

A BRIEF EXPOSITION  
OF THE  
ANGELS OF REVELATION XIV.

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THERE are a number of conflicting views being presented at the present time relative to the first Three Angels of the fourteenth chapter of Revelation, which are calculated to confuse the minds of some, unless the truth is clearly stated, and spread out before them. Perhaps there is no portion of the Holy Scriptures of so much importance to the followers of the Lamb at the present time, as the thirteenth and fourteenth chapters of Revelation, from the fact that most of these chapters apply to the history, trial and final deliverance of those who are looking for Christ, at his appearing.

Different chains of important events, such as the trumpets, seals, churches and angels, beginning at a given point, and leading down the stream of time to a definite period, is the order of much of the book of Revelation. This may be seen in the thirteenth and fourteenth chapters.

The thirteenth chapter of Revelation and the first five verses of the fourteenth chapter present a connected chain of past, present and future events, down to the complete redemption of the 144,000, when they will stand on Mount Zion with the Lamb. Then the sixth verse of the fourteenth chapter introduces another chain of events. Those who live in the time of the fulfillment of much of these chapters can see that the division should be between the fifth and sixth verses of the fourteenth chapter. Let this point be carefully examined, and the difficulty in many minds relative to the prophecy of the 144,000 being introduced at the beginning of the fourteenth chapter, just before the messages of the angels, will be removed.

Before entering upon the subject of the angels of the fourteenth chapter, we will take a brief view of the thirteenth. This chapter, down to the tenth verse, is a prophetic description of the beast with seven heads and ten horns. The dragon of the twelfth chapter [Pagan Rome] gave this beast his power, seat, and great authority. Power was given unto him to make war with the saints, and to overcome them for forty and two months, or 1260 years. During this period the beast had power to lead the saints into captivity, and to kill them with the sword; but at its end, he was to be led into captivity, and be killed with the sword. This beast represents Papal Rome. In 538 he obtained power to lead the saints into captivity, and to kill them with the sword. This power he was to have for 1260 years, which reached down to 1798, when "General Berthier, at the head of the Republican army of France, entered the city of Rome and took it. On the 15th of the same month, the pope and his cardinals were taken prisoners, and shut up in the Vatican. The papal government was abolished, and Rome and Italy, at the request of the people, was erected into the Roman republic. The pope was carried a captive to France, where, in 1799, he died a prisoner and an exile. See Dr. A. Clarke, on Dan. vii, 25. Croley on the Apocalypse. Theirs' History of the French Revolution."

The tenth verse of this chapter, which speaks of this beast being led into captivity, brings us down to 1798, at which period John sees another beast "coming up," as stated in verse 11. "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon." This beast was not "up," or in full strength and power when the Papal beast was led into captivity in 1798, but was "*coming up*."

When we consider the peaceful manner, and the *time* of the rise of this beast, and that it is "*another beast*," beside the Papacy, we confess that we know

not where to look for it but in our own country. The rise of our own nation, with its two leading principles, Protestantism and Republicanism, answers the prophetic description of the beast "coming up out of the earth" having "two horns like a lamb." This will be more fully noticed in another place.

The remainder of this chapter, from the twelfth verse, we fully believe to be unfulfilled prophecy. The "wonders" and "miracles," which are to deceive "them that dwell on the earth," mentioned in the prophecy of the two-horned beast, are mainly in the future, yet they are evidently beginning to appear in the wonders of the present day, such as Psychology, Biology, &c., and what is commonly called "*mysterious rappings*." Already men talk of accounting for all the miracles of our Divine Lord by the wonders of the present day; and thus they are doing away the power of God, and preparing the way for Satan's last deception.

The deliverance of Israel from Egyptian bondage was certainly typical of the final and glorious deliverance of the saints. Then the sorcerers and magicians of Egypt were permitted, by the power of Satan, to deceive Pharaoh and the Egyptians by their enchantments. So in the struggle with the Image beast, prior to the final triumph of the saints, we may expect to see manifested all the spiritual deceptions that have existed for six thousand years. This will be followed by the wrath of that dragon power that is to oppress the saints in the "time of trouble, *such as never was*," Dan. xii, 1. But the view does not stop here with the thirteenth chapter, and leave the saints in the time of trouble, under the oppression of the beast and his image. John looks but a step further, and sees the saints in triumph and victory on Mount Zion with the Lamb, as recorded in the first five verses of the fourteenth chapter. Thus we see that the thirteenth, and the first five verses of the fourteenth chapter of Revelation are a connected

chain of prophecy, pointing out the tyrannical rule of the beast and image over the saints, also of the saints' final triumph on Mount Zion with the Lamb, with palms of victory, singing the new song of victory over the beast and his image. Here the view closes with the fifth verse, and John in vision is taken back, and brought down through the events connected with the proclamation of the coming and kingdom of our Lord Jesus Christ, represented by angels following each other with a message.

This next prophetic chain commences with the sixth verse of the fourteenth chapter. Here six angels are introduced, five of them having sayings or oracles. The messages of the first three angels are directed to those living on the earth. And as literal angels are not sent to preach the gospel to the inhabitants of this world, we must conclude that these angels and their messages are symbols, representing three distinct messages of bible truth to be proclaimed by God's called and chosen servants. That John in vision saw literal angels in heaven, and heard their voices, is evident; but the fulfillment of the prophecy must certainly be on earth, where the messages were needed to bring out, and to perfect the church of Christ, preparatory to his second coming. The fact that the position of the Son of man upon the *great white cloud*, with his sharp sickle, ready to reap the *harvest of the earth*, is the next link in this prophetic chain, is strong evidence that these proclamations relate to the Second Advent, and that they immediately precede it.

These three angels are the same in character, though their messages differ, and each symbolizes a distinct proclamation to be given by God's servants in this mortal state, prior to the Second Advent.

These angels follow each other. It is expressly stated in reference to the second angel, "And there followed another angel, saying, Babylon is fallen, is fallen." Also, of the third it is said, "And the third

angel *followed them.*" The first angel delivers the burden of his message, and then gives place to the second, who follows. The second gives his important message, and gives place to the third, who finishes his work and retires from the field before the "Son of man" is seen on the great white cloud.

To say that these three messages are to be given at the same time, is as absurd as to teach that the seven angels of Revelation all sound at once. "Order is heaven's first law." But what perfect confusion would be caused in the church of Christ, if the messages of these three angels, so unlike each other, should be proclaimed with loud voices at the same period of time!

All Advent believers have been ready to admit that the first of these three angels symbolized the proclamation of the second coming of Christ and the judgment, that has been given, especially in this country, and has called out a people who profess to be looking for Christ. As this view, which has been so universally adopted, is the only consistent view that can be taken of this subject, we feel in duty bound to adhere to it. But when this view of the first angel is taken, we are naturally led to look for two other distinct messages to be given to the people of God, in fulfillment of the sayings of the second and third angels. Those who admit that the message of the first angel has been given, to be consistent, should not teach that it lasts to the coming of the Lord; for in so doing they give no place for the two that *follow*

and two important links of this prophetic chain are taken out and laid aside. This will not do. Each angel's cry must have a distinct fulfillment prior to the Second Advent. To say that the first message is to be given before the Lord comes, and the second and third after that event, is too gross an absurdity to be advanced by any one.

We do not say that the "everlasting gospel" has ceased to have effect upon all, for some are now em-

bracing the doctrine of the speedy coming of the Lord, who have not been identified with the Advent people in the past movements. But that the burden of the message of the first angel is in the past, let the facts in the case testify. We have only to compare the present state of the Advent cause with the past, say from 1840 to 1844, to see that the special sight and proclamation of the first angel is in the past. Neither do we say that the message of the second angel, setting forth the fallen state of the various sects, can not be seen by those honest children of the Lord who find themselves bound by sectarian creeds. But when we compare the wonderful movement under the second angel in 1844, when the entire Advent body, with very few exceptions, came away from the several churches, with what has been done since that time in this respect, we shall not fail to see that the burden of the second angel is in the past, and that its place was prior to our great disappointment in 1844.

Those who are giving the warning message of the third angel have followed down the simple chain of prophecy. While the first message was being given, our eyes were holden that we did not see the second, and so in relation to the third, while the second was being given. Now we see the third message as clearly as we saw the former ones. In fact, we are able to define our position with much more clearness than ever before, for this reason, we can now see the several links of the prophetic chain contained in this chapter.

To avoid the natural and reasonable conclusion that the third message is to be given now, efforts are being made to show that the Advent people have been entirely mistaken in their application of the first and second.

Henry Jones, in an article in the "Advent Harbinger," labored to show that the three angels would be heard after Christ was seen coming in the clouds of heaven. We are of the opinion that he will have to



enjoy this view alone, or nearly so, for certainly but few, if any, can be found who will adopt a view so absurd. Really, we should think it would be too late to dispatch three angels, with each a different message, "to preach unto them that dwell on the earth," after Christ is seen coming in the clouds of heaven.

On the other hand, C. Stowe, in an article published in the "Advent Herald," labors hard to remove the bounds, and carry the messages of the three angels back to the 12th, 14th, and 16th centuries, to the days of Waldo, Wickliffe and Luther. But as the history produced does not at all fit the prophecy, we think the view nearly as absurd as that which places the three messages after Christ is seen coming.

We will now examine the messages of the three angels.

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 water."

This proclamation not only relates to the judgment, but also to the hour, period, or time of the judgment. It fitly applies to the proclamation of the judgment at hand, that has been given to the present generation, and it cannot possibly apply to any other period of the church.

We say that this angel's message cannot be properly applied to the preaching of the apostles, because they did not preach that the period of the judgment *had* come. Paul reasoned before Felix of "righteousness, temperance, and JUDGMENT TO COME." Acts xxiv, 25. He declared to the Athenians that God "now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world." Acts xvii, 30, 31.

That the Thessalonians had received the idea that

the period of the coming of Christ and the judgment had come, or was at hand, is evident. But Paul corrected this error, as will be seen from the following, which we copy from his second epistle to them.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." 2 Thess, ii, 1-4.

Paul here declares to the Thessalonians that the day of Christ was not at hand, and warns them against being deceived in this matter. He also shows that the period of the judgment was to be after the apostasy, and the 1260 years of triumph and blasphemy of the "man of sin," or the Papacy. It is clear, therefore, that the apostles did not give the proclamation, "the hour of his judgment is come."

Again, this first message is based on prophecies (the prophecy of Daniel in particular) which were to be "*closed up and sealed*" [Dan. xii, 4, 9] till the time of the end, which has been clearly proved by second advent writers to be since about 1798. How perfectly absurd then to suppose that the message, relating to the period of the judgment, should be given while the prophecies on which it is based, which show the relative distance of the judgment, we "*closed up and sealed*," so that they could not be understood. This fixes the message to the present generation.

And again, Christ has given signs of his coming, and of the judgment, in Matt. xxiv; Luke xxi, and Mark xiii, also Rev. vi. The object of these signs, in connection with the prophecies of Daniel and John



unsealed, was, as stated by Christ, that his people might "KNOW" that his coming was "nigh, even at the doors." This generation alone being able to "KNOW" THIS, could give the judgment hour message, which no other generation could do. Therefore we are bound by the facts in the case, to apply this angel's proclamation to the advent movement witnessed in our day.

The "Advent Herald" of Nov. 22d, 1851, speaking of the advent cause, says :

"It is the cause of God, and is a work that must be done in these last days." (Rev. xiv. 6, 7.) . . . We believe it to be the will of God that this class should maintain this position, for on it devolves the duty of giving to the church and world the final message—"The hour of His judgment is come."

We can not agree with the "Herald" that the first of the three, is the final message." It can not be the last, because two distinct messages follow it, prior to the Son of man taking his place on the "white cloud." But that it applies to the past proclamation of the Advent, we fully believe.

But some, who profess to be looking every day for Christ's coming, and say, "he may come to-day, or at any time," object to the view that the first angel is fulfilled in the past, for they think the "everlasting gospel" of the coming kingdom has not yet been preached sufficiently extensive to fulfill the prophecy of Rev. xiv. 6, 7. But if the prophecy is not fulfilled, then certainly they should not expect the Advent now. Those looking for the world's conversion, cannot expect Christ's coming now; neither should those who are looking for a much wider spread of the first angel's message profess to be looking for the Second Advent, until that work shall first be accomplished.

But when we look to the past mighty movement relative to the coming and kingdom of Christ, we see the prophecy fulfilled, the great work accomplished.

Advent Lecturers and Editors have testified that Rev. xiv, 6, 7, was fulfilled. The "Voice of Truth" for Dec. 1844, says:

"No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within a few years past, in the preaching of the coming of Christ in '43 or near at hand. Through the medium of lectures and publications, the sound has gone into all the earth, and the word unto the ends of the world."

Our advent brethren well know that from about the year 1840 to 1844, the judgment hour message was given with astonishing success and power, and that the public mind was moved by it. They also know that the message has ceased to arrest the public mind, that the world and church have fallen asleep to the subject, and that those who profess to be giving this message now, have lost the energy and power they once had. With these facts before us we have no reason to expect that the first angel's message will again arrest the public mind. And those who are looking for a much more extensive proclamation of this message than the past movement, may as well look for the conversion of the world.

**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."

This angel did not go on his mission and deliver his message in company with the first, but "FOLLOWED," after the first angel had delivered the burden of his message. The first message was to the churches; but soon their papers refused to publish it, and the doors of their houses of worship were closed against it. They rejected the good news of the coming kingdom, and Jesus and the Spirit of truth departed from them, as their present state plain-

ly shows. The few living souls in all these churches, who had received the Advent message, and who loved to talk of the Advent and the Restitution, were not allowed to speak freely of their faith and hope. Their testimony being crushed, the way was fully prepared for the second message, "Babylon is fallen," &c. This message we heard, our voices proclaimed it, and we saw its effect when the oppressed children of God burst the bands that bound them to the various sects.\*

The fall of Babylon is evidently a moral fall, and not its final destruction. This may be seen from Rev. xviii, 2, where it is stated that Babylon is fallen, and is become the hold of every foul spirit, &c. It must exist after its fall in order to be a hold of foul spirits after that fall. In its fall and becoming a hold of foul spirits is clearly seen a moral change.

If the term Babylon is applied to the Catholic church, then we inquire, when did that church meet with such a moral change? When did she morally fall? The fact that she was always corrupt forbids such an application.

God's people, who heard the first angel's message, and came out under the message of the second, were, prior to their coming out, in Babylon. Were they in the Catholic church? And did they come out of that church? Certainly not. But we know that many thousands did come out of the Protestant sects. As the Catholic church has not morally fallen, being always about as low as it possibly could be, and as God's people were not there, we say that it can not be the Babylon mentioned by the second angel.

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\* We can say only a few words in relation to Babylon in this small work, and refer the reader to a lengthy article on this subject in No. 8, Vol. 2, of the "Advent Review and Sabbath Herald," taken from the "Voice of Truth" for Sept. 11, 1844. The "Review and Herald" is published at Saratoga Springs, (N. Y.), Terms, GRATIS. We have a quantity of No. 8 for distribution.

It is said that the city of Rome is Babylon, and that her fall is the burning of that literal city. But can the city of Rome be a hold of foul spirits after it is burnt? And will God's people be called out of Rome after it is consumed by fire? They are called out of Babylon to escape her threatened plagues, Rev. xviii, 4. But will they flee out of Rome after it is burnt to escape plagues of which her being burnt is the last? "Her plagues shall come in one day, death, and mourning, and famine: and she shall be utterly burned with fire." Rev. xviii, 8.

Babylon, signifies "mixture or confusion," which well applies to the many sects, holding a great variety of sentiments. But Christ designed that his church should be *one*. We do not say that the sects became Babylon *by* falling. They, while in their divided and sub-divided state, and united with the world, were always Babylon. God permitted his people to remain there, until the first angel's message was rejected, then he called them out.

That the nominal churches have fallen, let their own admissions, and the facts relative to their present condition bear testimony. When their state is compared with what it was ten years since, their fall is clearly seen.

We think the "foul spirits" that Babylon was to become a "hold" of, after her fall, refer to the spiritual wonders of the present day, such as Mesmerism, Biology, Psychology, and the "Mysterious Rappings." And we think it is evident that just before the plagues are poured out, the voice from heaven, "Come out of her my people," will be heard as never before.

**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 receiveth 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."

This is indeed an awfully solemn message. And if it applies to the present time, it is certainly of the highest importance that its import be earnestly sought for and understood. Mark well the language, "And the third angel FOLLOWED THEM." If, as we have shown, the messages of the first and second angels have been given within a few years past, it is certain that the message of this angel that *followed them* is addressed to us also. Such a warning implies great danger. And shall we, who are in danger of the worship of the Beast and his Image, and of drinking the unmingled cup of the wrath of Almighty God, slumber on, and neglect to examine this all-important message? God forbid. With the aid of the Holy Spirit we will investigate this subject, and seek to understand the duties it so solemnly enforces. The following is from a work entitled, "Facts on Romanism," page 112, published by J. V. Himes.

"But the fourteenth chapter [of Rev.] presents an astounding cry, yet to be made as a warning to mankind in that hour of strong temptation. Rev. xiv, 9—11. A denunciation of wrath so dreadful, can not be found in the book of God, beside this. Does it not imply a strong temptation. to require so terrific an admonition?"

In examining this message we will notice the particulars contained in it as follows:

- I. The Beast.
- II. The Image.
- III. The Mark.
- IV. The Worship of the Beast and Image.
- V. The Wrath of God.
- VI. The Torment in the Presence of the Holy Angels and the Lamb.

- VII. The Patience of the Saints.  
 VIII. The Commandments of God, and  
 IX. The Faith of Jesus.

I. THE BEAST.—It is mentioned in Rev. xv. 2; xvi. 2; xix, 20; xx, 4, in connection with the Image, in a similar manner that it is spoken of in this message. The connection does not show what beast is meant; but it is spoken of as though it had been previously explained, and was well understood. It evidently is the beast with seven heads and ten horns of chapter thirteen, representing the Papal form of the fourth kingdom. It receives its seat, power and authority from the dragon, Pagan Rome.

This beast was to have power to lead the saints into captivity, and to kill them with the sword, for the term of 1260 years, [Dan. vii, 25, 26; Rev. xiii. 5, 10,] then he was to have his dominion "taken away," and "go into captivity." This was in 1798, when he received a "deadly wound," which has been healed. At this point of time John sees "ANOTHER BEAST coming up out of the earth" with "two horns like a lamb." Before noticing the IMAGE of the Papal beast, the TWO-HORNED BEAST claims our attention. Relative to this beast there are some things of special interest and importance. as follows:

1. *The TIME of its rise.* It certainly did not rise prior to the *first beast*. Neither at the same time; for then there would be no propriety in calling either the first. But as it follows the first beast, it is evident that we should look for it to rise to notice about the time that the first beast goes into captivity, at the close of the 1260 years. It was also to cause the world to "worship the first beast whose deadly wound was healed." This proves his period of action to be since the dominion of the first beast was taken away in 1798.

2. *It is "ANOTHER BEAST,"* beside the ten-horned



beast. Although the dominion of the first beast was limited to the period of 1260 years, yet he was to make war until the judgment, [Dan. vii, 19—22.] when he, with the false prophet, [two-horned beast,] is to be cast "alive" into the "lake of fire." Rev. xix, 20.

"The two-horned beast is represented as a power existing and performing his part, after the death and revival of the first beast. If asked for my opinion as to what will constitute that beast with two horns, or the false prophet, I must frankly confess I do not know. I think it is a power yet to be developed or made manifest as an accomplice of the Papacy in subjecting the world. It will be a power which will perform miracles and deceive the world with them. See Rev. xix, 20."—*Litch's Restitution pp.* 131, 133.

The two-horned beast performs its wonders in the sight of the first beast. Rev. xiii, 13, 14. This not only shows it to be distinct from the ten-horned beast, but also, that both exist at the same time.

3. *The MANNER of its rise.* The four beasts, [Dan. vii,] of which the ten-horned beast [Rev. xiii. 1,] is the fourth, all arose out of the sea, [sea or "waters" denoting "peoples, nations, &c." Rev. xvii, 15,] by reason of the four winds striving. [Winds represent strife among men.] They arose by overturning the powers which preceded them, by means of war.

But not so with the two-horned beast. He was seen coming up out of the "earth," growing to power in a peaceful manner. He does not overturn any preceding power by means of war.

4. *The LOCATION of this beast.* The seat of the first beast is in Europe, and definitely at Rome. And as it lives and makes war until the judgment, we should not look among the Papal kingdoms of Europe for the location of the two-horned beast. "And I beheld another beast coming up out of the EARTH, and he had two horns like a lamb." No symbol could better represent the rise, growth, and apparent mildness of our own nation than this.

5. *The two LAMB-LIKE horns.* The mildness and youth of this power seem to be indicated by its lamb-like horns. These, we understand, represent the civil and religious powers of this nation—its Republican civil power, and its Protestant ecclesiastical power. For a more full explanation of this subject we must refer the reader to a lengthy article written by Bro. J. N. Andrews, entitled "Thoughts on Revelation xiii and xiv," published in the "Advent Review and Sabbath Herald," No. 11, Vol. I. From the article we take the following:

"The horns of the ram, Dan. viii, denoted the kings of Media and Persia. The great horn between the eyes of the goat denoted the first king. The ten horns of the fourth beast, denoted the ten kingdoms into which the fourth empire was divided. Dan. viii, 23—25; Rev. xvii, 12. The little horn which came up after them denoted the Papal church *which was afterward clothed with civil power*. And it is evident that the horns of these beasts, symbolize the entire power of the beasts. From these facts we learn that the horns of the preceding beast, denoted civil and religious powers. Hence we regard the horns of this latter beast as symbols of civil and religious power.

"No civil power could ever compare with Republicanism in its lamb-like character. The grand principle recognized by this form of power, is thus expressed:

'All men are born free and equal, and endowed with certain inalienable rights, as life, liberty, and the pursuit of happiness.' Hence, all have a right to participate in making the laws, and in designating who shall execute them.' Was there ever a development of civil power so lamb-like before? And what, in religious matters, can be compared with Protestantism? Its leading sentiment is the distinct recognition of the right of private judgment in matters of conscience. 'The Bible is the only religion of Protestants.' Was there ever in the religious world any thing to equal this in its lamb-like professions? Such

we consider the meaning of the 'two horns like a lamb.'"

6. *The power exercised by this beast.* "And he exerciseth all the power of the first beast before him, [or "in his sight," as Whiting translates,] and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed." Here is conclusive evidence that the two-horned beast is distinct from the "*first beast*." It is cotemporary with the ten-horned beast from the time that its deadly wound was healed. This exercise of power is certainly future, and is the scene of trouble and danger before us of which we are warned by the third angel.

7. *The wonders and miracles performed by this beast.* "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men; and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Here we will quote from the article before mentioned:

"That we are living in an age of wonders is a well known fact: indeed, the language is oftentimes repeated, 'There is nothing too wonderful to happen.' 'The increase of knowledge' in every department of the arts and sciences, has indeed been without precedent in the world's past history. We see the chariots with the speed of lightning coursing their way through the land, and with similar speed are men enabled to traverse the mighty deep. Nahum ii, 'The fire of God' [the lightning, Job i, 16; Ex. ix, 16,] is literally brought down from heaven. Such is the wonderful power man has obtained over the elements. And the lightning thus brought down from heaven is sent as a messenger from one end of the land to the other. They 'send the lightnings, and they go and say here we are!' Job xxxviii, 35. And all these wonders bid fair to be eclipsed by others still more astonishing.



"But it is another class of wonders which we regard as the complete fulfilment of this prophecy. The world may indeed be deceived by these things, and caused to believe that 'better days are coming,' and that the earth is being prepared for the residence of man, and that men are becoming more virtuous and enlightened; but there are other wonders in course of development, which are indeed miracles by which the world is deceived. It may not be necessary to notice the wonders of Psychology, Biology, &c. in which all the wonders of past ages seem to be revived; but we notice those astonishing developments from the land of spirits, which are causing the world to wonder. It would seem that communications with the spirits of the departed dead are now freely held, and men are brought into immediate connection with the spirit world. Such communications, though rare in past ages, have become of every day occurrence. We are told of pious people who are now holding converse with the spirits of the evangelists Mark and Luke, &c. The spirits commune with the greatest freedom, not with the pious alone, but with all classes do they hold free communication. And Protestants are the chief actors in all this. It is evident that these things are but the beginning of the miracles with which the world is to be deceived.

"That all this is the work of the devil is evident from the fact that God has forbidden necromancy in his word. Deut. xviii, 11; Isa. viii, 19. Hence it is certain that the spirits of good men do not come to commune with those who break the divine command. And we may go further than this, and say that even the spirits of bad men are not there. For if they are conscious, the sixteenth chapter of Luke shows that they are not permitted to return to earth. And if indeed 'the dead know not any thing,' [Eccl. ix, 5] then it is certain that their spirits are not sent into the world to instruct men. No form of government

ever arose in any past age, in which these remarkable elements of deception were combined."

"As Jannes and Jambres withstood Moses," with their enchantments, when God was about to deliver his people from Egyptian servitude, so, in the "PERILOUS TIMES" of the "LAST DAYS," was the truth of God to be resisted. Then, God wrought miracles by the hand of Moses and Aaron, and sent plagues upon Egypt to show that his people should go free; yet the devil had so completely deceived Pharaoh and his host, through the enchantments of the magicians, that they even dared to enter the channel that the Almighty had opened through the Red Sea for the escape of his chosen people.

The wonders of the present day, especially those that seem to imitate the work of God, are perfectly calculated to deceive those that know not God. And unless the people of God are warned against the deceptive power of satan in these things, they will be in danger of being blinded by them. Already has this power stolen over the multitude who have "*a form of godliness*," so that if the "**POWER THEREOF**" should be manifested, as was witnessed in this land a few years since in powerful revivals, ten thousand voices would at once join the cry of "Mesmerism, Fanaticism," &c. May God save his people amid the perils of the last days; and while those who deny the power of godliness are led on by the "spirits of devils working miracles," to "the battle of the great day of God Almighty," may his people watch and keep their garments.

II. THE IMAGE. The two-horned beast was to make "an image to the beast, which had the wound by a sword and did live," [Rev. xiii, 14,] therefore it is to be, when made, an image of the Papal beast. In order for it to be an image of that beast, it must resemble it, in many respects at least. That beast was a church clothed with civil power and author-



ity to dictate in matters of religion, and to put the saints of God to death. The image, then, must be another church, clothed with civil authority to do the same work. This will be clearly seen by comparing verse 15, with Dan. vii, 25—28; Rev. xiii, 1—5. And as the two-horned beast causes the image to be made, and gives it life, we conclude that it can be no other than the Protestant churches clothed with authority "to speak," as the Papal church has done, and to carry its decrees into execution by laws and severe penalties.

If it is said that the world is too enlightened to unite in such persecution, we answer, the word of God is plain on this point, and it is in reference to this scene of danger that the third angel gives his solemn warning. The rejection of the truth of God leaves men the subjects of satan's deception. 2 Thess. ii, 9—12. Mark, how soon the Jewish church crucified the Son of God after they had rejected him as the Messiah. "If we had been in the days of our fathers," said they, "we would not have been partakers with them in the blood of the prophets." Matt. xxiii, 30. But when their "hour and the power of darkness" came upon them, they were led on by the power of satan.

We do not suppose that Rev. xiii, 15, teaches that the saints are to be put to death; but that a decree, at least, is to go forth to that effect, the text plainly shows. In view of this decree, and the dangers before us, the Prophet has given the following exhortation: "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you: Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger," Zeph. ii, 2, 3.



III. THE MARK OF THE BEAST. This mark is mentioned in Rev. xiii, 16; xiv, 9, 11; xv, 2; xvi, 2; xix, 20; xx, 4. In all these places the words "*the mark*" or "*his mark*" are used, showing that some one particular mark is referred to. This mark is not explained, only as the mark of the Papal beast, to be enforced by the two-horned beast, and as standing in direct opposition to "the commandments of God," and "the seal of the living God." This mark is very conspicuous, in the forehead or hand, and signifies, not a literal mark, but a prominent religious profession, as clearly seen and known as a literal mark in the forehead or hand. It must be an institution of the Papal beast, a prominent point of religious faith, on which the Papal and Protestant churches agree. Relative to this mark we shall speak more fully hereafter.

IV. THE WORSHIP OF THE BEAST AND IMAGE. In the final conflict, relative to which the third angel utters his dreadful warning, but two classes are seen. One class keep the commandments of God, are marked with the seal of the living God, [Eze. ix, 2—6; Rev. vii, 1—3; xiv, 1,] and are seen on Mount Zion with the Lamb. The other class receive the mark of the beast and image, and experience the wrath of God. One class are the worshippers of God, for they honor him by keeping his commandments. The other class receive the mark [a prominent religious institution and requirement] of the beast, therefore, are the worshippers of the beast, for they honor his institution. We therefore conclude, that the observance of some institution of Papacy, (which is yet to be enforced by the two-horned beast,) that stands opposed to the commandments of God, constitutes the worship of the beast and his image.

V. THE WRATH OF GOD. "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," Rev. xv, 1. This testimony is sufficient proof that the wrath of God, threatened by the third angel, is the SEVEN LAST PLAGUES. These plagues are evidently shadowed forth by the plagues of Egypt, and will be as real and literal as those were. Compare Ex. vii—xii, with Rev. xvi.

The plagues of Egypt were just prior to the deliverance of Israel. The seven last plagues will be poured out just before the final deliverance of the saints. The deceptive power of satan was manifested by the magicians that withstood Moses, just before, and in connection with, the plagues of Egypt. And prior to, and in connection with, the last plagues, the worshippers of the beast and his image are to be deceived by the "wonders" and "miracles" performed by the two-horned beast.

The wrath of God in the seven last plagues will constitute the "time of trouble such as never was," after Michael stands up. Dan. xii, 1. The mediation of Jesus in the Heavenly Sanctuary, prevents the wrath of God from coming on a guilty world. The four angels [Rev. vii, 1—3] hold the four winds until the servants of God are sealed by the last warning message. When that work is done, Christ will lay aside his priestly attire, put on the "garments of vengeance," [Isa. lix, 17,] and take his position on the "white cloud," [Rev. xiv, 14,] with "a sharp sickle" to reap the harvest of the earth. Then the four angels will cease to hold the four winds [Rev. vii, 1—3,] and the wrath of God, in the seven last plagues, will be poured out.

The period of the pouring out the vials of the wrath of God is clearly shown [Rev. xi, 18] to be under the sounding of the seventh angel, after the "temple of God was opened in heaven," and the "ark of his testament" was seen. See verse 18. This could not have been prior to the termination of the 2,300 days, when the new covenant Sanctuary was

to be cleansed. See Heb. viii, 1—6; ix, 1—8, 28, 24. In order for our Great High Priest to accomplish this portion of his priesthood he must, at the end of the 2800 days, pass within the second vail, into the "tabernacle of the testimony," according to the typical priesthood. And it is not until the tabernacle, containing the ten commandments, of the Heavenly Sanctuary is opened that the seven angels are commanded to go their way and pour out the vials of wrath. "And after that I looked, and behold, the "temple of the tabernacle of the testimony in heaven was opened. And the seven angels came out of the temple," &c. Rev. xv, 5, 6.

VI. THE TORMENT IN THE PRESENCE OF THE HOLY ANGELS AND THE LAMB, mentioned in the message of the third angel, we think, refers to the second death, at the end of the 1000 years of Rev. xx. It cannot possibly be inflicted upon wicked men in their present state, for they could not stand one moment in the presence of angels and the Lamb, much more, for a length of time, as described in the message, Rev. xiii, 10, 11.

The presence of one angel, at the resurrection of Christ, caused the Roman guard to "shake," and to become "as dead men." And when the Son of man shall come in the glory of his Father, and all the holy angels with him, when the whole heavens shall blaze with glory, and the earth shake at the presence of the Lord, then those who are not cut down by the seven last plagues, will not be able to stand a moment before the burning glory of that scene. Speaking of "the man of sin," Paul says, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," 2 Thess. ii, 8.

We therefore conclude that the message of the third angel contains not only a warning of the terrors of the first death of the worshippers of the beast and

his image, by the seven last plagues, but, also, of that scene of torment at the second resurrection, when the wicked dead will be raised with bodies capable of standing in the presence of the Lamb and the holy angels. And as the host of "Gog and Magog" gather up around the Beloved City the final execution of the judgment will take place. "Fire from God out of heaven" will "*devour*" them.

VII. THE PATIENCE OF THE SAINTS. "Here is the patience of the saints." Where? After the second angel has given his message, and the great work designed by it is accomplished. It is well known by those who participated in the advent movement, that this was in the autumn of 1844, at the time of our great disappointment. The period since that disappointment may properly be called the time of the patience of the saints. Relative to our disappointment, and our waiting position since the time of confident expectation, the Apostle speaks as follows:

"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. x, 35—39.

This testimony of the Apostle shows, first, that a people were to have great confidence which would be pleasing to God; second, that they would be disappointed, after doing "the will of God," and would need great patience to endure the trials of their position; and third, that they would have to live by faith. In calling to "remembrance the former days," in which they were especially "illuminated," they would live "*by faith*" in their past experience, and in

the sure promises of God relative to the glorious future.

This testimony of the Apostle can apply only to that people who have a corresponding experience. And that people, we fully believe, are those who have looked with great confidence for Christ's coming at a definite period of time, have been disappointed, and have passed through, and are still experiencing, severe trials arising from their waiting position. The expression, "FOR YET A LITTLE WHILE, AND HE THAT SHALL COME WILL COME," &c. shows that this testimony can apply nowhere in the history of the church, but just prior to Christ's coming.

The third angel (who follows the second, consequently the period of his message is since our disappointment in 1844,) declares, "HERE is the patience of the saints," which Paul more fully explains, and shows that it is the "little while," just before the Second Advent.

VIII. THE COMMANDMENTS OF GOD. We have now come to an important division of this subject. Mark well this portion of the testimony of the third angel: "HERE are they that keep the commandments of God, [the Father,] and the faith of Jesus," [the Son.] The distinction between the COMMANDMENTS of the Father, and the FAITH of his Son Jesus Christ, is too plain to be misunderstood.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the COMMANDMENTS of God, and have the TESTIMONY of Jesus Christ." Rev. xii, 17. The "*faith*," and "*testimony of Jesus Christ*," are evidently the same. The remnant of the seed of the woman, who heed the message of the third angel, not only keep the commandments of the Father, but also the faith or testimony of the Son.

It is said by some that the commandments of God mean only the doctrines and precepts of the New

Testament taught by Jesus and his apostles. To this view we object, and would ask those who hold it, What, then, is the testimony of Jesus Christ? Both the commandments of God, and the testimony of Jesus Christ are observed by the remnant. As the faith or testimony of Jesus embraces all the doctrines and precepts taught by Christ and his apostles, peculiar to the new covenant, the commandments of God must of necessity be something besides, which are binding during both the old and new dispensations. We say that the commandments of God, are the ten commandments, which the Father spake with an audible voice, and wrote with his finger in the tables of stone.

"A new commandment I give unto you," said Jesus, "that ye love one another," John xiii, 34. "This is my commandment, That ye love one another, as I have loved you," Chap. xv, 12. "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. vi, 2. Peter also speaks of the commandments of the apostles of the Lord and Saviour, 2 Pet. iii. 2. But these are certainly included in the faith or testimony of Jesus Christ. This is the reason why the doctrines and commandments of Christ and his apostles are nowhere called, in the New Testament, the commandments of God.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14. Precious promise indeed to those who obey. But whose commandments are these that must be obeyed in order to enter the Golden City, and have right to the Tree of Life? To this question some may be ready to answer, "The commandments of Jesus." But stop my brethren! First see who is speaking. It is the "True Witness," the Lord Jesus Christ, who says, "Blessed are they that do HIS COMMANDMENTS." The word "his" must refer to God the Father; there-



fore this promise, of entering the City of God, is to those who keep the Father's ten commandments.

**IX. THE FAITH OF JESUS.** We have before stated that the testimony of Jesus Christ, mentioned in connection with the commandments of God, Rev. xii, 17, is the same as the faith of Jesus, named in Chap. xiv, 12. Both texts apply to the same period. One to the "remnant," or last portion of the church of Christ, just before the Second Advent, the other is a portion of the last message of mercy to the scattered members of the body of Christ, just prior to the pouring out of the wrath of God.

Some have supposed that the faith of Jesus was faith to heal the sick, &c. while others have thought that it was faith necessary to stand in the day of wrath without an Intercessor. But it seems most consistent that the faith or testimony of Jesus Christ embraces all the precepts and doctrines of the New Testament taught by Christ, and afterwards by his holy apostles who were his special witnesses. **HERE**, in the time of the patience of the saints, is a people—thank heaven—who love the whole Bible. They seek to honor both the Father and the Son, in keeping the commandments of God, and the faith of Jesus.

The testimony of Jesus Christ does not stand opposed to, or take the place of, the commandments of God. Says the Son of God, "Think not that I am come to destroy the law," &c. He shows by referring to the decalogue, that he is speaking of the law of commandments, and then affirms that while heaven and earth should remain, one jot or tittle should in no wise pass from it. See Matt. v. 17—83.

We view the doctrine that the faith of Jesus takes the place of the law of God, and abrogates it, one of the fables of the last days, [2 Tim. iv, 4,] which, if believed, will sink souls in perdition. Paul rebukes this heresy when he says, "Do we then make void

the LAW, through FAITH? God forbid: yea, we ESTABLISH THE LAW." Rom. iii, 31. The Apostle also says, [chap. vii,] "Wherefore the law is holy, and the commandment holy, and just, and good." Here, let it be understood, that this epistle to the Romans was written A. D. 60, twenty-nine years after the "hand-writing of ordinances," of the book of Moses, was abolished. Though the typical law of Moses was then abolished, having met its antitype in the gospel, yet the law of God, the ten commandments, was certainly a living law when this epistle was written.

Paul's opinion of the law of God differs widely from the views of some at this day. We are often told that it is "abolished," "dead," "a curse to man," &c. But Paul pronounces it "HOLY, JUST and GOOD." By some it is considered very irksome, especially the observance of the fourth commandment. But, says Paul, "I DELIGHT in the law of God," and "we know that the law is spiritual. The apostle John also agrees with Paul. He says, "For this is the LOVE OF GOD, that we KEEP HIS COMMANDMENTS; and his commandments are NOT grievous." 1 John v. 3. [See our works on the law of God, and the Sabbath.]

In that time of trouble, relative to which the third angel gives his important message, two classes only will appear. One will worship the beast and his image, and receive his mark. The other class will heed the message of the third angel, and keep the commandments of God. They will be sealed or marked with the seal of the living God; and will, with the Lamb of God, stand on Mount Zion. See Rev. chapters xiii.—xvi.

These two classes will stand in opposition to each other. Their marks [prominent religious professions] will be directly opposite. While one class will bow to an institution of the Papal beast, enforced by the two-horned beast, the other will be keeping all of the commandments of God. But what is to constitute this mark of the beast, in that time when men will

have to decide to worship God, or the beast and his image? We think it will be to observe the first day of the week, instead of the Sabbath of the fourth commandment.

The first day of the week, so generally observed, is not the Sabbath of the Lord. The only weekly Sabbath of the Bible is that which commemorates the Creator's Rest on the seventh day. Christ and his apostles have spoken of no other.

There is no record that Christ met with his disciples in the day-time of the first day, after his resurrection; neither that the apostles met together for worship in the day-time of that day. Search and see. Paul held a meeting at Troas [Acts xx. 7—14] in the evening of the first day of the week, to break bread; but let it be understood that he journeyed to Assos on foot, and sailed to Mitylene, the same day that he broke bread. In the instruction of the Apostle concerning the collection for the poor saints, [1 Cor. xvi. 1—3,] he says nothing of resting from labor, or a public meeting. His words, "Let every one of you LAY BY HIM IN STORE," &c. show that they were to lay up their liberalities at home, ready for the Apostle when he should visit them.

It is generally admitted by those who have searched the New Testament for proof that the Sabbath has been changed, that there is no divine authority for it. But many, in the absence of divine testimony, try to content themselves with human authority, the testimony of the so called "Christian Fathers." But we venture to say that no conscientious Christian, who loves the word of God, and seeks to know his duty from that precious book, will rely on such testimony, instead of the commandment of God. Such a course is at war with the great principle of Protestantism—"the Bible the only religion of Protestants." Here was the struggle of the great Reformer.

"As to me," says Martin Luther, "I do not cease my cry of 'The Gospel! the Gospel!—Christ! Christ!' and

my enemies are as ready with their answer—'Custom! Custom!—Ordinances! Ordinances!—Fathers! Fathers! *That your faith should not stand in the wisdom of men but in the power of God,*' says St. Paul."

The "MAN OF SIN" was to exalt himself ABOVE all that is called God, or that is worshipped, and "THINK TO CHANGE TIMES AND LAWS." 2 Thess. ii, 4; Dan. vii, 25. The times and laws of God are doubtless referred to here. He could change the laws of men as other powers have done. But it was in his heart to change God's times and laws, and thus exalt himself above God. The Pope has attempted to change the fourth commandment, which guards an institution left by God as the memorial of himself. In the very act of instituting his counterfeit sabbath, to be observed instead of the Sabbath of the Lord, he has exalted himself above God. If he had placed the observance of the first day of the week on a level with the Sabbath, then he would have made himself only equal with God; but in treading down the Sabbath of the Bible, and enforcing his own in its stead, he has "exalted himself above all that is called God."

That the first day of the week was observed at quite an early period of the church, as a festival of about the same authority as Good Friday or Holy Thursday, we do not deny. The "mystery of iniquity" worked even in the days of the apostles. 2 Thess. ii, 7. But the following important facts of history show that it did not begin to take the place of the Sabbath till about the beginning of 1260 years of Dan. vii, 25, when the saints, and the "times and laws" of God, were given into the hands of the "little horn."

*Atanasius*, A. D. 340, says—"We assemble on Saturday, not that we are infected with Judaism, but only to worship Christ the Lord of the Sabbath."

*Socrates*, an ecclesiastical historian, A. D. 412, says—"Touching the communion there are sundry observations and customs, for almost all the churches throughout the whole world do celebrate and receive the holy mysteries

every Sabbath; yet the Egyptians adjoining Alexandria, together with the inhabitants of Thebes, of a tradition, do celebrate the communion on Sunday. "When the festival meeting throughout every week was come, I mean the Saturday and Sunday upon which the Christians are wont to meet solemnly in the church."

*Eusebius*, A. D. 325, as quoted by Dr. Chambers, states that in his time "the Sabbath was observed no less than Sunday."

"To give the more solemnity to the first day of the week, *Sylvester*, who was Bishop of Rome while Constantine was Emperor, changed the name of Sunday, giving it the more imposing title of *Lord's Day*."—*Hist. Sabbath*, p. 21.

*Gregory* expostulates thus—"With what eyes can you behold the Lord's day, when you despise the Sabbath? Do you not perceive that they are sisters, and that in alighting one you affront the other?"

*Sozomen* says—"Most of the churches carefully observed the Sabbath."

*Grotius* observes—"The Christians kept the holy Sabbath, and had their assemblies on that day, in which the law was read to them, which custom remained to the time of the council of Laodicea, about A. D. 355."

*Eduard Brerewood*, Professor of Gresham College, London, in a treatise on the Sabbath, 1630, says:—"They know little that do not know the ancient Sabbath did remain and was observed by the eastern churches three hundred years and more after our Saviour's passion."—*Brer. on the Sabbath* p. 77.

*Dr. Chambers* says—"By Constantine's laws, made in 321, it was decreed that for the future the Sunday should be kept a day of rest in the cities and towns; but he allowed the country people to follow their work. In 538, the council of Orleans prohibited this country labor." *Encyclop. Art. Sund. Lond.* 1791.

From this time, [538,] the observance of the first day was gradually but forcibly urged upon the people, and the Sabbath dismissed wherever they owned allegiance to the Pope as head of the church, and in England and Scotland as late as the thirteenth century. Then it was decreed that it should be *holy time* from Sunday noon until Monday.

Then if the observance of the first day of the week is not sustained by divine authority, but is an institution of Papacy, we conclude that it will constitute "THE mark of the beast," mentioned by the third angel. This angel gives a warning to prepare to stand on the side of the commandments of God in that decisive hour when the mark of the beast shall be enforced.

The cries of the other angels of this chapter all to be fulfilled in the future after the Son of man takes his place on the "white cloud," represent messages of prayer. They will be much better understood about the time of their fulfillment, while the saints are passing through the time of trouble.

It is said of the first angel that his message was given with a "LOUD VOICE." It attracted general notice. Not so with the second. But the third is said to be given with a "LOUD VOICE." It will evidently increase and spread, until it reaches the hearts of God's humble people, and calls out the opposition of those who esteem this world and the commandments of men, of more value than the commandments of God, and a right to the tree of life.