

Revelation 13 & 14

*Two Sets of Early Articles
from 1886 & 1888*

A. T. Jones



Source:
Signs of the Times
1886 & 1888

Cover:
Revelation 13
Matthias Gerung (1500–1570)
From the Ottheinrich-Bibel

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June 2022
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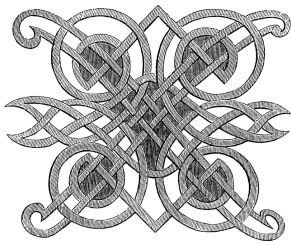
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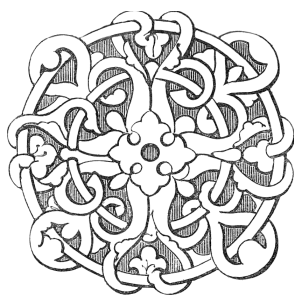
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THE IMAGE
OF THE BEAST

(1886)

SIGNS OF THE TIMES
ARTICLES



1. Restoration of the Papacy I

Signs of the Times, July 29, 1886

Daniel 7

²¹ I beheld, and the same horn made war with the saints, and prevailed against them;

²² Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

THESE are the closing words of Daniel's inquiry of the angel about the truth of the fourth beast, and of the horns which were in his head, and of the other one,

Daniel 7

⁸ ...before whom three of the first horns were plucked up by the roots,

—and they apply to that one of which he said he had...

²⁰ ...a mouth that spoke very great things, [and] whose look was more stout than his fellows.

Making War with the Saints

The specifications that are given in regard to this power are such that they absolutely fix to the Papacy the application of the prophecy:

1. It is established after the development of the ten kingdoms, and upon the ruin of three of them (verse 24);
2. It speaks great words against the Most High (verse 25);
3. It wears out the saints of the Most High (verse 25);
4. It thinks “to change the times and the law” of the Most High (verse 25);
5. And this dominion and power were to be held for “a time and times, and half a time,”—1260 years,—when the dominion should be taken away (verse 25).

But though the dominion was to be taken away...

Daniel 7

²⁶ ...to consume and to destroy it unto the end,

—it appears that the power of persecution,—of making war upon the saints,—is only checked, or suspended, for a season, because, says the prophet,

²¹ The same horn made war with the saints, and prevailed against them;

²² Until the Ancient of days came, and judgment was given to the saints of the Most High.

Now, according to the following verses, judgment is not given to the saints in this life, but in the life to come:

Revelation 20

⁴ I saw thrones, and they [the “much people in Heaven,” *Revelation* 19:1-8] sat upon them, and judgment was given unto them;...and they lived and reigned with Christ a thousand years.

1 Corinthians 6

² Do you not know that the saints shall judge the world? and if the world shall be judged by you, are you unworthy to judge the smallest matters?

³ Know you not that we shall judge angels? how much more things that pertain to this life?

1 Corinthians 4

⁵ Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

From these texts it is plain that:

- The judgment that is given to the saints is a judgment both of the world and of angels (the evil angels);
- It does not pertain to this life;
- It is with Christ in Heaven, where they reign with him a thousand years; and

- It is given to the saints at the coming of the Lord.

This is made emphatic by the closing words of Daniel, quoted above:

Daniel 7

²¹ The same horn made war with the saints, and prevailed against them;

²² Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

The Deadly Wound

As the Papacy has not for some time made, and is not now making, war upon the saints, and as the word of God declares that he does make war upon them at the time when they possess the kingdom, which is at the coming of the Lord, therefore it seems clear according to the prophecy that there is to be a revival of the persecuting power of the Papacy. This view is confirmed by the parallel scripture in *Revelation 13*. There it is said of this same power:

Revelation 13

³ I saw one of his heads as it were wounded to death; and his deadly wound was healed.

And in verse 10 it is said of him:

¹⁰ He that leads into captivity shall go into captivity.

In 1798 AD, at the end of the 1260 years of its supremacy, the Papacy was abolished, and the Pope, Pius VI, carried into captivity, where he died the next year. There he was given the deadly wound. In 1800 the deadly wound was healed by the restoration of the Papacy in Pope Pius VII, but with its power greatly reduced; for then began the taking away of his dominion, which never ceased till the last vestige of it was swallowed up by Victor Emanuel in 1870.

As the light of the Reformation and its principles of liberty,

civil and religious, gained in power among the nations, the persecuting power of the Papacy faded away. In the closing years of the sixteenth century, and the beginning of the seventeenth, the persecuting power of the Papacy was at its height, and was almost resistless.

That England, Germany, and the Scandinavian kingdoms escaped the doom of Italy and Spain is one of the marvels of history.¹

In the latter part of the seventeenth century, the average yearly number of victims gradually diminished; but as the numbers were enormous, the yearly average could gradually diminish for a great many years before the dreadful work finally ceased.

Napoleon crushed the Inquisition, and destroyed its prisons wherever he came across them, but they were afterward renewed. It was after the middle of the nineteenth century before persecution entirely ceased; and it was not till the occupation of Rome, in 1870, drove the Papacy and the Inquisition into the Vatican, that men felt secure.

Yet it is after the captivity, after the healing of the deadly wound, after the taking away of his dominion, that the Scripture says,

Revelation 13

⁸ All that dwelt upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Healing of the Wound

And it is just at the time when this power went into captivity, 1798, that the prophet sees another power arising, of which he says:

¹² He exercises all the power of the first beast in his sight.

¹ Eugene Lawrence, *Historical Studies*, "Dominic and the Inquisition".

And he makes the earth and them that dwell therein to worship the first beast whose death-stroke was healed.

Thus there was seen a power arising which will exercise the power of the Papacy, in behalf of the Papacy, and which will compel people to obey the Papacy. This, power is called:

Revelation 13

¹⁴ ...an image to the beast.

He causes the people to worship (obey) himself and the Papacy; in fact, the worship of himself will be the worship of the Papacy. And in the exercise of this power, he declares that no man may buy or sell save he who honors the Papacy, and even goes so far as to...

¹⁵ ...cause that as many as would not worship the image of the beast should be killed.

That this is immediately preceding the coming of the Lord, is plain from *Revelation* 14:9-15. There it is said:

Revelation 14

⁹ If any man worship the beast and his image...

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.

And immediately following this warning, it is said:

¹⁴ I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.

¹⁵ And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in your sickle, and reap; for the time is come for You to reap; for the harvest of the earth is ripe.

¹⁶ And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.

Jesus himself said,

Matthew 13

³⁹ The harvest is the end of the world.

These scriptures show that just before the end of the world all will be compelled, under pains and penalties, to honor and obey the papal power. And this corresponds exactly with Daniel's word that the...

Daniel 7

⁸ ...little horn...

²¹ ...made war with the saints...

²² Until the time came that the saints possessed the kingdom.

In view of these prophecies, we deem it certain that there will be a restoration of the Papacy to honor and power among the nations. This we have believed for several years, and certain events which have occurred lately have greatly strengthened this belief.

One of these, shown last week, is the voluntary humiliation of Prince Bismarck, and by him of Germany, before the Pope, and the way in which it is viewed, not only by the Papacy, but by others. In addressing him as "Sire," Bismarck certainly did recognize in the Pope the dignity of a sovereign. This is nothing else than the court address of a sovereign.

This piece of diplomacy, followed so soon by the revision of the May Laws, really by the Pope himself, is but the practical demonstration of the truth of Bismarck's declaration that,

In so far as I am concerned, I shall always seize—and with the greatest eagerness—every occasion offered me in the fulfillment of my duty toward my master and my country to manifest toward your Holiness my deep gratitude and my most humble devotion.

And we believe that it is but one step, which will be followed by other nations toward the restoration of the Papacy. Indeed, it has been followed already by our own nation.

Mention has been made in these columns of the action of our Government in furnishing the Catholic committee a revenue cutter, flying the papal flag, at the reception of the papal messengers as they bore the papal trappings to Cardinal Gibbons. The request that was sent to the secretary of the Treasury was that the “usual courtesies” should be shown by the Government.

In the term “usual courtesies” there was nothing else meant than the usual courtesies which one nation, or one sovereign, shows in the ambassadors of another. And, as before remarked, when our Government extended the usual courtesies to these messengers of the Pope, it did just what Germany has done—acknowledged the sovereignty of the Pope, and placed him on an equality with other sovereigns.

This, too, in the plainest way; for mark, these messengers were not from the Pope to this Government; then there might have been some excuse for extending the usual courtesies; but they were simply messengers from the Pope to a private citizen of this country, and at this a Government vessel must be sent off, with the papal flag in the place of honor, and with orders to show “the usual courtesies”!

Nor is this all. In Italy itself there is a movement looking to a...

...reconciliation between the Vatican and the Italian Kingdom.

The example of Germany is appealed to. The champion of the movement, Signor Achill Fazzari, declares that reconciliation with the Papacy...

...is the only means to make Italy great, and win respect.

He has reason for the declaration too. It was only a short time ago that Bismarck said it was not worthwhile negotiating with the Italians, for they were...

...only a race of singers and dancers.

Yet he negotiates with the Pope, thus holding the Papacy above the Italian Kingdom. Now Signor Fazzari argues that if the Italian Kingdom can only come to an understanding with the Pope, and obtain his good offices, then Bismarck will recognize the Italians, and will be willing to negotiate with them as well as with the Papacy.

Thus he argues the absolute...

...necessity of an understanding with the Papacy,

–not only on behalf of Italy in itself, but in...

...its relations to other nations.

He declares that:

...two hundred members,

–of the late Italian Parliament,

...would have lent their aid to an understanding with the Vatican if only some had led the way.

Next week, if the Lord will, we shall pursue this study further. This is an important subject and we ask our readers to give it careful attention. There is that in it which concerns every one.

2. Restoration of the Papacy II

Signs of the Times, August 5, 1886

Seeking Friendship

WE HAVE seen how that Germany and the United States have acknowledged the sovereignty of the Pope, and have noted the movement in Italy, follow suit. After Germany and Italy, of the powers of Western Europe, there only remains England whose acknowledgment would be of any significance.

And when Germany and Italy, which have been the most bitter of the opponents of the Papacy, are now so ready to bring about a reconciliation on which grants the sovereignty of the Pope, it is not at all difficult to believe that occasion may arise at which England would be ready to engage his good offices by also recognizing his sovereignty as Germany has done, and as Italy desires to do.

This will the more readily appear when the motive is seen which has led Germany to humble herself before the Pope, and which is leading Italy to take the same course. This is so clearly stated by Signor Fazzari, that we shall give it in his own words:

In my mind, the necessity and possibility of the understanding with the Papacy, follows from the present condition of Italy and the monarchy, both in itself and its relations with other nations; and this all the more, and most particularly from a consideration of the ever-spreading spirit of anarchy, and the condition of political degradation, which we all lament in Italy, and which certainly will not be ended by the alternative of Right and Left [the Italian Parliament] at the helm of State, so long as the ideas hitherto held by these parties are still entertained.²

² *The Monitor* (S. F.), June 23, 1886.

This same “ever-spreading spirit of anarchy,” it was that caused Bismarck to “go to Canossa.” In his speech in the German Parliament, the Chancellor said that there are...

...political parties in their own assemblies who put forward demands, and advocated views which would ruin Germany far more quickly than any papal pretensions;

—and that...

...the Pope is a wise, venerable, and good man, very friendly to Germany, much better disposed to forward the true interests of Germany than some of the politicians in the Prussian Diet and the Reichstag.

In these expressions Bismarck clearly betrays the cause that induced him to seek the friendship of the Papacy. Socialism is rife in Germany, and has a large representation in the Parliament. It is the Socialists who “put forward demands and advocate views that would ruin Germany;” and so even the “iron” Chancellor is compelled to bend, and makes haste to enlist the Pope on his side in the impending and imminent contest with the “spirit of anarchy.”

Nor is it alone in Germany and Italy that the spirit of anarchy prevails. Even while we are writing this article, there comes to hand the *San Francisco Sunday Chronicle*, July 25, 1886, and entitled, “The Red Specter.” We here insert the first few sentences:

Socialism is the red specter of Europe. It is ever in the thought of kings; it clogs the wheels of legislation in parliaments; it alarms the thoughtful and far-seeing, and it is in all European countries a disturbing element in politics and society. Governments, politicians, the press, and writers of books, are more and more taking it into account, availing themselves of its influence, or using the material which it furnishes.

The question is constantly asked, Is it extending? The reasons for believing that it is are many. The strongest is that it

is feared. In France the Ministry acts timidly in presence of its occult power. Bismarck, who hoped that his law of 1878, proscribing Socialism, would accomplish its work, and effectually lay the specter in five years, has been compelled to renew it. There are more Socialists deputies today in the German Parliament than in 1878. In Russia, Socialism, less defined in principle than elsewhere, threatens the life of the Czar and the annihilation of all existing social and political forms. In Austria, Italy, Spain, and England, the public is continually made aware of its operations by the expressed discontent of the working classes and the imminency of revolutions.

Thus “the ever-spreading spirit of anarchy,” in the presence of which statesmen turn pale, and Governments tremble, is the secret of the movement for the restoration of the Papacy.

In times of such difficulties as these, it is with peculiar force that the Papacy suggests itself to the minds of statesmen as the source of greatest help. In times of anarchy and revolution, when the very foundations of States, and even of society itself, seem to be moved, it is almost instinctively that the European statesman grasps the hand of the Papacy.

Thriving on Revolutions

The Papacy has passed through revolution after revolution, and complete anarchy itself is no terror to her. She saw the fall of the Roman Empire. And as that empire was the “mightiest fabric of human greatness” ever seen by man, so its fall was the most fearful ever seen in history. Yet the Papacy not only passed through and survived it all, but she gathered new strength from it all.

When Alaric and Genseric—Goth and Vandal—poured destruction upon destruction upon the devoted city, the Papacy came forth from it with no weakness upon her, and the wrath of the terrible Attila was turned away by the efforts and the personal presence of the Pope. When the flood of barbaric rage swept over all Western Europe, spreading destruction,

misery, and anarchy for centuries, instead of disturbing the Papacy, it was but her opportunity.

The Papacy thrives on revolutions; the perplexities of States are her fortune; to her anarchy is better than order. Therefore, we repeat, when revolution is imminent, and anarchy threatens, it is almost instinctively that the European statesman grasps the hand of her who mastered the anarchy of the Middle Ages, and the revolutions of fifteen centuries. And if England gets out of her dynamite-Irish troubles without the help of the Papacy, it is more than we expect.

We see then that the prophecies reveal a restoration of the Papacy. We see the steps already taken in that direction by the two nations principally concerned. We see, in the ever-spreading spirit of anarchy, the cause which has impelled these nations to these steps, and which, in the nature of the case, must induce others to follow their lead; and all such advances can end in nothing else than the aggrandizement of the Papacy, and its re-assertion of power.

Craftiness

For as surely as any person or power enters into negotiations with the Papacy upon an equal basis, that person or power will be over-reached. Negotiations backed by force may succeed, but not otherwise, and even then only but a time; because, though a pope may be beaten and die, the Papacy lives and works. We believe Macaulay's words express the literal truth:

It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom....The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection that, among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place.³

³ *Essays*, Von Ranke.

The statement of the Bible on this point is that it is...

2 Thessalonians

⁷ ...the mystery of iniquity,

–and that:

Daniel 8

²⁵ Through his policy he shall cause craft to prosper in his hand.

Craft always has prospered in his hand, and in his present efforts for the renewal of his power, his vast experience in this bad accomplishment will not fail him; for the Papacy is only too willing to do its part in this matter.

As an instance of this, we may mention that in the matter of the negotiations with Bismarck, the agreement was that if Prussia would revise the May Laws, the Pope would then direct the Catholic officials in Germany to show proper obedience to the laws. But he was so willing to show his sincerity in the scheme of reconciliation that he went beyond his part of the agreement, and gave the requisite order before the German Parliament had agreed to a revision of the obnoxious laws.

This was then used by Bismarck as an effectual answer to those who opposed his bill out of suspicion that the Pope was not really sincere. But the Papacy would not be itself if it were really sincere in anything else than the one grand project of its own aggrandizement. That is all the sincerity that it has ever shown in history. That is all the sincerity it is capable of showing.

Civil Powers Seeking Her

Yet with all the dreadful history of the Papacy before them, not only unapologized for, but prided upon, statesmen and Governments are compelled by “the ever-spreading spirit of anarchy” to shut their eyes to it all, to forget it all, and, for

their own safety, to make firm alliances with the embodiment of that polity which is the perfection of “contrivances which have been devised for deceiving and oppressing mankind.”

As, therefore, the spirit of anarchy is the principal cause of these advances toward the renewed recognition of the Papacy in national and international affairs, and as this spirit is universal, so we are certain that this recognition of the Papacy in one form or another, as suits it best, will be universal. And we believe that Father O’Reilly stated the exact truth when he said:

The time must come, and is coming, when the Papacy will be formally acknowledged as the international institution par excellence, and when both its sovereignty...and the means necessary to secure its exercise, will be once more placed solemnly under the safeguard of all nations.

We believe it because it is in accordance with the Scripture:

Revelation 13

⁸ All that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world.

Then can she indeed say...

Revelation 18

⁷ ...in her heart, I sit a queen, and am no widow.

And as sure as the sure word of prophecy itself, just so surely will there be persecution. The Papacy is ever the same. The disposition to “root out heresy” is the same in all places and in all ages. All that is now lacking is the power, and when that shall be restored to her, then will be fulfilled the prophecy:

Daniel 7

²¹ The same horn made war with the saints, and prevailed against them;

²² Until the Ancient of Days came; and judgment was given

to the saints of the Most High; and the time came that the saints possessed the kingdom.

But it will not be for long. For just at the time when she, because of her restoration to preference and power, is glorifying herself, is living deliciously, and congratulating herself, saying...

Revelation 18

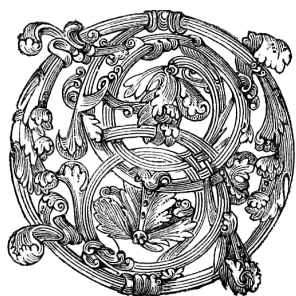
⁷ ...in her heart, I sit a queen, and am no widow, and shall see no sorrow;

—just then, and...

⁸ Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judges her.

The restoration of the Papacy is the one great event that stands between the world and the Judgment. That restoration is now in progress; the elements are rife that will assure its accomplishment; war upon the saints is impending; and the time that the saints possess the kingdom is at the doors.

Next week we shall examine this subject in connection with our own country.



3. Restoration of the Papacy III

Signs of the Times, August 12, 1886

THAT our own country will play an important part in the restoration of the Papacy to that place where it can make war upon the saints, we are fully satisfied. And that causes are now at work which will bring it about, we regard as certain.

Church and State Union

Not that the Papacy as such will gain power here, for that we do not believe. But that the organization that does secure the power will exert it in favor of the institutions of the Papacy, and by the help of the Papacy. In the words of the prophecy,

Revelation 13

¹² [He] causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

In this country the spirit of anarchy is rife as well as in Europe. The conflict between labor and capital is growing more and more bitter. The so-called labor element is so unsteady, and so violent in its methods, that capitalists are becoming afraid to invest in large enterprises, and capital by the millions lies unused in bank vaults.

In connection with these things there is a large train of evils which all see and which many dread, but which we cannot here take time to trace.

Now in the midst of all these troubles, and upon them in great measure as its capital, there is rapidly rising into prominence a party which traces all these evils directly to the "secular character of the Constitution of our country," and proposes to rectify all these difficulties by a religious amendment to that instrument.

This party argues that God is not once named in the Constitution; that neither Christ nor His religion is recognized there;

that the Bible receives no legal sanction as the law of the Nation; that under this order of things the tests of the Christian religion are not applied in this country; that, consequently, the land is filling up with multitudes of foreigners who bring the baser elements of European society with them; that all the troubles that afflict the land—the strikes, the floods, the cyclones, &c., &c.,—are but the judgments of God upon the Nation for its terrible shortcoming in the matter of the deplorably secular Constitution; and that the only remedy, the only possible escape, is to so amend the National Constitution that in it God will be declared to be the Sovereign, Christ, the King, and the Bible the law, of the Nation, and so...

...place all Christian laws, institutions and usages of our Government upon an undeniable legal basis in the fundamental law of the land.

This is not a Catholic movement. It is essentially Protestant; it originated with Protestants, and is carried on by Protestants, though willing to enlist the Catholics wherever practicable. And though directly contrary to Protestant principles, it is favored by almost all denominations of Protestants.

It will be seen at a glance that such a scheme, if successful, would be nothing short of union of Church and State. For when Christian laws, Christian institutions, and Christian usages become a part of the fundamental law of the land, the State becomes the great conservator of the Christian religion. Religious tests must be applied, obedience to religious precepts must be enforced, and in all disputes the State becomes the expounder of Christianity; the State by its judicial authority decides what is, and what is not, a Christian law, a Christian institution, or a Christian usage.

For the main question is not whether such a movement, if successful, would be a union of Church and State, this is conceded by all, except those who advocate it, and it is not to be expected that they would concede it; but the question is,

“Will it be successful?”

We verily believe that it will. The great majority of the nation do not yet so believe. Thousands do not believe that it will succeed; other thousands do not believe that, even were it successful, there would ever any such evil follow, that any such menace to liberty would attend it, as has always attended such an illicit connection. And in this very unbelief lies one of the most probable elements of its success.

With the history before them, of all such unions, it is difficult for men in this enlightened age to realize that there could be any danger of a repetition of such things. But all such doubts rest upon an overweening confidence in human nature. Human nature is the same in all ages. Religious bigotry and priestly ambition are ever the same whether found in the sixteenth century or in the nineteenth. Clothed with the civil power, Protestant religionists, who are ambitious to obtain it, will be as cruelly oppressive as would be Catholics in like circumstances.

An Image to the Beast

What then are the evidences of the success of the religious amendment movement? First, and the greatest of all is, of course, the prophecy. There stands the scripture, *Revelation* 13:11-17, which describes the rise and work of a power in the earth, and every specification of the scripture is fully met by our own nation, and not one of the specifications is met by any other nation. That scripture speaks of this power...

Revelation 13

¹⁴ ...saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live.

The beast is the representative of that union of Church and State which formed the Papacy. An image to the beast, therefore, could not be formed otherwise than by a union of

Church and State, and with such union formed by Protestants. For if formed by Catholics it would be but a part of the beast itself and not a likeness. But when such a union is formed by Protestants, as it is in defiance of Protestant principles, it is simply a formation of an image, a likeness, to the Papacy.

It is true that while the prophecy is an evidence to us who believe in this application of it, it can be an evidence to others only by our giving to them evidence of the justness of the application. But when the prophecy so plainly points out that such a thing shall be; and we see working before us in this nation the very thing which the prophecy shows; then with confidence we point to this as proof that our application of the prophecy is correct.

Aside from this however, there are many evidences which point strongly towards the success of the movement. We repeat, almost all the Protestant churches favor it. The Prohibition Party in most of the States favors it. The Woman's Christian Temperance Union favors it.

True the women cannot vote; but they can influence a multitude of votes. But it is not absolutely certain that the women will not yet have the right to vote—the party which is working for the religious amendment, favors woman suffrage also; and if they do obtain the right, they will vote for the religious amendment.

The movement will have the almost undivided support of the workingmen throughout the nation. And besides all these the Catholics favor it. Yea, the men who lead in the movement are willing, and even glad, to receive the support of the Catholic Church.

Now take the churches, the Prohibition Party, the Woman's Christian Temperance Union, the workingmen, the Catholics, and all the politicians who will go as they see the tide going, and bring all these together at the polls and the movement would carry.

The probability that it would be increased by another element that enters largely into the subject. That is, the argument that is swung in on every possible occasion by the advocates of this amendment, to the effect that to oppose this movement is to support atheism, and that, in fact, all such opposition is atheism. There are thousands of people who might not really favor the amendment, yet rather than to be set down and treated as atheists, they would hesitate to oppose it.

The Sunday Sabbath

There is one thing that yet remains to be mentioned,—the thing that underlies this whole subject; the one thing upon which all these parties, churches, and people, heartily unite; the one thing that is the key of the whole movement; the one thing which in itself carries the evidence of the success of the proposition to form a religious amendment to the Constitution,—that is, the Sunday and its protection, the “American sabbath,” and its preservation.

This has already been the leading question in States, and it is fast becoming the leading question in the Nation.

- Almost all the pulpits of the land denounce the “desecration” of Sunday and demand laws for its protection;
- The Woman’s Christian Temperance Union works earnestly for Sunday and for laws to enforce its observance;
- The Prohibitionists resolve that man needs the Sunday sabbath;
- The workingman in all occupations must have his Sunday rest, and to make it sure he must have half of Saturday besides;
- The Catholic Plenary Council earnestly appeals to all Catholics without distinction to use their influence and power as citizens to assist in the movement for a better observance of Sunday;

- Politicians in political conventions will move, and give, rousing, “three cheers for the triumph of this great principle” of the religious Sunday enforced by law;
- The Spiritualists join in the cry;

And the National Reform Party gathers them all into one grand movement to amend the National Constitution so that Sunday, the one grand distinguishing institution of the Papacy, may be declared by law to be the Christian sabbath, and so that all people shall be compelled to observe it as such.

Now we say, Let this question be agitated but a few years more, and let it be brought to a vote with the Sunday as the test, as it surely will be, and its success is certain. And just as surely as its success is certain, the union of Church and State is sure and persecution inevitable. Thus will be formed the image to the beast—the likeness to the Papacy—and he...

Revelation 13

¹² ...causes the earth and them which dwell therein to worship the first beast [the Papacy], whose deadly wound was healed.

So shall apostate Protestantism exalt the Papacy in this country and compel all, under civil pains and penalties, to do her honor. When this question is viewed in the light of these events of fact which are occurrent before the eyes of all people, the imminence of the terrible ordeal that is involved in it is startling.

The discussion of the question of persecution, we are compelled to defer to another article.

4. Restoration of the Papacy IV

Signs of the Times, August 19, 1886

LAST week we showed that the National Reform movement, if successful, would be the union of Church and State in this Government. And we showed that in the union of all churches and organizations in favor of the Sunday, and its enforcement by law, lies the assurance of the success of the National Reform movement. This movement being carried forward by Protestants, when it succeeds, being the formation of the union of Church and State, it will be a likeness to the Papacy, an image to the beast.

Following Constantine

It is true that its advocates deny that it has the slightest tendency toward a union of Church and State; and argue that it is merely for the recognition and establishment by law of the Christian religion, of Christianity in the abstract, with no reference whatever to any particular church, and that, consequently, it cannot be a union of Church and State. But that is all that Constantine did. He simply made the Christian religion, Christianity in the abstract, the religion of the Empire. And that has been always viewed as the union of Church and State.

But whatever it was, either in theory or in fact, there is one thing about it which admits of no shadow of dispute, that is, out of it grew the Papacy. And when this nation, following in the steps of Constantine, makes Christianity the religion of the State, out of such action will grow the living image of the Papacy—the image of the beast. This result is just as certain as that “like causes produce like effects.” History does repeat itself, and that it is going to do so in this matter we deem just as certain as that two and two make four.

Persecution to Follow

This brings us then to the question,

“Will there not be persecution?”

Assuredly there will be. In the very nature of the case that must be the inevitable result. When the question as to what constitutes Christianity becomes a matter of judicial decision instead of conscientious conviction, such decisions to be of any force at all must be respected. And if there should be any who decline to accept a Christianity that is thus made to order, the decision of the court must be enforced. Of course in the idea of the court, and of the majority, such enforcement would not be persecution, oh no,—it would only be punishment for contempt of court.

Now Sunday being the one question upon which all classes unite, that can be wielded by the National Reform leaders; Sunday being the one question upon which turns the whole Constitutional Amendment movement,—when Sunday becomes the national sabbath, and laws are enacted for the enforcement of its observance upon all, without exception, as the Christian sabbath, then to refuse to keep it is to disobey the law; and therefore, if the law, or the amendment, is to be of any effect at all such dissidents must be compelled to keep it.

Because this having been constitutionally declared to be a Christian nation, and Sunday being the Christian sabbath—the great badge of our national profession—for a person to refuse to keep it is to deny Christianity, and so to place himself beyond the protection of the Government. Not only beyond its protection, but subject to its severest displeasure; because as it is, and will be, held that all the judgments that come upon the Nation are because of the desecration of Sunday, whoever refuses to observe it thereby becomes doubly guilty—guilty not only of violating the law but of bringing disaster and perhaps

death upon the innocent, and therefore how can punishment be too severe?

Especially so when the disobedience is persisted in, in spite of penalties; lighter penalties will be laughed at, heavier ones will be defied, and if the Nation is to maintain its position there will be nothing left for it to do but to rid itself of such persons. It will not matter in the least that in defense of their conduct they cite the plain letter of the law of God, and of the Constitution itself, that,

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God;

—the State, at the dictation of the Christian Church, will have declared that Sunday is the sabbath; this declaration must stand, the State cannot yield to a few seventh-day fanatics, and the preservation of the State will be held to depend upon its riddance of them. Of course such action would not, on the part of the State, be considered persecution, but only punishment for violation of the law, and for obstinate rebellion.

Again, the purpose of the Religious Amendment is to declare that God is Sovereign. Then when the amendment has been made, the argument will be this:

1. God is now Constitutionally Sovereign.
2. “The keeping of the sabbath is an acknowledgment of the sovereign rights of God over us.”
3. Sunday is declared by national law to be the sabbath.
4. Conclusion, whoever refuses to keep Sunday denies the sovereignty of God.

That is the inevitable conclusion. There can be no other from the premises. And these are the premises which even now are maintained by the Religious Amendment Party.

But, when God shall have been Constitutionally declared to

be the Sovereign of this Government, to deny and refuse to submit to this sovereignty as defined by the law will be treason. Then if the State is to maintain its position, what is there left for it to do but to impose the penalty which attaches to treason? There can be no other alternative. This is exactly the length to which the Nation will be driven just assure as it adopts the Religious Amendment to the Constitution; and the adoption of the amendment we consider is as sure as that this is a nation.

This last step, like all the others, would not be considered by the authorities as persecution, it would be but the punishment of treason. But all such argument in justification of such actions, is well named by Robert Baird in his *Religion in America*, when he calls it a “miserable excuse.” Here are his words:

The rulers of Massachusetts put the Quakers to death, and banished the “Antinomians” and “Anabaptists,” not because of their religious tenets but because of their violations of the civil laws. This is the justification which they pleaded, and it was the best they could make. Miserable excuse! But just so it is; wherever there is a union of Church and State, heresy and heretical practices are apt to become violations of the civil code, and are punished no longer as errors in religion, but infractions of the law of the land. So the defenders of the Inquisition have always spoken and written in justification of that awful and most iniquitous tribunal.⁴

To arrive at treason by the course which we have marked would not be the first instance in America. Two hundred and forty years ago, in New England, Christianity, in the garb of Congregationalism, was the religion of the land, and says Bancroft:

Since a particular form of worship had become a part of the civil establishment, irreligion was now to be punished as a civil offense. The State was a model of Christ’s kingdom; the very thing which the National Reformers declare that this

⁴ P. 69.

Government shall now be made by the Religious Amendment on earth; treason against the civil Government was treason against Christ....The creation of a national uncompromising church led the Congregationalists of Massachusetts to the indulgence of the passions which had disgrace their English persecutors; and Laud was justified by the men whom he had wronged.⁵

But, although the “miserable excuse” may be made, that such punishments are only for infractions of the civil law, the fact remains that all such conduct on the part of the State is persecution; and for the very good reason that the State has no business to have any such civil laws; the State has no right to make religion a part of the civil law. But all these evils always have followed, and they always will follow, such an illicit union. Gibbon’s words are fitting advice today to those men who seek for the Religious Amendment to the Constitution:

It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish; and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fine which he is unable or unwilling to discharge, exposes his person to the severity of the law; and his contempt of lighter penalties suggests the use and propriety of capital punishment.⁶

That the authors of persecution will support it in the last extreme is a foregone conclusion, because none but religious bigots ever attempt it, and they are always ready to go to any length that circumstances may demand, in support of whatever degree of power it may be with which they succeed in clothing themselves.

⁵ *History of the United States*, chap. 10, under 1651, July 20.

⁶ *Decline and Fall*, chap. 37, par. 23.

The Sunday Institution

Now what connection with the Papacy or its restoration has this Religious Amendment and its outcome? Just this, the Sunday institution, the protection of which is the main object of the amendment, is the institution par excellence of the Papacy, it rests solely on the authority of the Papacy. No man can present any authority of Scripture for the observance of Sunday; and all attempt to do so is only a perversion of Scripture. The keeping of Sunday by Protestants,

...is an homage they pay in spite of themselves to the authority of the Catholic Church;

—so says “the Church” and Protestants cannot deny it. Therefore when American Protestantism, and its allied powers, by national enactment enforce upon all the observance of Sunday, it enforces the observance of a papal institution, and compels men to honor and obey the Papacy. And so he...

Revelation 13

¹² ...causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

The cruel culmination to which we have traced the working of the Religious Amendment, when it shall have been carried, is the inevitable logic of the question; and the justness of our deduction is confirmed by the prophecy which we are discussing.

¹⁵ And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

The course which we have outlined in this article is the one which will be pursued in the working of the Religious Amendment to the Constitution of the United States. Very few people believe it. But it is the truth if nobody at all believes it. Events themselves will confirm what we here have shown, or

else the events of all history have been enacted in vain and no lesson can be drawn from what has been.

We have yet more to say upon this subject.



5. Restoration of the Papacy V

Signs of the Times, August 26, 1886

Protestants Reach Across the Gulf

IN THE course of the discussion of this subject we have stated once or twice that the Religious Amendment party is willing and even anxious to enlist the Catholic Church in behalf of the movement. Now we give the proof. Says Rev. Sylvester F. Scovel in the *Christian Statesman* of August 31, 1881:

This common interest [“of all religious people in the sabbath”—Sunday] ought both to strengthen our determination to work and our readiness to cooperate in every way with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time is not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the *necessities* of the situation.

And the *Statesman* itself, in an editorial, Dec. 11, 1884, said:

Whenever they [the Roman Catholics] are willing to cooperate in resisting the progress of political atheism, we will gladly join hands with them.

Notice, the advances are all on the side of the Protestants, all on the side of the Religious Amendmentists. They are not only willing to make the advances, but are willing to be subjected to “rebuffs,” and to “make repeated advances” to overcome the coquetry, and to gain the favor, of the...

Revelation 17

⁵ ...mother of harlots.

And why? Because, “It is one of the *necessities* of the situation”—and the italics are his. Was there ever in the world a

more humiliating, a more contemptible, surrender to the Papacy?

But it is true as Mr. Scovel says, they do receive cool treatment and some rebuffs. The Catholic Church does not to any considerable extent directly aid in the movement. She is too crafty for that. She knows as well as they, that "it is one of the necessities of the situation," and she is determined to have the surrender come from Protestantism.

Only a few days ago, one of our brethren riding on the railroad, fell into conversation with a Catholic priest, and finally said to him,

"What is your church going to do with the Religious Amendment movement? are you going to vote for it?"

"Oh," said the priest, "we have nothing to do with that. We leave that to the Protestants, we let them do all that. They are all coming to us, and we only have to wait."

Such is the attitude of the Catholic Church at present; and such it will to all appearances remain until the Protestants have done the work, till Protestantism, by repeated advances and in spite of repeated "rebuffs," has come to her and made the proper surrender. Because she knows that were she now to actively engage in the enterprise its success would be seriously compromised.

But let Protestants do the work, as they are doing, and bring the matter to the point of being voted upon, then there will be found at the polls every Catholic voter in the United States, casting his ballot for the Religious Amendment which is to place Sunday where its observance can be enforced by law. This is what all Catholics are commanded to do, by the present Pope. In his Encyclical published only last year Leo XIII. says:

All Catholics should do all in their power to cause the Constitutions of States, and legislation, to be modeled on the

principles of the true church, and all Catholic writers and journalists should never lose sight, for an instant, from the view of the above prescriptions.

The work of the National Reform party is to cause the United States Constitution, and legislation under it, to be modeled upon the principles of the Catholic Church; and although that church apparently takes no active interest in the work itself, we may rest assured that there is not a single writer, nor a single official, of the Catholic Church, from the Pope to the lowest priest, who ever, "for an instant," loses sight of the movement, or of the "prescriptions" which the Pope has given in view of it.

And therefore, by the authority of the Encyclical of Pope Leo XIII, when the matter comes to the vote, we repeat, every Catholic in the United States will be at the polls to do his duty to the Pope and to the Catholic Church, in the task of modeling our Constitution and legislation "upon the principles of the true church" and the consequent enforcement of the Catholic institution of Sunday upon all people, not only in honor of the Roman Church but by the Roman Church as well as by Protestants.

For when the matter comes to the enforcement of the laws what is to hinder the Catholics from doing it, and that too in the Catholic way? Every priest in the United States is sworn to root out heresy. And Monsignor Capel, in our own cities and at our very doors, defends the "Holy Inquisition." And when, by Constitutional Amendment, the refusal to observe Sunday becomes heresy that can be reached by the law, what then is to hinder the Catholics from rooting out the heresy?

Certainly when the Protestants shall have been compelled by the necessity of the situation to surrender to the Catholics, it would not be in their power, even were it in their disposition, to repeal the laws; so there would then be nothing left but the enforcement of the laws by Catholics if by nobody

else.

This view of the case, alone, ought to be sufficient to arouse every Protestant and every American to the most uncompromising opposition to the National Reform party.

Enforcing the Laws

We stated, a few lines above, that it would not be in the power of the Protestants, even were it in their disposition to repeal the laws to prevent persecution by the Catholics, but let no one suppose that by this we would imply that such a thing would be in their disposition or that the enforcement of the laws, even in the last extreme, will be left to the Catholics. And for positive proof that such will not be the case we refer the reader to the article, "The Sunday Law and the Sabbath Persecution," on page 5 of this paper,⁷ which shows that Protestants can be just as mean, just as petty, just as treacherous, and just as persistent, in the persecuting enforcement of the Sunday laws, as any Catholics could possibly be.

This shows that we are not fighting a shadow, when in the interests of human right and human liberty we oppose the Religious Amendment movement. It shows that there is just cause for dread in the event of the success of that movement. Thus the result of enforcing religious observances by the civil powers can be nothing else than persecution and that of the meanest kind. Because, as George Bancroft well says (we quote from memory):

The humane always shrink from enforcing such laws, and consequently their enforcement falls to the fanatic or the savage.

Nor is that all, for when the enforcement of such laws, thus falls to the fanatic or the man of savage disposition, it becomes not only the meanest persecution but also the most severe and the most savage.

⁷ This article was not written by A. T. Jones. It is included in the Appendix.

Religious Compulsion

We need to present no further evidence that the success of the Religious Amendment movement will be to form in this Nation the living image of the Papacy, with all that that involves. And all this is for the express and sole purpose of compelling all people here to keep Sunday, which is wholly a Catholic institution. Thus will the Papacy—the beast—be exalted to honor in this Government, and...

Revelation 13

¹² ...the earth and them which dwell therein,

—will be compelled to worship the beast and his image, even to “the last extreme;” for:

¹⁵ He had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

¹⁶ And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

¹⁷ And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

And we make the distinct and direct charge that the work of the National Reform party will yet be to compel all people under this Government to receive their doctrine from a hierarchy inspired by the “Mystery of Iniquity;” to compel all, through the observance of the Sunday, to render homage to the “man of Sin;” and thus to cause all to worship the Papacy:

¹⁴ ...the beast, which had the wound by the sword and did live.

So much for our own Nation’s part in the restoration of the Papacy. We must now revert for a moment to Europe. We have shown the reconciliation between Germany and the Papacy, and the proposed reconciliation between Italy and that power. We have also shown the cause—“the ever-spreading

spirit of anarchy”—which impels these two nations to this step, and which in the very nature of the case must cause others to follow their lead.

But all this is entirely political so far, with no religious element apparent in it anywhere; while the restoration of the Papacy which we are discussing and which the prophecy contemplates is pre-eminently to religious power—he made war with the saints till they possessed the kingdom.⁸

Revelation 13

⁸ And all that dwell on the earth shall worship him, whose names are not written in the book of life.

The Sunday Question

How then are we to expect its restoration to religious supremacy in Europe? Exactly as in this country, except that in Europe it will be the Papacy direct while here it is the Papacy under the guise of National Reform Protestantism. That is to say, the thing by which the Papacy is lifted to the place of honor in this country—the Sunday, that same thing it is by which the Papacy is to be restored to religious power in Europe.

In Europe the Sunday question is fast assuming a place as the leading question, even as it is in the United States. In September, 1876, there was held at Geneva, Switzerland, the International Sabbath-Sunday Congress. It consisted of the representative friends of Sunday, from different lands, who met...

...to report and confer as to the condition of things in their several localities, and to unite in one organization for the promotion of the observance of the Lord's day.

At this congress there were represented...

...the Swiss Cantons, Germany, Austria, France, Belgium, Holland, Spain, Italy, Roumania, Scotland, England, and the

⁸ *Daniel 7:21.*

United States.

The German Emperor delegated his ambassador to Switzerland—Count Rosler—to sit as his representative. The king of Wurtemberg, and the Duke of Baden were also represented. The Vicomte de la Panous, Inspector-general of the Orleans Railway, M. L. Charlier, chairman of the Roumanian Railways, Messrs Andre and Arnaud of the Paris and Lyons Railways, represented their several companies. Various societies for Home Missions sent their directors or prominent members. Members of Chambers of Commerce, lawyers, bankers, editors, numerous physicians, commercial men, the consuls at Geneva, of Great Britain, the United States, Spain, Brazil, Denmark, Belgium, and the Netherlands, sat as members of the congress, to the number of four hundred. Many other prominent men of Europe, several of the leading railway companies, and various associations, sent communications expressing interest in the movement, among which was a letter of warm sympathy from the Archbishop of Canterbury.

A permanent International Federation was organized. A committee was appointed to formulate a basis and plan of action for the Federation. The first paragraph of the “Declaration of Principles” reads:

The Federation founded by the congress held at Geneva, at its meeting of the 29th of September, 1876, proposes, by the help of God, to labor to restore for the good of all, a better observance of the day of rest, known under the old covenant by the name of the Sabbath, and transferred by the primitive church, under the name of the Lord’s Day, to the first day of the week, in remembrance of the resurrection of Christ.

The Federation calls for laws to make Sunday a public holiday and for its protection as a day of rest; laws for the protection of public worship; laws that will insure a good example of the observance of the day in Government offices and in public works; and...

...finally that it shall be provided by law that every concession of special privileges to individuals or companies shall be

accompanied by adequate guarantees in favor of Sunday rest for those employed in their respective enterprises.

In active harmony with the International Federation are the Catholics of Europe, though they carry on their part of the work in an organization of their own. This organization is patterned after that of the Jesuits for the "Propagation of the Faith." The object as stated is,

To stop the scandal of the profanation of Sunday, and the four feasts of obligation.

The duties of the members of the Association are,

Not to buy on Sundays and feast days, nor to send others to buy; not to work and not to make others work; to give the preference to merchants, workmen, and manufacturers who neither sell nor work on Sundays; to propagate the Association with zeal and perseverance; to endeavor to secure the closing of stores, shops, and manufactories on Sunday and feast days; not to be contented with a low-mass on Sundays and feast days, but to be present at high-mass and at the services and instructions of the parish; to avoid travel and parties of pleasure which would occupy the larger part of Sunday or a great feast day, and to avoid such great efforts at ordering and cleaning as make a notable increase in the duties of the domestics; and to do each month some good works, such as hearing mass on a week-day, communing, reciting chaplets, offering one's labor, etc., in atonement for the profanation of Sunday.

The Association publishes a monthly called "The Catholic Sunday." Besides their own publications the Association uses the Sunday publications of the International Federation. One member of the Association asked the Federation for a thousand of their publications. Another member asked for "several hundreds" saying,

They are Protestant in their origin, but essentially Catholic in their meaning.

And then the representative of the Federation naively adds,

We are far from denying this since for us true Protestantism is the Catholicism of the primitive Christians.

For a full account of this see the *Christian Statesman* referred to at the beginning of this article. It was the work of this Catholic Association, which stirred up Mr. Scovel of the National Reform party to recommend to that organization repeated advances and the suffering of rebuffs to gain the cooperation of their Roman Catholic fellow-citizens in this country in behalf of the Catholic Sunday and the enforcement of its observance.

This European movement in behalf of Sunday-keeping has now been going on these ten years, and the latest report of its progress, which we have seen, is the following from the *San Francisco Bulletin*, August 14:

The agitation in Central and Northern Europe in favor of better observance of the Lord's day is gaining in breadth and depth. In Alsace-Lorraine two petitions in favor of the reform have lately been circulated. The first one, originating in Roman Catholic circles, has already 140,845 names, but many on this monster petition are Protestants. The second petition was started by the Protestant Pastoral Conference at Strasburg, and has now 6,367 subscribers. In Paris the "Society for the Better Observance of Sunday" recently offered prizes for the best popular discussion in pamphlet form of the Sunday question, the condition being that only workingmen were to send in their essays. No less than forty-one manuscripts were received, five of which took prizes.

This is the report of but a single province, and from it may be gathered some idea of the "breadth and depth" of the movement when all the nations named above are considered.

"The everspreading spirit of anarchy" is causing the restoration of the Papacy to political preference; the everspreading spirit of the Catholic Sunday is likewise causing its restora-

tion to religious power enforced by the secular arm; and thus there stands at the very threshold of human events the complete RESTORATION OF THE PAPACY. And then what says the Scripture?

Daniel 7

²¹ I beheld, and the same horn made war with the saints, and prevailed against them;

²² Until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

Again, no one can fail to see that the one religious thing in the observance of which all nations agree is the Sunday. They all likewise agree that its observance shall be enforced by law. Switzerland, Germany, Austria, France, Belgium, Holland, Spain, Italy, Roumania, Scotland, England, the United States, Denmark, Brazil, Scandinavia, Australia, and even Japan—Catholic, heathen, and so-called Protestant alike—all agree in the exaltation of Sunday to the highest place in human affairs, and in compelling all to observe it so.

But, we repeat, the Sunday is the institution par excellence of the Papacy—that which “the Church” sets forth as the sign of her authority; and when the nations exalt Sunday and compel its observance, they thereby cause men to honor, obey, and do homage to the Papacy; the “man of sin” is made once more the fountain of authority and the source of doctrine; all men are compelled, under pains and penalties, to recognize it as such, and so:

Revelation 13

⁸ All that dwell upon the earth shall worship him, whose names are not written in the book of Life of the Lamb slain from the foundation of the world.

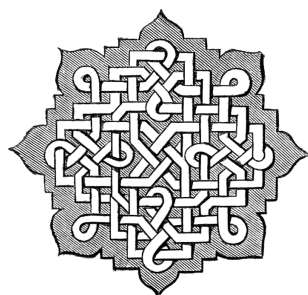
The worship of the beast and his image menaces the world today, and God says,

Revelation 14

⁹ If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.

What then shall we do? The Lord does not leave us in doubt, He tells us exactly what to do. And that we shall discuss in future numbers.



6. The Third Angel's Message

Signs of the Times, September 2, 1886

HAVING shown the manner of the impending restoration of the Papacy, and the inevitable result of it, namely, the renewal of the war upon the saints, and so the enforced worship of the beast; having shown the progress, and the assured prospect of success of the Religious Amendment movement to form a union of Church and State in the United States, and so to create an image to the beast, and to enforce here the worship of the beast and his image, even to the last extreme of civil pains; it now becomes necessary to inquire what is involved in this, and what it means to the people who are now living, and who will have an active part in the work, either for or against it.

A Warning Message

This is clearly revealed. In *Revelation* 14:9-12 are these words:

Revelation 14

⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

¹¹ And the smoke of their torment ascends up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.

¹² Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

This is the most dreadful warning that is found in the Bible. It is not alone that the worshipers of the beast and his image

shall receive the punishment which is the common lot of all the wicked of all ages, but besides this they...

Revelation 14

¹⁰ ...shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.

That is, they shall drink of the wine of the wrath of God in this life, and then receive in the lake of fire the punishment which befalls all the wicked of all times. This it is that is pronounced by the word of God upon whosoever shall...

⁹ ...worship the beast and his image;

–while on the other hand, the powers represented by the beast and his image pronounce that whoever will not worship the beast and his image...

Revelation 13

¹⁵ ...should be killed.

The contest then will be no light one. It is either to yield to the power of man and suffer the wrath of God, or to brave the wrath of man even to the utmost, and by the power of God to obtain the victory over the beast and his image, and enjoy the everlasting salvation of God. All who do resist the wrath of these powers of earth will obtain the victory, and this salvation; for says the prophet:

Revelation 15

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

Yet Future

But it may be asked,

“Can we be sure that this contest is yet in the future?”

We are well assured that we can. We shall give some rea-

sons. The warning says that:

Revelation 14

⁹ If any man shall worship the beast and his image...

¹⁰ The same shall drink of the wine of the wrath of God.

Now *Revelation* 15:1 says,

Revelation 15

¹ I saw...seven angels having the seven last plagues; for in them is filled up the wrath of God.

Notice the direct connection: In the seven last plagues is filled up the wrath of God; and whoever worships the beast and his image, shall drink of the wrath of God. Therefore, it is evident that they who worship the beast and his image are to suffer the seven last plagues. Note further, they are the seven last plagues. These plagues are the last that the world will ever see, at least in this life. This of itself shows that all this is yet future.

But there is more. Under the sixth plague the world is to be gathered...

Revelation 16

¹⁴ ...to the battle of the great day of God Almighty.

And when the seventh is poured out, there comes...

¹⁷ ...a great voice out of the temple of Heaven, from the throne, saying, It is done.

¹⁸ And there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake and so great.

¹⁹ ...and the cities of the nations fell...

²⁰ And every island fled away, and the mountains were not found.

No one can possibly say but that these things are in the future. But we have positive proof that they are yet future. This removing of the mountains and islands is referred to in *Revelation* 6:14-17 in these words:

Revelation 6

¹⁴ And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

¹⁵ And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

¹⁶ And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb:

¹⁷ For the great day of His wrath is come; and who shall be able to stand?

With this agrees the word of Isaiah:

Isaiah 2

¹⁹ They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when He arises to shake terribly the earth.

Most assuredly these things are yet future. But these things are only the terrors of the last of the seven plagues; the seven last plagues are the wine of the wrath of God; and whoever worships the beast and his image, suffers the seven last plagues,—the first one as well as the last one; for when the first angel of the seven poured out his vial,

Revelation 16

² ...there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image.

This then shows it to be certain that the worship of the beast and his image is yet future, and, consequently, that the contest over that question is yet future.

There is another line of argument that shows the same thing. By reference to *Revelation* 14:6-12 it will be seen that there are mentioned the messages of three angels in succession. The first one of the three says among other things, to ev-

ery nation, and kindred, and tongue, and people,

Revelation 14

⁷ 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.

Following this one, there was another angel saying,

Revelation 14

⁸ ...Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Then,

⁹ The third angel followed them, saying with a loud voice, If any man worship the beast and his image...

And then following this third angel's message, with only the intervention of a verse pronouncing a blessing upon the dead who die in the Lord from this time onward, we read:

¹⁴ And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.

¹⁵ And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in your sickle, and reap; for the time is come for You to reap; for the harvest of the earth is ripe.

¹⁶ And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.

Now this same Jesus, who comes thus upon the white cloud with the sharp sickle in His hand to reap the harvest of the earth, He himself said,

Matthew 13

³⁹ The harvest is the end of the world.

Therefore it is plain that this third angel's message is the last work of God that precedes the coming of Christ on the cloud of His glory, and the end of the world. But this message

warns against the worship of the beast and his image, under penalty of the wine of the wrath of God, which is the seven last plagues. But the seven last plagues end, as we have shown, with the end of the world.

The Last Oppression

This then shows that the enforcement of the worship of the beast and his image under the final penalty of death, will be the last oppression of the people of God that shall ever be seen. And this corresponds exactly with what we showed as the result of the restoration of the Papacy:

Daniel 7

²¹ [He] made war with the saints, and prevailed against them,

²² Until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

As this oppression, this war with the saints, continues till the saints possess the kingdom, and as the saints possess the kingdom only at the coming of the Lord, this view not only answers to those scriptures which show that the third angel's message reaches to the end of the world, but it answer perfectly to those scriptures which show the end of the beast and his image. *Daniel 7:11* says,

Daniel 7

¹¹ I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

Paul says of the same power,

2 Thessalonians 2

⁷ ...the mystery of iniquity,...

⁸ ...that Wicked,...whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

And both Daniel and Paul are explained by...

Revelation 19

¹¹ And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He does judge and make war.

¹² His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He himself.

¹³ And He was clothed with a vesture dipped in blood: and His name is called the Word of God.

¹⁴ And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.

¹⁵ And out of His mouth goes a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treads the winepress of the fierceness and wrath of Almighty God.

¹⁶ And He has on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.

¹⁹ And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.

²⁰ And the beast was taken, and with him the false prophet [the image to the beast, *Revelation* 13:12-14] that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone.

This shows that the beast and his image will be the last powers that will be on this earth, and that they will be living powers when Christ and the end of the world come. But the life of the image to the beast is given him that he...

Revelation 13

¹⁵ ...should both speak, and cause that as many as would not worship the image of the beast should be killed.

He likewise...

¹² ...causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

And the beast on his own part is restored to power to make war on the saints till they possess the kingdom. All these facts fix the matter to an absolute certainty that the worship of the beast and his image, and the contest over the worship is yet future; and that this contest when it begins will continue till the end of the world, and will be decided only by the coming of the Lord in His glory, when the beast and his image will be given to the burning flame, and when those who shall have kept the commandments of God and the faith of Jesus, will, by the power of Christ, get the victory over the beast, and over his image, and over his mark, and over the number of his name, and will stand on the sea of glass, having the harps of God.

7. The Time of the Third Angel's Message I

Signs of the Times, September 9, 1886

HAVING shown that the Third Angel's Message ends with the end of the world, and that the events of which it speaks and against which it pronounces warning are the events which immediately precede the end of the world, we propose now to find by the Scriptures as nearly as possible the time when this message should begin.

We believe that the Scriptures reveal the time, and it is only reasonable to expect that they should. For under the threat of the most dreadful penalties, the Third Angel's Message warns all people against the worship of the beast and his image; and if it could not be known when the message should be given, or when it were given, it would be impossible for any one to take advantage of the warning and escape the judgments threatened. From this it would follow that the message could never be given, and consequently it would have been written in vain.

But not so. The message was not written in vain. It will surely be given to the world. It will surely gather out a people who will not worship the beast and his image, but who will...

Revelation 14

⁷ ...worship Him that made heaven, and earth, and the sea, and the fountains of waters;

—and so will get...

Revelation 15

² ...the victory over the beast, and over his image, and over his mark, and over the number of his name, [and will] stand on the sea of glass, having the harps of God.

Jesus said,

John 10

³⁵ The Scripture cannot be broken.

Then as surely as this scripture has been written, so surely will this message be given to the world, warning them against the worship of the beast and his image; and calling them to the worship of God, by keeping...

Revelation 14

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

But for such a message to be given, it must be known; and it can be known only by the word of God—the word of God must reveal the time when it is due to the world.

A Progression of Angels

Now let us study this point. Turn to *Revelation 14*. There, in verse 9, we read:

Revelation 14

⁹ The third angel followed them.

Followed them? Why certain angels that had gone before. The eighth verse says,

⁸ There followed another angel.

As this angel likewise “followed” some one, we must go yet farther back. So in the sixth verse we read,

⁶ And I saw another angel fly 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,

⁷ 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.

We must know then, the time of the angel of the sixth verse, before we can know the time of the angel of the eighth, or of the ninth verse; for the angel of verse 8 follows the angel of verse 6, and the third angel of verse 9, follows both these. Therefore the time of the angel of verse 6 must be known, to

know the time of the third angel, verse 9.

Notice again verse 6. It does not read, And I saw *an* angel, but it reads,

Revelation 14

⁶ And I saw *another* angel.

By this word “another,” there is direct reference made to some angel or angels that the prophet had seen before. Tracing backward in the book to find what will answer to this we find none until we come to chapter 10:1, where we read,

Revelation 10

¹ And I saw another mighty angel.

But this text also uses the word “another,” and therefore we must go further back. So we go on backward till we come to chapter 8:13, where we read,

Revelation 8

¹³ And I beheld, and heard an angel flying through the midst of heaven.

Here the word “another” is not used, but simply, “I beheld, and heard an angel.” This, then, is the first of certain angels which the prophet saw which the language used will connect directly with the angel of chapter 14:6, thus:

Revelation 8

¹³ I beheld, and heard an angel.

Revelation 10

¹ And I saw another mighty angel.

Revelation 14

⁶ And I saw another angel.

Notice further that these angels appear upon the scene in the midst of the events that accompany the last three of the seven trumpet angels. In *Revelation* 8:2, John saw seven angels to whom were given seven trumpets; and in verse 6 he says,

Revelation 8

⁶ And the seven angels which had the seven trumpets prepared themselves to sound.

Then after the first four had sounded, this angel of *Revelation* 8:13 appears, when the prophet says,

¹³ And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpets of the three angels, which are yet to sound.

The Fifth Trumpet

Now as this angel is connected, by the expressions used, with the angel of *Revelation* 14:6, and as this angel appears just before the sounding of the fifth trumpet, the sounding of the fifth trumpet is a proper starting point to find the time of the message of *Revelation* 14:6. If we can find the time of the fifth trumpet, we can find the time of the angel of *Revelation* 14:6.

In *Revelation* 9:1-11 is the prophecy of the events of the fifth trumpet, of which says Albert Barnes,

“With surprising unanimity, commentators have agreed in regarding this as referring to the empire of the Saracens, or to the rise and progress of the religion and the empire set up by Mohammed.”

We cannot see how any one who will read the prophecy, and Gibbon’s history of Mohammed and his successors in the light of it, can disagree with the application of the prophecy to the Mohammedans. We cannot here go into a detailed explanation and application of the different points of the prophecy, for that, see the work, *Thoughts on Daniel and Revelation*, or *The Seven Trumpets*, both published at this office—we can here only notice the time referred to in the prophecy.

The rise of Mohammedanism is shown under the symbol of a cloud of locusts, but in verses 7-9 the symbol is explained by

the words,

Revelation 9

⁷ The shapes of the locusts were like unto horses prepared unto battle;...and their faces were as the faces of men.

⁹ ...and the sound of their wings was as the sound of chariots of many horses running to battle.

And says the Scripture,

¹⁰ ...their power was to hurt men five months.

Five months are one hundred and fifty days; this being prophetic time—a day for a year—equals one hundred and fifty years, during which they were to hurt men. This one hundred and fifty years is to be counted from the time that they had a king over them, as says verse 11.

¹¹ They had a king over them...whose name in the Hebrew tongue is Abaddon, but in the Greek tongue has his name Apollyon [margin: “a destroyer”].

For more than six hundred years the Mohammedans had no regularly organized government, and recognized no such dignity as that which answer to the title of king. Each tribe, under its own chief, was independent of all the others and came and went as it pleased.

While this was the case it is evident, and it is the fact too, that their character as “a destroyer,” was not, and could not be, such as it was after they were solidly united in one government under the sway of a ruler recognized by all. This is made more apparent when it is seen what was to be destroyed by this “destroyer.”

The first four trumpets show the ruin of the Western empire of Rome, and the fifth relates to the destruction of the Eastern Empire. And it is in the character of the final destroyer of the last remains of the Roman Empire that this power acts. It was not as a destroyer of men as such, for of them it is said,

Revelation 9

⁵ ...that they should not kill them, but that they should be tormented five months...

¹⁰ ...and their power was to hurt men five months.

It is evident then that his character and work as “a destroyer,” relates to the final destruction of the Roman Empire which was then represented in the Eastern Empire with the capital at New Rome—Constantinople.

Othman was the caliph who established the organized Government of the Mohammedans, and from him is descended the name and title of the Ottoman Empire. It was under the organized power of Othman that the work of the destroyer began. In closing his account of the devastating rage of the Moguls and Tartars under Zingis Khan and his generals, Gibbon says:

In this shipwreck of nations [1240-1304 AD], some surprise may be excited by the escape of the Roman Empire, whose relics, at the time of the Mogul invasion, were dismembered by the Greeks and Latins.⁹

But when the decline of the Moguls gave free scope to the rise of the Moslems, under Othman, of him he says:

He was situate on the verge of the Greek Empire; the Koran sanctified his gazi, or holy war, against the infidels; and their political errors unlocked the passes of Mount Olympus, and invited him to descend into the plains of Bithynia....It was on July 27, 1299 AD, that Othman first invaded the territory of Nicomedia; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster.¹⁰

The work of destruction, then, which was to subvert the last remains of the Roman Empire began July 27, 1299, and never ceased till the imperial power passed into the hands of Amu-

⁹ *Decline and Fall*, chap. 64, par. 13.

¹⁰ *Id.*, par. 14.

rath July 27, 1449.

The Sixth Trumpet

Then the first woe was passed, verse 12, and the sixth angel sounded, and the four angels of the Euphrates were loosed,

Revelation 9

¹⁵ ...which were prepared for an hour, and a day, and a month, and a year.

This also being prophetic time, each day represents a year. A year = 360 years, a month = 30 years, a day = 1 year, an hour, the twenty-fourth part of 360 = 15 days, altogether: 360 + 30 + 1 = 391 years and 15 days. This, from July 27, 1449, onward, gives us August 11, 1840, when the imperial power passed out of the hands of the Ottoman Emperor into the hands of the Great Powers of Europe, just as it passed into his hands 391 years and fifteen days before. Then it was that:

Revelation 11

¹⁴ The second woe is past; and, behold, the third woe comes quickly.

Then it is between the second and third woes, in the space marked by the word “quickly,” that *Revelation* 10:1 applies:

Revelation 10

¹ And I saw another mighty angel come down from Heaven, clothed with a cloud...

² ...and He set his right foot upon the sea, and his left foot upon the earth,

⁵ And the angel which I saw stand upon the sea and upon the earth lifted up His hand to heaven,

⁶ And swore by Him that lives forever and ever, who created Heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer;

⁷ But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He has declared to his servants the prophets.

Notice that this angel refers to the sounding of the seventh trumpet as then future:

Revelation 10

⁷ ...the seventh angel, when he shall begin to sound.

Of that sounding we read in:

Revelation 11

¹⁵ And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.

The kingdoms of this world become the kingdoms of our Lord and of His Christ at the second coming of Christ. Says Paul,

2 Timothy 4

¹ I charge you therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom;

² Preach the word.

When He comes,

Revelation 19

¹⁶ He has on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Now mark, the sixth trumpet and the second woe ended August 11, 1840 AD. Then says the word of God, the third woe and the seventh trumpet comes quickly; and when that comes, the kingdoms of this world become the kingdoms of our Lord and of His Christ. This is at the coming of Christ, and the coming of Christ is the end of the world.

- The first four trumpets mark the downfall of the Western Empire of Rome;
- The fifth marks the destruction of the Eastern Empire of Rome; and

- The seventh trumpet marks the downfall of all empires, all kingdoms, and all nations; for when the God of Heaven sets up His kingdom,

Daniel 2

⁴⁴ ...it shall break in pieces and consume all these kingdoms.

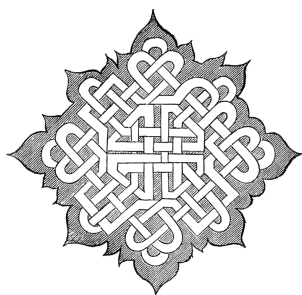
The woe of the fifth trumpet was called by Gibbon the “shipwreck of nations;” but the woe of the seventh trumpet will be not only the shipwreck of nations, but of the great globe itself; for in *Revelation* 11:19, among the events of the seventh trumpet—the third woe—are that earthquake by which every mountain and island are moved out of their places, and that great hail, both of which comes in the seventh plague, when...

Isaiah 2

¹⁹ [God] arises to shake terribly the earth,

—and the great voice is heard out of the temple of Heaven from the throne, saying, “It is done.”¹¹ Further consideration of this subject must be deferred until next week.

¹¹ *Revelation* 16:17-21.



8. The Time of the Third Angel's Message II

Signs of the Times, September 16, 1886

Said the angel,

Revelation 10

⁷ In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He has declared to His servants the prophets.

THIS refers to the last of the seven trumpet angels, and the third woe, and, as shown last week, was to come “quickly” after the ending of the sixth trumpet, and the second woe.¹² These being prophetic days—each day for a year—the expression means,

“In the *years* of the voice of the seventh angel, when he shall begin to sound.”

As will be seen further on, the seventh trumpet, and third woe, covers all the woe that will ever be on this earth from the time when this trumpet begins to sound. But the mystery of God is to be finished in the years when it begins—not at the latter part, nor at the end, but in the beginning. Whenever, therefore, the seventh angel begins to sound the finishing of the mystery of God is close at hand.

Finishing the Mystery

But what is the mystery of God? The mystery of God is the gospel. Proof: in *Ephesians* 3:3, Paul says,

Ephesians 3

³ By revelation He made known unto me the mystery.

And in *Galatians* 1:11-12 he says,

Galatians 1

¹¹ ...the gospel which was preached of me is not after man.

¹² *Revelation* 11:14.

¹² For I neither received it of man, neither was I taught I, but by revelation of Jesus Christ.

Here we have the statement that the gospel was given him by revelation, and also that by revelation there was made known to him...

Ephesians 3

⁴ ...the mystery of Christ,

⁵ Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit;

⁶ That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel:

⁸ Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

⁹ And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ:

¹⁰ To the intent that now...might be known by the church the manifold wisdom of God,

¹¹ According to the eternal purpose which He purposed in Christ Jesus our Lord:

¹⁷ That Christ may dwell in your hearts by faith; that you, being rooted and grounded in love,

¹⁸ May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

¹⁹ And to know the love of Christ, which passes knowledge, that you might be filled with all the fullness of God.

Colossians 2

⁹ For in Him dwells all the fullness of the Godhead bodily.

From these texts it is evident that:

- the eternal purpose of God, which He purposed in Christ for us;
- the unsearchable riches of Christ which are brought to the children of men;
- the immeasurable love of Christ and of God for men;

- the love of Christ and of God which passes knowledge;

–is the mystery of God. But this is nothing else than the gospel. The preaching of the gospel is only the effort of God to reveal this mystery, and to bring its depths to the comprehension of men.

Again: in *Ephesians* 6:19, Paul calls preaching the making known the mystery of the gospel, saying:

Ephesians 6

¹⁸ Praying...

¹⁹ ...for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

²⁰ For which I am an ambassador in bonds.

To the Colossians likewise he said,

Colossians 4

³ Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds.

And to the Romans,

Romans 16

²⁵ Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began,

²⁶ But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

There can be no question that the mystery of God is the gospel of God, that the mystery of Christ is the gospel of Christ; for it is called the “gospel of God”¹³ as well as the “gospel of Christ,”¹⁴ and properly enough so, for Christ is...

¹³ *Romans* 1:1; *1 Peter* 4:17; *1 Thessalonians* 2:2, 9; *1 Timothy* 1:11.

¹⁴ *Romans* 1:16; *2 Corinthians* 4:4; *Galatians* 1:7; *1 Thessalonians* 3:2.

Matthew 1

²³ ...God with us,

–and,

2 Corinthians 5

¹⁹ God was in Christ, reconciling the world unto himself.

The mystery of God being the gospel, when the angel said that the mystery of God should be finished, it was but saying, according to these scriptures, that the gospel should be finished. Paul said that the gospel...

Romans 1

¹⁶ ...is the power of God unto salvation;

–therefore to say that the mystery of God—the gospel—should be finished is but to say that the power of God for the salvation of men will cease to be exercised. So then, according to the explanation given in these scriptures, the angel of *Revelation 10:7* says,

“In the days—the years—of the voice of the seventh angel, when he shall begin to sound, the gospel should be finished, the power of God for the salvation of men shall cease to be exercised, as He has declared to His servants the prophets.”

Cleansing the Sanctuary

The sanctuary of the Levitical law was a figure of the sanctuary of the gospel.¹⁵

- That was on earth, this is in Heaven; that was made with hands and pitched by man, this was made without hands and pitched by the Lord.¹⁶
- The service of that sanctuary was by the men of the Levitical priesthood, and with the blood of beasts; the service of this sanctuary is by Christ the Lord, of the

¹⁵ *Hebrews 9:9, 11, 23.*

¹⁶ *Hebrews 9:9, 23-24; 8:2; 9:11.*

Melchizedic priesthood, and with the blood of Christ.¹⁷

- The service of that sanctuary was completed once a year; the service of this when completed is once for all.¹⁸

The last work of the annual service in that sanctuary was upon what was called the day of atonement, and the service was called the cleansing of the sanctuary—the taking away of all the sins that had been conveyed into the sanctuary by the service of the priests at the confessions and sacrifices of the people during the year that then ended.¹⁹

The last work of the once-for-all service of the heavenly sanctuary will be the great day of everlasting atonement, and the service will be to take away forever all the sins which have been borne by our High-priest, at our confession and the offering of Him by faith as our sacrifice, as He offers himself in fact in our behalf. This also is called the cleansing of, not the earthly, but the heavenly sanctuary.

As the cleansing of the earthly sanctuary was the last work for that year in behalf of that people, so the cleansing of the heavenly sanctuary will be the last work forever in behalf of any people. As the cleansing of the earthly sanctuary was the very last day of that annual round of service, so whenever the world shall have reached the time of the cleansing of the heavenly sanctuary, the world will then have entered upon the very last days of the work of the gospel, and when the sanctuary shall have been cleansed, the gospel—the mystery of God—will...

Revelation 10

⁷ ...be finished, as He has declared to His servants the prophets.

Now when, according to the Scriptures, should the cleans-

¹⁷ Hebrews 7; 9:6, 9, 12-14, 22-26; 8:1.

¹⁸ Hebrews 9:23, 25; 10:3, 10.

¹⁹ Leviticus 23:27-32; 16:2-34.

ing of the heavenly sanctuary begin? In *Daniel* 8:14, from a certain time, it is said,

Daniel 8

¹⁴ Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

This also being prophetic time each day stands for a year, and is, therefore, two thousand and three hundred years. From what time?

Daniel 9

²⁵ From the going forth of the commandment to restore and to build Jerusalem.

Seventy weeks—four hundred and ninety years—were cut off from the two thousand three hundred, and appropriated to Daniel’s people, the Jews, and the beginning of the four hundred and ninety years is the beginning of the two thousand and three hundred.

This beginning, as quoted above, was at the going forth of the commandment to restore and to build Jerusalem, which was in the year 457 BC.²⁰ Although Ezra with the decree, started from Babylon in the first month, it was not till the fifth month that he reached Jerusalem; and as the decree was to the treasurers “beyond the river”²¹ Euphrates and in Palestine, it was of no force till he reached that country. So about half the year was gone before the decree could be said to go forth to restore and to build the city, which would make it about the middle of the year 457, or really 456½ BC. brings us to 2300—456½—1843½ after Christ. Eighteen hundred and forty-three and a half years after Christ carries us into the year 1844 AD. Then it was, the angel said to Daniel, that the time of the cleansing of the sanctuary should be:

²⁰ *Ezra* 7.

²¹ *Ezra* 7:21.

Daniel 8

¹⁴ Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

That this cannot be applied to the earthly sanctuary is made certain by the statement in *Daniel* 9:26, that after the cutting off of the Messiah, the people of the prince that should come (the Romans)...

Daniel 9

²⁶ ...shall destroy the city and the sanctuary,

—and Christ said that when it should be destroyed, Jerusalem should be trodden under foot of the Gentiles, until the times of the Gentiles be fulfilled.²² As that city and that sanctuary were to be destroyed, and were destroyed but a few years after the expiration of the four hundred and ninety years, it is impossible that it should be the sanctuary that was to be cleansed at the expiration of the two thousand and three hundred years.

Consequently the sanctuary that was to be cleansed at the end of the two thousand and three hundred years was the heavenly sanctuary, because it is the only one that was then in existence. Therefore it is certain that the cleansing of the heavenly sanctuary began in 1844 AD.²³

A Work of Judgment

The cleansing of the sanctuary, the work of the atonement under the Levitical law, was a work of judgment. For said the scripture,

Leviticus 23

²⁹ Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

²² *Luke* 21:24.

²³ For an extended and thorough treatment of the subject of the sanctuary and connected dates, see *The Sanctuary and its Cleansing*, for sale at this office.

Whoever did not make confession of sin that day could have no part in the atonement that was made that day; and when the sanctuary had been cleansed, and atonement made, he was to be cut off without mercy, he had no other chance, his probation was gone.

So, likewise, in the cleansing of the heavenly sanctuary, in the atonement made once for all, whosoever shall not confess his sins, and be partakers of the intercession of Christ, can have no part in the atonement of Christ, and when that sanctuary shall have been cleansed, and that atonement made, he will be cut off without mercy, he will have no other opportunity, his probation will be ended. Of such it will be said,

Revelation 22

¹¹ He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still.

No longer will the precious cleansing blood be applied. These are they who shall wring out and drink the dregs of the cup that is in the hand of the Lord;²⁴ these are they who...

Revelation 14

¹⁰ ...shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.

This cleansing of the heavenly sanctuary began in 1844 AD, and in the very nature of the case must soon close. We are now living in the great day of atonement. Now is the time when it is urgent upon every soul to confess his sins, to put away all his transgressions, to be partaker of the intercession of Christ, to wash his robes and make them white in the blood of the Lamb.²⁵ For soon the mystery of God will be finished,²⁶ the work of the gospel will be closed, and the unmixed wrath of God and the Lamb will be poured upon all the wicked of the earth.

²⁴ *Psalm 75:8.*

²⁵ *Revelation 7:14.*

²⁶ *Revelation 10:7.*

Next week, if the Lord will, we shall gather together in one the evidences that now is the time of the Third Angel's Message. The points which we have shown in this article and the one before it, were necessary to a clear understanding of the one which is to follow.



9. The Time of the Third Angel's Message III

Signs of the Times, September 23, 1886

WE HAVE shown that the sixth of the seven trumpet angels ceased to sound August 11, 1840, and that then, says the Scripture,

Revelation 11

¹⁴ The second woe is past; and, behold, the third woe comes quickly.

The third woe and the seventh trumpet are identical. And when the seventh angel sounded, said the prophet,

¹⁵ There were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.

He also said,

¹⁸ The nations were angry, and your wrath is come, and the time of the dead, that they should be judged, and that You should give reward unto your servants the prophets, and to the saints, and them that fear your name, small and great; and should destroy them which destroy the earth.

¹⁹ And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Now we want it to be clearly seen, and it may be, that the events here named are identical with those of *Revelation* 14:6-20; 16:1-21, and that the latter are but an explanation in full of the former. To show this we shall here bring together the statements of *Revelation* 11:18-19, and the corresponding ones of chapters 14 and 16.

1. The Wrath of God

Revelation 11

¹⁸ And the nations were angry, and your wrath is come.

The third angel says,

Revelation 14

⁹ ...If any man worship the beast and his image...

¹⁰ The same shall drink of the wine of the wrath of God.

And in...

Revelation 15

¹ ...the seven last plagues [is] filled up the wrath of God.

2. The Time of the Judgment

Revelation 11

¹⁸ The time of the dead, that they should be judged.

Revelation 14

⁶ I saw another angel fly in the midst of heaven...

⁷ Saying with a loud voice, Fear God, and give glory to Him; for the hour of His Judgment is come.

3. The Time of Reward

Revelation 11

¹⁸ That You should give reward unto your servants the prophets, and to the saints, and them that fear your name, small and great.

This time of reward is at the coming of Christ; for He says:

Revelation 22

¹² Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Again He said:

Luke 14

¹⁴ You shall be recompensed at the resurrection of the just.

But His coming follows immediately the Third Angel's Message; for says the prophet,

Revelation 14

¹⁴ I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden

crown, and in His hand a sharp sickle.

¹⁶ And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.

This harvest is the end of the world.

Matthew 13

³⁹ ...the harvest is the end of the world.

4. The Destruction of the Wicked

Revelation 11

¹⁸ And should destroy them which destroy the earth.

Revelation 14

¹⁷ Another angel came out of the temple which is in heaven, he also having a sharp sickle.

¹⁸ And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in your sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

¹⁹ And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

Here are shown two reapings. One is by the Son of God reaping the harvest of the earth, gathering the wheat into the garner of God. The other is to gather together those who are to be cast into the winepress of the wrath of God. The former are the fruits of the true Vine, Christ Jesus. For He says:

John 15

¹ I am the true Vine.

⁵ I am the Vine, you are the branches.

This is the Vine of Heaven; for Christ, the true Vine, came down from Heaven to do his Father's will;²⁷ and of the Vine the...

¹ ...Father is the Husbandman.

²⁷ *John 6:38.*

All who abide in Christ, the true Vine, will be gathered by the angels into the kingdom of God,²⁸ when He comes on the white cloud to reap the harvest of the earth. The others are called,

Revelation 14

¹⁸ ...the clusters of the vine of the earth.

Those have no communion with the heavenly Vine, but are of the earth, earthy. And when the clusters of this vine are gathered, it is only to be cast into the winepress of the wrath of God. This same result is shown by John the Baptist under another figure:

Matthew 3

¹¹ He that comes after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with fire:

¹² Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

5. Opening of the Temple in Heaven

Revelation 11

¹⁹ And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament.

Why is this called the ark of His testament? Because within it is His testimony, as there was in the earthly temple, which was a pattern of the heavenly.

Exodus 25

²¹ In the ark you shall put the testimony that I shall give you.

But what was the testimony or testament that was put in the ark?

Exodus 31

¹⁸ He gave unto Moses, when He had made an end of com-

²⁸ *Matthew* 13:39.

muning with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Exodus 32

¹⁶ And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

These tables Moses broke when he came down from the mount and found the people given up to idolatry. Then said the Lord to Moses:

Deuteronomy 10

¹ Hew two tables of stone like unto the first, and come up unto me into the mount, and make an ark of wood.

² And I will write on the tables the words that were in the first tables which you broke, and you shall put them in the ark.

Then says Moses:

³ I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand.

⁴ And He wrote on the tables, according to the first writing, the ten commandments, which the Lord spoke unto you in the mount out of the midst of the fire in the day of the assembly; and the Lord gave them unto me.

⁵ And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me.

This ark was called the ark of the testimony or testament because that in it were the tables of the testimony which God gave to Moses, and that testimony was the ten commandments. It is this alone which gave it the title of “the ark of the testimony.”²⁹

Now we have shown that this sanctuary or temple on the earth was only a pattern or figure of the sanctuary or temple

²⁹ *Exodus* 25:22; 26:33-34; 30:6, 26; 31:7; 39:35; 40:3, 5, 21; *Numbers* 4:5; 7:89; *Joshua* 4:16.

in Heaven. Therefore, that testimony which gave to the ark of the earthly sanctuary the title of the ark of the testament must be identical with the testimony which gives to the ark in Heaven the title of the ark of His testament, that is; the ten commandments.

Now this temple of God in Heaven is opened at the sounding of the seventh trumpet. There is shown the heavenly ark of His testament; and connected directly with this stands *Revelation* 11:19.

The Third Angel's Message says:

Revelation 14

¹² Here are they that keep the commandments of God.

6. Signs in the Heavens

Revelation 11

¹⁹ And there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

This is identical with the record of the events of the seventh plague. For says the Scripture,

Revelation 16

¹⁷ And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

¹⁸ And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

²⁰ And every island fled away, and the mountains were not found.

²¹ And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

But the seven last plagues compose the wrath of God. This wrath is poured upon those who worship the beast and his image, upon those who refuse to keep the commandments of

God and the faith of Jesus.³⁰ And the Third Angel's Message is to warn men against that worship that they may escape this wrath, and calls them especially to keep the commandments of God and the faith of Jesus.

These things show that these three messages of *Revelation* 14, and the wrath which is foretold by the third of these, and the coming of the Lord which follows the third, represent events referred to as occurring when the seventh angel shall sound. It is therefore absolutely certain that in the days of the voice of the seventh angel, when he shall begin to sound, the Third Angel's Message of *Revelation* 14 is due to the world.

7. Finishing of the Gospel Work

Here we must refer again to *Revelation* 10:7, where the angel declares with an oath that:

Revelation 10

⁷ In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished.

We have shown that the mystery of God is the gospel, and that the gospel is the power of God unto salvation, and that therefore in the days of the voice of the seventh angel, when he begins to sound, the power of God for the salvation of man shall cease to be exercised.

Note especially that this is in the days when the seventh angel begins to sound. From the texts presented in former articles, as well as all already given in this, it is plain that the events connected with the Third Angel's Message end with the end of the world. Therefore the Third Angel's Message is the means by which God makes his last effort for the salvation of men. Thus it becomes of the utmost importance to the children of men to know when the Third Angel's Message is due to the world.

³⁰ *Revelation* 14:9-12.

In our article last week, in discussing the subject of the mystery of God and its finishing, we cited the sanctuary and its services, the Levitical law, and showed that they were typical of the heavenly sanctuary, and the work of Christ in His priesthood. We showed that the services ended with the cleansing of the sanctuary, and that Christ's priestly service ends at the cleansing of the heavenly sanctuary, and we showed that this cleansing began in 1844. Therefore this last service of the gospel, the finishing of which is identical with the finishing of the mystery of God, began in 1844.

Again: we showed that the cleansing of the sanctuary was really a work of judgment. It was so understood by the people who performed the service; it was so intended to be understood by the Lord who established the service. This is made certain by the voice which instanced that whosoever was not partaker of the services that day was cut off without mercy when the services closed. He had no further chance. His probation was gone.

This was but typical of the work of Christ once for all, and the cleansing of the heavenly sanctuary must be likewise a work of the Judgment. This answers exactly to the words which describe the scenes of the seventh trumpet when it begins to sound, that then was come...

Revelation 11

¹⁸ ...the time of the dead, that they should be judged.

And as we have seen, this cleansing of the sanctuary, this work of judgment, this time of the dead, that they should be judged, began in 1844.

But this time of the dead, that they should be judged, is the same time referred to in *Revelation 14:6-7*, in that message which carries still the everlasting gospel to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, yet saying with a loud voice to all,

Revelation 14

⁷ Fear God, and give glory to Him; for the hour of His Judgment is come.

Paul preached this same gospel, but not that the hour of His Judgment *was come*, but simply a judgment *to come*.

Acts 24

²⁵ And as he reasoned of righteousness, temperance, and *judgment to come*, Felix trembled, and answered, Go your way for this time; when I have a convenient season, I will call for you.

Acts 17

³¹ Because He has appointed a day, in which He will judge the world in righteousness by that Man whom He has ordained; whereof He has given assurance unto all men, in that He has raised Him from the dead.

But when the time comes when the seventh angel shall begin to sound, then it is declared in accordance with the same gospel, the hour of His Judgment *is come*. But this, as we have shown, is identical with the cleansing of the heavenly sanctuary which began in 1844. Therefore it is certain that the seventh angel began to sound in 1844.

That this hour of Judgment is not the day of Judgment which comes at the end of the world, but is a time which precedes the end of the world, answering to the time of the cleansing of the sanctuary, is shown by the fact that two other messages follow this one before the coming of the Lord and the end of the world.

But these two do follow this one, and the third of these is the Third Angel's Message which warns all men against the worship of the beast and his image, and against receiving his mark, under the dreadful penalty of having to drink the wine of the wrath of God, and which at the same time calls all to keep the commandments of God and the faith of Jesus.

This wine of the wrath of God is the seven last plagues,

with the last of which come the lightnings, and voices and thunderings, and an earthquake, and great hail, which come at the sounding of the seventh trumpet.

These commandments are the testimony of God which was brought forth prominently when the temple of God was opened in Heaven, and there was seen in His temple the ark of His testament.

And all these things are but the events that occur in the days of the voice of the seventh angel, when he begins to sound. And as we have found that this seventh angel began to sound in 1844, then it was and onward the Third Angel's Message is due to the world.

When this message is finished, the mystery of God will be finished. When this message closes, the work of the gospel will be closed. And when the seven last plagues which are pronounced by this message against those who worship the beast and his image, shall be poured out upon them which shall have the mark of the beast, and upon them which worship his image,—with the pouring out of the last of these comes the end of the world.

Therefore now is the time when there is danger of being drawn into the worship of the beast and his image. The people now living are the ones who are concerned in this. The people now living are they who will be called upon to make an image to the beast, and to worship the beast and his image.

These are also the people who will be warned by the message of God against all those things under penalty of suffering the seven last plagues, and will be called to the keeping of the commandments of God and the faith of Jesus.

10. The Extent and Purpose of the Third Angel's Message

Signs of the Times, September 30, 1886

HAVING shown that now is the time—immediately following 1844 AD, and onward—when the Third Angel's Message is due to the world, it now remains to study the import of that message.

A Worldwide Message

It is a world-wide message; for:

1. The first of the three angels, spoke with a loud voice to every nation, and kindred, and tongue, and people;³¹ the second angel followed this one, and the third angel followed them. As, therefore, the first one was to every nation, and kindred, and tongue, and people, and as the third one follows, it likewise must go to every nation, and kindred, and tongue, and people.
2. The third angel followed them, saying with a loud voice, "If any man worship the beast and his image,"³² etc. This phrase, "If any man" shows that it is spoken to all men; that it is a universal message.
3. Of the beast it is said, "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."³³

And the work of the image of the beast is but to cause the worship of the beast; true, he compels men to worship himself, the image of the beast; but as he derives his authority, and draws his inspiration, from the beast, the worship of the image is but indirectly the worship of the beast. Now as the

³¹ Revelation 14:6-7.

³² Revelation 14:9.

³³ Revelation 13:8.

worship of the beast is to be by...

Revelation 13

⁸ ...all that dwell upon the earth;

–as the Third Angel’s Message is the warning against the worship of the beast and his image; and as obedience to this warning is the only means of escaping that worship and the wrath of God; therefore the Third Angel’s Message must go to...

Revelation 13

⁸ ...all that dwell upon the earth,

–the warning must be as extensive as is the worship. It is therefore evident that this thing will not be done in a corner. This message says:

Revelation 14

⁹ If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.

We have before cited the scriptures which show this wrath to be the seven last plagues, and which show that with the seventh of these plagues comes the end of the world. But all do not worship the beast and his image. There are some who get...

Revelation 15

² ...the victory over the beast, and over his image, and over his mark, and over the number of his name;

–and these are seen standing...

² ...on the sea of glass,

–before the throne of God, having the harps of God, and they sing a song which none can learn but they, and it is the

song of Moses, the servant of God, and the song of the Lamb.³⁴
How do these get the victory? Notice:

- The message not only warns all men against the worship of the beast and his image, but it tells how to avoid that worship;
- It not only tells men what they shall not do, but it tells them what to do;
- It not only calls men to the conflict with the beast and his image, but it tells them how to get the victory;

—and this is contained in the words,

Revelation 14

¹² Here are they that keep the commandments of God, and the faith of Jesus.

Here, then, is a message which is now due, which is to go...

Revelation 14

⁶ ...to every nation, and kindred, and tongue, and people,

—calling upon all to keep the commandments of God and the faith of Jesus. The purpose of this message is to gather out from...

Revelation 13

⁸ ...all that dwell upon the earth,

—a people of whom it can truly be said,

Revelation 14

¹² Here are they that keep the commandments of God, and the faith of Jesus;

—and that so, such may escape...

¹⁰ ...the wrath of God, which is poured out without mixture into the cup of his indignation.

This makes it incumbent upon all now to study the com-

³⁴ Revelation 4:6; 15:2-3.

mandments of God and the faith of Jesus as they have never studied these before, asking themselves the question,

“Am I one of whom this scripture speaks? Am I one who truly keeps the commandments of God, and the faith of Jesus?”

And, as this message is world-wide, these considerations plainly show that under the power of the Third Angel’s Message there will be such a world-wide study of the commandments of God and the faith of Jesus, as there has not been since holy John stood on the Isle of Patmos.

The Commandments of God

What, then, is meant by “the commandments of God, and the faith of Jesus”? First, as to the commandments of God. In a certain sense, there is no doubt that every injunction of the Bible is a commandment of God; for the Bible is the word of God. Yet, besides this, there is a certain part of the Bible that must be admitted to be the commandments of God above every other part. That certain part is the **TEN COMMANDMENTS**. Whereas, in giving all other parts of the Bible,

2 Peter 1

²¹ Holy men of God spoke as they were moved by the Holy Ghost,

–in giving the ten commandments,

Exodus 20

¹ God spoke all these words.

The whole nation of Israel was assembled at the base of Sinai, and:

Exodus 19

¹⁸ Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire;

Exodus 20

¹⁸ And all the people saw the thunderings, and the lightnings,

and the noise of the trumpet,

Hebrews 12

²¹ And so terrible was the sight, that Moses said, I exceedingly fear and quake.

And there, amid those awful scenes, God personally spoke the ten commandments, with a voice that shook the earth.³⁵ Nor was that all. After having so spoken these great words unto all the people,

Exodus 24

¹² The Lord said unto Moses, Come up to me into the mount, and be there: and I will give you tables of stone, and a law, and commandments which I have written; that you may teach them.

¹³ ...and Moses went up into the mount of God.

Exodus 31

¹⁸ And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Exodus 32

¹⁵ And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written.

¹⁶ And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

When Moses came down to the people, he found they had made a golden calf, and were worshipping it after the manner of Egypt;

Exodus 32

¹⁹ ...and he cast the tables out of his hands, and broke them beneath the mount.

³⁵ *Hebrews 12:26.*

Exodus 34

¹ And the Lord said unto Moses, Hew two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which you broke.

² And be ready in the morning, and come up in the morning unto Mount Sinai.

Then says Moses:

Deuteronomy 10

³ I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand.

⁴ And He wrote on the tables, according to the first writing, the ten commandments, which the Lord spoke unto you in the mount, out of the midst of the fire, in the day of the assembly.

Thus we find not only that God spoke the ten commandments but that He wrote them twice upon tables of stone. Although holy men of God, when moved by the Holy Ghost, could speak the message of God, none could be found holy enough to speak the words of the ten commandments in their deliverance to the children of men. Although the Spirit could say to the holy prophets, "Write," no such word could be given to any man when the ten commandments were to be given in tangible form to the children of men. But, instead, God said,

Exodus 24

¹² I will give you tables of stone, and a law, and commandments which I have written.

And again the second time, when these tables were broken,

Exodus 34

² ...I will write...the words that were in the first tables.

Nor was this all. God did not come down upon Mount Sinai alone; but thousands upon thousands of the holy angels were with Him there.

Deuteronomy 33

² The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from His right hand went a fiery law for them.

Psalms 68

¹⁷ The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

This array of angels is that to which Stephen referred when he said to his persecutors that they had...

Acts 7

⁵³ ...received the law by the disposition of angels.

The Greek word here rendered disposition, signifies,

...to set in order; draw up an army; posted in battle order.³⁶

When, therefore, God came down upon Mount Sinai to deliver the ten commandments, He was surrounded with the heavenly host of angels, drawn up in orderly array. Four-faced and four-winged cherubim, six-winged seraphim, and glorious angels with glittering, golden chariots,—all these, by the tens of thousands, accompanied the Majesty of Heaven as in love He gave to sinful men His great law of love.

Deuteronomy 33

³ Yea, He loved the people; all His saints are in your hand: and they sat down at your feet; every one shall receive of your words.

Than at the giving of the law of ten commandments, there certainly has been no more majestic scene since the creation of the world. Well, indeed, might Paul name...

Romans 9

⁴ ...the giving of the law,

³⁶ Liddell and Scott.

–among the great things that pertain to Israel. In view of all these things, it is assuredly the truth that the ten commandments are very properly distinguished as “the commandments of God,” above every other part of the Bible, although all the Bible is the word of God. This is according to that word itself:

Deuteronomy 4

⁹ Only take heed to yourself, and keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life: but teach them your sons, and your sons’ sons;

¹⁰ Specially the day that you stood before the Lord your God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

¹³ And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone.

Here in impressing upon the people the things they should diligently remember, “specially” to be remembered were the day that God came down upon Sinai, and the words that were then heard; and those words were the ten commandments.

This is of equal importance to the world today; for all is summed up by Solomon when he says:

Ecclesiastes 12

¹³ Let us hear the conclusion of the whole matter [margin, “the end of the matter, even all that has been heard, is”]: Fear God, and keep His commandments: for this is the whole duty of man.

¹⁴ For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil.

Men are to be judged by the law of God; that law is the ten commandments; and the words of Solomon are emphasized in the First and Third Angel’s Messages of *Revelation* 14. The first angel says:

Revelation 14

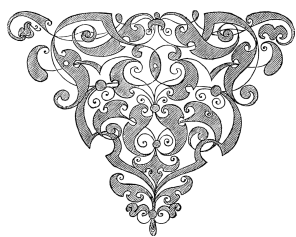
⁷ Fear God, and give glory to Him; for the hour of His Judgment is come;

—and the third angel follows, saying:

¹² Here are they that keep the commandments of God, and the faith of Jesus.

The Third Angel's Message embraces Sinai and Calvary; the law of God and the gospel of Christ; God the Father and God the Son; and when this message ends the work of God for the salvation of men—the mystery of God—will be finished.

Reader, are you keeping the ten commandments, with the faith of Jesus? Read them carefully and see. Read them earnestly and prayerfully, for God will soon bring every work into Judgment, and every work that will not bear the test of the ten commandments will be found wanting.



11. The Faith of Jesus

Signs of the Times, October 7, 1886

IN THE matter of the duty of keeping the commandments of God, and the faith of Jesus, it is not to be understood that the two can for a moment be separated.

The commandments cannot be kept acceptably to God except by faith in Jesus Christ; and faith in Christ amounts to nothing—is dead—unless it is manifested, made perfect, in good works, and these good works consist in the keeping of the commandments of God.

The Law Defines Righteousness

Christ kept the commandments of God:

John 15

¹⁰ I have kept my Father's commandments, and abide in His love.

By His obedience it is that many must be made righteous.

Romans 5

¹⁹ For as by one man's [Adam's] disobedience many were made sinners, so by the obedience of one [Christ] shall many be made righteous.

But these are made righteous only by faith in Him, thus having...

Romans 3

²² ...the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

²³ For all have sinned, and come short of the glory of God.

All have sinned; and...

1 John 3

⁴ ...sin is the transgression of the law.

As all have thus transgressed the law, none can attain to righteousness by the law. There is righteousness in the law of God; in fact, the word says,

Psalm 119

¹⁷² All your commandments are righteousness;

–but there is no righteousness there for the transgressor. When any one has transgressed the law, then if righteousness ever comes to one who has transgressed the law, it must come from some source besides the law. And as all in all the world, have transgressed the law, to whomsoever, therefore, in all the world, righteousness shall come, it must be from another source than from the law, and that source is Christ Jesus the Lord. This is the great argument of:

Romans 3

¹⁹ Now we know that what things soever the law says, it says to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

²⁰ Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin.

²¹ But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

²³ For all have sinned, and come short of the glory of God.

Then the question comes in,

³¹ Do we then make void the law through faith? God forbid; yea, we establish the law.

Notice, he has already said that although this righteousness of God is “without the law,” and by faith of Christ, yet it is...

²¹ ...witnessed by the law and the prophets.

It is a righteousness that accords with the law; it is a righteousness to which the law can bear witness; it is a righteous-

ness with which the law in its perfect righteousness can find no fault.

Christ Gives Righteousness

And that is the righteousness of Christ that He wrought out for us by His perfect obedience to the commandments of God, and of which we become partakers by faith in Him; for:

Romans 5

¹⁹ ...by the obedience of One shall many be made righteous.

Thus we become the children of God by faith in Christ; by faith in Him the righteousness of the law is met in us, and we do not make void, but we establish the law of God, by faith in Christ. This is further shown in:

Romans 8

³ For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.

What was it that the law could not do?

1. The law was ordained to life³⁷ but it could not give life, because all had sinned³⁸—transgressed the law—and the wages of sin is death.³⁹
2. The law was ordained to justification,⁴⁰ but it will justify only the doers of the law, but of all the children of Adam there have been no doers of the law; all have sinned, and come short of the glory of God.⁴¹
3. The law was ordained to righteousness,⁴² but it can count as righteous only the obedient, and all the world

³⁷ *Romans 7:10.*

³⁸ *Romans 3:23.*

³⁹ *Romans 6:23.*

⁴⁰ *Romans 2:13.*

⁴¹ *Romans 3:23.*

⁴² *Romans 10:5.*

is guilty of disobedience before God.

Therefore because of man's failure, because of his wrong doings, the law could not minister to him life, it could not justify him, it could not accept him as righteous. So far as man was concerned, the purpose of the law was entirely frustrated. But mark,

Romans 8

³ What the law could not do, in that it was weak through the [sinful] flesh, God sent His Son [to do], in the likeness of sinful flesh.

What the law could not do, Christ does.

1. The law could not give life, because by transgression all had incurred its penalty of death;
2. The law could not give justification, because by failure to do it all had brought themselves under its condemnation;
3. The law could not give righteousness, because all had sinned.

But instead of this death, Christ gives life; instead of this condemnation, Christ gives justification; instead of this sin, Christ gives righteousness. And for what? that henceforth the law might be despised by us? Nay, verily! But:

Romans 8

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Matthew 5

¹⁷ Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill,

—said the holy Son of God. And so,

Romans 10

⁴ Christ is the end [the purpose] of the law for righteousness to everyone that believes.

For of God, Christ Jesus...

1 Corinthians 1

³⁰ ...is made unto us wisdom, and righteousness, and sanctification, and redemption;

³¹ That, according as it is written, He that glories, let him glory in the Lord.

The New Birth

Again, says the Scriptures,

Romans 7

¹⁴ The law is spiritual,

Romans 8

⁷ ...[and] the carnal mind [the natural mind, the minding of the flesh] is enmity against God: for it is not subject to the law of God, neither indeed can be.

⁸ So then they that are in the flesh cannot please God.

How then shall we please God? How shall we become subject to the law of God? The Saviour says,

John 3

⁶ That which is born of the flesh is flesh,

—and we have just read in *Romans* that it is “sinful flesh,”⁴³ this is why they that are in the flesh cannot please God. But the Saviour says, further,

⁶ ...that which is born of the Spirit is spirit.

Therefore it is certain that except we are born of the Spirit, we cannot please God, we cannot be subject to the law of God, which is spiritual, and demands spiritual service. This, too, is precisely what the Saviour says:

⁵ Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

We know that some will say that the kingdom of God here

⁴³ *Romans* 8:3.

referred to is the kingdom of glory, and that the new birth, the birth of the Spirit, is not until the resurrection, and that then we enter the kingdom of God. But such a view is altogether wrong. Except a man be born of the Spirit, he must still remain in the flesh. But the Scripture says,

Romans 8

⁸ They that are in the flesh cannot please God.

And the man who does not please God will never see the kingdom of God, whether it be the kingdom of grace or of glory.

John 3

⁷ Marvel not that I said unto you, You must be born again.

³ Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.

The kingdom of God, whether of grace or of glory, is...

Romans 14

¹⁷ ...righteousness, and peace, and joy in the Holy Ghost.

Except a man be born again, he cannot see nor enter into the righteousness of God; he cannot see nor enter into the peace of God, which passes all understanding;⁴⁴ and except he be born of the Spirit of God, how can he see, or enter into, that “joy in the Holy Ghost”? Except a man be born again—born of the Spirit—before he dies, he will never see the resurrection unto life. This is shown in:

Romans 8

¹¹ If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you.

It is certain, therefore, that except the Spirit of Christ dwells in us, we cannot be raised from the dead to life. But except

⁴⁴ *Philippians 4:7.*

His Spirit dwells in us, we are yet in the flesh. And if we are in the flesh, we cannot please God. And if we do not please God, we can never see the kingdom of God, either here or hereafter.

Again, it is by birth that we are children of the first Adam; and if we shall ever be children of the last Adam, it must be by a new birth.

The first Adam was natural, and we are his children by natural birth; the last Adam is spiritual, and if we become His children, it must be by spiritual birth.

The first Adam was of the earth, earthy, and we are his children by an earthly birth; the second Adam is the Lord from Heaven, from above, and if we are to be his children it must be by a heavenly birth, a birth from above. For,

1 Corinthians 15

⁴⁸ As is the earthy, such are they also that are earthy.

The earthy is “natural” of the flesh, but:

1 Corinthians 2

¹⁴ The natural man receives not the things of the Spirit of God...because they are spiritually discerned,

–and...

Romans 8

⁸ They that are in the flesh cannot please God.

Such is the birthright, and all the birthright, that we receive from the first Adam. But,

1 Corinthians 15

⁴⁸ ...as is the heavenly, such are they also that are heavenly.

The heavenly is spiritual; He is...

1 Corinthians 15 [RV]

⁴⁵ ...a life-giving Spirit;

–and the spiritual man receives the things of the Spirit of

God, because they are spiritually discerned; he can please God because he is...

Romans 8

⁹ ...not in the flesh, but in the Spirit; for the Spirit of God dwells in him.

He is, and can be,

⁷ ...subject to the law of God,

–because the carnal mind is destroyed, and he has the mind of Christ, the heavenly. Such is the birthright of the second Adam, the one from above. And all the privileges, the blessings, and the joys of this birthright are ours when we are born from above.

John 3

⁷ Marvel not that I said unto you, You must be born from above.

³ Verily, verily, I say unto you, Except a man be born from above, he cannot see the kingdom of God.

With the argument of this paragraph, please study *1 Corinthians* 15:45-48; *John* 3:3-8; *1 Corinthians* 3:11-16; *Romans* 8:5-10.

Summary

Thus in briefest outline we have drawn a sketch of the faith of Jesus which must be kept, and by means of which alone the commandments of God can be kept. He who keeps this will live the life of the just, as it is written,

Romans 1 [Galatians 3:11; Hebrews 10:38]

¹⁷ The just shall live by faith.

Then can he say with the great apostle,

Galatians 2

²⁰ I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave

himself for me.

And when his course is finished, he can say with both the great apostle and the beloved disciples,

2 Timothy 4

⁷ I have fought a good fight [it is the “fight of faith,” *1 Timothy* 6:12],...I have kept the faith.

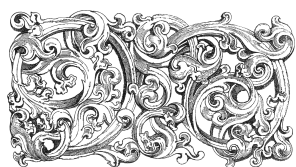
1 John 5

⁴ And this is the victory that overcomes the world, even our faith.

We thank God for the message which calls upon all men to...

Revelation 14

¹² ...keep the commandments of God, and the faith of Jesus.



12. The Commandments of God and the Faith of Jesus

Signs of the Times, October 21, 1886

2 Corinthians 5

¹⁷ If any man be in Christ, he is a new creature.

Created Unto Good Works

As a new creature he lives a new life, a life of faith.

Galatians 2

²⁰ The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

But it is a faith that works; for without works faith is dead.

James 2

¹⁴ What does it profit, my brethren, though a man say he has faith, and have not works? can faith save him?

¹⁵ If a brother or sister be naked, and destitute of daily food,

¹⁶ And one of you say unto them, Depart in peace, be you warmed and filled; notwithstanding you give them not those things which are needful to the body; what does it profit?

¹⁷ Even so faith, if it has not works, is dead, being alone.

¹⁸ Yea, a man may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works.

In Christ nothing avails but a new creation; he lives by faith; it is a faith that works, and the work is the keeping of the commandments of God. Thus says the Scripture:

1. "In Christ Jesus neither circumcision avails anything, nor uncircumcision, but a new creature." *Galatians* 6:15.
2. "In Christ Jesus neither circumcision avails anything, nor uncircumcision; but faith which works by love." *Galatians* 5:6.
3. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."

1 Corinthians 7:19.

Again, it is...

Galatians 5

⁶ ...faith which works by love,

–that avails; and:

1 John 5

³ This is the love of God, that we keep His commandments.

And,

Romans 13

¹⁰ ...love is the fulfilling of the law.

Therefore, in Christ Jesus the faith that avails is the faith that keeps the commandments of God, the faith that fulfills the law of God. Once more:

Ephesians 2

¹⁰ We are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.

“Created in Christ Jesus,” is to be made a “new creature” in Christ Jesus.⁴⁵ But we are created in Him “unto good works,” and these good works are those which God has before ordained that we should walk in them.

That is to say, God before ordained good works in which we should walk. But we have not walked in them. Now He creates us anew in Christ, so that we may walk in these good works in which before we failed to walk.

The Obedience of Faith

These good works are the commandments, the law, of God. These commandments express the whole duty of man,⁴⁶ but man has failed to do his duty;

⁴⁵ *2 Corinthians 5:17.*

⁴⁶ *Ecclesiastes 12:13.*

Romans 3

²³ For all have sinned, and come short of the glory of God.

But now Christ is...

1 John 3

⁵ ...manifested to take away our sins,

1 John 1

⁹ ...and to cleanse us from all unrighteousness,

2 Corinthians 5

²¹ ...that we might be made the righteousness of God in Him.

We are made new creatures in Him, that in Him and by Him we may perform acceptable service, and do the duty, keep the commandments of God, which before we failed to do, and which, out of Christ, all must ever fail to do. For He himself said,

John 15

⁵ Without me you can do nothing.

This is according to that which we have before shown:

Romans 8

³ What the law could not do,...God sending His own Son [did],

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Therefore, when the Third Angel's Message calls, as it now does call, upon all men to...

Revelation 14

¹² ...keep the commandments of God, and the faith of Jesus,

—it simply calls all men to the performance of the whole duty of man—as he now exists. And when, under this message, we urge men to keep the commandments of God strictly according to the letter, we mean that they must keep these commandments strictly according to the Spirit, too.

When we press upon all the obligation of keeping the commandments of God, it is always the obligation of keeping them the only way in which they can be kept, that is, by faith of Jesus Christ; it is always the commandments of God and the faith of Jesus; it is that all must be made perfect by His perfect righteousness; and that all our righteousness must be...

Romans 3

²² The righteousness of God which is by faith of Jesus Christ,

–and that righteousness...

²¹ ...witnessed by the law and the prophets.

The Young Ruler

This is strictly according to the teaching of Christ and the apostles. When the young man came to Jesus, asking,

Matthew 19

¹⁶ Good Master, what good thing shall I do, that I may have eternal life?

Jesus answered,

¹⁷ If you will enter into life, keep the commandments,

–and cited the second table of the ten commandments. The young man replied,

²⁰ All these things have I kept from my youth up: what lack I yet?

²¹ Jesus said unto him, If you will be perfect, go and sell that you have, and give to the poor, and you shall have treasure in Heaven; and come, follow me.

As the record says that Jesus...

Mark 10

²¹ ...looking upon him loved him,

–and as Jesus asked him to follow Him, it is evident that the

young man was a person of good intentions and honesty of purpose, and he undoubtedly supposed that he had really kept the commandments.

But it is not our own estimate that is the standard of what constitutes obedience to the law; it is God's estimate that is the standard. We might conform so strictly to the law that, according to our own estimate, we could see no point of failure; yet when our actions should be measured by God's estimate, weighed in the balances of the sanctuary, we should be found utterly wanting.

It is not according as we see, but according as God sees, that the question of our keeping the commandments of God is to be decided. And as God sees it, it has been recorded:

Romans 3

²³ All have sinned, and come short of the glory of God.

No doubt the young man, when measured by his own standard, stood at the full stature of moral character. But God's standard declares that he had "come short." Even granting all the righteousness that the young man might claim by the keeping of the commandments alone, and there are yet many like him, yet to him and to all who, like him, expect righteousness by the law, the word of Christ is,

Luke 18

²² One thing you lack yet.

All such lack the justifying blood, they lack the sanctifying power of the perfect obedience of the Son of God. In short, they lack the faith of Jesus, and so must ever come short until, by accepting Christ, they attain to the righteousness of God which is by faith. It is in Christ alone that man can reach the full stature of moral character in the sight of God.

Ephesians 4

¹³ 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 mea-

sure of the stature of the fullness of Christ.

However hard a man may strive for righteousness by keeping the law, yet, until he accepts Christ and finds in Him the righteousness which is of God by faith, against him the word will ever stand, you have...

Romans 3

²³ ...come short of the glory of God,

Luke 18

²² One thing you lack yet.

Sermon on the Mount

So we see then that Jesus taught that those who would be His disciples must keep the commandments of God and the faith of Jesus. Again, in His sermon on the mount, Jesus said,

Matthew 5

¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven.

²⁰ For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of Heaven.

Happily, we have the record of the best Pharisee that ever lived, and in his experience we have the inspired illustration of these words of Jesus. Says Paul of himself,

Philippians 3

⁵ ...as touching the law, a Pharisee;

⁶ ...touching the righteousness which is in the law, blameless.

Yet this was not enough; for he says in another place,

1 Corinthians 4

⁴ I know nothing against myself; yet am I not hereby justified; but He that judges me is the Lord.

So even though he might, so far as he could see, be blameless, yet that was not proof that he was justified; for it is God who judges; it is God's standard of righteousness, and not our own, that we must meet, to be justified; and that standard is the righteousness of Christ, to which we can attain only by faith. So says Paul,

Philippians 3

⁷ But what things were gain to me, those I counted loss for Christ.

⁸ Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord...

⁹ And be found in Him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

This is a righteousness which he had not when he was a Pharisee. This, then, is the righteousness which exceeds the righteousness of the scribes and Pharisees; and this righteousness of faith we must have while doing and teaching the commandments. In His sermon on the mount, therefore, Christ positively taught the keeping of the commandments of God and the faith of Jesus.

The Witness of James

James says,

James 2

¹ My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

⁸ If you fulfill the royal law according to the Scripture, You shall love your neighbor as yourself, you do well;

⁹ But if you have respect to persons, you commit sin, and are convinced of the law as transgressors.

¹⁰ For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

¹¹ For He that said [margin, "that law which said"], Do not commit adultery, said also, Do not kill. Now, if you commit no adultery, yet if you kill, you are become a transgressor of

the law.

¹² So speak. and so do, as they that shall be judged by the law of liberty.

¹⁴ What does it profit, my brethren, though a man say he has faith, and have not works? can faith save him?

¹⁸ A man may say, You have faith, and I have works; show me your faith without your works, and I will show you my faith by my works.

Thus James shows that the faith of Jesus is shown by works, and that these works are the doing of the law of God. He declares that we are not to have the faith of Jesus with respect of persons; and respect of persons he declares to be sin, the transgression of the law. We are not to have the faith of Jesus, therefore, with the conscious breaking of the commandments of God, even in a single point.

In other words, James teaches as strongly as it is possible to teach, that those who have the faith of Jesus keep the commandments of God and the faith of Jesus.

The Witness of John

John says,

1 John 5

¹ Whosoever believes that Jesus is the Christ is born of God; and every one that loves Him that begat, loves him also that is begotten of Him.

² By this we know that we love the children of God, when we love God, and keep His commandments.

³ For this is the love of God, that we keep His commandments; and His commandments are not grievous.

⁴ For whatsoever is born of God overcomes the world; and this is the victory that overcomes the world, even our faith.

⁵ Who is he that overcomes the world, but he that believes that Jesus is the Son of God?

The beloved disciple therefore also teaches that Christianity, —the love of God,—is the keeping of the commandments of God, and the faith of Jesus.

We have not the space, and time would fail us, to give all the scriptures even in the New Testament which teach the same thing. We shall close by simply saying that Christ said,

Revelation 22

¹³ I am Alpha and Omega, the beginning and the end, the first and the last.

¹⁴ Blessed are they that do HIS [God's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

He also said,

John 3

¹⁶ God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.

Christ said,

Matthew 19

¹⁷ If you will enter into life, keep the commandments.

He also said,

John 3

³⁶ He that believes on the Son has everlasting life.

The Last Gospel Message

The Third Angel's Message, the last message from God that the world will ever hear, embodies in a single sentence these sayings of Christ:

Revelation 14

¹² Here are they that keep the commandments of God, and the faith of Jesus.

In the Third Angel's Message is embodied the very gospel of Christ, wherein...

Romans 1

¹⁷ ...is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

When the Third Angel's Message shall be finished, then the mystery of God—the gospel—shall be finished,

Revelation 10

⁷ ...as He has declared to His servants the prophets.

And those who truly obey the Third Angel's Message will get...

Revelation 15

² ...the victory over the beast, and over his image, and over his mark, and over the number of his name,

—and will, at the last,

² ...stand on the sea of glass, having the harps of God;

—and will be...

Revelation 14

⁵ ...without fault before the throne of God.

And it all will be through...

Revelation 1

⁵ ...Him that loved us, and washed us from our sins in His own blood.

⁶ ...unto Him be glory and dominion forever and ever.

13. The Standard of the Lord

Signs of the Times, November 4, 1886

Original title: The Third Angel's Message

Summary

WE HAVE shown that from 1844 AD onward is the time when the Third Angel's Message must be given to the world.

We have shown that the beast and his image, against the worship of which this message warns the world, are the Papacy and the United States Government, when this Government, under the lead of the National Reform party, and by Constitutional Amendment, shall have formed a union of Church and State after the manner of the Papacy.

We have shown that the keeping of "the commandments of God, and the faith of Jesus," to which the world is by this message called, is the keeping of the ten commandments in the only way in which they can be kept by the people on this earth, that is, through the faith of our Lord Jesus Christ. We have shown that any attempt to keep the ten commandments, without faith in Christ, is a vain attempt.

We have likewise shown by the Scriptures that faith in Christ must be shown by good works, and that these good works are the keeping of the commandments of God, in order to do which we are made new creatures—born again—in Christ Jesus, so that our fruit may be...

Romans 6

²² ...unto holiness, and the end everlasting life.

Thus in the Third Angel's Message is embodied the everlasting gospel, the grand purpose of which is to bring men to obedience to the holy law of God. And thus, as we have also shown, is given God's last call of men to obedience to his commandments, through faith in Christ, and this because...

Revelation 14

⁷ ...the hour of His Judgment is come,

–and this judgment is to be...

Romans 2

¹² ...by the law,

–and...

¹⁶ ...according to the gospel.

A World in Wickedness

Certainly if there ever was a time when the keeping of the commandments of God and the faith of Jesus should be most urgently insisted upon, that time is now. We stand now in the days of which the Scripture speaks, and the wickedness of which it portrays in a terrible list, the fitness of which can be seen by anyone who will give attention to the subject. We refer to the Scripture, which reads:

2 Timothy 3

¹ This know also, that in the last days perilous times shall come.

² For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

³ Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

⁴ Traitors, heady, highminded, lovers of pleasures more than lovers of God;

⁵ Having a form of godliness, but denying the power thereof: from such turn away.

The list that is here drawn out shows a condition of affairs that is frightfully bad; and instead of there being in it any promise of anything better, there stands the record that it will be “worse and worse.” Yet there is a way of escape, and that is given in this word,

⁵ ...from such turn away.

The Lord's Remedy

Such a torrent of wickedness shall not be allowed to flow except the Lord shall do somewhat.

Isaiah 59

¹⁹ When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

By this quotation which we have made from *2 Timothy 3*, it is plain that in the last days, the enemy does come in, in a perfect flood of iniquity, and the standard which the Spirit of the Lord lifts up against him is the Third Angel's Message. And those who from this iniquity turn away, and flee to the standard thus lifted up by the Spirit of the Lord,

Revelation 15

² ...[gain] the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on the sea of glass, having the harps of God.

For,

Isaiah 59

²⁰ The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, says the Lord.

This coming of the Redeemer follows closely upon the close of the Third Angel's Message, and when He comes it is to take unto himself those who have turned from transgression, to the keeping of the commandments of God and the faith of Jesus.⁴⁷

Again we say that the Third Angel's Message is the standard which the Spirit of the Lord lifts up against the iniquity of the last days. The inscription upon that standard is,

Revelation 14

¹² Here are they that keep the commandments of God and the faith of Jesus.

⁴⁷ *Revelation 14:14; 15:2.*

And to that standard, and to it alone, there attaches...

Revelation 15

² ...victory over the beast, and over his image, and over his mark, and over the number of his name.

Where Are You?

We have shown that under the Third Angel's Message there will be a world-wide study of the ten commandments of God, and the faith of Jesus Christ, such as there has not been since John stood on the Isle of Patmos. By this the question is brought to every one, and, reader, we ask you this question,

“Are you keeping the commandments of God and the faith of Jesus?”

We ask it in view of the word of God by James, that,

James 2

¹⁰ Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

We ask it in view of the words of Christ, that,

Matthew 5

¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven.

And in answering this question all must be guided by the commandments themselves, and not by custom, nor by men's opinions of the commandments. For thus says the Lord,

Deuteronomy 6

²⁵ It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He has commanded us.

The question on this must be,

“How has God commanded to do? What does the word of God say?”

The Restoration of the Sabbath

We are to keep the commandments of God and the faith of Jesus in view of the fact that:

Revelation 14

⁷ ...the hour of His judgment is come.

And also in view of this fact we are commanded to...

⁷ ...worship *Him that made heaven, and earth, and the sea, and the fountains of waters.*

Now the only one of the commandments of God which brings to view “Him that made heaven, and earth, and the sea, and the fountains of waters” is the fourth commandment, which reads thus:

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your God; in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates:

¹¹ For in six days *the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.*

Thus in reading together the First and the Third Angels’ Message, it is evident that the attention of men is by them directed particularly to the keeping of the fourth commandment. For:

1. The first message commands to worship Him that made heaven, and earth, and the sea, and the fountains of waters;
2. The third message directs attention to the commandments of God;
3. The fourth commandment is the one and the only one which brings God to view as the one who made

heaven, and earth, and the sea, and this is in the very words of the first message;

–therefore we say it is evident that in these messages the attention of men is to be directed particularly to the fourth commandment.

And they are to be urged to keep the fourth commandment, not independent of all the others, but in addition to all the others, and as well as all the others. For to keep all and yet “offend in one point” vitiates all.

James 2

¹⁰ For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

In the fourth commandment God has plainly commanded the observance of the seventh day as the Sabbath of the Lord. In this commandment, He has not only told men that the seventh day is the Sabbath of the Lord, and commanded them to keep it as such, but He has also given the reason for its existence, and the reason why it should be kept.

And yet in spite of all this, the great majority of people, professed Christians as well as others, utterly disregard the Sabbath of the Lord. Although He has commanded that in the seventh day,

Exodus 20 [Deuteronomy 5:14]

¹⁰ ...you shall not do any work,

–they yet go on with their work on that as on any other day. Such conduct is certainly just anything but the keeping of the commandment.

It is true that those who profess to be the Lord’s people offer for their disobedience the excuse that the Sabbath has been changed from the seventh day to the first day of the week; and that they keep the first day in obedience to the commandment. But if the first day of the week is now the

Sabbath, and should be kept as such according to the commandment, then why is not the commandment made to read thus:

“Remember the Sabbath day to keep it holy. Six days shall you labor, and do all your work; but the *first day* is the Sabbath of the Lord your God; in it you shall not do any work;...for in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested the *first day*; wherefore the Lord blessed the Sabbath day and hallowed it.”

Now if that commandment were so printed anywhere in the world where the Bible is known, everybody would say at once that it was printed wrong. But that is precisely the way that people pretend to keep it. Therefore if to print the commandment so would be wrong, how can the keeping of it so be right?

In short, if it would be wrong, as everybody knows that it would be, to print the fourth commandment or any other, even in a single letter different from the way in which God wrote it and as it is printed in the Bible, then the keeping of the commandment in any way different from the way in which God wrote it cannot possibly be right. This is precisely the teaching of Christ on this subject:

Matthew 5

¹⁸ Verily I say unto you, Till heaven and earth pass, one jot [the smallest letter] or one tittle [the smallest point of a letter] shall in no wise pass from the law.

Then He enforces as the conclusion, this, “Whosoever therefore,” for this reason, because not the smallest letter nor the smallest point of a letter shall pass from the law.

¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven.

From the premise which the Saviour lays down,—that one jot or one tittle shall in no wise pass from the law,—it is evident that his conclusion enforces the doctrine that for men to swerve, even to the extent of one jot or one tittle, from the perfect integrity of a commandment of God, is to break that commandment; and that the keeping of the commandments is to conform to the perfect integrity of the law, in every jot and tittle of every commandment.

Reader, God wrote,

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God.

To not keep the seventh day is to break the commandment of God, and the Third Angel's Message now calls for those who will...

Isaiah 59

²⁰ ...turn from transgression in Jacob,

—for those who will keep the commandments of God and the faith of Jesus. To these the Redeemer will come:

Isaiah 59

²⁰ And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, says the Lord.

And He will give triumphant victory in His glorious Heaven, in the presence of His throne:

Revelation 15

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

Appendix: The Sunday Law and Sabbath Persecution

Signs of the Times, August 26, 1886

Note: This article is included because it was referred to in Article 5,
Restoration of the Papacy V.

IN THE *Christian Cynosure* of August 12 we find, under the above heading, the following letter from Elder R. M. Kilgore. It gives, in brief, the details of the Arkansas persecutions, and shows very clearly that it is a spirit of hatred to the Sabbath of the Lord, that prompts all these so-called Prosecutions. It should be preserved for future reference:

EDITOR *Christian Cynosure*:

In your issue of July 29, 1886, you refer to the sermon given by myself, as reported in the *Inter Ocean*, July 19, in which it was stated that...

“...the aim of the National Reform Association was to secure a religious amendment to the Constitution of the United States, thereby making our Nation a Christian nation, thus forming a union of Church and State, and restricting the rights of conscience; that already persecution has broken out in Arkansas, Tennessee, etc., and those who worship God according to the teachings of God’s Word, are suffering under this Sunday Law.”

This article is called forth in response to your statement, that...

“If there are Seventh-day Baptists now in jail or fined because, having kept Saturday as their Sabbath, they have refused to keep Sunday also, their names and the jails where they are confined should be published at once.”

We are Seventh-day Adventists not Seventh-day Baptists, and as I am now on the ground where our brethren are feeling the effects of this bitter spirit of persecution, I am glad to give you and your readers the desired information.

Two years ago a church of Seventh-day Adventists was raised up in this place (Springdale, Ark.). Last fall they

erected a house of worship, and for painting, one Sunday, on the rear of the house, unseen from the road, Elder J. W. Scoles was indicted by the Grand Jury at Fayetteville, Washington county, Ark., tried, convicted, and fined by the Circuit Court. An appeal was taken, and the case is now pending the action of the Supreme Court of the State.

James Poole, of the same county, a conscientious Sabbath-keeper, for pulling weeds in his garden on Sunday morning, was indicted by the Grand Jury and fined by the same court, though he had attended public worship in the forenoon and afternoon, four miles from his home.

William Martin was indicted by the same jury for sowing oats, and tried before the Circuit Court, but the jury disagreed.

J. M. Davis was indicted by the Grand Jury for “harrowing oats on the Christian Sabbath or Sunday,” and tried before the Circuit Court, but failing to sustain the charge the court picked up a man who swore that he saw Mr. Davis hauling wood on Sunday, and without even an indictment for said offense, the court fined him and taxed him the costs.

F. M. Elmore, for three minutes’ labor on Sunday, was indicted, convicted and fined in the Circuit Court of this county.

The second arrest of J. A. Armstrong, of Springdale, was effected July 9, for digging potatoes on Sunday for the table. In four hours after his arrest he was on his way to jail at Fayetteville, where he was kept five days to commute the fine imposed upon him, which he refused to pay, and thus honor an unjust law and a partial administration which oppressed the conscientious observers of the Fourth Commandment, while others who observed neither day were permitted to go unmolested.

The railroad cars could rumble, and carry their heavy burdens, and the loud voice of the locomotive could be heard more than once every Sunday, and yet go unrebuked. The factory could ply its vocation and keep its servants at work every Sunday; the hotels could send their runners to each train soliciting patronage and collect their fees for labor performed on Sunday without a word of censure from the au-

thorities.

Other citizens, could drive their hogs to market; livery teams could be hired to pleasure-seekers and money exchanged for such service, and no one was disturbed enough to take cognizance, of the matter, and report it to the Grand Jury; and when the jury was told of these breaches of the law by a Sabbath-keeper who was summoned to testify against a brother, no notice was taken of them, while the brother was arrested and fined for wielding, quietly, a paintbrush, after he had conscientiously observed the day before as the Sabbath, according to the commandment of God.

Allen Meek, of Star of the West Pike County, was indicted by the Grand Jury for planting potatoes on Sunday morning, on the testimony forced from a friend who was visiting him. While the case was pending in the court he was cited to appear on Monday morning twenty-five miles distant. The road being rough he was compelled to repair the break in his wagon on Sunday. He was again indicted and fined for that offense, on the testimony of a man who came to see him on business. The man who came on business could go home free after causing the arrest of the Sabbath-keeper.

Others with whom I am personally acquainted in this same county, and whose names I could give, have also been arrested and fined in this same manner. Anyone can see that it is not because the Sunday law is broken, or that these good and conscientious Sabbath-keepers make more noise or disturbance than others; but the strong arm of the law is the best argument that can be wielded against their faith and practice.

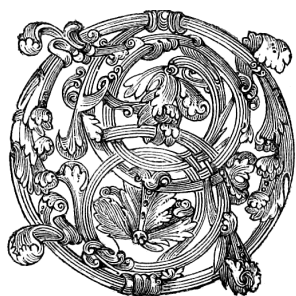
However “abhorrent to our Constitution such persecution” may appear to the editor of the *Cynosure*, we are now realizing its effects.



THE
THIRD ANGEL'S
MESSAGE

(1888)

SABBATH SCHOOL
LESSON QUESTIONS



1. The Time of the Message

Signs of the Times, June 29, 1888

Lesson 1. Sabbath, July 7

1. To what event, and date, were we brought in the previous lesson?⁴⁸
2. In this dealing with the Papacy what additional prophecies were fulfilled?

Revelation 13

³ And I saw one of his heads as it were wounded to death.

¹⁰ He that leads into captivity shall go into captivity; he that kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.

3. How may we know that the prophecy relates to the same power as that in the previous lesson?

Compare *Daniel* 7:4-8 with *Revelation* 13:1-2; and *Daniel* 7:8, 25 with *Revelation* 13:5-7.

4. Was this captivity and deadly wound to put a total end to the Papacy?

Revelation 13

³ And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.

5. When was it that this captivity occurred?

1798 AD.

6. At that time what else did the prophet see?

Revelation 13

¹¹ And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.

⁴⁸ The “previous lesson” that Jones is referring to, would have been from the previous week’s issue of *Signs of the Times*, June 22, 1888. The Sabbath-School study for that week was apparently not written by either A. T. Jones, or E. J. Waggoner, since it is not included in the Pioneer Writings collection. Therefore, these studies begin from the point at which Jones took up the work of writing the lessons and commentary.

7. Is it for us to know what this means?

Deuteronomy 29

²⁹ The secret things belong unto the Lord our God, and to our children forever, that we may do all the words of this law.

8. Is this a revelation?

Revelation 1

¹ The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John.

³ Blessed is he that reads, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.

9. What part of the world was represented by the symbol of the leopard?

Grecia.

What by the bear?

Media and Persia.

What by the lion?

Babylonia.

What by the beast and the ten horns?

Western Europe and North Africa.

10. Then as the characteristics of all these are found in the first beast of *Revelation* 13, what parts of the world are covered by the description of this first beast?

The principal parts of Europe, Asia, and Africa.

11. Whence was this other beast seen coming up?

Revelation 13

¹¹ Out of the earth.

12. Whence had the first beast risen?

Revelation 13

¹ And I stood upon the sand of the sea and saw a beast rise

up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head as the names of blasphemy.

13. What is meant by “sea,” when used as a symbol?

Revelation 17

¹⁵ The waters which you saw, where the whore sits are peoples, and multitudes, and nations, and tongues.

14. What then is represented by a power coming up out of the sea? What by power coming out of the earth?

In his vision of the 17th chapter, Daniel says: “The four winds of the heaven strove upon the great sea. And four great beasts came up from the sea.” These four great beasts represented the four great kingdoms of Babylon, Medo-Persia, Grecia, and Rome. Each of these arose by overthrowing the one that had gone before it. And as a symbolic sea represents peoples, multitudes, nations, and tongues, it is easy to understand how these great powers came up from the sea.

It is also plain that a power symbolized as coming up out of the earth would arise from a condition of things the opposite of that represented as the sea; that is, from a place where, before it, there had not been peoples, multitudes, nations, and tongues.

15. In 1798 how much of Europe, Asia, and Africa was occupied by peoples, multitudes, and established an organized nations?

All the known parts of them.

16. How long had it been so?

For ages.

17. Therefore, as the symbols which are directly connected with the beast, embrace the principle parts of Europe, Asia, and Africa; as all the rest of the known parts of the Eastern Continent had been for ages occupied by established nations; and as the other beast was to arise were this had not been so, where must this “other beast” arise?

In the Western Continent.

18. Did the dominion of the first beast or any of the ten kingdoms extend to any part of the Western Continent in 1798?

It did. Spain, France, Portugal, and Britain then owned all except the possessions of what had been the thirteen British colonies, which then formed the United States America.

19. What position than did the Government of the United States occupied 1798?

It was the only independent nation than on the earth, which had arisen where there had not formerly been for ages, peoples, multitudes, and established nations.

20. What then is the inevitable conclusion?

That the United States Government is the power signified in the prophecy of *Revelation 13:11-17*.

21. What is to be said to the people of this Government?

Revelation 13

¹⁴ Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

22. When when they shall have made an image to the beast, what will he do?

Revelation 13

¹² And he exercises all the power of the first beast before him, and causes the earth and then which dwell therein to worship the first beast, whose deadly wound was healed.

¹⁵ And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

2. The Time of the Message

Signs of the Times, July 6, 1888

Lesson 3. Sabbath, July 21

1. What warning does God give, against the worship of the beast and his image?

Revelation 14

⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb;

¹¹ And the smoke of their torment ascends up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.

2. This text says, “The third angel followed *them*,” followed whom?

Revelation 14

⁶ And I saw *another* angel fly 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.

⁸ And there followed *another* angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

3. The sixth verse says, “I saw *another* angel fly in the midst of heaven;” to what does this seem to direct us?

To another one that had been seen somewhere.

4. Where is the record of John’s seeing another angel flying thus?

Revelation 8

¹³ And I beheld, and heard an angel flying through the midst

of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

5. What is the burden of this angel's cry?
6. How many woes?
7. By reason of what?
8. Then with what are these three woes connected?
9. To what does the fifth trumpet—the first woe—refer?

To the rise and spread of Mohammedanism.

“With surprising unanimity, commentators have agreed in regard to this as referring to the empire of the Saracens, or to the rise and progress of the religion and the empire of Mohammed.”⁴⁹

10. What did the prophet say should be commanded them?

Revelation 9

⁴ And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

11. What was commanded them?

See **Notes**.

12. For what specific length of time were they to torment men?

Revelation 9

⁵ And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he strikes a man.

¹⁰ And they had tails like unto scorpions, and there were stings in their tails; and their power [was] to hurt men five months.

⁴⁹ Albert Barnes.

13. When did this period begin?

“It was on the twenty-seventh day of July, in the year twelve hundred and ninety-nine of the Christian era, that Othman first invaded the territory of Nicomedia.”⁵⁰

14. Then at what time did the first woe end?

July 27, 1449.

15. What followed?

Revelation 9

¹³ And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God.

16. How long was the sixth trumpet—the second woe—to continue?

Revelation 9

¹⁵ And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

17. Literally what length of time is this?

391 years and 15 days.

18. When did it end?

August 11, 1840.

19. What historical event marks the ending of this time at that date?

“On that day the four great powers of Europe,—England, Austria, Prussia, and Russia,—assumed control of all the foreign affairs of the Government of Turkey, and have held it ever since.”⁵¹

Notes

QUESTION 11

Remember that you are always in the presence of God; on the verge of death, in the assurance of judgment, and the

⁵⁰ Gibbon, chap. 64, par. 13.

⁵¹ See *Thoughts on the Revelation*, chapter 9, p. 18-19.

hope of paradise. Avoid injustice and oppression; consult with your brethren, and study to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word.

As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people, that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mahometans or pay tribute.⁵²

In *Revelation* 14:9 we read:

Revelation 14

⁹ The third angel followed them.

Followed whom? Why, certain angels that had gone before. The eighth verse says,

⁸ There followed another angel.

As this angel likewise “followed” someone, we must go yet farther back. So in the sixth verse we read,

⁶ And I saw another angel fly 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,

⁷ 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.

We must know then, the time of the angel of the sixth verse,

⁵² Gibbon, chap. 51, par. 10.

before we can know the time of the angel of the eighth, or of the ninth verse; for the angel of verse 8 follows the angel of verse 6, and the third angel, of verse 9, follows both these. Therefore the time of the angel of verse 6 must be known, to know the time of the third angel, verse 9.

Notice again verse 6. It does *not* read,

“And I saw an angel,”

–but it reads,

“And I saw *another* angel.”

By this word “another,” there is direct reference made to some angel or angels that the prophet had seen before. Tracing backward in the book to find what will answer to this we find none until we come to *Revelation* 10:1, where we read,

Revelation 10

¹ And I saw another mighty angel.

But this text also uses the word “another,” and therefore we must go further back. So we go on backward till we come to *Revelation* 8:13, where we read,

Revelation 8

¹³ And I beheld, and heard an angel flying through the midst of heaven.

Here the word “another” is not used, but simply, “I beheld, and heard an angel.” This, then, is the first of certain angels which the prophet saw which the language used will connect directly with the angel of *Revelation* 14:6, thus:

Revelation 8

¹³ I beheld, and heard an angel...

Revelation 10

¹ And I saw another mighty angel...

Revelation 14

⁶ And I saw another angel...

Notice further that these angels appear upon the scene in the midst of the events that accompany the last three of the seven trumpet angels. In *Revelation* 8:2, John saw seven angels to whom were given seven trumpets; and in verse 6 he says,

Revelation 8

⁶ And the seven angels which had the seven trumpets prepared themselves to sound.

Then after the first four had sounded, this angel of *Revelation* 8:13 appears, when the prophet says:

¹³ And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Now as this angel is connected, by the expressions used, with the angel of *Revelation* 14:6, and as this angel appears just before the sounding of the fifth trumpet, then this angel is a proper starting-point to find the time of the message of *Revelation* 14:6. If we can find the time of the fifth trumpet, we can find the time of the angel of *Revelation* 14:6.

In *Revelation* 9:1-11 is the prophecy of the events of the fifth trumpet, of which says Albert Barnes:

With surprising unanimity, commentators have agreed in regarding this as referring to the empire of the Saracens, or to the rise and progress of the religion and the empire set up by Mohammed.

We cannot see how anyone who will read the prophecy, and Gibbon's history of Mohammed and his successors in the light of it, can disagree with the application of the prophecy to the Mohammedans. We cannot here go into a detailed explanation

and application of the different points of the prophecy,⁵³ we can here only notice the time referred to in the prophecy.

The rise of Mohammedanism is shown under the symbol of a cloud of locusts, but in verses 7-9 the symbol is explained by the words,

Revelation 9

⁷ The shapes of the locusts were like unto horses prepared unto battle;...and their faces were as the faces of men.

⁹ ...and the sound of their wings was as the sound of chariots of many horses running to battle.

And says the Scripture,

¹⁰ Their power was to hurt men five months.

Five months are one hundred and fifty days; this being prophetic time,—a day for a year,—equals one hundred and fifty years, during which they were to hurt men. This one hundred and fifty years is to be counted from the time that they had a king over them, as it says:

¹¹ They had a king over them...whose name in the Hebrew tongue is Abaddon, but in the Greek tongue has his name Apollyon [margin: “a destroyer”].

For more than six hundred years the Mohammedans had no regularly organized Government, and recognized no such dig-nitary as that which answers to the title of king. Each tribe, under its own chief, was independent of all the others, and came and went as it pleased. While this was the case it is evi-dent, and it is the fact, too, that their character as “a de-stroyer” was not, and could not be, such as it was after they were solidly united in one Government under the sway of a ruler recognized by all.

This is made more apparent when it is seen what was to be

⁵³ For that see the work, *Thoughts on Daniel and the Revelation*, or *The Seven Trumpets*.

destroyed by this “destroyer.” The first four trumpets show the ruin of the Western Empire of Rome, and the fifth relates to the destruction of the Eastern Empire. And it is in the character of the final destroyer of the last remains of the Roman Empire that this power acts. It was not as a destroyer of men as such, for of them it is said,

Revelation 9

⁵ ...that they should not kill them, but that they should be tormented five months,

¹⁰ ...and their power was to hurt men five months.

It is evident then that his character and work as “a destroyer” relate to the final destruction of the Roman Empire, which was then represented in the Eastern Empire with the capital at New Rome—Constantinople.

Othman was the caliph who established the organized Government of the Mohammedans, and from him is descended the name and title of the Ottoman Empire. It was under the organized power of Othman that the work of the destroyer began. In closing his account of the devastating rage of the Moguls and Tartars under Zingis Khan and his generals, Gibbon says:

In this shipwreck of nations [1240-1304 AD] some surprise may be excited by the escape of the Roman Empire, whose relics, at the time of the Mogul invasion, were dismembered by the Greeks and Latins.⁵⁴

But when the decline of the Moguls gave free scope to the rise of the Moslems, under Othman, of him he says:

He was situate on the verge of the Greek Empire; the Koran sanctified his gazi, or holy war, against the infidels; and their political errors unlocked the passes of Mount Olympus, and invited him to descend unto the plains of Bithynia....It was on July 27, 1299 AD, that Othman first invaded the territory

⁵⁴ *Decline and Fall*, chap. 64, par. 13.

of Nicomedia; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster.⁵⁵

The work of destruction, then, which was to subvert the last remains of the Roman Empire, began July 27, 1299, and never ceased till the imperial power passed into the hands of Amurath, July 27, 1499.

Then the first woe was passed, verse 12, and the sixth angel sounded, and the four angels of the Euphrates were loosed,

Revelation 9

¹⁵ ...which were prepared for an hour, and a day, and a month, and a year.

This also being prophetic time, each day represents a year. A year=360 years, a month=30 years, a day=1 year, an hour, the twenty-fourth part of 360=15 days, altogether this makes 360+30+1=391 years and 15 days. This, from July 27, 1449, onward, gives us August 11, 1840, when the imperial power passed out of the hands of the Ottoman Emperor into the hands of the Great Powers of Europe, just as it passed into his hands 491 years and 15 days before. Then it was that...

Revelation 11

¹⁴ The second woe is past; and, behold, the third woe comes quickly.

Therefore it is between the second and third woes, in the space marked by the word “quickly,” that *Revelation 10:1* applies:

Revelation 10

¹ And I saw another mighty angel come down from Heaven, clothed with a cloud;...

² ...and he set his right foot upon the sea, and his left foot upon the earth.

⁵ And the angel which I saw stand upon the sea and upon

⁵⁵ *Id.*, par. 14.

the earth lifted up his hand to heaven,

⁶ And swore by Him that lives for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

⁷ But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets.

Notice that this angel refers to the sounding of the seventh trumpet as then future—"the seventh angel, when he shall begin to sound." Of that sounding we read in:

Revelation 11

¹⁵ And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.

The kingdoms of this world become the kingdoms of our Lord and of His Christ at the second coming of Christ. Says Paul,

2 Timothy 4

¹ I charge you therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, Preach the word.

When He comes,

Revelation 19

¹⁶ He has on His vesture and on His thigh a name written, King of kings, and Lord of lords.

Now mark, the sixth trumpet and the second woe ended August 11, 1840 AD. Then says the word of God, the third woe and the seventh trumpet comes quickly; and when that comes, the kingdoms of this world become the kingdoms of our Lord and of his Christ. This is at the coming of Christ, and the coming of Christ is the end of the world.

The first four trumpets mark the downfall of the Western

Empire of Rome; the fifth marks the destruction of the Eastern Empire of Rome; and the seventh trumpet marks the downfall of all empires, all kingdoms, and all nations; for when the God of Heaven sets up His kingdom,

Daniel 2

⁴⁴ It shall break in pieces and consume all these kingdoms.

The woe of the fifth trumpet was called by Gibbon the “shipwreck of nations;” but the woe of the seventh trumpet will be not only the shipwreck of nations, but of the great globe itself; for in *Revelation* 11:19, among the events of the seventh trumpet—the third woe—are that earthquake by which every mountain and island are moved out of their places, and that great hail, both of which come in the seventh plague,⁵⁶ when...

Isaiah 2

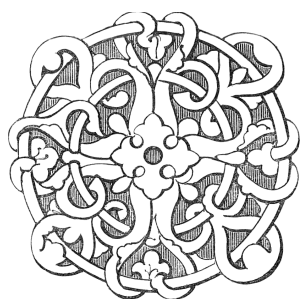
¹⁹ [God] arises to shake terribly the earth,

—and the great voice is heard out of the temple of Heaven from the throne, saying,

Revelation 16

¹⁷ It is done.

⁵⁶ *Revelation* 16:18-21.



3. The Time of the Message

Signs of the Times, July 13, 1888

Lesson 4. Sabbath, July 28

1. To what date were we brought in the first two lessons?
2. To what date were we brought in our last lesson?
3. What prophetic period then closed?

The second woe, the sounding of the sixth trumpet.

4. After that what was to come quickly?

Revelation 11

¹⁴ The second woe is past; and, behold, the third woe comes quickly.

5. How many woes were there to be?

Revelation 8

¹³ And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

6. With what are these three woes connected?
7. Then with what is the third woe connected?
8. Then when the third woe does begin, what begins at the same time with it?

The sounding of the seventh trumpet.

9. When the seventh angel sounded, what were heard?

Revelation 11

¹⁵ And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

10. What other notable events are mentioned in connection with the seventh trumpet?

Revelation 11

¹⁸ And the nations were angry, and Your wrath is come, and the time of the dead, that they should be judged, and that You should give reward unto your servants the prophets, and to the saints, and them that fear Your name, small and great; and should destroy them which destroy the earth.

¹⁹ And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

11. What is meant by the wrath of God?

Revelation 15

¹ And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

12. When this time of the dead comes that they should be judged, what is also said to the living?

Revelation 14

⁶ And I saw another angel fly 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,

⁷ 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.

13. When is it that reward is given to saints and prophets, and them that fear the name of the Lord?

Revelation 22

¹² And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Matthew 16

²⁷ For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.

14. When is it that there come these lightnings, and voices, and thunderings, and the earthquake, and great hail?

Revelation 16

¹⁷ And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

¹⁸ And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

²⁰ And every island fled away, and the mountains were not found.

²¹ And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

15. In what length of time, comparatively, was this woe—the seventh trumpet—to come, after the second woe was past?

Revelation 11

¹⁴ The second woe is past; and, behold, the third woe comes quickly.

16. When did the second woe end?

August 11, 1840.

17. Yet what was to come before the seventh trumpet?

Revelation 10

¹ And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

² And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

⁵ And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven.

⁷ But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He has declared to His servants the prophets.

18. What is it especially that this angel says shall be done in the time of the seventh trumpet angel?

19. What time in his sounding is this to be done?

“In the days [the years]...when he shall begin to sound.”

20. What is the mystery of God?

Romans 16

²⁵ Now to Him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

²⁶ But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

Ephesians 3

³ How that by revelation He made known unto me the mystery; (as I wrote afore in few words,

⁵ Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit;

⁶ That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel:

⁷ Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power.

⁸ Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

⁹ And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ.

Colossians 1

²⁶ Even the mystery which has been hid from ages and from generations, but now is made manifest to His saints:

²⁷ To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.

Ephesians 6

¹⁸ Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

¹⁹ And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.

21. What is the gospel?

Romans 1

¹⁶ For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believes; to the Jew first, and also to the Greek.

22. Then in effect what is said by the angel in *Revelation 10:7*?

“That in the days of the voice of the seventh angel, when he shall begin to sound, the power of God for the salvation of sinners will cease to be exercised.”

23. As all these things are to follow in quick succession when the seventh angel sounds, is it not, therefore, of immense importance to the world to know when the seventh trumpet angel begins to sound?

Notes

Said the angel,

Revelation 10

⁷ In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He has declared to His servants the prophets.

This refers to the last of the seven trumpet angels, and the third woe, and, as shown last week, was to come “quickly” after the ending of the sixth trumpet, and the second woe.⁵⁷ These being prophetic days—each day for a year—the expression means,

“In the *years* of the voice of the seventh angel, when he shall begin to sound.”

The seventh trumpet, the third woe, covers all the woe that will ever be on this earth from the time when this trumpet be-

⁵⁷ *Revelation 11:14.*

gins to sound. But the mystery of God is to be finished in the years when it begins—not at the latter part, nor at the end, but in the beginning. Whenever, therefore, the seventh angel begins to sound, the finishing of the mystery of God is close at hand.

But what is the mystery of God? The mystery of God is the gospel. Proof: Paul says,

Ephesians 3

³ By revelation He made known unto me the mystery.

And in *Galatians* he says,

Galatians 1

¹¹ The gospel which was preached of me is not after man.

¹² For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Here we have the statement that the gospel was given him by revelation, and also that by revelation there was made known to him...

Ephesians 3

³ ...the mystery,

⁵ Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

⁶ That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel.

⁸ Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

⁹ And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ:

¹⁰ To the intent that now...might be known by the church the manifold wisdom of God,

¹¹ According to the eternal purpose which He purposed in Christ Jesus our Lord.

¹⁷ That Christ may dwell in your hearts by faith; that you,

being rooted and grounded in love,

¹⁸ May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

¹⁹ And to know the love of Christ, which passes knowledge, that you might be filled with all the fullness of God.

Colossians 2

² For in Him dwells all the fullness of the Godhead bodily.

From these texts it is evident that the eternal purpose of God, which He purposed in Christ for us; that the unsearchable riches of Christ, which are brought to the children of men; that the immeasurable love of Christ and of God, for man; that the love of Christ and of God, which passes knowledge, is the mystery of God. But this is nothing else than the gospel. The preaching of the gospel is only the effort of God to reveal this mystery, and to bring its depths to the comprehension of men.

Again: in *Ephesians*, Paul calls preaching the making known of the mystery of the gospel, saying:

Ephesians 6

¹⁹ Praying...for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds.

To the Colossians likewise he said:

Colossians 4

³ Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds.

And to the Romans:

Romans 16

²⁵ Now unto Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

²⁶ But now is made manifest, and by the scriptures of the

prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

There can be no question that the mystery of God is the gospel of God, that the mystery of Christ is the gospel of Christ; for it is called the “gospel of God” as well as the “gospel of Christ”,⁵⁸ and properly enough so, for Christ is “God with us”,⁵⁹ and:

2 Corinthians 5

¹² God was in Christ, reconciling the world unto himself.

The mystery of God being the gospel, when the angel said that the mystery of God should be finished, it was but saying, according to these scriptures, that the gospel should be finished. Paul said that the gospel...

Romans 1

¹⁶ ...is the power of God unto salvation;

—therefore to say that the mystery of God—the gospel—should be finished, is but to say that the power of God for the salvation of men will cease to be exercised.

So then, according to the explanation given in these scriptures, the angel of *Revelation* 10:7 says,

“In the days—the years—of the voice of the seventh angel, when he shall begin to sound, the gospel should be finished, the power of God for the salvation of men shall cease to be exercised; and the work of God in Christ in those who truly believe in Him, will be completed unto the measure of the fullness of the stature of Christ, as He has declared to His servants the prophets.”

⁵⁸ *1 Peter* 4:17; *1 Thessalonians* 2:2, 9; *1 Timothy* 1:11.

⁵⁹ *Matthew* 1:23.

4. The Time of the Message

Signs of the Times, July 20, 1888

Lesson 5, Sabbath, August 4

1. What was the purpose of the sanctuary and the service of the Levitical priesthood?

It was a figure of the sanctuary and service of the priesthood of Christ. *Hebrews* 9:9, 22, 23, 11, 12, 24.

2. In the figure how often was the service completed?

Leviticus 16

³⁴ And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year.

Hebrews 9

⁷ But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

3. In the reality how often will it be completed?

Hebrews 9

¹² Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.

²⁴ For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us;

²⁵ Nor yet that He should offer himself often, as the high priest enters into the holy place every year with blood of others;

²⁶ For then must He often have suffered since the foundation of the world; but now once in the end of the world has He appeared to put away sin by the sacrifice of himself.

Hebrews 10

³ But in those sacrifices there is a remembrance again made of sins every year.

¹⁰ By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

4. What was that day's service called which was performed on the last day of the annual service of the earthly sanctuary?

The atonement, cleansing of the sanctuary, and "reconciling" the sanctuary. *Leviticus* 16:19, 20, 33.

5. What made it necessary to cleanse, or reconcile, this sanctuary?

Leviticus 16

¹⁶ And he shall make an atonement for the holy [place], because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remains among them in the midst of their uncleanness.

³⁰ For on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord.

³⁴ And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses.

6. Is the heavenly sanctuary to be purified, cleansed, or reconciled?

Hebrews 9

²³ It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Colossians 1

²⁰ And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven.

7. What says the prophecy on this?

Daniel 8

¹⁴ And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

8. When did this period of time begin?

B.C. 456½. *Daniel* 9:25; *Ezra* 7:7-26.

9. When did it end?

A.D. 1844. For $2300 - 456\frac{1}{2} = 1843\frac{1}{2} = 1844$.

10. Then when did the cleansing of the heavenly sanctuary begin?

11. In the figure what was done with those who had not their sins taken away by the work of atonement?

They were cut off without mercy; their probation was ended.
Leviticus 23:29, 30.

12. As this sanctuary service was all in behalf of sinners, and as all who would not partake of it were cut off without remedy, what, in effect, was that work of atonement?

A work of judgment.

13. When the seventh trumpet angel should begin to sound what, among other things, was then to come?

The time of the dead that they should be judged. *Revelation 11:18.*

14. What says the angel of *Revelation 14:6, 7*?

Revelation 14

⁶ And I saw another angel fly 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,

⁷ 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.

15. What then is the date of the message of *Revelation 14:6-7*?
1844 AD.

16. Was there such a message given at that time?

17. What was the result of the rejection of that message?

Revelation 14

⁸ And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink

of the wine of the wrath of her fornication.

18. What was the result of the “falling away” after the first preaching of the gospel?

2 Thessalonians 2

³ 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;

⁴ Who opposes and exalts himself above all that is called God, or that is worshiped; so that he as God sits in the temple of God, showing himself that he is God.

Notes

The sanctuary of the Levitical law was a figure of the sanctuary of the gospel.⁶⁰ That was on earth, this is in Heaven; that was made with hands and pitched by man, this was made without hands and pitched by the Lord.⁶¹

The service of that sanctuary was by the men of the Levitical priesthood, and with the blood of beasts; the service of this sanctuary is by Christ the Lord, of the Melchizedek priesthood, and with the blood of Christ.⁶² The service of that sanctuary was completed once a year; the service of this, when completed, is once for all.⁶³

The last work of the annual service in that sanctuary was upon what was called the day of atonement, and the service was called the cleansing of the sanctuary—the taking away of all the sins that had been conveyed into the sanctuary by the service of the priests at the confessions and sacrifices of the people during the year that then ended.⁶⁴

The last work of the once-for-all service of the heavenly sanctuary will be the great day of everlasting atonement, and

⁶⁰ *Hebrews* 9:10, 11, 23.

⁶¹ *Hebrews* 9:9, 23, 24; 8:2; 9:11.

⁶² *Hebrews* 7; 9:6, 9, 12-14, 22-26; 8:1.

⁶³ *Hebrews* 9:25, 26; 10:3, 10.

⁶⁴ *Leviticus* 23:27-32; 16:2-34.

the service will be to take away forever all the sins which have been borne by our High Priest, at our confession and the offering of him by faith as our sacrifice, as He offers himself in fact in our behalf. This also is called the cleansing of, not the earthly but the heavenly, sanctuary.

As the cleansing of the earthly sanctuary was the last work for that year in behalf of that people, so the cleansing of the heavenly sanctuary will be the last work forever in behalf of any people.

As the cleansing of the earthly sanctuary was the very last day of that annual round of service, so whenever the world shall have reached the time of the cleansing of the heavenly sanctuary, the world will then have entered upon the very last days of the work of the gospel, and when the sanctuary shall have been cleansed, the gospel—the mystery of God—will...

Revelation 10

⁷ ...be finished as He has declared to His servants the prophets.

Now when, according to the Scriptures, should the cleansing of the heavenly sanctuary begin? In *Daniel 8*, from a certain time, it is said,

Daniel 8

¹⁴ Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

This also being prophetic time each day stands for a year, and is, therefore, two thousand and three hundred years. From what time?

Daniel 9

²⁵ From the going forth of the commandment to restore and to build Jerusalem.

Seventy weeks—four hundred and ninety years—were cut off from the two thousand three hundred, and appropriated to Daniel's people, the Jews, and the beginning of the four hun-

dred and ninety years is the beginning of the two thousand and three hundred. This beginning, as quoted above, was at the going forth of the commandment to restore and to build Jerusalem, which was in the year 457 BC.⁶⁵

Although Ezra, with the decree, started from Babylon in the first month, it was not till the fifth month that he reached Jerusalem; and as the decree was to the treasurers “beyond the river” Euphrates and in Palestine, it was of no force till he reached that country, so about half the year was gone before the decree could be said to go forth to restore and to build the city, which would make it about the middle of the year 457, or really 456½ years before Christ.

Two thousand and three hundred years from 456½ BC brings us to 2300-456½=1843½ after Christ. Eighteen hundred and forty three and a half years after Christ carries us into the year 1844 AD. Then it was, the angel said to Daniel, that the time of the cleansing of the sanctuary should be:

Daniel 8

¹⁴ Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

That this cannot be applied to the earthly sanctuary is made certain by the statement in *Daniel* 9:25, that after the cutting off of the Messiah, the people of the prince that should come (the Romans)...

Daniel 9

²⁵ ...should destroy the city and the sanctuary,

—and Christ said that when it should be destroyed, Jerusalem should be trodden under foot of the Gentiles, until the times of the Gentiles be fulfilled.⁶⁶ As that city and that sanctuary were to be destroyed, and were destroyed but a few years after the expiration of the four hundred and ninety

⁶⁵ *Ezra* 7.

⁶⁶ *Luke* 21:24.

years, it is impossible that that should be the sanctuary that was to be cleansed at the expiration of the two thousand and three hundred years.

Consequently the sanctuary that was to be cleansed at the end of the two thousand and three hundred years was the heavenly sanctuary, because it is the only one that was then in existence. Therefore it is certain that the cleansing of the heavenly sanctuary in 1844 AD.⁶⁷

The cleansing of the sanctuary, the work of the atonement under the Levitical law, was a work of judgment. For said the Scripture,

Leviticus 23

²⁹ Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people

Whoever did not make confession of sin that day could have no part in the atonement that was made that day; and when the sanctuary had been cleansed, and atonement made, he was to be cut off without mercy, he had no other chance, his probation was gone.

So, likewise, in the cleansing of the heavenly sanctuary, in the atonement made once for all, whosoever shall not confess his sins, and be partaker of the intercession of Christ, can have no part in the atonement of Christ, and when that sanctuary shall have been cleansed, and that atonement made, he will be cut off without mercy, he will have no other opportunity, his probation will be ended. Of such it will be said,

Revelation 22

¹¹ He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still.

No longer will the precious cleansing blood be applied.

⁶⁷ For an extended and thorough treatment of the subject of the sanctuary and connected dates, see *The Sanctuary and Its Cleansing*, for sale at this office.

These are they who shall wring out and drink the dregs of the cup that is in the hand of the Lord,⁶⁸ these are they who...

Revelation 14

¹⁰ ...shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.

This cleansing of the heavenly sanctuary began in 1844 AD, and in the very nature of the case must soon close. We are now living in the great day of atonement.

Now is the time when it is urgent upon every soul to confess his sins, to put away all his transgressions, to be partaker of the intercession of Christ, to wash his robes and make them white in the blood of the Lamb.⁶⁹

For soon the mystery of God will be finished, the work of the gospel will be closed, and the unmixed wrath of God and the Lamb will be poured upon all the wicked of the earth.

⁶⁸ *Psalm 75:8.*

⁶⁹ *Revelation 7:14.*

5. The Development of the Beast

Signs of the Times, July 27, 1888

Lesson 6, Sabbath, August 11

1. What power is represented by the first beast of *Revelation* 14?

The Papacy.

2. From what was it developed?

2 Thessalonians 2

³ ...a falling away.

3. In what was shown the first definite evidence of falling away from the truth of God?

The adoption of heathen rites and customs.

“The bishops augmented the number of religious rites in the Christian worship, by way of accommodation to the infirmities and prejudices, both of Jews and heathens, in order to facilitate their conversion to Christianity.

“For this purpose, they gave the name of mysterious to the institutions of the gospel, and decorated particularly the holy sacrament with that solemn title. They used in that sacred institution, as also in that of baptism, several of the terms so far, at length, as even to adopt some of the ceremonies of which those renowned mysteries consisted.”⁷⁰

4. How early was this manifested?

“This imitation began in the Eastern provinces; but, after the time of Adrian [emperor 117-138 AD], who first introduced the mysteries among the Latins, it was followed by the Christians who dwelt in the western parts of the empire.”⁷¹

5. What worship was the most widely prevalent among all ancient nations?

Sun worship—“the oldest, the most widespread, and the most enduring of all the forms of idolatry known to man, viz., the

⁷⁰ Mosheim’s *Church History*, cent. 2, part 5, chap. 4, par. 2, 3.

⁷¹ Mosheim, *Church History*, cent. 5, part 2, chap. 4, par. 5.

worship of the sun.”⁷²

6. When this worship was not directed to an image, how was it performed.

“Before the coming of Christ, all the Eastern nations performed divine worship with their faces turned to that part of the heavens where the sun displays his rising beams. This custom was founded upon a general opinion that God, whose essence they looked upon to be light, and whom they considered as being circumscribed within certain limits, dwelt in that part of the firmament, from which he sends forth the sun, the bright image of his benignity and glory.”⁷³

7. Was this custom adopted by some who called themselves Christian?

“The Christian converts, indeed, rejected this gross error [of supposing that God dwelt in that part of the firmament], but they retained the ancient and universal custom of worshipping toward the east, which sprang from it. Nor is that custom abolished even to our times, but still prevails in a great number of Christian churches.”⁷⁴

8. What day was especially devoted to the sun?

Sun-day.

9. What day was adopted by these Christians also?

“That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord’s day and their Sabbath.”⁷⁵

10. Upon what is the Papacy built?

Self-exaltation. *2 Thessalonians 2:4.*

⁷² Tuller W. Chambers, in *Old Testament*, January, 1886.

⁷³ Mosheim, *Church History*, cent. 2, part 4, chap. 3, par. 7. See *Ezekiel 8:16*.

⁷⁴ Mosheims, *Ib.*

⁷⁵ *North British Review* as quoted in *History of the Sabbath*, chap. 16.

11. In behalf of what was manifested the first arrogant claims of the Papacy?

In behalf of Sunday.

12. By whom?

By Victor, who was bishop of Rome, 193-202 AD.

13. What did he command?

“He wrote an imperious letter to the Asiatic prelates commanding them to imitate the example of the Western Christians with respect to the time of celebrating the festival of Easter [that is, commanding them to celebrate it on Sunday]. The Asiastics answered this lordly requisition...with great spirit and resolution, that they would by no means depart in this manner from the custom handed down to them by their ancestors. Upon this the thunder of excommunication began to roar. Victor, exasperated by this resolute answer of the Asiatic bishops, broke communion with them, pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the church of Rome.”⁷⁶

14. How early in the second century had this question been made an important one?

“About the middle of this century, during the reign of Antonius Pius [about 101], the venerable Polycarp went to Rome to confer with Anicet, bishop of that See, upon this matter.”⁷⁷

15. What is the great characteristics of the Papacy as a world power?

The union of Church and State,—the religious power dominating the civil power and using it to further its own ends.

16. When was the union of Church and State formed, out of which grew the Papacy?

In the reign of Constantine, 414-447 AD.

⁷⁶ Mosheim, *Id.*, chap. 3, par. 11.

⁷⁷ *Id.* par 10.

17. What was the condition and work of most of the bishops at this time?

“Worldly-minded bishops, instead of caring for the salvation of their flocks, were often but too much inclined to travel about, and entangle themselves in worldly concerns.”⁷⁸

18. What had these bishops determined to do?

“This theocratical theory was already the prevailing one in the time of Constantine; and...the bishops voluntarily made themselves dependent on him by their disputes, and had their determination to make use of the power of the State for the furtherance of their aims.”⁷⁹

19. What is the “theocratical theory”?

The theory of government of a State by the immediate power or administration of God.

20. What then is the effect of a man-made theocracy?

To put man in the place of God.

21. Was this the outcome of the theocratical theory of the bishops of the fourth century?

2 Thessalonians 2

³ 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;

⁴ Who opposes and exalts himself above all that is called God, or that is worshiped; so that he as God sits in the temple of God, showing himself that he is God.

⁷⁸ Neander, vol. 1, p. 16, Turley’s edition, Boston, 1856.

⁷⁹ *Id.*, p. 142.

6. The Development of the Beast

Signs of the Times, August 3, 1888

Lesson 7. Sabbath, August 18

1. What did we find in the preceding lesson was the determination of the bishops of the fourth century?

To make use of the power of the State for the furtherance of their own aims.

2. What was one of the principal aims of the Western bishops, especially the bishop of Rome?

The exaltation of Sunday.

3. What did they secure from Constantine?

An edict, in 321 AD, in favor of Sunday—the first Sunday law that ever was.

4. What was this law?

“Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being coequals each of them for the second time.”⁸⁰

5. Who convened the council of Nice?

Constantine, 325 AD.

6. What was one of the two principal decisions rendered by that council?

That Easter should always and everywhere be celebrated on Sunday.

7. Under what authority were its decrees published?

“The decrees of these synods were published under the impe-

⁸⁰ *History of the Sabbath*, chap. 19.

rial authority, and thus obtained a political importance.”⁸¹

8. Who was bishop of Rome during twenty-one years and eleven months of Constantine’s reign?

Sylvester, January 31, 414, to December 31, 415.

9. What did he do with his “apostolic authority” shortly after the Council of Nice?

“He decreed that Sunday should be called the Lord’s day.”⁸²

10. What was commanded by the Council of Laodicea, 363 to 364 AD?

That if Christians should rest on the Sabbath, “let them be accursed from Christ;” and that they should rest on Sunday.

11. Did Constantine’s Sunday law apply to all classes?

12. Were other laws demanded by the bishops, which should be more general?

“By a law of the year 386, those older changes affected by the Emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege.”⁸³

13. What petition was made to the emperor by a church convention in 401 AD?

“That the public shows might be transferred from the Christian Sunday and from feast days, to some other days of the week.”⁸⁴

14. What was the object of all these State laws?

“That the day might be devoted with less interruption to the purposes of devotion.” “That the devotion of the faithful might be free from all disturbance.”⁸⁵

⁸¹ Neander, vol. 2, p. 133.

⁸² *History of the Sabbath*, p. 450.

⁸³ Neander, vol. 2, p. 300.

⁸⁴ *Ib.*

⁸⁵ *Ib.*, pp. 297, 301.

15. What was it that so much hindered the devotion of the “faithful” of those times?

“Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart.”⁸⁶

16. How was their “devotion” disturbed?

“Church teachers...were, in truth, often forced to complain, that in such competitions the theater was vastly more frequented than the church.”⁸⁷

17. What does Neander say of all this?

“In this way, the church received help from the State for the furtherance of her ends....But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere outward conversions thus brought about, she would have needed no such help.”⁸⁸

18. When the church had received the help of the State to this extent did she stop there?

No, she demanded that the civil power should be exerted to compel men to serve God as the church should dictate.

19. Which of the fathers of the church was father to this theory?

Augustine, who lived from 434 to 480 AD.

20. What did he teach?

“It is indeed better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not there-

⁸⁶ *Ib.*, p. 300.

⁸⁷ *Ib.*

⁸⁸ *Ib.*, p. 301.

fore be neglected....Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development.”⁸⁹

21. What does Neander say of this?

“It was by Augustine, then, that a theory was proposed and founded, which...contained the germ of that whole system of spiritual despotism of intolerance and persecution, which ended in the tribunals of the inquisition.”⁹⁰

Thus was formed the union of Church and State out of which grew the Papacy. Thus was developed “the beast,” which made war with the saints of God,⁹¹ and wore out the saints of the Most High.⁹²

⁸⁹ Schaff’s *Church History*, sec. 3; Augustine Epistle 185 and Bonfaciana, sec. 21:28.

⁹⁰ *Church History*, vol. 5, p. 147.

⁹¹ *Daniel* 7:21.

⁹² *Daniel* 7:25.

7. The Making of the Image

Signs of the Times, August 10, 1888

Lesson 8. Sabbath, August 25

1. What Government have we proved to be represented by the second beast of *Revelation 13*?

2. What power is to be exercised by this beast?

Revelation 13

¹² And he exercises all the power of the first beast before him.

3. For what purpose does he use this power?

¹² ...and causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

4. What is said by him to them that dwell on the earth?

¹⁴ Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

5. What power is represented by the first beast?

The Papacy.

6. What have we found to be the great characteristic of the Papacy?

The union of Church and State—the Church using the power of the State for the furtherance of its own aims.

7. For what then are we to look in this nation?

For the religious power to exalt itself to that place, where it shall dominate the civil, and deploy the power of the State for the furtherance of its own ends.

8. Is there any effort even now being made in this direction?

Yes, a large and influential organization is working to this very end.

9. What, according to their own words, is the object of the association?

“To secure such an amendment to the Constitution of the

United States as shall suitably express our national acknowledgement of Almighty God as the source of all authority in civil Governments; of the Lord Jesus Christ as the Ruler of nations; and of his revealed will as of supreme authority; and thus indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of the Government on an undeniable legal basis in the fundamental law of the land.”

10. Of what does the organization consist in itself?

Of a president, the names of about one hundred and twenty vice-presidents, a recording secretary, a corresponding secretary, a treasurer, seven districts secretaries (at present), and the Reformed Presbyterian Church as a body.

11. Who are some of the prominent men actively engaged in favor of it?

Joseph Cook, Herrick Johnson, D.D., Julius II. Seelye, president of Amherst College; Bishop Huntington, of New York; Hon. Wm. Strong, ex-justice of the United States Supreme Court, and many others.

12. Of what other important bodies has it gained the support?

The “principal” churches, the National Woman’s Christian Temperance Union, and the prohibition party in many States.

13. What was the prevailing theory of the church leaders in the time of constant theme?

“The theocratical theory.”

14. What is the theory of the National Reformers?

“Every government by equitable laws, is a government of God; a republic thus governed is of him, and is as truly and really a theocracy as the Commonwealth of Israel.”⁹³

“A true theocracy is yet to come, [and] the enthronement of Christ in law and law-makers, and separate devotedly as a Christian patriot, for the ballot in the hands of women.”⁹⁴

⁹³ Cincinnati National Reform Convention, p. 28.

⁹⁴ Monthly Reading, WCTU.

15. What had the church leaders determined to do in the days of Constantine?

“To make use of the power of the State for the furtherance of their own aims.”

16. What have these in our day determined to do?

The same thing.

17. What came of that in the fourth century?

The Papacy.

18. What will come of this in the nineteenth century?

The image of the Papacy.

19. Of what other bodies is the National Reform Association diligently working to secure the support?

The workingmen and the Catholic Church.

20. What does this Association say of the Catholic Church?

“We cordially, and gladly, recognize the fact that in the South American republics, and in France and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism...Whenever they are willing to cooperate in resisting the progress of political atheism, we will gladly join hands with them. In a World’s Conference for the promotion of National Christianity—which ought to be held at no distant day—many countries could be represented only by Roman Catholics.”⁹⁵

21. What are all Catholics commanded by the pope to do?

“All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled on the principles of the true church; and all Catholic writers and journalists should never lose sight, for an instant, from the view of the above prescription.”⁹⁶

⁹⁵ *Christian Statesmen*, December 11, 1884.

⁹⁶ Encyclical of Pope Leo XIII., 1885.

22. Then is not the National Reform Association aiming to form a government modeled after the principles of the Papacy?
23. Then, if professed Protestants under the leadership of the National Reform Association succeed in this, what will there be erected in this Government?

An image of the Papacy.

8. The Making of the Image

Signs of the Times, August 17, 1888

Lesson 9. Sabbath, September 1

1. If the influence of Protestant churches, the Prohibition party, the WCTU, the Workingmen, and the Catholic Church, were heartily united in favor of one measure, could not that measure be carried, but ever it might be?

2. Is there not any question upon which all these are united in sentiment, and upon which they are fast uniting in action?

There is.

3. What is it?

The enforcement of Sunday-keeping by the State.

4. Who are the sole leaders in this movement?

The leaders of the churches.

5. To what extent are they working it?

They are “working” and lobbying almost every State Legislature in the Union, and the National Legislature also.

6. What do they ask the State to do?

To stop all Sunday trains, abolish all Sunday papers, and stop all manner of work on Sunday.

7. For what?

So that there “devotion may not be hindered.”

8. What is there about Sunday train that hinders the devotion of the church-members?

“They get a great many passengers, and so break up a great many congregations.”⁹⁷

“This railroad [the Chicago and Rock Island] has been running excursion trains from Des Moines to Colfax springs on the Sabbath for some time, and ministers complain that their

⁹⁷ Elgin, Ill. Sunday-law Convention, November, 1887.

members go on these excursions....We need a Sabbath [Sunday] law that will bind the government and the corporation as well as the individual.”⁹⁸

9. What is there about Sunday newspaper that hinders their devotion?

“The laboring classes are apt to arise late on Sunday morning, read the Sunday papers, and allow the power of worship to go by unheeded.”⁹⁹

10. What was it that hindered the devotion of the church-members in the fourth century?

Sunday games and theaters.

11. How?

They got a great many spectators “and so broke up a great many congregations;” the church-members would go to the games and theaters, and would “let the hour of worship go by unheeded,” and so their devotion was “greatly hindered.”

12. Who were they whose devotion was thus especially disturbed?

Those “whose Christianity was the least an affair of the life and of the heart.”

13. What then did they do?

As they had not enough conscience, nor love of right, to do what they considered to be right, they demanded that the State should take away from them all opportunity to do that which they deemed to be wrong.

14. How is the matter worked now?

The same way precisely.

15. Was the Papacy content with State laws stopping games in closing theatres?

No, all manner of work must be stopped.

⁹⁸ M. A. Gault, in *Christian Statesman*, September 25, 1884.

⁹⁹ Elgin Convention.

16. Will the image of the Papacy be content with laws stopping Sunday trains, and abolishing Sunday newspapers?

“Let a man be what he may, Jew, seventh-day observer of some other denominations, or those who do not believe in the Christian Sabbath—let the law apply to everyone, that there shall be no public desecration of the first day of the week, the Christian Sabbath, the day of rest for the nation they may hold any other day of the week is sacred, and observe it; but that day which is the one day in seven for the nation at large, let that not be publicly desecrated by anyone, by officer in the Government, or by private citizen, high or low, rich or poor.”¹⁰⁰

17. Why did they want to compel people to keep Sunday?

Because “he who does not keep the Sabbath [Sunday] does not worship God.”¹⁰¹

18. Then what is the purpose of all their Sunday laws?

To compel all men to worship.

19. What is it in reality that they will compel men, by this means, to worship?

Revelation 13

¹² And he exercises all the power of the first beast before him, and causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

20. What grew out of the Sunday-law movement in the fourth century?

The beast.

21. What will just as surely grow out of this Sunday-law movement in our day?

The image of the beast.

22. What did the beast do?

He made war with the saints. *Revelation 13:7; Daniel 7:21, 25.*

¹⁰⁰ Dr. McAllister, editor *Christian Statesman*.

¹⁰¹ Elgin Convention.

23. What will the image of the beast do?

Revelation 13

¹⁶ And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads;

¹⁷ And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

“Resolved, That we give our patronage to such business men, manufacturers, and labors as observe the Sabbath [Sunday].”¹⁰²

24. What further will the image of the beast endeavor to do?

Revelation 13

¹⁵ And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

25. Is it in the minds of these National Reformers to do this?

At the Lakeside National Reform Convention, 1887, a certain person said of the enforcement of Sunday-laws, “There is a law in the State of Arkansas in forcing Sunday observance upon the people, and the result has been that many good persons have not only been in prison, but have lost their property and even their lives.”

And Dr. McAllister replied: “It is better that a few should suffer then that the whole nation should lose its Sabbath.”

26. Under what plea did the chief priests and Pharisees justify themselves in killing the Saviour?

John 11

⁵⁰ It is expedient for us, that one man should die for the people, and that the whole nation should perish not.

⁵³ Then from that day forth they took counsel together for to put him to death.

¹⁰² Elgin Sunday-law Convention.

27. Will these in our day accomplished their purpose upon those who refuse to worship the beast and his image?

Revelation 15

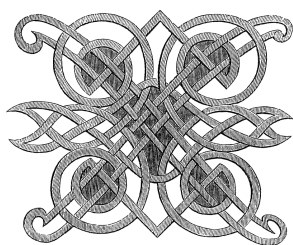
² And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

Notes

In the *Christian Nation*, December 14, 1887, Rev. W. T. McConnell, a representative national reformer, published an “open letter” to the *American Sentinel*, in which he said:

You look for trouble in this land in the future, if these principles are applied. I think it will come to you if you maintain your present position. The foolhardy fellow who persists in standing on a railroad track may well anticipate trouble when he hears the rumble of the coming train. If he shall read the signs of the times in the screaming whistle and flaming head-light, he may change his position and avoid the danger. But if he will not be influenced by these, his most gloomy forebodings of trouble will be realized when the express strikes him.

So you, neighbors, if, through prejudice or the enmity of unregenerate hearts, you have determined to oppose the progress of this nation in fulfilling its location as an instrument in the divine work of regenerating human society, may rightly expect trouble. It will be sure to come to you.



9. The Purpose of the Sabbath

Signs of the Times, August 24, 1888
Lesson 10. Sabbath, September 8

1. What warning does the Lord send to the world, against the worship of the beast and his image?

Revelation 14

⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

¹¹ And the smoke of their torment ascends up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.

2. How widely was the first message of this chapter announced?

⁶ And I saw another angel fly 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.

3. What is said of the second?

It followed. Verse 8.

4. And what is said of the third?

The third angel followed them. Verse 9.

5. If, then, the first one went to every nation and kindred and tongue and people, and the third one follows, what must be the extent to which the Third Angel's Message will go?

6. What does the first angel have to preach?

Revelation 14

⁶ And I saw another angel fly 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.

7. What does this angel proclaim?

⁷ ...the hour of God's judgment is come.

8. What does he call upon all people to do?

⁷ ...worship Him that made heaven, and earth, and the sea, and the fountains of waters.

9. What results from the rejection of this message?

⁸ And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

10. What came of the first falling away from the everlasting gospel?

“That man of sin,” “the mystery of iniquity,” “The beast.” 2
Thessalonians 2:2-8; Daniel 7:11; Revelation 19:19-20.

11. What comes of this second falling away from the everlasting gospel?

“The image of the beast,” and the enforced worship of the beast.

12. When men refuse to worship Him that made heaven and earth, and the sea, and the fountains of water, what are they led to do?

To worship the beast and his image. *Revelation 13:12-13.*

13. What then do the three messages of *Revelation 14:6-12* form?

One threefold message rather than three distinct messages.
See **Notes**.

14. When the first in order tells men that the hour of God's judgment is come, what does the third tell them to do, to be prepared for the judgment?

Revelation 14

¹² Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

15. What is to be the rule in the judgment?

Romans 2

¹² For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law.

¹⁶ In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

16. When the first angel calls upon all men to worship Him that made heaven and earth, etc., what does the third tell them to do that their worship may be acceptable to Him, and also that they may avoid the worship of the beast and his image?

Revelation 14

¹² Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

17. Is a man's worship acceptable to God if he does not keep the commandments of God?

Proverbs 28

⁹ He that turns away his ear from hearing the law, even his prayer shall be abomination.

18. Is it possible to keep the commandments of God and without the faith of Jesus?

Romans 14

²³ For whatsoever is not of faith is sin.

19. Is there any part of the commandments of God that points especially to Him that made heaven and earth?

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates:

¹¹ For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

20. Therefore in the time of the preaching of the Third Angel's Message, what will be done?

Every nation, and kindred, and tongue, and people will be called upon particularly to keep the fourth commandment.

21. What day is the Sabbath of the Lord?

Exodus 20

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates.

22. Of what is it a sign?

Ezekiel 20

³⁰ A sign...that you may know that I am the Lord your God.

23. Why is it such a sign?

Exodus 31

¹⁷ For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.

24. Then of what is the keeping of the seventh day a sign?

It is a sign that those who do so worship the true God—"Him that made heaven and earth, and the sea, and the fountains of waters."

25. What is the one great question under the Third Angel's Message?

Whether men will worship Him that made heaven and earth, or worship the beast and his image?

26. What is the keeping of the seventh day—the Sabbath of the Lord?

It is the God-given sign that those who do so are worshipers of Him that made heaven and earth.

27. Therefore what is the inevitable conclusion?

That the keeping of the Sabbath of the Lord—the seventh day—is the one point above every other that distinguishes the worshipers of Him that made heaven and earth from the worshipers of the beast and his image.

Notes

The word rendered “followed,” in *Revelation* 14:8-9 is *ob-souotheo*, which means, in constructions like that in this text, “to go with.” Liddel and Scott render the word thus:

“To follow one, go after, or with him.”

Robinson says:

“To follow, to go with, to accompany anyone.”

It is the same word that is used in:

Mark 5

²¹ And Jesus went with him; and much people followed him, and thronged him.

It is also used of the redeemed one hundred and forty-four thousand, where it is said:

Revelation 14

¹ These are they which follow the Lamb withersoever He goes.

In both these places it is evident that of going together in company with. So in *1 Corinthians* 10:4, where we read of the children of Israel that...

1 Corinthians 10

⁴ ...they drank of the spiritual Rock that followed them,

–the word “followed” is translated from the same Greek word, and the margin has it, “went with them.”

From this we learn that the idea in *Revelation* 14:8-9 is not simply that the second and third angels followed the first in point of time, but that they were with it. Therefore the second and third messages must necessarily be as widespread as the first. As a matter of fact, they are now inseparable; it is impossible properly to preach one without preaching the other two.

Question 13: It is the rejection of the first message that causes the falling away referred to in the second message. From this falling away the image of the beast and his worship are developed. And the third message warns against the worship of the beast and his image. From this it is evident that these three messages are inseparably connected, and form the threefold message.

Again: The first message calls upon all men to “worship Him that made heaven and earth,” etc. Those who refuse to do this are led to worship the beast and his image.

The third angel follows, warning against the worship of the beast and his image, and calls upon all men to keep the commandments of God and the faith of Jesus.

The fourth commandment points directly to the worship of Him who made heaven and earth; and this is the very thing which the first message calls upon men to do.

Therefore it is certain that these three messages are but one threefold message. They are three only in the order of their rise. But having risen, they go on together and are inseparable.

10. The Mark of the Beast

Signs of the Times, August 31, 1888

Lesson 11. Sabbath, September 15

1. Who will be required to worship the beast and his image, and to receive his mark?

Revelation 13

¹² And he exercises all the power of the first beast before him, and causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

¹⁵ And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

¹⁶ And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

¹⁷ And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

2. In opposition to this what does the Third Angel's Message say?

Revelation 14

⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

3. What are those led to do who heed the voice of this message?

¹² Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

4. What does this show?

That the power spoken of in *Revelation 13:12-17* will put forth

all their strength to compel men to do something that is contrary to the commandments of God.

5. What have we found was the principal object of the Papacy, in the fourth century? and what is the purpose of the Protestantism of today?

To use the power of the State to compel all people to keep Sunday as the Lord's day, or Christian Sabbath.

6. Of what day is Christ the Lord?

Exodus 20

¹⁰ But the seventh day is the Sabbath of the Lord your God; in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates.

7. Then what day is the Lord's day?

8. What does the Lord called the seventh day?

Isaiah 58

¹³ If you turn away your foot from the Sabbath, from doing your pleasure on *my holy day*; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words.

Exodus 20

¹⁰ But the seventh day is *the sabbath of the Lord* your God.

9. Is there any commandment of God for keeping Sunday?

None whatever.

10. What testimonies can you give on this point from eminent first-day authorities?

The \$500 prize essay of the American Tract Society acknowledges the...

"...complete silence of the New Testament so far as any explicit command for the Sabbath [Sunday, the first day of the week] or definite rules for its observance are concerned."¹⁰³

¹⁰³ *Abiding Sabbath*, p. 184.

And the \$1,000 prize essay of the American Sunday-school Union says:

“Up to the time of Christ death, no change had been made to the day.”

And,

“So far as the record shows, they [the apostles] did not however, give any explicit command enjoining the abandonment of the seventh-day Sabbath and its observance on the first day of the week.”¹⁰⁴

See **Notes**.

11. What was the single link that in the fourth century united Church and State, which developed the beast?

The Sunday institution.

12. What is the single point in a similar movement in our day which develops only an image to the beast?

The Sunday institution.

13. What does the papacy set forth as the sign of its authority to command men under penalty of sin for disobedience?

“The very act of changing Sabbath into Sunday, which Protestants allow of....Because by keeping Sunday strictly they acknowledge the church’s power to ordain feasts, and to command them under it.”¹⁰⁵

14. Then what is the mark of the beast?

15. Then what is the keeping of Sunday?

“The keeping of Sunday is an homage they pay, and in spite of themselves, to the Catholic Church.”¹⁰⁶

16. Then when Protestant churches attempt to compel people by law to keep Sunday, what is that only to do?

It is only to compel men to worship the Papacy—to worship the beast.

¹⁰⁴ *Lord’s Day*, pp. 186-188.

¹⁰⁵ *Catechism of the Catholic Christian Instructed*.

¹⁰⁶ *Plain Talk about Protestantism*.

17. But, as in the very act of compelling people to do this these churches make an image to the beast, what then will be the enforced observance of Sunday in this nation?

It will be the worship of the beast and his image.

18. But may not Sunday-keeping be enforced as a civil duty?

Never; because Sunday is wholly a religious institution; and the civil power has no right to enforce religious duties.

19. What does Christ command on this subject?

Matthew 22

²¹ Then He said unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things are God's.

20. By what power was Sunday-keeping instituted?

The church.

21. Why were the ancient Sunday laws enforced?

The Church demanded it and it was done to satisfy and help the church.

22. Why are Sunday laws now enacted?

For the same reasons precisely.

23. Is the church Caesar?

No.

24. Is the church God?

No.

25. Then what follows?

That as Sunday-keeping belongs neither to Caesar nor to God, there is no power in existence that can of right command it.

Notes

Question 11: The student is at liberty to present any other testimonies on this point that he may choose.

11. The Seven Last Plagues

Signs of the Times, September 14, 1888
Lesson 13. Sabbath, September 29

1. When the Third Angel's Message shall have done its work, what voice will then be heard from the heavenly temple?

Revelation 16

¹ And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2. In addition to all these plagues, what awful famine will be upon men?

Amos 8

¹¹ Behold, the days come, says the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

¹² And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

3. What will be the first plague? And upon whom will it fall?

Revelation 16

² And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image.

4. What will be the second plague?

³ And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.

5. What will be the third plagues?

⁴ And the third angel poured out his vial upon the rivers and fountains of water; and they became blood.

6. Why will the rivers and fountains of water be turned to blood?

Revelation 16

⁶ For they have shed the blood of saints and prophets, and you have given them blood to drink; for they are worthy.

7. What will be the fourth plague?

⁸ And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

⁹ And men were scorched with great heat, and blasphemed the name of God, which has power over these plagues: and they repented not to give Him glory.

8. What will be the further effect of this?

Joel 1

¹⁸ How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

¹⁹ O Lord, to you will I cry: for the fire has devoured the pastures of the wilderness, and the flame has burned all the trees of the field.

²⁰ The beasts of the field cry also unto you: for the rivers of waters are dried up, and the fire has devoured the pastures of the wilderness.

9. What will be the fifth plague?

Revelation 16

¹⁰ And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.

10. Will those who love the truth of God be afraid in this time of darkness and dread?

Psalms 91

⁵ You shall not be afraid for the terror by night; nor for the arrow that flies by day;

⁶ Nor for the pestilence that walks in darkness; nor for the destruction that wastes at noonday.

⁷ A thousand shall fall at your side, and ten thousand at your

right hand; but it shall not come nigh you.

⁸ Only with your eyes shall you behold and see the reward of the wicked.

11. What will be the sixth plague?

Revelation 16

¹² And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

12. Does this refer to the literal river Euphrates, or to the nation that dwells in the country of the Euphrates?

The nation. See **Notes**.

13. What then does the drying up of the river mean?

Evidently the wiping out of the Turkish power,—the nation that now rules the Euphrates country.¹⁰⁷

14. What did the prophet see at this same time?

Revelation 16

¹³ And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

15. What are these spirits?

¹⁴ For they are the spirits of devils, working miracles...

16. What do they go forth to do?

¹⁴ ...which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

¹⁰⁷ Editor's note: A. T. Jones is here reiterating a commonly-held misinterpretation among Adventists of his day. The mistake made is to use geographical interpretation, instead of spiritual interpretation. The Euphrates is to be understood as that power which supports Babylon. Since modern Babylon does not occupy the geographical location of ancient Babylon, the identification of the river has changed. See chapter 31, "The River Euphrates" in the book *Last Day Events*, and chapter 8, "Drying up the River Euphrates," in the book *Armageddon*, both by F. T. Wright.

Revelation 19

¹¹ And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He does judge and make war.

¹⁵ And out of His mouth goes a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treads the winepress of the fierceness and wrath of Almighty God.

¹⁹ And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.

17. When the seventh angel pours out his vial what is heard?

Revelation 16

¹⁷ And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, It is done.

18. What is this voice?

Jeremiah 25

³⁰ Therefore prophesy against them all these words, and say unto them, The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

19. What will then happen to heaven and earth?

Haggai 2

²¹ Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

²² And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

Hebrews 12

²⁶ Whose voice then shook the earth: but now He has promised, saying, Yet once more I shake not the earth only, but also heaven.

Revelation 16

¹⁸ And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.
²⁰ And every island fled away, and the mountains were not found.

20. What then falls upon men?

Revelation 16

²¹ And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

21. What will the people of God do in this fearful time?

Joel 3

¹⁶ The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.

Isaiah 25

⁹ 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.

22. Will any of these plagues afflict them?

Psalms 91

⁹ Because you have made the Lord, which is my refuge, even the most High, your habitation;
¹⁰ There shall no evil befall you, neither shall any plague come nigh your dwelling.

23. What will assure to all this perfect safety?

The love of the truth of the Third Angel's Message. *Psalms* 91:4; *Zephaniah* 2:3.

24. Then is not that message the most precious boon this world can know?

Notes

Question 12: It is not possible that it should refer to the literal river, because never in all history have the waters of the literal river Euphrates been a hindrance to any kings whether of the East or of the West. A thousand years before Christ, the kings of Assyria crossed it regularly every spring—at the very time when the waters were the highest—in their campaigns. In the year 269 AD, Tiridates, king of Armenis, swam it with his armor on.¹⁰⁸

The view that the reference is to the power that rules the country of the Euphrates, and not to the literal river, is strengthened by the fact that Isaiah, in speaking of the king of Assyria and his armies, plainly calls them, “the waters of the river”:

Isaiah 8

⁷ Now therefore, behold, the Lord brings up upon them [the people of Judah] the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks.

¹⁰⁸ Gibbon, chap. 13, par. 21.

12. The Wrath of the Dragon

Signs of the Times, September 21, 1888
Lesson 14. Sabbath, October 6

1. Just after what notable working will the Saviour come?

2 Thessalonians 2

⁸ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming:

⁹ Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

¹⁰ And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

2. How great will be the signs and wonders?

Matthew 24

²⁴ For there shall arise false Christs, and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect.

3. Why is it they deceived them that perish?

2 Thessalonians 2

¹⁰ ...because they received not the love of the truth, that they might be saved.

4. What special manifestation of the truth have we found that there will be just before the coming of the Lord?

Revelation 14

⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

¹⁴ And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a

golden crown, and in His hand a sharp sickle.

5. Are the commandments of God and the faith of Jesus the truth?

Psalm 119

¹⁵¹ You are near, O Lord; and all your commandments are truth.

John 14

⁶ Jesus said unto him, I am the way, the truth, and the life; no man comes unto the Father, but by me.

6. Are the commandments of God and the faith of Jesus righteousness?

Psalm 119

¹⁷² My tongue shall speak of your word, for all your commandments are righteousness.

Galatians 5

⁵ For we through the Spirit wait for the hope of righteousness by faith.

⁶ For in Jesus Christ neither circumcision avails anything, nor uncircumcision, but faith which works by love.

7. What is the object of Satan in deceiving by miracles and wonders?

Revelation 13

¹⁴ And deceives them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

8. What is the object of the Third Angel's Message?

To save men from the worship of the beast and his image.

9. Then with what will be Satan's last conflict before the coming of the Lord?

With the Third Angel's Message and with those who receive the love of it.

10. What does this message lead men to do?

Revelation 14

¹² Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

11. In what manner does the second beast of *Revelation 13* speak?

Revelation 13

¹¹ And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.

12. What power, and seat, and authority has the first beast?

² And the dragon gave him his power, and his seat, and great authority.

13. What is the great dragon?

Revelation 12

⁹ And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world; he was cast out into the earth, and his angels were cast out with him.

14. What then is the source of the dragon spirit?

15. Through what power did he manifest his wrath when the Saviour was on the earth?

Pagan Rome. *Revelation 12:4-5; Matthew 2:1-2, 8, 16; John 18:31; 19:12, 15-16.*

16. Through what power did he manifest his wrath in the Dark Ages?

The beast. *Revelation 13:2, 5-7; 12:14-16; Daniel 21:33-34; Matthew 21:21-22.*

17. Through what power will his wrath be poured out against the last of the church?

The image of the beast in association with the beast. *Revelation 13:12, 14.*

18. What will specially excite his wrath against the poor rem-

nant in this last effort?

Revelation 12

¹⁷ And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

19. What will the Third Angel's Message do just at this time?

It will go to every nation, and people, urging them to keep the commandments of God and the faith of Jesus.

20. What is it then that will cause the devil to be a particularly wrathful, and to put forth all of his power?

The Third Angel's Message.

21. Which side will get the victory?

Revelation 15

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

13. The Working of Satan

Signs of the Times, September 21, 1888
Lesson 15. Sabbath, October 13

1. What will be said to the people just before the Lord comes?

Isaiah 8

¹⁹ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

¹⁷ And I will wait upon the Lord, that hides His face from the house of Jacob, and I will look for Him.

2. What is the object of their seeking unto them that have familiar spirits?

To obtain communication with the dead. Verse 19, last part.

3. What is that doctrine called?

Spiritualism.

4. Do the dead know anything?

Ecclesiastes 9

⁵ For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

⁶ Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

5. What are the familiar spirits which these persons have, and with which men are invited to communicate?

Revelation 16

¹⁴ For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

6. What have we found to be one great object of these miracles and lying wonders?

Revelation 13

¹⁴ And [he] deceives them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

7. What does this prove?

That Spiritualism will act a most important part in making the image to the beast, and enforcing the worship of the beast and his image.

8. When the National Reformers secure their National Constitutional acknowledgment, what do they expect?

“Let us acknowledge God as our Father and Sovereign, and Source of all good, and his blessing will be upon us. Crime and corruption will come to an end, and the benign reign of Jesus, our rightful Lord, will be established.”

“Either like them [the Jews] we will reject him and perish, or, become a kingdom of our Lord and His Christ, we shall fill the earth and endure for ever.”

“And when we reached the summit...the train will move out into the mild yet glorious light of millennial days, and the cry will be raised, “The kingdoms of this world have become the kingdoms of our Lord and of his Christ.”¹⁰⁹

9. When they shall have set up what they call His kingdom, what then do they expect?

“When we finish our testimony, then Christ will come and finish His work.”¹¹⁰

¹⁰⁹ New York National Reform Convention, 1888, pp. 49, 75, 47.

¹¹⁰ Secretary M. Foster, in *Reformed Presbyterian and Committee*, December, 1887, p. 403.

10. By whom will there be great signs and wonders wrought to deceive?

Matthew 24

²⁴ For there shall be rise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

11. Who will finally manifest, and work with, all power?

2 Thessalonians 2

⁸ Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

12. As these great wonders are to be wrought by false christs, and as Satan is to work the greatest of them, then in what form will Satan present himself in this?

In the form of a false christ.

13. When the National Reform kingdom shall have been formed, and Satan, by this great wonder-working power, shall be transformed into an angel of light, and thus shall come impersonating Christ, then what will be the universal shout?

“Christ is come!”

“The kingdoms of this world have become the kingdoms of our Lord and His Christ.”

14. Then who will be the king of the National Reform government?

15. Is Spiritualism expecting such a new messiah?

Spiritualism promises a new messiah, and announces his coming “to this very generation.” The *World’s Advance Thought* is the avant-courier of the new spiritual dispensation, and in its issue of April 5, 1886, says:

“Another sun of righteousness is called for on earth, and the messenger cannot be far off whose life mission it shall be to practically illustrate the new truths that will be vouchsafed. He will not be a mere racial messiah, nor a half-world mes-

siah, as was the great Nazarene; but steam locomotion and lightning communication, and the harmonizing influences of commercial intercourse, have made a whole world messiah possible, and such the next one shall be. Though themselves ignorant of the fact, as the body, the great and multiplying army of mediums are his avant couriers.”

“The unanimity of the answers may thrill the world with the promise of a new messiah.”

16. What says infidelity?

“Now I think I can safely say that if the National Reform movement succeeds, and God will sign and send His edicts, so that there can be no doubt about their authority, the disbelievers will cheerfully obey them, and if Jesus will come and sit visibly on the throne, where we can see and talk to Him, there will be no unbelievers, and all will obey.”¹¹¹

17. What says the National WCTU?

“The *Woman’s Christian Temperance Union*, local, State, National, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and it is that Christ shall be this world’s king. Yes, verily, this world’s king in its realm of cause and effect; king of its courts, its camps, its commerce; king of its colleges and cloisters; king of its customs and its constitutions.”¹¹²

18. Taking all these with the other different bodies that now favor the National Reform movement, and how general will be the acceptance of the king of the National Reform government?

19. What have we found is given to save men from this terrible deception?

¹¹¹ P. F. Shumber, First Creek, La., in a letter to the editor of the *American Sentinel*, September 1, 1887.

¹¹² *Union Signal*, December 1, 1887, p. 2.

20. Then who alone will refuse to acknowledge the National Reform king?

Those who receive the love of the truth of the Third Angel's Message.

