupy this position, and the message was given by humbler men. Said Jesus: "Walk while ye have the light, lest darkness come upon you."^d Those who turn away from the light which God has given, or who neglect to seek it when it is within their reach, are left in darkness. But the Saviour declares: "He that followeth Me shall not walk in darkness, but shall have the light of life."^e Whoever is with singleness of purpose seeking to do God's will, earnestly heeding the light already given, will receive greater

light; to that soul some star of heavenly radiance will be sent to guide him into all truth.

At the time of Christ's first advent the priests and scribes of the Holy City, to whom were entrusted the oracles of God, might have discerned the signs of the times and proclaimed the coming of the Promised One. The prophecy of Micah designated His birthplace;^a Daniel specified the time of His advent.^b God committed these prophecies to the Jewish leaders; they were without excuse if they did not know and declare to

“They at last find refuge, and there the Saviour of the world is born.”

the people that the Messiah's coming was at hand. Their ignorance was the result of sinful neglect. The Jews were building monuments for the slain prophets of God, while by their deference to the great men of earth they were paying homage to the servants of Satan. Absorbed in their ambitious strife for place and power among men, they lost sight of the divine honors proffered them by the King of heaven.

With profound and reverent interest the elders of Israel should have been studying the place, the time, the circumstances, of the greatest event in the world's history—the coming of the Son of God to accomplish the redemption of man. All the people should have been watching and

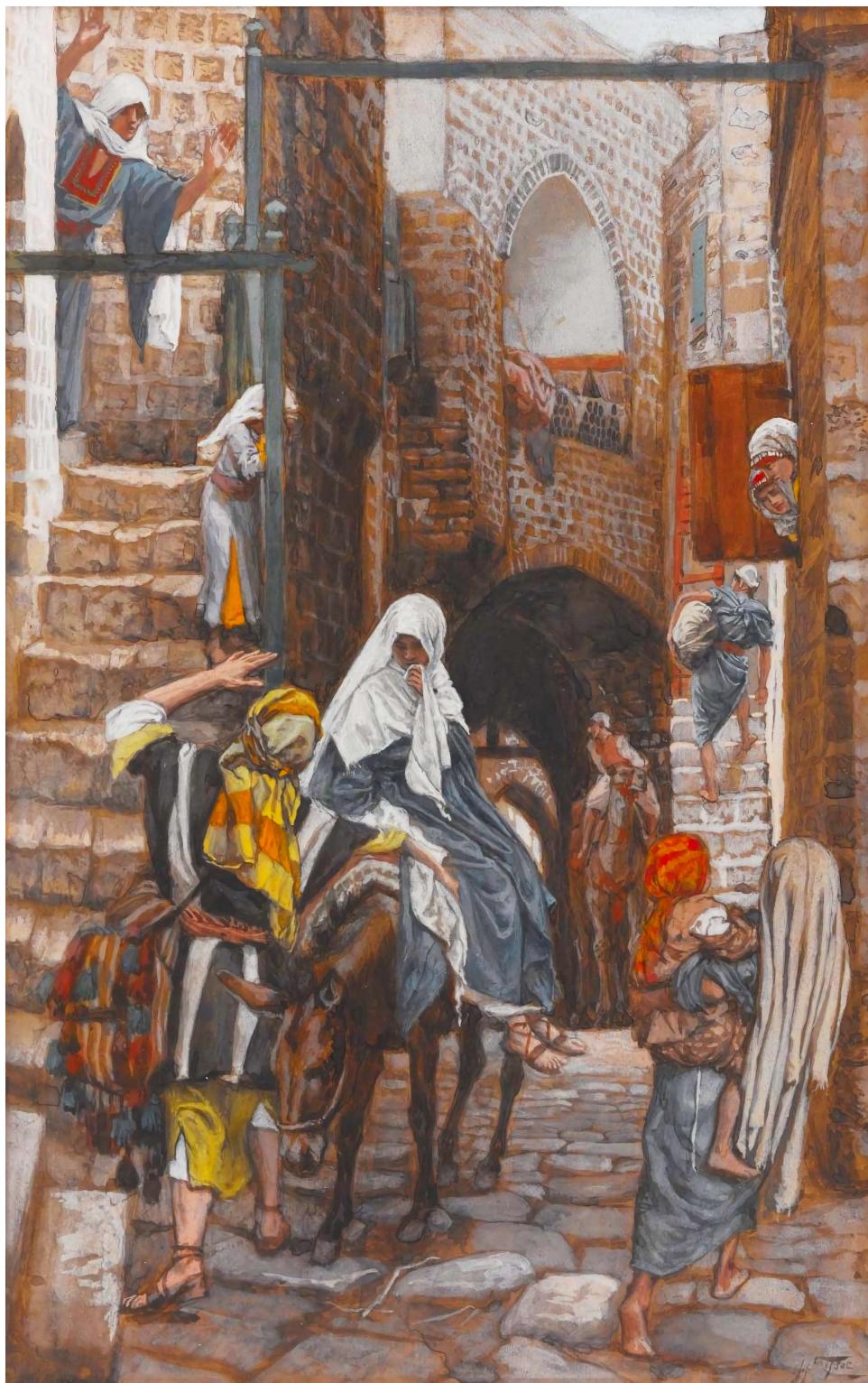
waiting that they might be among the first to welcome the world's Redeemer. But, lo, at Bethlehem two weary travelers from the hills of Nazareth traverse the whole length of the narrow street to the eastern extremity of the town, vainly seeking a place of rest and shelter for the night. No doors are open to receive them. In a wretched hovel prepared for cattle, they at last find refuge, and there the Saviour of the world is born.

Heavenly angels had seen the glory which the Son of God shared with the Father before the world was, and they had looked forward with intense interest to His appearing on earth as an event fraught with the greatest joy to all people. Angels were appointed to carry the glad tidings to those who were prepared to receive it and who would joyfully make it known to the inhabitants of the earth. Christ had stooped to take upon Himself man's nature; He was to bear an infinite weight of woe as He should make His soul an offering for sin; yet angels desired that even in His humiliation the Son of the Highest might appear before men with a dignity and glory befitting His character. Would the great men of earth assemble at Israel's capital to greet His coming? Would legions of angels present Him to the expectant company?

An angel visits the earth to see who are prepared to welcome Jesus. But he can discern no tokens of expectancy. He hears no voice of praise and triumph that the period of Messiah's coming is at hand. The angel hovers for a time over the chosen city and the temple where the divine presence has been manifested for ages; but even here is the same indifference. The priests, in their pomp and pride, are offering polluted

^aMicah 5:2. ^bDaniel 9:25.

Micah 5:2 “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting.”



JOSEPH SEEKS A LODGING IN BETHLEHEM. PAINTING BY JAMES TISSOT. BROOKLYN MUSEUM.



ANGELS APPEAR TO SHEPHERDS. PAINTING BY JAMES TISSOT. BROOKLYN MUSEUM.

sacrifices in the temple. The Pharisees are with loud voices addressing the people or making boastful prayers at the corners of the streets. In the palaces of kings, in the assemblies of philosophers, in the schools of the rabbis, all are alike unmindful of the

wondrous fact which has filled all heaven with joy and praise—that the Redeemer of men is about to appear upon the earth.

There is no evidence that Christ is expected, and no preparation for the Prince of life. In amazement the celestial messenger is

Jesus was born around 4 B.C.



about to return to heaven with the shameful tidings, when he discovers a group of shepherds who are watching their flocks by night, and, as they gaze into the starry heavens, are contemplating the prophecy of a Messiah to come to earth, and longing for

the advent of the world's Redeemer. Here is a company that is prepared to receive the heavenly message. And suddenly the angel of the Lord appears, declaring the good tidings of great joy. Celestial glory floods all the plain, an innumerable company of angels is revealed, and as if the joy were too great for one messenger to bring from heaven, a multitude of voices break forth in the anthem which all the nations of the saved shall one day sing:

*“Glory to God in the highest,
and on earth peace,
good will toward men.”^a*

Oh, what a lesson is this wonderful story of Bethlehem! How it rebukes our unbelief, our pride and self-sufficiency. How it warns us to beware, lest by our criminal indifference we also fail to discern the signs of the times, and therefore know not the day of our visitation.

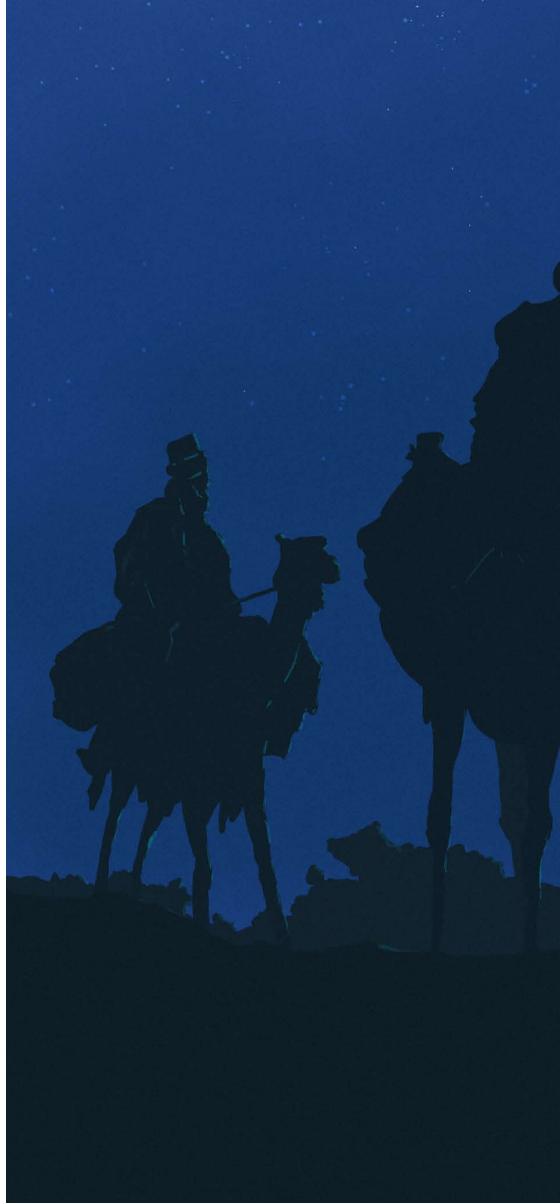
It was not alone upon the hills of Judea, not among the lowly shepherds only, that angels found the watchers for Messiah's coming. In the land of the heathen also were those that looked for Him; they were wise men, rich and noble, the philosophers of the East. Students of nature, the Magi had seen God in His handiwork. From the Hebrew Scriptures they had learned of the Star to arise out of Jacob, and with eager desire they awaited His coming, who should be not only the “Consolation of Israel,” but a “Light to lighten the Gentiles,” and “for salvation unto the ends of the earth.”^b They were seekers for light, and light from the throne of God illuminated the path for their feet. While the priests and rabbis of Jerusalem, the appointed guardians and expounders of the truth, were shrouded

^aLuke 2:14. ^bLuke 2:25, 32; Acts 13:47.

in darkness, the Heaven-sent star guided these Gentile strangers to the birthplace of the newborn King.

It is “unto them that look for Him” that Christ is to “appear the second time without sin unto salvation.”^a Like the tidings of the Saviour’s birth, the message of the second advent was not committed to the religious leaders of the people. They had failed to preserve their connection with God, and had refused light from heaven; therefore they were not of the number described by the apostle Paul: “But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.”^b

The watchmen upon the walls of Zion should have been the first to catch the tidings of the Saviour’s advent, the first to lift their voices to proclaim Him near, the first to warn the people to prepare for His coming. But they were at ease, dreaming of peace and safety, while the people were asleep in their sins. Jesus saw His church, like the barren fig tree, covered with pretentious leaves, yet destitute of precious fruit. There was a boastful observance of the forms of religion, while the spirit of true humility, penitence, and faith—which alone could render the service acceptable to God—was lacking. Instead of the graces of the Spirit there were manifested pride, formalism, vainglory, selfishness, oppression. A backsliding church closed their eyes to the signs of the times. God did not forsake them, or suffer His faithfulness to fail; but they departed from Him, and separated themselves from His love. As they refused to comply with the conditions, His prom-



ises were not fulfilled to them.

Such is the sure result of neglect to appreciate and improve the light and privileges which God bestows. Unless the church will follow on in His opening providence, accepting every ray of light, performing every duty which may be revealed, religion will inevitably degenerate into the observance

^aHebrews 9:28. ^b1 Thessalonians 5:4, 5.



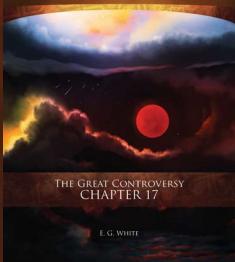
'THERE SHALL COME A STAR OUT OF JACOB, AND A SCEPTER SHALL RISE OUT OF ISRAEL.'

of forms, and the spirit of vital godliness will disappear. This truth has been repeatedly illustrated in the history of the church. God requires of His people works of faith and obedience corresponding to the blessings and privileges bestowed. Obedience requires a sacrifice and involves a cross; and this is why so many of the professed

followers of Christ refused to receive the light from heaven, and, like the Jews of old, knew not the time of their visitation.^a Because of their pride and unbelief the Lord passed them by and revealed His truth to those who, like the shepherds of Bethlehem and the Eastern Magi, had given heed to all the light they had received. ■

^aLuke 19:44.

HERALDS of the MORNING



REVELATION 6:12

"And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood."

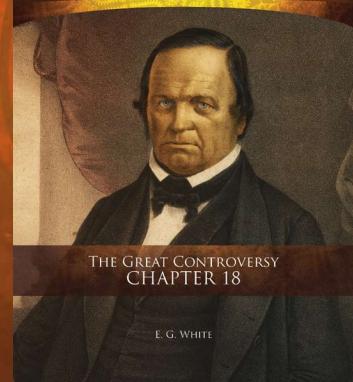
COVER PHOTO: Opening of the Sixth Seal.
Illustration made especially for this project.

NEXT CHAPTER: "An American Reformer"

An upright, honest-hearted farmer, who had been led to doubt the divine authority of the Scriptures, yet who sincerely desired to know the truth, was the man specially chosen of God to lead out in the proclamation of Christ's second coming. At the age of thirty-four, the Holy Spirit impressed his heart with a sense of his condition. Read more about the American Reformer as the story continues to the 19th century.



AN AMERICAN REFORMER



PREVIOUS:
Chapter 16: The Pilgrim Fathers



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