

THE  
THREE MESSAGES  
—OF—  
REVELATION 14 : 6-12.  
PARTICULARLY THE  
THIRD ANGEL'S MESSAGE  
—AND—  
TWO-HORNED BEAST.

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BY ELD. J. N. ANDREWS.  
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*Fourth Edition Revised.*

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# THE THREE ANGELS

## OF REV. 14 : 6-12.

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### CHAPTER I.

#### TIME WHEN THE PROCLAMATIONS ARE MADE.

WHOEVER will read attentively the proclamations embraced in the fourteenth chapter of Revelation cannot fail to notice their vast importance. At whatever period in the history of the church these proclamations are made, from their very nature they must constitute the great theme of interest for that generation. Whenever the angels of this chapter are commissioned by God to announce to the nations of the earth that the hour of his Judgment is come, or to proclaim the fall of Babylon, or to utter against the worshipers of the beast the most dreadful threatening which the Bible contains, no man can disregard their work, or treat their warnings as non-essential except at the peril of his soul. If it were merely possible that these warnings were addressed to ourselves, it would become us to examine this subject with serious attention. But if this point can be proved by decisive testimony, it is certain that we cannot too carefully attend to the warnings here uttered.

There are those who teach that these angels are to utter their voices of warning in the future age; that is, in a period subsequent to the second advent. Another class attempt to show that they had their fulfillment many ages in the past: the first angel beginning in the days of the apos-

bles, the second, in the time of Luther, and the third at a period somewhat later.

The following reasons forbid the application of this prophecy to a period subsequent to the second coming of Christ:—

1. This view would make the angel with the everlasting gospel to every nation, kindred, and tongue, an angel from heaven with another gospel, Gal. 1 : 8, for the apostolic commission extended only to the harvest, which is the end of the world. Matt. 28 : 19, 20 ; 24 : 14 ; 13 : 24–30, 36--43. Paul participated in this commission, 1 Tim. 1 : 11, and he thus declares its import: that God “*now* commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness.” Acts 17 : 30, 31. The apostolic commission extended only to the end—the day in which God shall judge the world by Jesus Christ. A gospel preached in that day would be another gospel than that preached by Paul, and one that has no Saviour in it. This would indeed show that the angel of Rev. 14 : 6, 7, is the very being on whom rests the curse of Paul in Gal. 1 : 8.

2. The second angel announces the fall of Babylon. Verse 8. After this proclamation a voice is heard from Heaven, saying, “Come out of her my people.” Rev. 18 : 1–4. That the absurdity of placing this transaction after the second advent may be seen, please read 1 Thess. 4 : 16, 17. It is there plainly stated that, at the coming of Christ, his people shall all be caught up to meet him in the air, and thenceforward to be forever with the Lord. Will the Lord take his people to Babylon when he comes? Never. He says, “I go to prepare a place for you. And if I go



and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." John 14 : 2, 3. Then the Lord will not have occasion to call his people out of Babylon after the second advent; for from that time onward they are to be with him forever.

3. Let us now see whether the third angel's message can be applied to the future age with any propriety. Those who will compare Rev. 14 : 9-12; 13 : 11-17, will see at once that the warning voice of the third angel relates to the fearful scene which shall be witnessed when men shall be required to worship the beast and his image under pain of death. But if the third angel's proclamation relates to the period which follows the second advent, then terrible persecution of the people of God must take place after the coming of Christ. And what a scene must the future reign of the saints present, if Rev. 13 : 11-17, is to be fulfilled in that time! But by turning to Rev. 20 : 4-6, it will be seen that the period for the triumph of the beast and his image, and for the reception of his mark, precedes the thousand years' reign of the saints. And when the reign of the saints commences the triumph of the beast is past.

The beast doubtless represents the papal power, that is to say, the ten kingdoms of which the pope has been the head. Rev. 13 : 1-10; Dan. 7 : 8, 20, 21, 25, 26. But by turning to 2 Thess. 2, we learn that the papacy is to be destroyed by the brightness of Christ's coming. Further, we learn from Rev. 19 : 19-21, that the final overthrow of the beast and false prophet, or two-horned beast, takes place in the battle of the

great day of God Almighty, in immediate connection with the second advent. By these plain testimonies we establish the fact that the beast will be destroyed at the second advent. Therefore we ask, What danger will there be that men will worship the beast at a time when there will be none for them to worship? God will never send an angel to warn men against the worship of the beast when the beast does not exist.

The language of verse 12, "Here is the *patience* of the saints," is sufficient of itself to overthrow the application of these messages to the future age. The following scriptures clearly teach that the patience of the saints refers to the present time, and not to the period of their future glorious reward. "Ye have need of patience, that after ye have done the will of God ye might receive the promise." Heb. 10 : 36. "In your patience possess ye your souls." Luke 21 : 19. "Be patient, therefore, brethren, unto the coming of the Lord." James 5 : 7. Will the saints have need of patience in the kingdom of God? Will they have to possess their souls in patience after they have received the promise, even life everlasting? 1 John 2 : 25. It is tribulation that worketh patience. Rom. 5 : 3; James 1 : 2, 3. Are the saints in tribulation after they are made immortal, and crowned with everlasting joy? No, never. Isa. 25 : 8, 9; 35 : 10; Rev. 7 : 13-17. But the saints are in their patience when the third angel's message is given. Hence that message does not belong to the future age.

But verse 12 concludes thus: "Here are they that keep the commandments of God and the faith of Jesus." It is evident that this refers to



the period when the remnant are keeping the commandments of God while exposed to the wrath of the dragon, Rev. 12 : 17, and that it does not refer to the period when the commandment-keepers shall have entered in through the gates into the Holy City, Rev. 22 : 14; and that it refers to the period when the saints are living by faith, Heb. 10 : 38, 39, and not to the period when they shall have received the *end* of their faith, the salvation of their souls. 1 Pet. 1 : 9.

But verse 13, which pronounces a blessing on the dead which die in the Lord *from henceforth*, that is, from a point of time as late, at least, as the third angel's message, presents a testimony difficult to be evaded. It demonstrates that this part of John's vision relates to a period prior to the first resurrection; for the saints cannot die after being made immortal. 1 Cor. 15 : 51-56. Our Lord testifies that they can die no more, but are equal unto the angels, and are the children of God, being the children of the resurrection. Luke 20 : 36. If any are still disposed to locate these angels' messages in the day of God, itself, let them carefully read the following scriptures: Matt. 24 : 37-39; Luke 17 : 26-30; Gen. 7 : 21, 22; Luke 21 : 35; Ps. 2 : 6-9; Rev. 2 : 26, 27; 19 : 11-21; 22 : 11, 12; 2 Thess. 1 : 6-10. The next inquiry relates to the past. Have not these messages met their fulfillment in the history of the church in past ages? We think not.

If such a proclamation had been made many centuries in the past, it would have been a false one. This proposition is sustained by the following reasons:—

1. There is no part of the Bible on which such a message, centuries in the past, could have been

based. Hence, had such a proclamation been made, it would have been without scriptural foundation, and consequently not from Heaven. 2. It would have been in direct opposition to those scriptures which locate the Judgment, and the warning respecting its approach, in the period of the last generation. The scriptures which sustain these two reasons we shall presently cite. 3. The history of the world amply evinces that the hour of God's Judgment had not come ages in the past. 4. Nor would it be true of past ages, if limited to Babylon. For Rev. 18 : 8--10 clearly shows that the hour of Babylon's judgment is yet in the future. It is certain, therefore, that the angel with the proclamation respecting the hour of God's Judgment has not given it at a time when it would be not only destitute of scriptural support, but would absolutely contradict their plain testimony. 5. The prophecies which give us the time of the Judgment, and which present the succession of events, leading down to that great crisis, were closed up and sealed till the time of the end. We refer particularly to the prophecies of Daniel. See chaps. 8 : 17, 26 ; 12 : 4, 9. Hence it is evident that God reserves the warning to that generation which alone needs it. Noah's warning respecting the flood was alone applicable to those who should witness it; thus also the warning respecting the Judgment is alone applicable to that generation which lives in the last days. 6. The Bible locates these messages in the period which immediately precedes the second advent, and plainly warns us against the proclamation of the Judgment at hand prior to that time.



The second epistle to the Thessalonians seems to teach that the church of Thessalonica had received the idea that Christ would come to Judgment in their time. Also we see in this epistle that Paul found it necessary to speak clearly concerning the time of Christ's coming. He tells them that the coming of Christ to the Judgment could not take place until the great apostasy; and, as the result of that apostasy, that the Man of Sin should be revealed, showing himself that he is God, and exalting himself above all that is called God, or that is worshiped. It is very certain that the apostle refers to the great Roman apostasy.

Paul reminds the Thessalonians that he had told them of these things when he was yet with them. And where could Paul have learned this fact, which he had thus stated to them. He was accustomed to reason from the Scriptures, and not to deal in assertion. Hence it is very evident that he refers to the prophecy of Daniel, which in its seventh chapter has given the successive events which intervened between its time and the Judgment. In this series of events it has, with wonderful precision described the power to which Paul has referred, as the Man of Sin. Evidently Paul designates by the Man of Sin the same power as that which Daniel symbolizes by the little horn. And as Daniel has brought it into a series of events which ends with the Judgment and the setting up of the everlasting kingdom, it was an easy matter for Paul to tell where in this series of events he stood, and whether the Judgment was the next event or not. The apostle, therefore, plainly tells them that the day was not at hand. For the Man of Sin, the

little horn, must arise and perform his predicted work, and when that should be accomplished, the coming of Christ should transpire, to consume "that Wicked" with its brightness.

Now when was the little horn to arise? Daniel was told that it should arise after the ten horns upon the fourth beast; or, in other words, after the fourth empire should be divided into ten kingdoms, which was accomplished about five hundred years after Christ. The Judgment, therefore, could not come prior to that time. But how long was this little horn to have power to wear out the saints? Daniel informs us that it should be for "a time, and times, and the dividing of time." How long is this period? Rev. 12 shows that it is 1260 prophetic days, or 1260 years. Verses 6, 14. It follows, therefore, that the apostle carries the mind forward five hundred years to the development of the Man of Sin, and thence 1260 years for his triumph, before the Judgment could be preached as an event immediately impending. Whoever will carefully read Dan. 7, will get the original of Paul's argument in 2 Thess. 2, and will not fail to see the force of his statement.

The papal supremacy began 538, and ended in 1798 with the overthrow of the Pope's temporal power. The warning of Paul against a false proclamation respecting the Judgment at hand, therefore, expires at that time and not before, for we have then reached the point of time where the last important event in Dan. 7, before the Judgment, has transpired. An angel from Heaven, preaching the hour of God's Judgment come many years in the past, would be giving a different gospel from that preached by Paul. Those



who locate the angel of Rev. 14:6, 7, in past ages, virtually place upon his head the anathema of Paul in Gal. 1 : 8.

And what is of very deep interest, the point of time at which Paul's warning expires, is the commencement of the time of the end—the very point to which the visions of Daniel were closed up and sealed. Compare chap. 11 : 33, 35 ; 7 : 25, and the fact that the 1260 years' persecution of the saints terminates with the commencement of the time of the end, will appear obvious. How glorious does this view of the subject make the truth of God shine out ! For the warning of the apostle against a false proclamation of the Judgment at hand expires at the very point where the seal is taken from those prophecies which show when the Judgment sits. And it is respecting this period, the time of the end, that it is said, Many shall run to and fro, and knowledge (on the very subject which was before concealed) shall be increased. Then the time of the end is the period in which the Judgment-hour cry, and the subsequent messages are to be given. Dan. 8 : 17, 26 ; 12 : 4, 9.

Another important argument on this point is found in what our Lord has said relative to the signs of his second advent. The church were to understand when his coming was at hand, by the fulfillment of certain promised tokens. Until these should be seen, they were not authorized to look for the immediate advent of the Lord. But when the signs which our Lord promised began to appear, his church might then know that his coming to judge the quick and dead was at hand. It is an interesting fact that Christ has marked the time in which these signs were to begin to

appear. Consequently the messages in question could not be delivered prior to that time. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24:29. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Mark 13:24, 25. We think there can be no mistake that in these scriptures our Lord refers to the papal tribulation of Daniel the prophet. The signs of his second coming were to commence "*in* those days," but "*after* that tribulation." In other words, 1260 prophetic days should not be quite over, but their tribulation should be ended, when the sun should be darkened. The sun was darkened in 1780, and the tribulation of those days was then past, but the days did not expire till 1798. Thus we have the signs of our Lord's immediate advent just opening upon us, as we come down to the end, the period when the vision should be unsealed, and many run to and fro, with a word of warning to a perishing world.\*

If we read the message of the second angel with care, and more full reference to the subject in Rev. 18, we may also gather some important ideas relative to the chronology of these messages. The people of God are called out of Babylon that the plagues which God is about to inflict upon her may not fall upon them also. These plagues are enumerated as death, mourning, and famine,

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\*For the proof that these signs have appeared see the tract of this series entitled, *Exposition of Matt. 24.*



and utter destruction by fire. And it is said these shall come upon her in one day. It is evident that these plagues have not yet come upon her. The hour of Babylon's judgment, when the kings shall mourn over her for fear of her torment, is yet future. The warning, therefore, respecting Babylon must of necessity relate to that generation that shall live when her plagues shall come upon her. The warning respecting the flood, belonged to that time which should witness that event. The same principle is applicable to the warning concerning the destruction of Babylon. And the warning respecting the judgments on Babylon must relate to that generation that shall be alive when these judgments shall be inflicted.

The third angel presents a fearful warning against the worship of the beast and his image, and the reception of his mark. It must be evident to every person that this warning must relate to the time when men shall be required to worship the image on pain of death. That this work of the two-horned beast, as recorded in chap. 13, has as yet been accomplished but in part, is certain. See verses 13--15. Hence it is a great error to locate this proclamation in any past age.

Such are the reasons, in brief, which establish the fact that these proclamations are addressed to the last generation of men. These messages are addressed to men in a state of probation. But it is contrary to the economy of grace that angels should visibly engage in the preaching of the gospel. We understand that literal angels have the oversight of this work, and that it is carried out through the agency of men.

## CHAPTER II.

## PROCLAMATION OF THE FIRST ANGEL.



“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, 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.” Rev. 14 : 6, 7.

We call this the first angel, because it is the first of the series. See verse 9. John calls it “another angel,” from the fact that he had previously seen an angel flying through the midst of heaven after the fourth angel had sounded, announcing the last three trumpets as woe trumpets. See chap. 8 : 13. This was about the close of the sixth century. And this fact shows that the first angel of Rev. 14, does not belong to the apostolic age.

We understand that this angel is the same as that brought to view in chap. 10. We shall, therefore, briefly refer to that chapter as explanatory of chap. 14 : 6, 7, and as furnishing an important argument respecting the time of its fulfillment. Chap. 9 presents the first and second woes. The prophetic period connected with the second woe, terminated with the political power of the Ottoman Empire, Aug. 11, 1840.\* Thus ends the ninth chapter, and the tenth opens with

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\*See the work entitled, “The sounding of the Seven Trumpets,” for sale at this Office.



the descent of a mighty angel from heaven with a little book in his hand, who cries with a loud voice as when a lion roareth, and then lifts up his hand to heaven and swears that time shall be no longer. \*

This oath cannot mean duration as measured by days and years, for in chap. 20, we have 1000 years measured off between the two resurrections; and, for aught that appears to the contrary, duration will ever be measured thus. Nor can it mean probationary time, for two reasons: 1. It is certain from verse 7, that this announcement precedes the voice of the seventh angel, and it is in the days of the commencement of his voice that the mystery of God is finished. 2. After this oath of the angel, it is said to John, who doubtless personates the church, that he must prophesy again. These reasons furnish conclusive proof that probation has not closed when this oath is uttered, hence we understand that this oath has reference to the prophetic periods, and that this angel with the little book open in his hand, is the same as the angel of chap. 14, announcing that the hour of God's Judgment is come. The little book which was open in his hand, we understand to be the prophecy of Daniel which was to be sealed up until the time of the end. The angel of chap. 10, preached from this little book, and it is this prophecy of Daniel that contains the prophetic time on which the angel of chap. 14: 6, bases his proclamation, that the hour of God's Judgment is come.

This proclamation is one of pre-eminent importance. It is not a mere local judgment, but one that concerns all the inhabitants of the earth. It is the same gospel that Paul preached that is here styled the "everlasting gospel." But the

great truth uttered by this angel would not have been a truth if uttered by Paul, for he lived at the commencement of the gospel dispensation, and this proclamation relates to its closing scenes. It seems to be the same as "this gospel of the kingdom," that our Lord presents in Matt. 24 : 14, as the sign of the end of this dispensation.

The truth on this point is well expressed in owing the foll language of the late Sylvester Bliss :—

"As an indication of the approach of the end, there was, however, to be seen another angel flying through 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. Rev. 14 : 6. The burden of this angel was to be the *same* gospel which had been before proclaimed; but connected with it was the additional motive of the *proximity* of the kingdom—'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.' Verse 7. No mere preaching of the gospel, without announcing its *proximity*, could fulfill this message."\*

We firmly believe that this proclamation has been made, and that the preaching of the immediate advent of our Lord has been in fulfillment of this prophecy. Prior to the fall of the Ottoman Empire, in 1840, it had been shown by those who were preaching the immediate advent of Christ, that the hour, day, month, and year of Ottoman supremacy would expire the 11th of August, 1840. When the event verified the truthfulness of this calculation, the way was prepared for the advent message to go with mighty power. The prophecies were not only unsealed, but, in the providence of God, a demonstration of the truthfulness of the mode of calculation

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\**Advent Herald*, Dec. 14, 1850.



respecting the prophetic times was given to the world. Thus at the very time that the mighty angel of God was to come down with the little book open in his hand, and cry with a loud voice, the advent message began to be proclaimed with great power. It was the good news of the ever-lasting kingdom, and of the advent of our glorious King.

Hence it is evident that the advent proclamation comes in at the right time in this prophecy. The declaration of this angel that the mystery of God should be finished in the days of the voice of the seventh angel, as he hath declared to his servants the prophets, presents several important facts: 1. That the angel bases his preaching upon the authority of the prophets. 2. That the finishing of the mystery of God occupies *days* at the commencement of the voice of the seventh angel. We understand the days of this angel to be years, as were those of the fifth and sixth angels of chap. 9. 3. That it shall be finished in the days of the voice of the seventh angel in the manner that the prophets have declared. One of them, Daniel, has told how the mystery of God should be finished at the end of the 2300 days; viz., the sanctuary should be cleansed, which event accomplishes the work of our great High Priest.

The extent of this proclamation is worthy of notice. An English writer, Mourant Brock, thus remarks:—

“It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America about three hundred ministers of the Word are thus preaching ‘this gospel of the kingdom;’ whilst in this country about seven hundred of the Church of England are raising the same cry.”\*

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\*Advent Tracts, vol. ii., p. 135.

Dr. Joseph Wolfe traveled in Arabia Felix, through the region inhabited by the descendants of Hobab, Moses' father-in-law. In Yemen he saw a book which he mentions thus:—

“‘The *Arabs* of this place have a book called SEERA, which treats of the *second coming of Christ and his reign in glory!*’ In Yemen, he spent six days with the Rechabites. ‘They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the words of Jonadab, the Son of Rechab. With them were children of Israel, of the tribe of Dan, who reside near Terim in Hatramawt, who expect in common with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven.’”\*

The “Voice of the Church,” by D. T. Taylor, speaks as follows concerning the wide diffusion of the advent sentiment:—

“In Wirtemberg there is a Christian colony numbering hundreds, who look for the speedy advent of Christ; also another of like belief on the shores of the Caspian; the Molokaners, a large body of dissenters from the Russian Greek church, residing on the shores of the Baltic—a very pious people of whom it is said, ‘taking the Bible alone for their creed, the *norm* of their faith is simply the Holy Scriptures’—are characterized by the ‘expectation of Christ’s immediate and visible reign upon earth.’ In Russia, the doctrine of Christ’s coming and reign is preached to some extent, and received by many of the lower class. It has been extensively agitated in Germany, particularly in the south part among the Moravians. In Norway, charts and books on the advent have been circulated extensively, and the doctrine received by many. Among the Tartars in Tartary, there prevails an expectation of Christ’s advent about this time. English and American publications on this doctrine have been sent to Holland, Germany, India, Ireland, Constantinople, Rome, and to nearly every missionary station on the globe. At the Turks Islands, it has been received to some extent among the Wesleyans. Mr. Fox, a Scottish missionary to the Teloogoo people, was a believer in Christ’s soon coming.

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\* Wolfe’s Mission to Bokhara.



James MacGregor Bertram, a Scottish missionary of the Baptist order at St. Helena, has sounded the cry extensively on that island, making many converts and pre-millennialists; he has also preached it at South Africa, at the missionary stations there. David N. Lord informs us that a large portion of the missionaries who have gone from Great Britain to make known the gospel to the heathen, and who are now laboring in Asia and Africa, are millenarians; and Joseph Wolfe, D. D., according to his journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkistan, Bokhara, Affghanistan, Cashmere, Hindoostan, Thibet, in Holland, Scotland and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York city to all denominations. He declares he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yescedes, Syrians, Sabeans, to Pachas, Shieks, Shahs, the kings of Organtsh and Bokhara, the queen of Greece, etc., and of his extraordinary labors, the *Investigator* says: 'No individual has perhaps given greater publicity to the doctrine of the second coming of the Lord Jesus Christ than has this well-known missionary to the world. Wherever he goes he proclaims the approaching advent of the Messiah in glory.'\*

Who can deny that this world-wide warning of impending judgment has been given? The nature of the evidence adduced in its support now claims our attention, as furnishing the most conclusive testimony that it was a message from Heaven.

All the great outlines of the world's prophetic history was shown to be complete in the present generation. The great prophetic chain of Dan. 2, also those of chaps. 7, and 8, and 11, and 12, were shown to be just accomplished. The same was true of our Lord's prophetic description of the

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\*pp. 342-344.

gospel dispensation. Matt. 24 ; Mark 13 ; Luke 21. The prophetic periods of Dan. 7, 8, 9, 12 ; Rev. 11, 12, 13, were shown to harmonize with, and to unitedly sustain, this great proclamation. The signs in the heavens and upon the earth and sea, in the church and among the nations, with one voice bore witness to the warning which God addressed to the human family. Joel 2 : 30, 31 ; Matt. 24 : 29-31 ; Mark 13 : 24-26 ; Luke 21 : 25-36 ; 2 Tim. 3 ; 2 Pet. 3 ; Rev. 6 : 12, 13. And besides the mighty array of evidence on which this warning was based, the great outpouring of the Holy Spirit in connection with this proclamation set the seal of Heaven to its truth.

The warning of John the Baptist, which was to prepare the way for the first advent of our Lord, was of short duration, and limited in its extent to Palestine. For each prophetic testimony which sustained the work of John we have several which support the near advent of Christ. John had not the aid of the press to disseminate his proclamation, nor the facility of Nahum's chariots ; he was a humble man dressed in camels' hair, and performed no miracles. If the Pharisees and lawyers rejected the counsel of God against themselves in not being baptized of John, how great must be the guilt of those who reject the warning sent by God to prepare the way of the second advent !

But those were disappointed who expected the Lord in 1843 and 1844. This fact is with many a sufficient reason for rejecting all the testimony in this case. We acknowledge the disappointment, but cannot acknowledge that this furnishes a just reason for denying the hand of God in this work. The Jewish church was disappointed



when, at the close of the work of John the Baptist, Jesus presented himself as the promised Messiah. And his trusting disciples were most sadly disappointed when he, whom they expected to deliver Israel, was by wicked hands taken and slain. And after his resurrection, when they expected him to restore again the kingdom of Israel, they could not but be disappointed when they understood that he was going away to his Father, and that they were to be left for a long season to tribulation and anguish. But disappointment does not prove that those who are disappointed are not engaged in the work of the Lord. It should lead them to correct their errors, but it should not lead them to cast away their confidence in God. It was because the children of Israel were disappointed in the wilderness that they so often denied divine guidance. They did not enter the promised land as soon as they expected, and they murmured against God. They are set forth as an admonition to us, that we should not fall after the example of unbelief.

But it must be apparent to every student of the Scriptures, that the angel who proclaims the hour of God's Judgment, does not give the latest message of mercy. Rev. 14 presents two other and later proclamations, before the close of human probation. This fact alone is sufficient to prove that the coming of the Lord does not take place until the second and third proclamations have been added to the first. The same thing may also be seen in the fact that after the angel of chap. 10 has sworn that time shall be no longer, another work of prophesying before many people and nations is announced. Hence we understand that the first angel preaches the hour of God's

Judgment come; that is, he preaches the termination of the prophetic periods; and that this is the time which he swears shall be no longer.

The Judgment does of necessity commence before the advent of Christ. For he comes to execute the Judgment; Jude 14, 15; Matt. 25: 31--46; John 5: 27; and at the sound of the last trumpet he confers immortality upon every one of the righteous, and passes by all the wicked. The investigative judgment does, therefore, precede the execution of the same by the Saviour. It is the province of the Father to preside in this investigative work as set forth in Dan. 7. At this tribunal the Son closes up his work as high priest, and is crowned king. Thence he comes to earth to execute the decisions of his Father. It is this work of Judgment by the Father which the first angel introduces.

The great period of 2300 days, which was the most important period in marking the definite time in that proclamation, extends to the cleansing of the sanctuary. That the cleansing of the sanctuary is not the cleansing of any part of the earth, but that it is the last work of our great High Priest in the heavenly tabernacle, before his advent to the earth, has been clearly shown. And we understand that it is while the work of cleansing the sanctuary takes place that the latest message of mercy is proclaimed. Thus it will be seen that the prophetic periods, and the proclamation which is based upon them, do not extend to the coming of the Lord.



## CHAPTER III.

## PROCLAMATION OF THE SECOND ANGEL.



“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.” Rev. 14 : 8.

The first important inquiry relates to the time when this proclamation is to be made. As this angel follows the one who proclaims the hour of God's Judgment, it is evident that this proclamation is the next event in order. And as it has been shown that the proclamation of the hour of God's Judgment is addressed to those who live in the last days, it is certain that the second message belongs to the same time, and that it was not fulfilled centuries in the past. And the fact that at the time when this proclamation of the fall of Babylon is made, the plagues and utter destruction of Babylon, which come under the seventh vial, are then immediately impending, is also conclusive proof that this proclamation belongs to the last days. Rev. 18 : 1-10 ; 16 : 17-21. We conclude, therefore, that the generation that shall be alive when the plagues are poured out on Babylon, is the one to which the second angel's message is addressed.

Our next inquiry relates to the meaning of the

term Babylon. What is designated by the word Babylon in the book of Revelation?

The word Babylon signifies confusion, and is derived from Babel, the place where God confounded the inhabitants of the earth in their impious attempt to build a tower to heaven.

BABYLON IS NOT THE WHOLE WICKED WORLD.

Rev. 17, represents Babylon by the symbol of a woman seated on a scarlet-colored beast. If therefore the woman, Babylon, represents the whole of this fallen world, the entire empire of the devil, what does the beast represent upon which the woman is seated? Is it not a fact that the beast represents the fourth empire of our earth in its papal form? And, that being the case, is it not a certainty that Babylon does not include the whole wicked world? That the beast and the woman are two distinct symbols, is evident from verse 7.

When Babylon is destroyed, being thrown down as a millstone is cast into the mighty deep, and utterly burned with fire, the kings of the earth, the merchants, the sailors, etc., are still spared, and mourn, and lament over her. It is plain, therefore, that the utter destruction of Babylon is not the destruction of those wicked men who have lived in iniquity with her. Hence it follows that Babylon does not comprise the whole wicked world.

BABYLON NOT THE CITY OF ROME.

Some have strongly advocated the view that Rome is the Babylon of the book of Revelation. Their argument stands thus:—

The angel told John that the woman which he had seen was the great city which reigneth over



of the beast are seven mountains upon which the woman sitteth. The explanation of "the mystery of the woman" is regarded as decisive testimony that Rome is the Babylon of the book of Revelation. To the foregoing reasons some add the statement that a woman is used in every other instance in the book of Revelation as the symbol of a literal city, and consequently must mean a literal city in this case. But we are compelled to dissent from this view, by the following reasons:—

The grand principle assumed by the foregoing view is this: the interpretation of a symbol must always be literal, and can never consist in the substitution of one symbol for another; and hence the interpretation of a woman as a city, and of the heads of the beast as mountains upon which the woman sitteth, must be literal. That there are exceptions to this rule, and that the case in question furnishes a manifest exception, we will now show. In Rev 11: 3, the two witnesses are introduced. The next verse is an explanation of what is meant by the two witnesses: "These are the two olive-trees and the two candlesticks standing before the God of the earth." There can be no question that in this case the explanation of the symbol consists in the substitution of other symbols. In other words, the explanation consists in transferring the meaning to other symbols which are elsewhere clearly explained. That this is the case in Rev. 17, we will now show. The angel introduces his explanation of the heads by saying, "Here is the mind which hath wisdom;" plainly implying that wisdom was needed in order to understand what he was there communicating. With the fact before us

that in Rev. 11 the explanation consists in substituting one symbol for another, and with the caution of the angel, as he gives the explanation in this case, let us consider what he utters :—

“The seven heads are seven mountains on which the woman sitteth.” “The woman which thou sawest is that great city, which reigneth over the kings of the earth.” Verses 9, 18. The wisdom which is needed to rightly comprehend the words of the angel would doubtless lead us to compare the different instances in which the same facts are referred to in the book of Revelation. If we do this, the following points will appear :—

1. Chap. 13 informs us that one of these seven heads was wounded unto death, and that this deadly wound was healed. Or, as the same fact is stated again, it had a wound by a sword, and did live. It would be utter folly to assert this of a literal mountain. Hence the heads are not mountains of earth.

2. Each of the seven heads is represented with a crown upon it in chap. 12, even as each of the ten horns are thus represented in chap. 13. Each of the heads must therefore represent a kingdom or government, even as the horns represent governments.

3. It is evident that the seven heads are successive (that is, the beast has but one head at a time) in distinction from the ten horns which are cotemporary. But the seven hills of Rome are not successive; for it cannot be said of them, “Five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.”

4. The beast itself is the eighth, and is of the



seven, which proves that the beast is a literal mountain, or that the heads are not. The heads of the beast must, according to Dan. 7 : 6, compared with Dan. 8 : 22, be explained as kingdoms or governments. Mountains, according to chap. 2 : 35, 44 ; Jer. 51 : 25, denote kingdoms. But the version of Prof. Whiting, which is a literal translation of the text, removes all obscurity from Rev. 17 : 9, 10. "The seven heads are seven mountains on which the woman sitteth, and they are seven kings." (The French translations agree with this.) Thus it will be seen that the angel represents the heads as mountains, and then explains the mountains to be seven successive kings. The angel transferred the meaning from one symbol to another, and then gave the explanation of the second symbol.

Having proved that the mountains are not literal but symbolic, it follows that the woman which sitteth upon them cannot represent a literal city ; for a literal city cannot sit upon symbolic mountains. Hence it appears that the angel transfers the meaning from one symbol to another, as in verses 9, 10 ; chap. 11 : 4. And it is certain that the woman of chap. 12, represents the church, and not a literal city. Hence it is a mistaken idea that a woman in the book of Revelation, as a symbol, always represents a literal city.

#### BABYLON A SYMBOL OF THE CHURCH UNITED TO THE WORLD.

Babylon is the name of the symbolic harlot which was seen by John. A woman is the symbol of a church. Rev. 12. A harlot is the symbol of a corrupt church. Eze. 16. It is evident

that the woman in Rev. 17, should be interpreted in the same manner as the one in chap. 12. As that symbol undoubtedly represents the true church (though spoken of as a woman and her seed) so the harlot and her daughters are doubtless the entire corrupt church. Rev. 18 : 5. We understand, therefore, that Babylon is not limited to a single ecclesiastical body ; but that its very name renders it necessary that it should be composed of many.

If the harlot to whom the kings of the earth have unlawfully united themselves, symbolizes only the church of Rome, it follows that many of the wicked powers of the earth are quite free from this sin. The Greek church is the established church of Russia and Greece ; the Lutheran church is the established church of Prussia, Holland, Sweden, Norway, and a part of the smaller German States ; England has her national church, and other countries have their established religions. Babylon has made all the nations drunken with her wine ; it can therefore symbolize nothing less than the universal worldly church. The merchants of Babylon are the great men of the earth. In the fold of the nominal church is to be found a large portion of the lawyers, doctors, politicians, and great men of the world. To succeed in business, to become honorable in society, or to rise to high offices in the nation, it is very important to make a profession of religion, and to have a good and regular standing in the church.

Babylon is represented as trafficking in the souls of men. Look at the Church of England. There the vacant parishes are sometimes set up for sale, and the highest bidder becomes the pos-



essor of its revenue, and the pastor of its people! To come nearer home, let us look at the various religious denominations in every place where they have sufficient wealth and strength to become popular. They must erect a splendid house of worship, and furnish it in the most expensive style; and the members of the church must dress in all the fashion and pride of life. Then they must have an eloquent man to preach smooth things to fashionable ears. The church which can outdo the others in these particulars will succeed in securing the fashionable sinners of the place as permanent members of the congregation.

The word Babylon, as we have seen, signifies confusion, and comes from Babel, the place where men, in their impious attempt to build a tower that should reach unto heaven, had their language confounded. Gen. 11. The church should be one. This was the will of Christ. Witness his intercession with the Father, as recorded in John 17. He prays that his disciples may be one, as he and his Father are one; for this would cause the world to believe in Christ. Since the great apostasy, the majority of his professed followers have busied themselves in attempting to climb up to Heaven some other way. They have been confounded in the attempt, and scattered abroad upon the face of the earth, with creeds as discordant as the languages of those who were dispersed at the ancient tower. The Holy Spirit used the word Babylon on account of its signification, and it is a most appropriate designation for the great city of confusion to which it is applied.

The church was represented as a chaste virgin, espoused to Christ. 1 Cor. 11 : 2. She became

a harlot by seeking the friendship of the world. James 4 : 4. It was this unlawful connection with the kings of the earth that constituted her the great harlot of the Apocalypse. Rev. 17. The Jewish church, represented as espoused to the Lord (Jer. 2, 3 ; 31 : 32), became a harlot in the same manner. Eze. 16. Even the term Sodom, which in Rev. 11 is applied to "the great city," is in Isa. 1, applied to the Jewish church thus apostatized from God. The fact that Babylon is distinct from, though unlawfully united with, the kings of the earth, is positive proof that Babylon is not the civil power. The fact that the people of God are in her midst just before her overthrow, proves that she is a professedly religious body. We think it must be apparent, therefore, that the Babylon of Rev. 17 symbolizes the professed church unlawfully united to the world.

What shall we understand by the fall of Babylon? It cannot represent her destruction, for the people of God are called out of her after her fall has been announced. Rev. 18 : 2, 4. They are called out of Babylon that they receive not of her plagues. These plagues are death, mourning, and famine, and utter destruction by fire. Rev. 18 : 8. They are future at the time of her destruction ; therefore her fall must precede her destruction.

Her fall must be a moral fall, for it renders her the hold of every foul spirit. It is said that she is fallen "because she made all nations drink of the wine of the wrath of her fornication." Her fornication is her unlawful union with the kings of the earth. The wine of her fornication must represent false doctrines ; for it is with this kind



of wine that the nations have been made drunken. Her false doctrines have been the direct result of her unlawful union with the kings of the earth, for it is their union which has caused men to corrupt the pure truths of God. Thus the doctrine which teaches, contrary to the Word of God, that all men will be converted, and that the church shall have a long period of prosperity before the day of Judgment, has encouraged the world to say "Peace and safety." 1 Thess. 5 : 3. The fourth commandment has been changed by the authority of the church, and almost all the Christian world tread the Sabbath of the Bible in the dust. The greater part of the denominations do not celebrate the burial and resurrection of the Saviour by the ordinance of baptism. Rom. 6 : 3, 4; Col. 2 : 12. Conformity to the world has abased the banner of piety to the dust, and has practically suppressed those portions of the Bible which condemn popular sins; and men in general have ceased to believe that it is necessary to live by every word that proceedeth out of the mouth of God.

★ In all places where the proclamation of the first angel concerning the approach of the Judgment has been made, the greater part of the church authorities, whether Catholic or Protestant, have dared to assure the world that it is a false alarm, and that the Judgment is far distant. Thus when the second angel follows with the announcement that Babylon is fallen because she has made the nations drunken with her wine, that is to say, with her false doctrines, it is manifest that the manner in which Babylon has treated the warning of the first angel is one of the most striking instances of her culpability in

this respect, and that it presents the crime which caused God to turn his face from her.

If God rejected the Jews as a nation because they did not receive Christ at his first advent, may we not conclude that he will treat the church of the present day in the same manner if they oppose the doctrine of the immediate advent of Christ, when he is actually near at hand? And thus we find that wherever the proclamation of the first angel has been rejected by the churches the most pious persons in those churches have acknowledged that a sad change has taken place.

God appointed the church to be the light of the world, and at the same time ordained that his Word should be the light of the church. But when the church becomes unfaithful to her trust and corrupts the pure doctrine of the gospel, as a natural consequence the world becomes intoxicated with her false doctrine. That the nations of the earth are in such a condition at the present time is too obvious to be denied. The world is intoxicated in the pursuit of riches and honor, but the sin lies at the door of the church; for the church sanctions what the Lord strictly forbade, and she sets the example to the world. If the church had not thus intoxicated the world with the wine of her false doctrines, the plain truths of the Bible would powerfully move the public mind. But the world seems hopelessly drunken with the wine of Babylon.

At the commencement of the first message the people of God are in Babylon; for the announcement of the fall of Babylon, and the cry, "Come out of her, my people," is made after the first proclamation has been heard. Here also we have a most decisive testimony that Babylon includes



Protestant as well as Catholic churches. It is certain that the people of God at the time of the preaching of the hour of his Judgment were in all the popular churches. And this fact is a most striking testimony as to what constitutes the great city of confusion. In a word, Paul has well described the Babylon of the Apocalypse, and the duty of the people of God with reference to it, in 2 Tim. 3:1-5: "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; *from such turn away.*" Who would dare to limit this description to the Catholic church?

The preaching of the hour of God's Judgment and the immediate coming of the Lord, was at once the test of the church, and the means by which she might have been healed. It was the test of the church in that it showed that her heart was with the world, and not with her Lord. For when the evidences of his immediate advent were set before her, she rejected the tidings with scorn, and cleaved still closer unto the world. But it might have been the means of healing her. Had she received it, what a work would it have wrought for her! Her unscriptural hope of a temporal reign, her false view of the second advent, her unrighteous justification of oppression and wickedness, her pride and conformity to the world, would all have been swept

away. Alas that this warning from Heaven was rejected! The last means that Heaven had in store to heal Babylon having failed, God gave her up to her own heart's desire.

This subject is illustrated by the fall of the Jewish church, the harlot of Eze. 16. This fall is clearly described in Rom. 11. The details are given in Matt. 21:43; 23; 12:43-45. This fall was her rejection by God. Her destruction was deferred for a considerable period.

The grand proclamation concerning the immediate coming of Christ has been given more extensively in America than in Europe. But the churches in America have found the doctrine too unpopular, and after a time the larger part have refused to hear upon the subject. The state of things which has followed their rejection of this warning from Heaven is well described in their own words, and those words clearly show that the second message was appropriate and truthful.

The *Christian Palladium* for May 15, 1844, speaks in the following mournful strains: "In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the iceburgs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that luke-warmness, division, anarchy, and desolation, are distressing the borders of Zion."

The *Religious Telescope* of 1844 uses the following language: "We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how 'few and far between' cases of true conversion are, and the almost unparalleled impenitence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious? or is the door of mercy closed?'"

About that time proclamations of fasts and seasons of



prayer for the return of the Holy Spirit were sent out in the religious papers. Even the *Philadelphia Sun* of Nov. 11, 1844, has the following: "The undersigned ministers and members of various denominations in Philadelphia and vicinity, solemnly believing that the present signs of the times—the spiritual dearth in our churches generally, and the extreme evils in the world around us, seem to call loudly on all Christians for a special season of prayer, do, therefore, hereby agree by divine permission, to unite in a week of special prayer to Almighty God, for the outpouring of his Holy Spirit on our city, our country, and the world."

Prof. Finney, editor of the *Oberlin Evangelist*, Feb., 1844, says: "We have had the fact before our minds, that in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. Very extensively church members are becoming devotees of fashion—joining hands with the ungodly in parties of pleasure, in dancing, in festivities, &c. But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord, and he has withdrawn himself from them."

The moral fall of the Protestant churches in general brings us to the point where we are able to say in the language of the second message, "Babylon is fallen, is fallen, that great city." This was not true of all Babylon before this moral fall had been witnessed, and consequently the second message would not have been appropriate if it had been preached before 1844. Only two divisions of Babylon had fallen before this time.

The Bible presents a testimony of the most

solemn character concerning Babylon. It must be the duty of the servants of God at the proper time to give this testimony even as God has given it in his Word. This testimony comes from God, and is not dependent upon the will of man, and therefore no person should be offended when it is presented. If that which is said of Babylon is true of a particular denomination, then that people should receive the light with gratitude and bring forth the fruits of repentance. But if any person is found concerning whom this testimony is not applicable, let them be grateful that they do not belong to this great city, and let them not complain that this most solemn message is preached for the benefit of the vast numbers for whom it is appropriate. The servants of God are called to announce the principles of truth with faithfulness, and each one must apply them to himself in the fear of God.

Now lest the doctrine that the Greek and Protestant churches, as well as the Romish, are included in Babylon should seem unreasonable to any, we invite attention to the following facts: It is evident from the terms of this prophecy, that Babylon is composed of individuals who profess to be Christians. It is also evident that a great part of the true people of God are found in Babylon even in the last days. But Babylon is a harlot because of her union with the kings of the earth; and because of this unlawful union she has corrupted the truth of God. Now we will prove that the Greek church is one of the three grand divisions of Babylon. The Catholic church became a harlot at an epoch at least as early as the time of Constantine. History records the acts of no other civil ruler who has



wrought so great changes in the church as did Constantine. He gave a new form to the government of the church, having for his model the government of the empire. He created in the church officers unknown to the New Testament, and he corrupted the doctrines and practices of the church. In his time the Greek church and the Roman church formed one so-called Catholic church.

This great church continued to corrupt itself more and more from century to century. Its history is full of examples of unlawful union with the kings of the earth. But in the eleventh century, as the result of a long quarrel between the bishop of Rome and that of Constantinople concerning the supremacy, the Catholic church was divided into two churches: the Roman Catholic church, and the Greek Catholic church. After this separation the Greek Catholic church continued to be what the general Catholic church had been before the division. The separation did not cause the Greek church to renounce a single error of the great Catholic church, nor to cease her unlawful connection with the kings of the earth. If the Catholic church was Babylon before it was thus divided, then the Greek church was, before that separation from Rome, a very considerable part of the great city Babylon. The principal difference between the Roman and the Greek churches since the separation is that the Greek church has simply retained the errors held by all in common before the separation, without making much addition to those errors, and without taking a very active part to persecute others, while the Roman church has added several other errors to her sys-

tem of doctrine, particularly such as have respect to the power of the pope, and she has been very active to persecute those who do not submit to her authority. The Greek church is less guilty than is the church of Rome, but to deny that she forms an important division of Babylon would be to deny that Babylon existed before the great schism of the eleventh century.

Five hundred years after the separation of the Greek and Roman churches bring us to the reformation of the sixteenth century, which separated several great nations from the communion of the church of Rome. This is the second grand separation from Rome. Since that time the religious world has existed in three grand divisions: the Greek Catholics, the Roman Catholics, and the Protestants. The separation of the Greeks from Rome was not characterized by a reformation. It is therefore certain that the Greeks continue to be a part of Babylon. But the separation of the Protestant from Rome was characterized by the renunciation of several great errors. It is therefore worthy of our attention to determine carefully whether the Protestants made such reform as would cause them to cease to be a part of Babylon. They rejected the authority of the pope and of the church of Rome; they appealed to the Bible as the supreme rule of faith; they exposed many errors and sins of the church of Rome, and they taught justification by faith.

But to leave Babylon it is not enough to separate from the communion of those who sustain its errors. It is necessary to renounce these errors by receiving the truth of God, and it is necessary also to renounce the sins of Babylon



by true repentance. If the Protestants returned to the purity and simplicity of the New Testament then they cease to be a part of Babylon. But if they retained a considerable number of the essential errors and sins of Babylon, and contented themselves to preserve their part of the old city, after a partial purification, instead of building anew after the divine model, then they have never ceased to be a part of Babylon. The churches of the New Testament were composed of those only who repented of their sins, believed on the Lord Jesus Christ, and were buried with him in baptism. But the churches which compose the Romish apostasy are organized on a plan essentially different from the apostolic plan. By means of infant baptism the entire population is brought into the church; the church and the world are no longer distinct, and the church becomes an assemblage of unconverted men. This confusion of the world and the church is one of the essential errors which rendered the Catholic church Babylon. Now it is a painful fact that the reformers did not see it necessary to commence at the foundation and form churches of converted persons only; on the contrary, they positively refused to do this, and they not only retained infant baptism, but their first churches were simply Romish churches which had accepted the doctrines of the reformation, but which were composed of persons admitted by infant baptism, the larger part of whom were unacquainted with Christian experience; and the churches raised afterward by them were of a similar character because formed on the same model.

Now we notice a second decisive proof that

the reformation was not sufficiently complete to deliver the Protestants from Babylon. The unlawful union of church and State is the natural consequence of the prevalence of infant baptism; for that institution makes the terms *church* and *world* two names for one thing. This shows how appropriate is the term *Babylon* as the name for such a city of confusion. But Babylon is called a harlot because of her unlawful union with the kings of the earth. This sinful connection with the kings is exemplified when they, by their kingly authority, exert an influence in forming the doctrines of the church, in regulating the service and worship of God, and in creating church offices and filling them with their favorites; and when the church not only accepts all this but even sanctions the sinful practices of the king that she may profit by his revenues, and may use his power to persecute those that dissent from her communion.

Did the reformers in Germany, Switzerland, Denmark, Sweden, Norway, Scotland and England separate church and State? Did they, like the apostles, organize churches without the participation of kings? Very far from this. In all these countries the civil power exerted a strong influence in the formation of the confessions of faith, in ordaining the character and manner of public worship, in creating and filling offices in the church, and even in determining who should be ministers of God's Word. So far did this go in England that the king became by law the head of the church. This unlawful union of church and State rendered Babylon a harlot, and this union was not renounced but perpetuated by the reformers.



The ordinances of God's house have been corrupted in Babylon. To leave Babylon it is necessary to turn from these corruptions to the pure ordinances of the church. Did the reformers see the necessity of this? Did they, for example, ever follow Christ in baptism? Never. They were contented with the baptism which they received in infancy from Romish priests, and this corruption of God's ordinance they perpetuated in the Protestant churches. They served in the Christian ministry by virtue of their ordination as Catholic priests, and they never considered it important to be set apart anew by converted men. They were satisfied with that which they had received from Rome. Even the ancient Catholic bishoprics and archbishoprics of England have been continued to the present time, and the Episcopal church of England and of America claims to be the Catholic church, or rather one of its grand divisions, on the ground that it can trace its bishops back to the apostles through the long line of the popes!

Persecution is one of the distinguishing characteristics of Babylon. The reformers separated from the communion of Rome, but did not relinquish the doctrine of persecution for religious error. They thought persecution for heresy was right if they themselves could define the crime. Both in England and upon the continent of Europe the persecution of heretics by Protestants has been witnessed. In some cases this has been unto death. In many cases it has been to stripes, imprisonment, and confiscation. Servetus was burned by the magistrates of Geneva at the instigation of Calvin, who accused him of heresy. This execution was approved by other Protestant

doctors, among whom was even Melancthon. The Puritans of New England, when they found themselves possessed of power, thought good to hang the Quakers and to whip and imprison the Baptists. Is it not manifest that though these men had separated from Rome they had not yet come out of Babylon?

These things show that the reformation, instead of re-establishing the ancient apostolic church, rather gave existence to the third grand division of Babylon, a division much less polluted with error than the other two, but by no means clean in God's sight. Since the reformation other Protestant churches have arisen having no connection with the State, and with less Romish error than existed in the first reformed churches. But one serious error, the direct consequence of the great Babylonish apostasy, is found with nearly all. They break the fourth commandment and teach men so! Or rather they make void that commandment of God that they may keep a tradition of the elders! And in thus setting aside the Sabbath of the Lord that they may keep the Sunday festival they actually break the law of God as a whole. This is no light transgression. The blame upon those who deliberately mislead honest, God-fearing people in this matter is terrible.

No church has a right to consider itself apostolic till it keeps the commandments of God. Till then it has the stain of apostasy upon it, and must acknowledge itself, in this respect, Babylonish rather than apostolic.

Though Babylon, in the account of her judgment in Rev. 18, is spoken of as one city, yet we know from Rev. 16: 19, that she is divided into



three parts before she receives the cup. This plainly implies that these three parts are not equally guilty, and that God makes this division that he may punish each part according to the light it has had, and the crimes it has committed. We cannot therefore doubt that Babylon now exists in three grand sections with different degrees of guilt, and that God will give to each its just deserts. The Roman Catholic church, as having its seat at Rome, and as having the partial control of the greater part of the ten kingdoms, is, without doubt, the central section of the great city; but the evidence is decisive that there is also a Greek and a Protestant section to this great city, and that in the retribution God will indicate the different degrees of their guilt.

The fall of the great city is announced by the angel of God, after it can be truly spoken of the third and last section of the city. This is the place which the prophecy gives to this proclamation, and it is manifestly the proper place for it. In order that men may truly leave Babylon it is necessary that the angel of God should dissipate the darkness which its errors have occasioned by lighting the earth with his glory. And so this angel performs his work in close connection with the angel who announces the hour of God's judgment and of that other angel who restores the commandments of God and the faith of Jesus. The people of God are called out of Babylon at this time, and this plainly implies that the greater part of them center there till this proclamation is made. The second angel does not declare his message till the great city has had the tidings of the Judgment and refused to hear it. The coming of Christ

must be preceded by a work which shall restore the primitive purity, and this is the work of the three angels. The proclamation concerning Babylon does therefore pertain to the close of this dispensation.

That which has been said concerning Babylon and her fall is spoken with no disposition to speak reproachfully of any. It is spoken only to present the truth of God with fidelity, and that we may each understand our errors, and our sins, and may make full preparation for the Judgment that we may be found without fault at the appearing of our Lord Jesus Christ.

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## CHAPTER IV.

### PROCLAMATION OF THE THIRD ANGEL.



“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, 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 ; and the smoke of their torment ascendeth up forever and ever ; and they have no rest day nor night who worship the beast and his image, and whosoever re-



ceiveth the mark of his name. Here is the patience of the saints ; here are they that keep the commandments of God and the faith of Jesus." Verses 9-12.

The message of the third angel is the latest special message of mercy and of warning to mankind. It is by far the most solemn message in the Bible. We have presented decisive evidence that the three messages belong to the last days. But the words of the third angel so plainly relate to the final conflict that we need not refer to the argument already presented in proof of this fact. Thus we are solemnly warned concerning the image of the beast. But the image is not formed till after wicked men have wrought certain wonderful miracles, among which is the act of bringing down fire from heaven upon the earth in the sight of men. Rev. 13 : 13, 14. This has never yet taken place and it never can take place till Satan is permitted to work with all power, and signs, and lying wonders, which will not be till the final conflict. 2 Thess. 2 : 9, 10 ; Rev. 3 : 10.

The third angel threatens the worshipers of the beast with the wine of God's wrath. This wine, as we shall show hereafter, is the seven last plagues ; and these are poured upon the last generation of wicked men as the means whereby God will desolate the earth. This message is a solemn warning concerning the great time of trouble which comes at the close of our High Priest's work in the sanctuary in Heaven. It relates (1) to the beast which the world is to worship ; (2) to the image which is made to this beast ; (3) to the mark of this beast ; (4) to the wine of God's wrath which the worshipers of the beast will drink ; (5) to the fire which will devour them ; (6) to the patience of the saints ;

(7) to the commandments of God and the faith of Jesus. Three great sins are made prominent in this warning: (1) the worship of the beast; (2) the worship of his image; (3) the reception of his mark. It is to be noticed that each of these sins has direct reference to that beast which speaks great words against God and against his truth. The image is made to this beast, and the mark is his mark. The beast is the central, and by far the most prominent, object in this evil group. Three grand purposes are to be accomplished by the third angel's message. (1) To give the church warning of the approaching conflict with the beast and his image; (2) to give the world warning of the seven last plagues; (3) to prepare the people of God for the coming of Christ.



The beast, with whom this great conflict is to take place, is described in Rev. 13: 1-10, and must be the same as Daniel's fourth beast after the rise of

the little horn. That prophet saw four great beasts rise up out of the sea, which were a lion, a bear, a leopard, and a terrible beast with ten horns among which afterward arose a little horn with a mouth which spoke great words of blasphemy. Dan. 7. The angel said that these represent the four great kingdoms which should successively rule the world till God's kingdom shall be established. These are Babylon, Persia, Greece, and Rome. He also said that the ten horns are the ten kingdoms which should arise out of the fourth or Roman empire. These are



the kingdoms of Europe which once pertained to that empire. The little horn that rises after the ten and that claims authority as representing God upon the earth, must represent the pope.\*

When John had his vision, Babylon, Persia, and Greece, represented by the lion, the bear, and the leopard, had passed away, and only Rome, represented by Daniel's beast with ten horns, remained. Therefore John saw only this terrible beast arise from the sea. But it was presented to him in such a manner as to show that it is the successor to the power and territory of the first three; for it had the body of the leopard, the feet of the bear, and the mouth of the lion. And as Daniel's beast with ten horns had afterward another horn arise in which was a mouth speaking great things, so this beast with ten horns has a mouth afterward given to it which also speaks great words and blasphemies. That this beast after this mouth was given to it is the same as Daniel's fourth beast after the little horn arose upon it, will be seen from the following comparison of the two symbols:—

“1. The little horn was to be a blasphemous power. ‘He shall speak great words against the Most High.’ Dan. 7 : 25. So, also, was the beast of Rev. 13 : 6, to do the same. ‘He opened his mouth in blasphemy against God.’

“2. The little horn ‘made war with the saints and prevailed against them.’ Dan. 7 : 21. Thus the beast of Rev. 13 : 7, was also ‘to make war with the saints, and to overcome them.’

“3. The little horn had a ‘mouth that spake very great things.’ Dan. 7 : 8, 20. So, likewise, there was given the beast of Rev. 13 : 5, ‘a mouth speaking great things and blasphemies.

“4. Power was given the little horn of Dan. 7 : 25,

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\*See the fourth tract of this series, in which Dan. 7 is explained.

'until a time and times and the dividing of time.' To the beast, also, power was given to 'continue forty and two months.' Rev. 13 : 5.

"5. The dominion of the little horn was to be taken away at the termination of that specified period. The beast of Rev. 13 : 10, who led into captivity and put to death with the sword so many of the saints, was himself to be led into captivity and be killed with the sword, at the end of the forty and two months.

"With these points of similarity in the two emblems, the little horn and the beast, who can doubt their identity?\*"

It is said that the dragon gave his power and his seat unto the beast. Rev. 13 : 2. From the previous chapter we learn that the dragon represents the power which ruled the world at the birth of Jesus Christ. In other words, the dragon represents imperial Rome. Now it is a remarkable fact that the emperor Constantine removed the seat of empire from Rome to Constantinople, and that the emperor Justinian clothed the pope with civil power as head of the church, and gave him the ancient seat of empire, the city of Rome. The seven heads, as we have already seen, are seven successive forms of government in the Roman empire, so that, though John saw them all at once, in fact only one existed at a time. The dragon of chapter 12, and the beast of chapter 13, and that of chapter 17, are each represented as having the seven heads and the ten horns. This shows that these symbols represent the Roman power at different periods of its existence, or, in other words, under different heads in this succession of seven.

The ten horns, as has been shown, represent the kingdoms of papal Europe; that is to say, the

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\*Restitution, pp. 119, 120.



kingdoms which have been or are now under the especial influence of the papacy. The horns exist at the same time, for they represent the divided Roman empire. But that which chiefly concerns us at this time is with reference to the mouth given to this beast which speaks great words of blasphemy. This must represent the pope asserting his arrogant pretensions to govern the church of God and to determine the doctrines of the Bible. This mouth, as has been shown, is the same as that of the little horn in Dan. 7 : 8. The papacy, thus symbolized, has thought to change times and laws, and still maintains that pretension, and has spoken and still speaks great words of rebellion against God. It claims to be the vicar of God, and has decreed that itself is infallible. To worship the beast is to yield obedience to his claim in preference to that of the God of the Bible.

The mouth speaking great things, which is given to the beast, represents the papacy elevated to a commanding position in the Roman empire, and able to speak great words in the name of that empire and by its authority. From this time we must identify the beast with the papal authority and government. We have decisive proof of this in chapter 17, where we find that the beast cannot represent merely the civil power of the Roman empire; for we read that the ten kings receive their kingdom at the same time with the beast, and that they have one mind and shall give their power to the beast. But the Roman empire did not commence to bear rule when it was broken up into ten parts, nor did the ten kings ever unite and give their dominion back to the Roman empire. But it is true that the papal

power gained the ascendancy in the Roman empire immediately after that empire was divided into ten kingdoms, and not only has the papal dominion been cotemporary with that of the ten kingdoms, but the ten kings have agreed and given their power to the pope during the period necessary to fulfill the word of God. The harlot with whom the kings have committed fornication, represents, not the papal government, but, as we have seen, the so-called Catholic church in its several divisions, unlawfully united to the world.

It was given to this beast to make war with the saints and to overcome them and to have this dominion for forty-two months or 1260 days. Rev. 13 : 5-7. This is the same as the giving of the saints into the hands of the little horn for a time, times and a half. Dan. 7 : 25. Compare Rev. 12 : 6, 14. In symbolic prophecy days represent years. Eze. 4 : 6. The 1260 years of papal dominion commenced with the enforcement of Justinian's decree, in A. D. 538, and terminated in 1798 with the overthrow of the papal government by the French. This great conflict in which the beast made war upon the saints and *overcame* them is in the *past*.

But the people of God are to have another conflict with this beast. The third angel gives us warning of this. In the former conflict he overcame them. Rev. 13:7. But in this conflict they are to overcome him. Rev. 15 : 2 ; 17 : 14. That is to say, during the 1260 days they were given into his hands to be destroyed. Dan. 7:25. But those who meet the beast in the final conflict are not to be slain by him but are to triumph over him, for they are like Elijah to be translated. Nevertheless, they will be brought to a ter-



rible extremity before God interposes to deliver them. In the past war of the beast against the saints those who supported that wicked power thought they were doing God service in killing his faithful servants. But before the great conflict now at hand the world is to be warned so that their guilt in worshiping the beast and in persecuting those who refuse to worship him will be without excuse; and thus they will bring upon themselves the wrath of God without mercy.

#### THE TWO-HORNED BEAST.

Before, however, we consider the final conflict between the beast and the people of God, it is necessary to study the prophecy concerning the



two-horned beast or false prophet, for it is this power which makes an image to the papal beast, and which joins with that beast in the conflict which

is before us. Inasmuch as the *ten*-horned beast as such, continues till the Judgment, the *two*-horned beast cannot be considered as the *ten*-horned beast in another form. And that they are *two* distinct powers is further shown by the fact that the one acts in the sight of the other. Rev. 13 : 12. In prophecy a beast represents a government. Dan. 7 : 17, 23. The *ten*-horned beast represents the *ten* kingdoms of papal Europe, of which the pope is the real head. The government represented by the *two*-horned beast cannot, therefore, rise in that territory, nor can one of the *ten* kingdoms, as England or France, be intended by the *two*-horned beast.

The *manner* of its rise is not to be overlooked. The four beasts of Daniel rise out of the sea in consequence of the striving of the winds. Dan. 7 : 2, 3. The same thing is true with respect to John's first beast. Rev. 13 : 1. These beasts thus arising, represent great governments which have arisen by means of general wars. For winds denote wars among men, and waters or the sea denote peoples or nations. Rev. 7 : 1-3 ; 17 : 15. The two-horned beast does not arise by the striving of the winds upon the sea, but it comes up out of the earth. This signifies that it does not arise by the conquest of other nations, but that it arises where no other nation exists. This shows that it must arise from a new and previously unoccupied territory.

*When* was this power to arise? Not prior to the *first* beast, certainly. Nor was it to arise at the same time with that beast; for then there would be no propriety in designating either as the first beast. It is said to act in the sight of the first beast whose deadly wound was healed. Now the time when the first beast receives his deadly wound is indicated by Rev. 13 : 10, where he is represented as being led into captivity and slain by the sword, which took place at the close of the 1260 years, and from which he has been healed and restored. The two-horned beast must therefore commence his career not far from 1798.

*Where* shall we look for this power? It is an interesting fact that the course of earthly empire has been ever tending westward. Thus the seat of the Babylonian empire was in Asia. So also with the Persian empire, which power extended its conquests to the confines of Europe. The



seat of the Grecian empire was in Eastern Europe. The Roman empire in its divided state, as represented by the ten kingdoms, occupies all the remaining territory west of the Atlantic ocean. Hence we still look westward for the government represented by the two-horned beast.

Bishop Berkley, in his celebrated poem on America, written before the American Revolution, foresaw the greatness of this power though it had not then an independent existence, and he forcibly expresses its relation to the great empires of antiquity:—

“Westward the course of empire takes its way;  
The four first acts already past,  
A fifth shall end the drama with the day;  
Time’s noblest offspring is the last.”

“The four first acts already past” are the four great empires of Daniel. The fifth, with which the scene closes, is the great American Republic. As the four powers of the Eastern continent, which one after the other ruled the world, were not to be succeeded by a fifth, the two-horned beast, which arises in the last days of the ten-horned beast, must have its place on the west side of the Atlantic. This power in its lamb-like character is the “noblest offspring” of time; but in its dragonic character it will be one of the most cruel and oppressive powers which have appeared. It is certain that it acts its part as a *persecutor* in the *last days of time*, for the message of the third angel which immediately precedes the view of Jesus on the white cloud, relates expressly to the work of this power.

Each of the powers presented in prophecy has a period of preparation for the part which it is to act. But the prophecy takes no

notice of such period of preparation, and only introduces the power when it is able to commence its work. Such is the case with the American Republic. This power may be called the child of the Protestant Reformation. A few years before that Reformation the continent of America was discovered. The Reformation opened the eyes of thoughtful men to the first principles of civil and religious liberty, and taught them the wickedness of kingly tyranny and of papal intolerance. Many of these persons, when they found it impossible to establish these principles in the territory of the ten kingdoms, banished themselves to the wilds of America that they might found a State without a king and a church without a pope. They founded a nation where none before existed, and the progress of the nation thus founded has been without a parallel in the history of mankind.

The symbol of the beast with two horns like a lamb, fitly represents this new power. Observe the combination of the lamb and the dragon. Both these symbols had been previously seen by John. There is an evident reference to them in this description of the beast with two horns. He had seen a Lamb with seven horns and a dragon with ten horns. Rev. 5 : 6 ; 12 : 3. The Lamb represents Jesus Christ in his office of King of kings. Rev. 17 : 14. The dragon represents the Roman power animated by Satan. Rev. 12. In fact, if we omit the heads and horns which represent that empire in its several forms, we shall find that the real dragon or serpent is Satan himself. Rev. 20 : 2, 3, 7. The kingdom of Christ and the kingdom of Satan are opposites in character. Christ's kingdom is one and



indivisible; but the kingdom of Satan is full of confusion and division. For this reason the horns of the Lamb and the horns of the dragon, though alike symbolic, are by the Spirit of God interpreted very differently. The horns of the dragon are the same as the horns of the beast to whom the dragon gave his power. They are the ten kingdoms into which the kingdom of the dragon or beast has been divided. Rev. 17 : 12 ; Dan. 7 : 24. But the horns of the Lamb, who is King of kings, are the seven Spirits of God. Rev. 5 : 6. The seven horns must therefore represent the *nature* of Christ's dominion as King of kings and not the *division* of his kingdom; for his title, King of kings, indicates not one kingdom broken up into many, but rather many united in one; for the servants of Christ will be princes under him; (Matt. 19 : 28; Luke 22 : 30; Rev. 20 : 4; 21 : 24) and he, as King over an undivided kingdom, will wear many crowns. Rev. 19 : 12.

In the symbol of the two-horned beast the *character* of the horns and *not merely the number*, is intended to be expressed by the words "two horns like a lamb;" for there is nothing peculiar to a lamb with respect to the *number* of its horns, but there is something peculiar in the *character* of those horns. It is important to notice this fact for the interpretation of the horns of a lamb in John's vision is essentially different from that of the horns of the dragon or of the beast. Thus the horns of the beast represent the *division* of his kingdom, but the horns of the Lamb represent the *nature* of his power, and do not signify that his kingdom is to be divided. We therefore understand the two horns like those of a lamb

upon the head of the second beast to represent the nature of the power symbolized and not that it should be divided into two parts.

The Spirit of God in giving us the symbol of the ten-horned beast thought proper to place crowns upon each of those horns. But in giving us the symbol of the beast with two horns like those of a lamb it places no crowns upon those horns. Now these two symbols are not only given in immediate connection but they are joined together by the prophecy in the same work. Rev. 13 : 1, 11, 12, 14; 16 : 13; 19 : 20. It cannot, therefore, be without design that crowns are placed upon the horns of the first beast and omitted in the case of the second. We know that the horns with crowns represent kingly governments. Rev. 17 : 12. And we think it a necessary conclusion that these horns like those of a lamb, and without crowns, represent a government in which the *people* bear rule.

In some form two kinds of power everywhere exist. These are the *civil* power as seen in the *State*, and the *spiritual* power as seen in the *church*. In almost every country these powers are blended together in *one*, and both are in the hands of the government and not in those of the people. But the American Republic presents the *first* instance in the history of the world in which these two powers are *separated* and *both* are reserved by the people in their own hands. It is a government *by* the people and *for* the people, and it acknowledges them as the fountain of all authority. Here we have a State without a king, and a church without a pope, and church and State are separate. The civil power



recognizes the equality of all men before the law; and the spiritual power acknowledges the right of every man to worship God according to his own convictions of what God requires. Here are the two horns like those of a lamb.

But the power represented by this symbol must represent extraordinary contradictions between its principles and its actions. The form of government is indicated by the two uncrowned horns like those of a lamb; and the real character is indicated by the voice of the dragon; for out of the abundance of the heart the mouth speaketh. Matt. 12 : 34. He has the appearance of the lamb, and the heart of the dragon. Lamb-like principles will not be carried out by dragonic men. The kingdom of Christ can neither be set up nor maintained by unconverted men.

Next we have predictions of serious troubles which are to be caused by this lamb-dragon. He is to be a cruel persecutor of the people of God, and he is also to be a dangerous deceiver of mankind by means of wonderful miracles which he is to perform. If we read this prophecy with little care our first impressions will be that the persecution *precedes* the deception. But a more attentive examination will show that the power which he exercises in the work of persecution, is derived from the influence which his miracles give him. For it is by his miracles that he induces men to form the image to the first beast and to unite in the attempt to slay those who will not worship that image. Here we have the key to his power to persecute. He could not do it were it not that he is able to work miracles that deceive men. He is in appearance a lamb; he is at heart

a dragon. The imitation of the lamb is first in order in the history of this power; *afterward* the character of the dragon must show itself. This order cannot be reversed. Even the dragon is a *deceiver* as well as a destroyer, and the work of deception always precedes that of destruction. Rev. 12 : 9; 20 : 3.

But is not all this persecution from the two-horned beast already past? Did it not meet its fulfillment in the persecutions by which the worship of the beast was maintained during the dark ages? A careful study of the prophecy concerning the two beasts of Rev. 13 will show that the persecution which proceeds from the second beast cannot be in the past. The persecutions during the 1260 years are the work of the first beast, or papal power. He was able to do this work by the aid of the ten kings who, during this period, or the greater part of it, united to give their power to him. Rev. 17 : 12, 17. Then it is said of this power that has slain so many by the sword, that he must himself be thus slain, that is to say, his government must be subverted by the sword. This took place at the close of the 1260 years when the ten kings ceased to give their power to the beast, and one of them (France) subverted his government by the power of the sword. It is *after* the restoration of the first beast from this deadly wound, that the two-horned beast performs his work of persecution. But this work is rendered possible by the great miracles which *precede* it. Now we have a decisive proof that these miracles are not in the past. One of them is given as a specimen. The beast is to cause fire to come down from heaven upon the earth in the sight of men. This is a



most astonishing miracle, and it is to be wrought in the most public manner, so that it will be known to all men. And the language plainly implies that other miracles of equal magnitude are also to be wrought. But the history of the world records no such miracle from the days of John even to the present time. Therefore these miracles and the work of persecution which follow them as a consequence of their deceptive power, are yet before us in the future. The test concerning the worship of the beast and his image and the reception of his mark, comes in consequence of these miracles. And the third angel gives us warning in advance of the miracles that we may be prepared to resist their seductive power.

It is an important fact that this lamb-dragon is brought to view again by the Spirit of God under the name of the false prophet. Thus we learn from Rev. 13 : 14-17, that this beast deceives the world by the miracles which he works in the sight of the first beast, and that he thus causes men to worship the image of that beast and to receive his mark. But in Rev. 19 : 20 all this is ascribed to the false prophet. And it is worthy of notice that the *origin* and *work* of the two-horned beast are given, but nothing under that name is said concerning his *destiny*. On the other hand, the *origin* of the false prophet is not given under that name, but his *work*, which is identical with that of the two-horned beast, and his *destiny* are recorded with distinctness. So in joining the two parts of this prophetic history, we are able to trace this lamb-dragon from his rise till he ends his career as false prophet in the lake of fire.

## WORK OF THE TWO-HORNED BEAST.

Having established the fact that the two-horned beast and the false prophet are the same, we have obtained a key to the miracles predicted in Rev. 13 : 13, 14; for in Rev. 16 : 13, 14 we learn that there are three unclean spirits like frogs which go forth out of the mouth of the dragon, the beast, and the false prophet, and that they are the spirits of devils working miracles, which go forth to gather the kings of the earth and the nations to the battle of the great day of God Almighty. It is therefore certain that these unclean spirits are the agents by which the miracles of the two-horned beast are wrought. It is also very worthy of notice that the work of modern Spiritualism commenced in the United States in 1848, and that by its wonders it has already extended itself over the whole globe, and that it now numbers its adherents by millions in each hemisphere. It has not yet reached the point when it shall go out in the name of the dragon, the beast, and the false prophet, to accomplish its final work. Nor has it yet brought down fire from heaven in the sight of men, for the restraining hand of God is upon it to hinder its full manifestation till the warning of the third angel has gained the ear of the public. It may be said that the warning should not be given till the trouble is already upon us; but the trouble is *preceded* by the full display of Satan's power to work miracles, and if this was manifested *before* the warning was given none could stand against its deceptive power.

The two-horned beast is to work many miracles, and we know that they will be of an ex-



traordinary character, from the one which is named as an example. And certainly there is something very significant in the particular example selected. In the days of Elijah this very miracle was the sign by which the *true* prophet was distinguished from the *false*. 1 Kings 18. Without doubt these miracles are wrought by the two-horned beast in his character of false prophet. He gives men this very sign in proof that he is a true prophet which Elijah gave for the same purpose with respect to himself. He also gives many others of equal importance. The design of all this is to show that the God of Heaven approves of the formation of the image and of the worship of the beast and his image, and the reception of his mark. And this false prophet, having wrought this great miracle to show that the worship of the image and the reception of the mark is approved of God, will justify the decree for the slaughter of those who refuse to worship the beast by the example of Elijah, who slew the prophets of Baal after he had proved his mission by this act of bringing down fire from heaven. So, when the decree goes forth against those who will not worship the beast or his image or receive his mark, men will not think they are seeking the death of the people of God, but rather that they are putting to death those who deny the great power of God.

The term false prophet is fitly applied to this lamb-dragon. He promises the world a long period of prosperity during which the power of kings shall cease and the people shall bear rule, and there shall be no more wars and no more oppression. And the church is infinitely more guilty in this matter than are the politicians;

for she prophesies to the same effect out of her own heart, and in direct contradiction of the Bible, that there shall be no day of Judgment till after she has established universal dominion and held it during long ages of earthly prosperity. There will be indeed the kingdom of the Lamb who is King of kings, but it will be introduced by the day of Judgment. But this prediction of ages of earthly prosperity before that day, which lulls the whole world in fatal slumber, is the most dangerous of all false prophecies.\*

That the beast and false prophet, or two-horned beast, are to act in union in the great conflict before us, notwithstanding their previous difference in religion, is no mystery, when we see that the unclean spirits are to have absolute control of both. Rev. 16 : 13, 14 ; 19 : 19, 20. The two-horned beast, or false prophet, under the controlling influence of the spirits of devils, is to cause the people to form an image to the first beast. This must represent the union of church and State in some form, or the act of establishing certain religious tests after the example of the first beast, and enforcing them by the penalty of death. It is the miracles wrought by the false prophet through the power of the unclean spirits which make all this possible. Should it be objected that the world is too much enlightened to submit to such deception or to unite in such a work of persecution, we answer that the word of God gives us this prophecy in plain language ; and it is with reference to this scene of danger that the third angel utters his solemn warning. Look at the Jewish church, and mark how soon

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\*See the first tract of this series, entitled, *The Millennium*.



after it had rejected the Messiah at his first coming they put him to a cruel death, and slew also many of his saints. They said, indeed (Matt. 23), that had they lived in the days of their fathers, they would not have been partakers with them in the blood of the prophets. But when their "hour and the power of darkness" came upon them, how completely did it show them under the power of Satan! Luke 22:53; John 7:30.

The rejection of the truth of God leaves men the captives of Satan, and the subjects of his deception. 2 Thess. 2:9-12. The greater the light which men reject, the greater the power of deception and darkness which will come upon them. The Advent message has been given more fully in the United States than in any other country, and by the mass it has been rejected. This refusal to walk in the light has left them exposed to this great deception of Satan. The third angel gives warning of the danger that is coming that men may make their escape if they will.

Another religious power enforces the claims of the first beast and his image, and causeth the world to receive his mark. What is this mark of the beast? It is the mark of that beast to whom the image was made—the first beast. Rev. 19:20; 16:2. But it is enforced by the two-horned beast. Hence, we understand it is an institution of papacy enforced by Protestantism. The beast and his image unite in this thing, in opposition to the saints who are engaged in keeping the commandments of God. Have we an institution of the papal apostasy which the civil power supports and to which the religious world pays homage? We have. It is found in a weekly

Sabbath, which the "man of sin" has placed in the stead of the Sabbath of the fourth commandment. If we turn to the law of God, we shall find that the fourth commandment alone points out Jehovah. The first three forbid the worship of false gods, and blasphemy. The last six pertain wholly to our duty to our fellow-men. Not one of these nine commandments points out the true God. But the Sabbath commandment points out the true God as that being who in six days created heaven and earth, and rested upon the seventh. By the observance of the sanctified rest-day of the Creator he is acknowledged as the true God, in distinction from every object upon which the eye can rest, in the heavens above or in the earth beneath. The Being that created all these things is God. Such is the teaching of the fourth commandment. But the Scriptures plainly predict that the man of sin should exalt himself above all that is called God, or that is worshiped, and should "THINK TO CHANGE TIMES AND LAWS." 2 Thess. 2; Dan. 7 : 25. It is not said that he should be able to change them; but he should think to do it; or, as the Catholic version reads, "he shall think himself ABLE to change times and laws." They are not the times and laws of men which he thinks to change, for these he might be able to change, as other powers have done; but it is an act of arrogance in which he does not succeed. The times and laws of God are doubtless intended. This apostasy began in the apostolic age. 2 Thess. 2 : 7. It has resulted in the perfect development of the man of sin, and of his blasphemous acts, among which we may name the change of the



fourth commandment. No one can produce any other authority for changing the Sabbath than Romish traditions.

Listen to the following cutting reproof from a Romanist:—

“The Word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants], without any precept of Scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose against this point, that the observation of the first day is proved out of Scripture, where it is said the first day of the week. Acts 20 : 7; 1 Cor. 16 : 2; Rev. 1 : 10. Have they not spun a fair thread in quoting from these places? If we should produce no better for purgatory and prayers for the dead, invocations of the saints, and the like, they might have good cause indeed to laugh us to scorn.”\*

Notwithstanding the fourth commandment in the plainest terms enjoins the observance of the sanctified rest-day of the Lord, almost all the world now wonder after the beast, and observe the pagan festival of Sunday, which the great apostasy has substituted for the holy Sabbath. By the observance of the Sabbath, men acknowledge the great Creator as their God. But when they *understandingly* choose in its stead the sabbath of the man of sin, they acknowledge him as above all that is called God, or that is worshiped, and as able to change the times and laws of God. *There is no evading this point.* If we observe the Sabbath of the Lord, and that of the apostasy also, we only make the man of sin equal with God. But when we profane the Lord's Sabbath, and observe in its stead the Romish festival of Sunday, we acknowledge the papacy

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\*See the works published at this Office. entitled, “History of the Sabbath,” and “Who changed the Sabbath?”

above God, and able to change his times and laws. We speak of those who have the light of truth and act contrary to it. *Those who have never yet understood that the observance of Sunday is a tradition of the fathers which makes void the fourth commandment, are not referred to. It is the bringing of this sabbath of the apostasy to the test that will constitute it the mark of that power that should think to change times and laws.* There is no other papal institution that directly sets aside one of the ten commandments, that the whole Protestant world observes. This mark is very conspicuous in the forehead or hand, and signifies not a literal mark, but a public profession, or act, that all may see or know.

The number of the name of the beast is also to be enforced as a test of submission to him. This name which is said to be that of a man, is seen, without doubt, in the title of Vicar of the Son of God, which the pope has caused to be inscribed upon his mitre. It is written in Latin, and the numeral letters employed make the sum of 666. The design of this test is to cause men to acknowledge the authority of the papacy.

Let us now return to the final work of the ten-horned beast. We have spoken of the prominent part which the ten-horned beast is to act in the great conflict before us, by means of miracles which he works through the agency of the unclean spirits. But it is important to notice that in all this he acts as the *ally* and *assistant* of the first beast, and himself fills a secondary place. Rev. 13 : 12, 14, 17; 19 : 20. He works miracles, but not to secure worship to himself, for he acts as a prophet in causing men to worship the first beast, and his image, and to receive his mark.



He gives the first place to the beast in that he causes him to be worshiped, and he takes the second place himself in that he works miracles as a prophet, that he may cause men to worship that beast.

The two-horned beast does all this in the sight of the first beast, and we have good evidence that that beast does not content himself to be simply a spectator. He will be, if possible, more active in his own behalf than is the two-horned beast to act for him. It is evident from Rev. 16 : 13, 14, that miracles will be wrought in the name of the first beast no less than in that of the second. Indeed, we may conclude that the work of the first beast will be greater in the eyes of men than will that of the second, for the first receives *worship* from men, while the second is content to work miracles, not that he may himself receive worship, but that he may promote the worship of the first. The Spirit of God marks a time, not yet arrived, but which will arrive in the great crisis before us, when all that dwell upon the earth, whose names are not written in the book of life, will worship the papal beast. Rev. 13 : 8. Satan marshals his host for the great battle, not for the purpose of having them destroyed, but that he may by them destroy the people of God from the earth. He seeks to deceive them by the miracles; and then to slay those whom he cannot thus deceive. Satan's final effort to destroy the people of God, through the joint effort of these two wicked powers, is thus distinctly stated: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the com-

mandments of God and have the testimony of Jesus Christ." Rev. 12:17.

The persons upon whom Satan makes this war must be the last generation of the people of God. We can see from this text the great cause of his enmity toward the church in the final conflict. These persons are keeping the commandments of God, and this implies that they keep them all, for to break one of them is to become a transgressor. James 2:10. He determines to destroy the commandment-keepers from the face of the earth. Through the first beast he has sought to change the law of God, especially the fourth commandment. Dan. 7:25. Now he stirs up the two beasts to make war upon the people of God. They act in union in fighting against Christ. Rev. 17:14; 19:20. And we know the nature of this conflict in which the false prophet participates by means of his miracles, by what is said concerning the object of these miracles in Rev. 13:14-17. He decrees that all men shall receive the mark, which, as we have shown, is the papal institution of Sunday observance in place of the Sabbath of the Lord. And this shows the test to which the people of God will be brought with respect to his commandments.

What then is it to worship the beast? for this is the most prominent of the acts against which the wrath of God, without mixture of mercy, is denounced; and all the world are to unite in this act. It is worthy of notice that at the conclusion of this dreadful warning the saints are introduced in the act of keeping the commandments of God and the faith of Jesus. Thus we may understand that the worship of the beast and



his image, and the reception of his mark is the opposite of keeping the commandments of God and the faith of Jesus. The question which each man must decide is simply this: Shall I acknowledge God by keeping his commandments, or shall I acknowledge the authority of the beast to change the law of God? This will show whom men worship; for whenever any civil or ecclesiastical law conflicts with the law of God that power is worshiped which is obeyed in preference to the other. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6 : 16. The earth itself is made to worship the beast when it is made to rest from cultivation on the day of his appointment and is not allowed thus to rest upon the day which God has commanded.

#### THE SEVEN LAST PLAGUES.

The terrible penalty threatened by the third angel is divided into two parts. 1. The wine of God's wrath; 2. The torment in fire and brimstone. The wine of God's wrath is shown in Rev. 15 : 1, 7, to be the seven last plagues. "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.*" "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God who liveth forever and ever." That the seven last plagues are future and that they are the means by which God will destroy the living wicked from the earth at the last day, is shown by the following facts:

1. The wrath of God, as threatened by the third angel, is poured out in the seven last plagues; for the first plague is inflicted on the

very class that the third angel threatens. Compare Rev. 14 : 9, 10 ; 16 : 1, 2. This fact proves that the plagues must be future when the third angel's message is given ; and it also proves the identity of the wrath of God without mixture and the seven last plagues.

2. We have shown that the plagues and the wrath of God without mixture are the same. And wrath without mixture must be wrath with nothing else ; that is, wrath without mercy. God has not yet visited the earth with unmixed wrath ; nor can he while our great High Priest ministers in the heavenly sanctuary, and stays the wrath of God by his intercession for sinful men. When the plagues are poured out, mercy has given place to vengeance.

3. Hence it is that the seven angels are represented as receiving the vials of the wrath of God—the seven last plagues—after the opening of the temple of God in Heaven. If we turn to Rev. 11 : 15–19, we shall find that the opening of the temple in Heaven is an event that transpires under the sounding of the seventh angel. And that account concludes with a brief statement of the events of the seventh vial or last plague. Now if we turn to chaps. 15 : 5–8 ; 16 : 1–21, we shall read an expanded view of the facts stated in chap. 11 : 15–19, and shall find that the two accounts conclude in the same manner, viz., with the events of the last plague. These scriptures show that the seven angels do not receive the vials of the wrath of God to pour out upon the earth until the temple in Heaven is opened. That temple is opened under the voice of the seventh angel. The third woe is by reason of the voice of the seventh angel. Chap. 8 : 13 ; 9 :



12; 11 : 14. The seven plagues are poured out under the sounding of that angel; hence the plagues are future, and constitute the third woe.

The seven last plagues are poured out on the living wicked, but the second part of the penalty affixed to the warning of the third angel is not inflicted until the end of the thousand years, when all the wicked are raised and suffer it together. This part of the penalty we will now consider.

“He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever,” etc. The final perdition of ungodly men in the lake of fire is without doubt the subject of these awful words. That we may rightly understand this text we call attention to several important facts.

1. The punishment of the wicked will be inflicted upon them on this earth; for the final conflagration of our globe is to constitute the lake of fire in which they are rewarded, each according to his works. “Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.” Prov. 11 : 31. “But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men.” 2 Pet. 3 : 7. “But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” Rev. 21 : 8. “For, behold, the day cometh that shall burn as an

oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4 : 1. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them." Rev 20 : 7-9.

2. The prophet Isaiah (chap. 34) describes the final conflagration of our globe in language which is a complete parallel to that of the third angel in describing the punishment of the wicked. Those who contend that Isaiah refers only to ancient Idumea must admit that the period of time described in this strong language must finally come to an end. And those who admit that Isaiah, in the language we are about to quote, refers to the conflagration of our earth will find, in what follows, ample proof that that scene will finally close.

"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever." Chap. 34: 8-10.

3. But this terrific scene of final conflagration



is not to last throughout unlimited duration. For the earth having been burned, and all its elements melted, new heavens and new earth are to follow, as the present earth succeeded to that which was destroyed by water. And in the earth thus made new the righteous are to be recompensed. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3 : 10-13. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21 : 1.

4. Thus, however dreadful and long-continued the punishment of the wicked will be (for each is to be punished according to his deserts), that punishment will finally result in the utter destruction of all transgressors. All the wicked will God destroy. Ps. 145 : 20. They shall die the second death. Rev. 21 : 8; Rom. 6 : 23; Eze. 1 : 4, 20. They shall perish, being consumed into smoke. Ps. 37 : 10, 20, 38. They shall be punished with everlasting destruction, being burned up in unquenchable fire. 2 Thess.-1 : 9; Matt. 3 : 12. And thus, having been consumed

root and branch, they shall be as though they had not been. Mal. 4 : 1. Obadiah 16.

The third angel makes his proclamation in the period of the patience of the saints. As the three messages immediately precede the second coming of Christ, this period of patience here brought to view must be the same as that which in many portions of Scripture is located just before the second advent. A few texts must suffice :—

“Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.” Heb. 10 : 35–39.

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door. Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction and of patience.” James 5 : 7–10.

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world,



to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." Rev. 3: 10, 11.

"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." Isa. 25: 9.

The period of the patience of the saints is distinguished by the fact that they are keeping the commandments of God. As these are distinguished from the faith of Jesus which it is said that they also keep, we are certain that the commandments of the Father are intended. Thus the New Testament brings to view God's commandments:—

"And he said unto him, Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and thou shalt love thy neighbor as thyself." Matt. 19: 17-19.

"And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23: 56.

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 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." Matt. 5 : 17-19.

"Honor thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Eph. 6 : 2, 3.

"But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother; and, he that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt. 15 : 3-6.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore, the law is holy; and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding



sinful. For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7:7-14.

The faith of Jesus must signify the precepts and doctrines of our Lord as recorded in the New Testament. Thus, "the faith of the gospel" (Phil. 1:27) must refer to the precepts and doctrines of the gospel. "The faith" to which a multitude of the priests were obedient (Acts 6:7), which was resisted by Elymas the sorcerer (Acts 3:8), which was committed to the apostles for the obedience of all nations (Rom. 1:5), which Paul testifies that he had kept (2 Tim. 4:7), and which is to be earnestly maintained, as once delivered to the saints (Jude 3), must refer, we think, to the precepts and doctrines of the everlasting gospel. That the faith of Jesus is used in this sense in Rev. 2:13, we think cannot be denied. "Thou holdest fast my name," says Jesus, "and hast not denied my faith." That this is the sense in which it is used in Rev. 14:12, is further evident from the fact that it is spoken of as kept in the same manner that the commandments of God are kept.

Finally we see the unclean spirits preparing for the great conflict. We see in America the preparation for a universal Sunday law. We see the papal power aroused to assert that the pope is infallible, and to claim universal dominion over the kingdoms of the world. We hear the warning voice of the third angel, and we see many thousand commandment-keepers arising to obey. These are signs of the times. May the reader regard the solemn warning. We occupy the most solemn and interesting period in the history of the church. The end of all things is at hand, God has given us warning concerning

the things which are coming upon our earth. The conflict with the beast and his image hastens. In this conflict the people of God will be proved as were the three Hebrew worthies when Nebuchadnezzar commanded them to worship the image of gold. Read carefully Dan. 3. God saved them by direct intervention, but not till after they had been brought to a terrible extremity. He has promised to interpose for his people, but this will not be till the time of trouble, such as never was, shall have come upon the earth.

The conflict with the beast and his image is inevitable, but the issue of this conflict is not a matter of doubt. God will deliver his people, but it will not be till they are brought to such extremity as to cry day and night to him for deliverance. Luke 18 : 7, 8.

“And I saw, as it were, a sea of glass, mingled with fire; and them that have 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. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints.” Rev. 15 : 2, 3. God has given this message of warning in mercy to mankind. May he give to each of us grace to heed the solemn warning.





