

THE THIRD ANGEL'S MESSAGE.

The thirteenth chapter of Revelation, and the first five verses of the fourteenth chapter presents 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 the second advent message, and commences another chain of events relative to the successive messages which were to be proclaimed to the people of God, down to the time when "the vine of the earth" will be cast "into the great wine-press of the wrath of God."

Those who live in the time of the fulfilment of much of the thirteenth and fourteenth chapters of Revelation, can see that the division of them should be between the fifth and sixth verses of the fourteenth chapter.

St. John was shown the Papal beast, his blasphemy, and his power over the saints for 1260 years, which reached to within about fifty years of the present time; he also saw the image beast arise, his deception and miracles, and his oppression of the saints in their last mighty struggle in the time of Jacob's trouble, which is just before us; as recorded in the last eight verses of the thirteenth chapter; and how natural it would be for him while viewing the waiting saints in their last struggle with the image beast, to follow them but a step further, and behold them on Mount-

Zion with the Lamb, in victory, purity and glory, as recorded in the first five verses of the fourteenth chapter. It is very plain that the fifth verse ends that chain, and that the sixth verse introduces our second advent experience.

All advent believers agree that the first angel's message, [Rev. xiv, 6, 7] was to be fulfilled in the proclamation of the second advent of Christ to the church and world. If this position which is so generally taken, is correct, then the other angels' cries certainly represent so many distinct messages to be proclaimed to God's people in this mortal state. No one will take the ground that the first message was to reach to the coming of Christ, and that the others which "*followed*" will be proclaimed after the second advent; no, no, for every candid person will see and admit, that if the first angel's cry was designed to represent the proclamation of the coming judgement, the other angels' cries also represent so many distinct messages to be given to God's people before their change to immortality. Many reject this very clear and natural position, because if they admit it, they will have to acknowledge that the great leading movements in our past experience, such as the proclamation of 1843, the fall of the churches or Babylon, and the midnight cry in 1844, were the work of God, and a perfect fulfilment of his pure word. Such are destitute of any rule by which they can interpret Rev. xiv, 6-18.

That we may better understand the third angel's message, let us take a brief view of the first and second.

FIRST ANGEL'S MESSAGE.—"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 judgement is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv, 6, 7.

This angel's message represents the last mission of mercy to the world; and it has been fulfilled. The original apostolic message was—"But now commandeth all men every where to repent, because he hath appointed a day in the which he will judge the world in righteousness." Acts xvii, 30, 31. But the last message to the world was—"Repent for the hour [time] of his judgement is come." Time was connected with that message, and that time was 1843. God said by the prophet, "Write the vision and make it plain upon tables, that he may run that readeth it."—Hab. ii, 2.

The whole advent host once believed that publishing the visions of Daniel and John on the chart, from which the swift messengers lectured in 1842 and 1843, was a fulfilment of this prophecy; and the unbelief of those who doubt now, does not prove that we were all mistaken then. The passing of the time, and the perpetual back-sliding and unbelief of Adventists has not changed this truth of God into a lie; but it remains truth still.

You who participated in this first angel's message, and felt its power and glory, and saw its effects on the people, just go back with me to the camp-meetings, conferences, and other meetings where the time, 1843, was proclaimed from the chart. With what solemnity, zeal and holy confidence the servants of the Lord proclaimed

the time. And O, how their words fell upon the people, melting the hardest sinner's heart; for God was with them, and his Spirit attended the solemn message. The most spiritual and devoted in all the churches caught the flame and many who had been trained to worship their church and their minister, here learned to "*fear God*" alone, and "*give glory to him.*" This message weaned us from this world, and led us to the feet of Jesus, to seek forgiveness of all our sins, and a free and full salvation through the blood of Christ. Dear Brethren, Was this message "from heaven or from men?" I know you answer—"from heaven." Amen.

We then "tasted of the good word of God, and the powers of the world to come," and we can not, will not, dare not give it up, and call it a "mistake," the "work of man," "mesmerism," and "of the Devil," as many have done, and have fallen away. "It is impossible" "to renew" such "to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." See Heb. vi, 4-6.

SECOND ANGEL'S MESSAGE.—"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. xiv, 8.—"Come out of her my people." Rev. xviii, 4.

This second angel did not go on his mission and deliver his message in company with the first angel; but he "*followed*" after the first had delivered the burden of his message. The first message was to the churches; but soon their religious papers refused to publish it, and the doors of their houses of worship were closed

against it. In this way they shut out the "everlasting good news" of the coming kingdom; and when that was accomplished, Jesus, and the Spirit of truth left them for ever, and the churches or Babylon fell. There were a few living souls in all these churches who had received the advent message, whose "meat and drink," and very life was to talk of the coming of Jesus, and the restitution; but they were not allowed to bear that testimony. Then the way was fully prepared for the second message—"Babylon is fallen, is fallen," "Come out of her my people."

Every advent believer knows that we heard just this message. We have not forgotten the excellent sermons that were preached and published by Eld. Joseph Marsh and many others, on this very point. Neither have we forgotten the effect that it had upon God's people; for they obeyed the message, and with haste left the churches. This prophecy was exactly fulfilled, and in the right time, and place. Some tell us that Babylon here, is the Roman Catholic church; but God's people were not in that church. The first message was to the churches, from about 1840 to 1843; and the second angel "*followed*," therefore the message—"Babylon is fallen"—"Come out of her my people" was in 1844.—We heard it with our ears, our voices proclaimed it, and our whole being felt its power, and with our eyes we saw its effect, as the oppressed people of God burst the bands that bound them to the various sects, and made their escape from Babylon. As we have seen so perfect a fulfilment of the first and second angels' messages in our past experience, we are now prepared to examine

THE THIRD ANGEL'S MESSAGE.—"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 for ever 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." Rev. xiv, 9-12.

The beast and image mentioned here are the same as are mentioned in chap. xiii, 5-18; xv, 2, and xvi, 2, at the pouring out of the wrath of God in the seven last plagues. The Papal beast that was to "make war," and "wear out the saints of the Most High," 1260 years, from 538 to 1798 is the one mentioned by the third angel. The image beast has come up since that time, and both will be on the stage at the pouring out of the vials of God's wrath in the great day of the Lord. In the third angel's message, and in chaps. xv and xvi, but two classes are brought to view. One is oppressive, and persecutes the saints, and has the mark of the beast, and worships the beast and his image, and at last suffers the vials of God's burning wrath. The other class is oppressed and driven, and in their patient waiting for the coming of Jesus, they get "the victory over the beast, and his image, and over his MARK" and are sealed with the seal of the living God by *keeping "the commandments of God."* They, though but a small remnant, finally

triumph, and are seen on the "sea of glass mingled with fire," and on mount Zion with the Lamb, singing the song of their experience, and their redemption "*from among men*," (not from the grave, for they will be alive at the coming of Christ and be changed,) which no others in all wide heaven "could learn."

It is said of those who finally triumph, "Here are they that keep the commandments of God, and the faith of Jesus," Also, "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.

The "remnant" of the seed of the woman, or last end of the church just before the second advent, is made war with, and persecuted, for keeping the "commandments of God," and for having the "testimony of Jesus Christ." See Rev. xii, 17.

The commandments of God here mentioned, mean nothing more nor less than his ten immutable laws, written upon two tables of stone. But says [the objector, "You are mistaken." The commandments of God here mean the New Testament requirements, such as repentance, faith, baptism, &c." Stop sir, let me inquire—Are not all such requirements included in the "faith" or "testimony of Jesus Christ?" "O yes, I admit that they are." Then tell me what the "commandments of God" are. John, in holy vision, saw a company, down here near the close of time, that kept the "faith," and had the "testimony of Jesus Christ," in which is embraced all the New Testament requirements, such as repentance, faith, baptism, Lord's supper, washing the saints' feet,

&c.; he also saw them **KEEPING THE COMMANDMENTS OF GOD.**" If you will lay aside your unscriptural objections, which have been invented to lead you from the plain truth of God's word on this point, and will answer the question honestly in the fear of God, you will say that the "commandments of God" really mean the commandments of God, and not something else. This point is nailed sure, and you cannot get away from it fairly, without confessing the seventh-day Sabbath, for it is embraced in the "commandments of God." Keeping the commandments seems to be in perfect opposition to the "mark of the beast," which leads me to inquire—

WHAT IS THE MARK OF THE BEAST ?

This mark is very conspicuous, in the forehead or hand, and signifies not a literal mark, but a prominent profession, that all may see and know. It is the mark of the beast ; therefore it is a prominent point of religious faith introduced by the Papal power, which is the observance of the first day of the week as a holy day of rest instead of the seventh.

The only weekly Sabbath of the Bible is the seventh-day rest. The New Testament recognizes no other. Christ and his holy apostles have not spoken of any other. Some say they keep the first day in honor of Christ's resurrection ; but who has told them to do so ? Has Jesus ? No, never, neither have the apostles. We defy Sunday keepers to bring the least evidence from the word of God for keeping the first day of the week as a holy day of rest. The example of Christ and his disciples, in travelling fifteen miles on the very day of the resurrection, and the example of

the Apostle Paul at Troas [Acts xx, 7-15,] is sufficient to show any one that they did not regard the first day as a day of rest; but as the first working day, as God set the example when he made the world. Then as there is no evidence for the first day in the holy scriptures, we inquire, who effected the change of weekly rest from the seventh to the first day?

From the time of the apostles to Constantine the Sabbath was generally observed, while the first day was regarded as a festival of no greater importance or authority than Good Friday or Holy Thursday.

In 321, Constantine published his edicts enjoining the observance of the first day, in all cities and towns, while the country people were allowed to work, and at that time and after, most of the churches observed the Sabbath; therefore Constantine did not effect the CHANGE.

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.*

Socrates, A. D. 440, says—"There are various customs concerning assembling; for though all the churches throughout the world celebrate the sacred mysteries on the Sabbath day, yet the Alexandrians and the Romans, from an ancient tradition refuse to do this." *Socrates Eccl. Hist. B. 5, ch. 21, Basel ed.*

St. Jerome, in a funeral oration for the lady *Paula*, in the early part of the fifth century, says

—“She with all her virgins and widows who lived at Bethlehem in a cloister with her, upon the Lord’s day, repaired duly to the church, or house of God, which was nigh to her cell; and after her return from thence to her own lodgings, she herself and all her company *fell to work*, and every one performed their task, which was the making of clothes and garments for themselves and for others, as they were appointed.”

St. Chrysostom, patriarch of Constantinople, “recommended to his audience, after impressing upon themselves and their families what they had heard on the Lord’s day, to return to their daily employments and trades.” Burnside on the Sabbath, p. 16. [From Sabbath Tract, No. 4.]

In 538, at the very beginning of the “forty and two months,” [1260 years] that the Papal beast was to blaspheme against God, and “make war with the saints, and to overcome them,” “the council of Orleans prohibited the country labor on Sunday, which Constantine, by his laws permitted.

From this time, the observance of the first day was gradually but forcibly urged upon the people, and the Sabbath dismissed wherever they owed 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.

“And he [little horn] shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time,” Dan. vii, 25,

The Pope had power to change the laws of men, and did change them, and Daniel saw him speaking great words of blasphemy against the Most High, and thinking to change the laws in God. The saints, times and laws were given in to his hand for 1260 years. He was permitted to trample down the Sabbath, and the saints for that time. The former he caused to be desecrated, and the latter put to death.

Then as the observance of the first day as a day of holy rest, instead of the seventh, is a mark of the beast, it undoubtedly is *the mark* mentioned in the solemn message of the third angel.— This is strongly established by this plain fact that the mark of the beast is in direct opposition to keeping the commandments of God. One class keep the commandments of God, and of course they keep the Sabbath, and they are seen on mount Zion with the Lamb. The other class have the mark of the beast and they drink of the unmingled cup of the wrath of God. O, my brethren, what an awfully solemn subject is this now before us! And what an hour will soon burst upon the world like a thief! Never did I have such feelings while holding my pen as now.— And never did I see and feel the importance of the Sabbath as I do this moment. Surely the Sabbath truth, like the rising sun ascending from the east, has increased in light, in power and in importance until it is the great sealing truth.— Its rays of holy light cheer and sanctify the true believer, and condemn those who reject it.

The second angel's message reached to the fall of 1844, where the cry—"Come out of her my people" closed; then the time for the third

came. A part of the third angel's message is—
"Here is the patience of the saints; here are they that keep the commandments of God," &c.
 We know that the saints' patient waiting time has been since their disappointment in 1844.—
 Well here it is, and we all know it. We cannot be mistaken here. We know then that the time for this third message is now. We know also that the time for keeping all the commandments right has been since 1844, since God called us out of Babylon. If we had stayed there, bound down by ministers and creeds, the glorious light of the Holy Sabbath never would have reached us; but glory to God, the second angel's message called us out from the fallen churches where we are now free to think, and act for ourselves in the fear of God. It is an exceedingly interesting fact, that the Sabbath question began to be agitated among second advent believers immediately after they were called out of the churches by the second angel's message. God's work moves in order. The Sabbath truth came up in just the right time to fulfil prophecy. Amen.

God led the children of Israel about in the wilderness forty years, after their deliverance from Egypt, to humble them, and to prove them, to know what was in their heart, whether they would keep his commandments or no; see Deut. viii, 2, and in like manner he called us from the bondage of the churches in 1844, and there humbled us, and has been proving us, and has been developing the hearts of his people, and seeing whether they would keep his commandments. A few Calebs and Joshuas can still bring a good report, and are resolved to "wholly

follow the Lord." Many stopped at the first angel's message, and others at the second, and many will refuse the third; but a few will "follow the Lamb whithersoever he goeth," and go up and possess the land. Though they have to pass through fire and blood, or witness the "time of trouble such as never was," they will not yield, and "receive the mark of the beast," but they will struggle on, and press their holy warfare until they, with the harps of God, strike the note of victory on mount Zion.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xi, 19. Did John see the ark of the ten commandments in heaven? Yes, so he testifies; and none who believe the Bible will doubt his testimony, and say that he some how fell into a mesmeric state, and saw things incorrectly. Then if the commandments are preserved in heaven, certainly they are not abolished on earth.

In the type, the temple of God on earth, the place for the ark was in the "holiest of all," within the second veil. In the antitype, "the temple of God" "in heaven," the ark must be in the same place, for the earthly were "*patterns of things in the heavens.*" In the earthly, the "holiest of all" was opened at the end of the year, for the high priest alone to enter on the day that he cleansed the sanctuary; but the "holiest of all" of the heavenly "temple" was not opened until Jesus, our High Priest, entered to cleanse the sanctuary at the end of the 2300 days, in 1844.

"And there was seen in his temple, the ark of his testament." John does not say that he saw

it, tho' he doubtless saw the whole transaction in vision; but, that it "was seen." He saw the waiting saints, after the 2300 days ended, by faith looking to their Great High Priest, who stands by the ark in the "holiest of all." They are keeping the commandments of God; and by faith they see the ark of the testament, or ten commandments in the temple in heaven. Mark this. The second was past, (August 11, 1840,) and the seventh angel had begun to sound (in 1844,) when the ark of the testament was seen. This also shows that the time for keeping all the commandments right, the Sabbath with the rest, has been since 1844, where the third angel's message commenced.

The second angel's message called the second advent host from the various sects, and formed the Philadelphia church, or church of Brotherly Love, in the fall of 1844. To this church it is said—"Behold, I have set before thee an open door." This doubtless refers to the tabernacle of the testimony which was then opened, that the light of the holy law of God might shine out upon the waiting saints. Now we are prepared to see and feel the force of the declaration of the third angel—"Here is the patience of the saints; here are they that keep the commandments of God." Our past experience and present position is so clearly marked, that the saints may see their whereabouts, and understand present truth and present duty.

The wrath of God mentioned by the third angel is the seven last plagues. "In them is *filled up* the wrath of God," Rev. xv. 1. The four angels [Rev. vii, 1,] will hold the four winds, and the vials of God's wrath will not be poured out un-

til the saints hear the "loud voice" of the third angel, and are sealed with the seal of the living God. This angel delivers the last message of mercy to the scattered flock; therefore, it is the sealing message. The next event in their history, which immediately follows, is the day and night cry of God's elect or sealed ones, [Luke xviii, 7,] represented by the loud cry of of the fourth angel, [Rev. xiv, 14, 15,]—"Thrust in thy sickle and reap; for the time has come for thee to reap."

The third angel's sealing message, is represented by the man clothed with linen, with a writer's ink-horn by his side, [Eze. ix, 2—4] marking the sighing and crying ones. After his work is accomplished, six men with slaughter-weapons follow, and slay utterly. These represent the wrath of God in the seven last plagues. The sealed ones will be safe in that dread hour of slaughter; for the men with slaughter-weapons have this charge—"Come not near any man upon whom is the mark." They will abide under the shadow of the Almighty." "His truth" will be their "shield and buckler."

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Ps. xci, 7, 8. We may now see the great separation into two classes. One class keep the commandments, and are marked or sealed with the seal of the living God, and are to be protected in the day of slaughter. The other class have an opposite mark, which is of the beast, and they are to drink the wrath of God.

The living God instituted, sanctified and blessed

the seventh day in Eden, and with an audible voice from Mount Sinai decreed that it should be observed as holy time. The beast decreed that the first day of the week should be holy time. Here are seen the two opposite marks. Both are conspicuous, in the forehead, which denotes a prominent profession. No point of religious faith is so conspicuous, and so easily seen by all around, as the observance of a day of holy rest; therefore it is said to be in the forehead.

Dear reader, I entreat you to heed the solemn message of the third angel. Think not that we were free from the mark of the beast when we left the churches. The second angel's message only brought us from that cage, where we are now free to hear the third, which if received and obeyed, will strip us from the last vestige of Popery, and seal us with the seal of the living God. If you are still professing to observe the first day of the week in honor of Christ's resurrection, let me tell you that you have no scripture authority for so doing. In this you are not honoring Christ, nor his resurrection, but an institution of the beast. No longer hug to your bosom this child of the "mother of harlots," as a holy thing of heavenly birth.

We are fast approaching an awful hour. Nothing but truth and righteousness will save us. We must humble ourselves before the Mighty God, and obey and honor him by keeping his commandments.

We must seek a full and free pardon of all our transgressions and errors, through the atonement of Jesus Christ, now while he pleads his blood before the Father.

JAMES WHITE.