



## A Great Prophetic Period.

**A**T what time, according to the prophecy of Daniel, was the sanctuary to be cleansed?

“And he said unto me, *Unto two thousand and three hundred days ; then shall the sanctuary be cleansed.*” Dan. 8 : 14.

2. Where was Daniel when the vision of this chapter was given?

“And I saw in a vision ; and it came to pass, when I saw, that *I was at Shushan in the palace, which is in the province of Elam ; and I saw in a vision, and I was by the river of Ulai.*” Verse 2.

3. What first appeared to the prophet?

“Then I lifted up mine eyes, and saw, and, behold, there stood before the river *a ram which had two horns.*” Verse 3.

4. What next appeared upon the scene?

“And as I was considering, behold, a *he-goat* came from the west. . . . And he came to the ram that had two horns, . . . and smote the ram, and brake his two horns.” Verses 5-7.

5. What happened after the prophet heard the time announced for the cleansing of the sanctuary?

“And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, *there stood before me as the appearance of a man.*” Verse 15.

6. What command did Daniel hear given to this angel?

“And I heard a man’s voice between the banks of Ulai, which called and said, *Gabriel, make this man to understand the vision.*” Verse 16.

7. What were the first words that the angel then uttered before the prophet?

“I was afraid, and fell upon my face : but he said unto me, *Understand, O son of man ; for at the time of the end shall be the vision.*” Verse 17. That is, the complete fulfillment of the vision will come in the time of the end.

## 8. How did the angel then proceed to fulfill his mission to Daniel?

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia." Verses 20, 21.

## 9. What part of the vision did the angel say was to be shut up, and why?

"And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days." Verse 26.

NOTE. — That part of the vision relating to the "evening morning" (see margin of verse 14), was to be shut up for a time, because that was not to be fulfilled for "many days." The other portion of it was impending in Daniel's day. In fact, the fulfillment of the ram standing by the river, came about in fifteen years after the view was given to the prophet. It was proper to explain this part of the vision to Daniel that he might apprise the people of what was coming.

## 10. What did Daniel say about the vision?

"And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." Verse 27.

## 11. Although Daniel said nothing of his astonishment at what he had seen, so that the king's courtiers did not perceive it, what did he do?

"In the first year of Darius, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." Dan. 9:1, 2. That is, in his anxiety to learn the full meaning of the vision, Daniel had searched the sacred books until in the first year of Darius the Median king, he had about come to the conclusion that the seventy years' desolation of Jerusalem and the earthly sanctuary in that city would be the fulfillment of the vision.

## 12. In view of this, what did the prophet do?

"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." Verse 3.

## 13. What, in Daniel's prayer, showed that he was still anxious about the sanctuary question?

"Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." Verse 17.

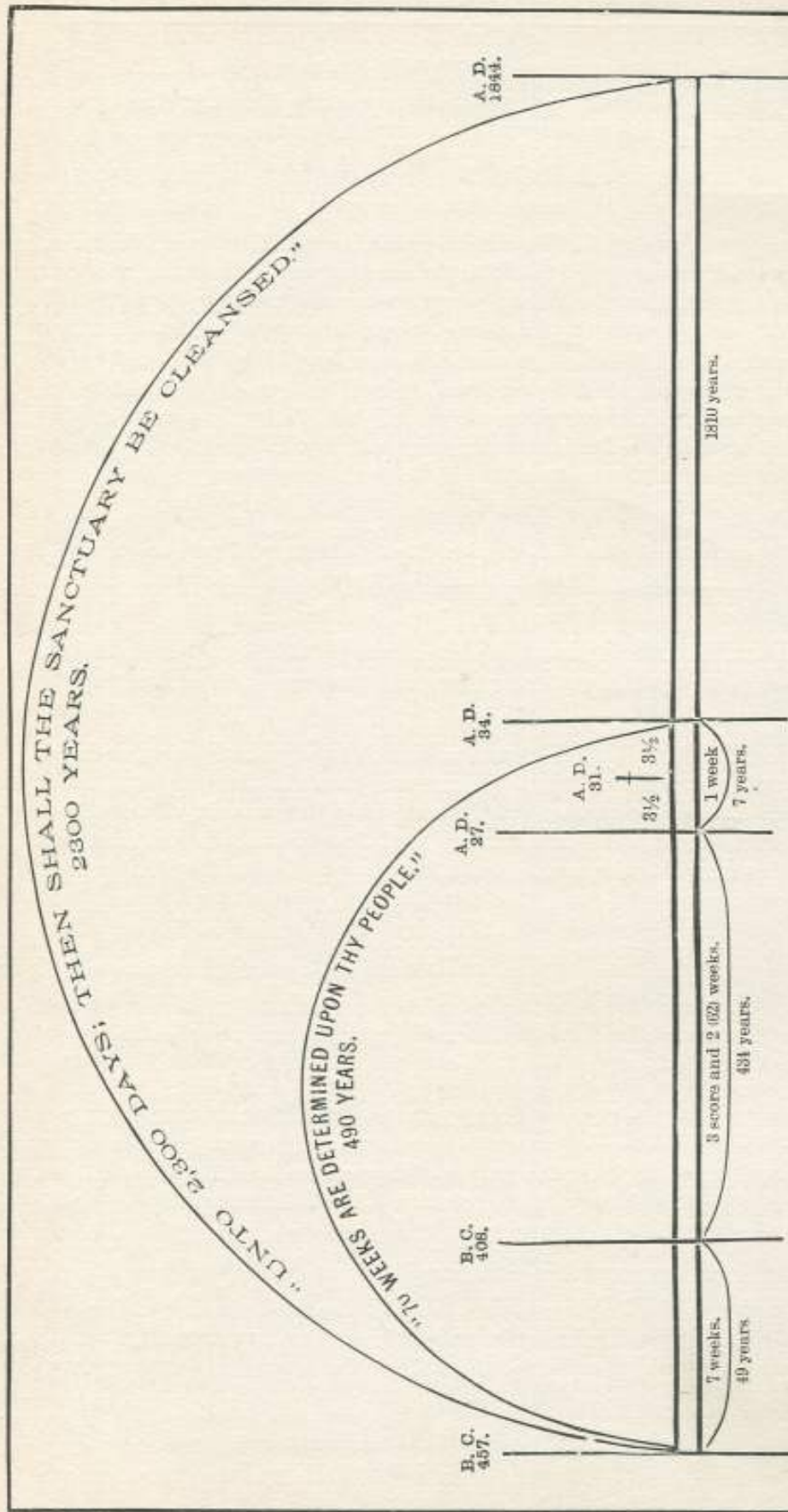
## 14. How did the Lord regard his petition?

"Yea, while I was speaking in prayer, even the man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Verse 21.

## 15. What did Gabriel tell Daniel?

"At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider THE VISION." Verse 23.





THE parallel lines show the full time of 2300 years. Commencing at B. C. 457, when the decree was given to restore and build Jerusalem, seven prophetic weeks, or forty-nine years, are measured off to show the time occupied in building the wall of the city. This time, however, is a part of the sixty-nine weeks that were to reach to the Messiah. Christ was anointed, as shown in the Reading, in A. D. 27. In the middle of the seventieth week (seven years) following, Messiah was crucified, when the sacrifices and oblations of the earthly sanctuary were to cease. Three and a half years later the Jews were rejected, and the remaining 1810 years bring us to 1844, when Christ entered the most holy apartment of the heavenly sanctuary.

DIAGRAM OF THE 2300 DAYS.

NOTE. — "Consider the vision." *To consider* is "to fix the mind on, with a view to a careful examination; to think on with care; to ponder; to study; to meditate on." *Webster*. The vision Daniel was to ponder, or study, was the same vision referred to in verse 21, the one in which he says Gabriel appeared to him; and that vision was given in chapter 8.

16. What application did Gabriel proceed to make of the vision?

"*Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.*" Verse 24.

NOTES. — Gesenius, in his Hebrew Lexicon, says that the original word here translated "determined" means "properly, to cut off; tropically, to divide; and so to determine, to decree."

"Seventy weeks have been cut off upon thy people, and upon thy holy city." — *Whiting's Translation*.

Dr. Gill, on Dan. 9:24, says: "That is, such a space of time is fixed upon; cut out, as the word signifies."

"*To Finish the Transgression.*" — The Jews were to fill up the measure of their iniquity by rejecting and crucifying the Messiah; they would then no longer be his peculiar people, or host. Read Matt. 21:38-43; 23:32-38; 27:25.

"*To Make an End of Sins.*" — The best explanation of this clause is given in Hebrews 9:26: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself;" and in Romans 8:3: "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." So "Christ is the end [purpose] of the law for righteousness."

"*To Bring in Everlasting Righteousness.*" — This must mean the righteousness of Christ, — that righteousness by which he was enabled to make an atonement for sin, and which, through faith, may be imputed to the penitent believer.

"*To Seal up the Vision.*" *To seal* sometimes means *to fulfill; to establish*. See Webster. During the seventy weeks a part of the vision was exactly fulfilled, and this establishes and makes sure the fulfillment of the whole.

"*To Anoint the Most Holy.*" — This is supposed to refer to the anointing of the heavenly sanctuary, preparatory to opening the services there.

Seventy weeks are equal to 490 days. These were to be "cut off" from the vision Daniel was considering, that is, from the 2300 days. The days in this prophecy, uniformly with those of other prophecies, represent years. (See reading on "A Remarkable Symbol," p. 29, question 10.) If, then, the 490 years are "cut off" from the 2300 years, it follows that the 490 years begin at the same time as the 2300.

17. When did the angel say that the seventy weeks (490 years) were to commence?

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times." Verse 25.



NOTE. — Sixty-nine of the seventy weeks were to reach “unto the Messiah the Prince.” *Messiah* is Christ, “the Anointed.” *Messiah* is the Hebrew word, and *Christ* the Greek word, meaning *anointed*. See margin of John 1:41.

18. How was Jesus anointed?

“*God anointed Jesus of Nazareth with the Holy Ghost and with power.*” Acts 10:38.

19. At what time did Jesus receive the special anointing of the Holy Spirit?

“Jesus also being baptized, and praying, the heaven was opened, and *the Holy Ghost descended in a bodily shape like a dove upon him*, and a voice came from heaven, which said, Thou art my beloved Son.” Luke 3:21, 22.

20. What did Jesus say shortly after this?

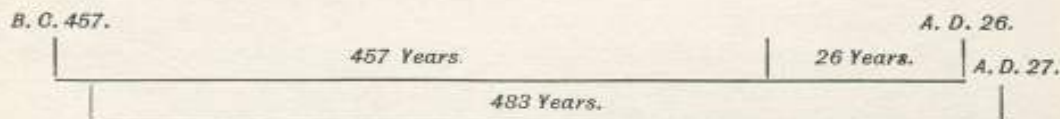
“The Spirit of the Lord is upon me, *because he hath anointed me* to preach the gospel to the poor.” Luke 4:18; Mark 1:15.

NOTE. — It is evident that the sixty-nine weeks (483 years) were to reach to the baptism of Christ, as that was the time of his anointing by the Holy Spirit. John the Baptist began his work in the fifteenth year of the reign of Tiberius. Luke 3:1-3. Tiberius began to reign conjointly with his father in the year 12 A. D., two years before his father's death. (“*Prideaux's Connection*,” vol. 1, p. 246.) The fifteenth year of his reign would therefore be A. D. 27, the time when Jesus was anointed, at his baptism.

21. When was a decree made to restore and build Jerusalem?

“This Ezra went up from Babylon. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, *in the seventh year of Artaxerxes the king*. And he came to Jerusalem in the fifth month, which was in the seventh year of the king.” Ezra 7:6-8.

NOTES. — This Artaxerxes began to reign B. C. 464. (See “*Prideaux's Connection*,” vol. 1, p. 222; “*Smith's Comprehensive Dictionary*,” art. Artaxerxes.) The seventh year of his reign would be 457 B. C. Reckoning 483 full years from the first day of 457 B. C., would bring us to the last day of A. D. 26. This is demonstrated from the fact that it requires *all* of the twenty-six years A. D., and *all* of the 457 years B. C. to make 483 years, which may be illustrated by the following diagram:—



It is also manifest by the diagram that if the work of restoring Jerusalem did not commence until past the middle of the year 457 B. C. (see Ezra 7:8), then all the time of the first part of that year not so employed, must be added to the last day of A. D. 26, which would bring us to the latter part of A. D. 27, the time of Christ's baptism. This “seals up,” or makes sure, the prophecy.

Dr. Adam Clarke says: "*According to the commandment of the God of Israel.* He first gave the order, and stirred up the hearts of the following Persian kings to second that order:

"*Of Cyrus.* This sovereign gave his orders for the rebuilding of the temple about A. M. 3468 [B. C. 536].

"*And Darius.* Darius Hystaspes confirmed the above order, A. M. 3485 [B. C. 519].

"*And Artaxerxes.* Artaxerxes Longimanus sent Ezra to Judea with new privileges, A. M. 3547 [B. C. 457]." — *Notes on Ezra 6:14.* The letter of Artaxerxes to Ezra, conferring upon him authority to do this work, is found in Ezra 7:11-26.

22. At the close of 483 years, in A. D. 27, one week, or seven years of the 490 yet remained. What was to be done in the midst of that week?

"And he shall confirm the covenant with many for one week; and *in the midst of the week he shall cause the sacrifice and the oblation to cease.*" Dan. 9:27.

NOTE. — As the sixty-nine weeks ended in the fall of A. D. 27, the middle of the seventieth week, or the three and a half years, would end in the spring of A. D. 31, when Christ was crucified, and by his death caused to cease, or brought to an end, the sacrifices and oblations of the earthly sanctuary. Three and a half years more (the last part of the seventieth week) would end in the autumn of A. D. 34. This brings us to the end of the 490 years which were "cut off" from the 2300. There still remain 1810 years, which, if added to A. D. 34, take us to A. D. 1844.

23. And what did the angel say would then take place?

"And he said unto me, *Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*" Dan. 8:14. In other words, the great closing work of Christ for the world, the atonement, or the investigative judgment, will at that time commence. The typical day of atonement for Israel occupied but one day in a year. This may occupy but a correspondingly short time. Already that work has been going on for over half a century, and must soon close. Who is ready to meet its decisions?







## The First Angel's Message.

HAS God appointed the day of judgment?

“Because *he hath appointed a day, in the which he will judge the world in righteousness.*” Acts 17:31.

2. To whom has this event been made known?

“Surely the Lord God will do nothing, but *he revealeth his secret unto his servants the prophets.*” Amos 3:7.

3. Where is the announcement of the judgment made?

“Saying with a loud voice, Fear God, and give glory to him; *for the hour of his judgment is come.*” Rev. 14:7.

4. What does the angel preach who makes this announcement?

“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.” Verse 6.

NOTES. — “*Angel* is from an original word meaning ‘messenger,’ and is used sometimes of ministering spirits sent of God to men with a message, etc., as in the Old Testament, Gospels, and Acts; sometimes of men so sent, as in the epistles and book of Revelation.” — *S. S. Teachers' Helps to the Study of the Bible*, p. 96.

As the preaching of the gospel is committed to men chosen of God (Gal. 2:7; 2 Cor. 5:18-20), this angel must represent men sent forth with a special message.

5. By what is this angel accompanied before his work is accomplished?

"And there *followed another angel*, saying, Babylon is fallen. 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." Rev. 14:8-10.

6. What will be the effect of the united work of these three messages?

"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, *Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.*" Verse 15. See Matt. 13:39.

7. What takes place in connection with the harvest?

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Verse 14. The truths preached under these three angels, are to culminate in the Lord's advent, and the world's harvest. It is, then, clear that these messages must all go to one generation, and that generation the last one before the close of probation. No great religious movement ordained of God is ever sprung upon the world unheralded. See the work of Noah, John the Baptist, and others, in confirmation of this. So we may expect that just prior to the opening of the judgment announced by this first angel, God will have men in all parts of the world, calling attention to the important time just before them.

8. What was the appearance of an angel seen by John, as recorded in chapter 10?

"And I saw another *mighty angel* come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Rev. 10:1.

9. What did he hold in his hand?

"And he had in his hand *a little book open.*" Verse 2, first part.

10. And what did the angel do?

"And he set his right foot upon the sea, and his left foot on the earth, and *cried with a loud voice*, as when a lion roareth." Verses 2, 3.

11. What was the burden of this message?

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, *that there should be time no longer.*" Verses 5, 6.

12. The book in the hand of the angel, from which he proclaimed this time message, was said to be "open." When was the only *sealed* book of the Bible, that contained definite time, to be opened?



"But thou, O Daniel, shut up the words, and seal the book, *even to the time of the end*: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. Such a message, then, could not go to the world till "the time of the end" came; for when it is proclaimed, the little book is "open," and *in the hands* of those who are represented by the angel.

13. What does the prophet Daniel say about the judgment?

"*I beheld till the thrones were cast down [placed, Rev. Ver.], and the Ancient of days did sit, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*" Dan. 7:9, 10.

14. What did Daniel see the little horn (Roman Church) do after the judgment opened?

"*I beheld then because of the voice of the great words which the horn spake.*" Verse 11.

15. When did the angel say this judgment work, called the cleansing of the sanctuary (see readings on the Atonement, pp. 81, 88) would commence?

"And he said unto me, *Unto two thousand and three hundred days*; then shall the sanctuary be cleansed." Dan. 8:14.

NOTES. — It may here be stated that since the closing of the 2300 days, in 1844, some of the greatest words of the Roman hierarchy have been uttered. For instance, the infallibility dogma of Pius IX., propagated in 1870. It is also a remarkable fulfillment of the prophecy that just prior to the close of that prophetic period, and in fulfillment of the first angel's message of Rev. 14:6, 7, men in various parts of the world did go forth proclaiming that "the hour of His judgment is come." It will be noticed in Rev. 10:2, that the angel set one foot on the sea and the other on the land, implying that his message is a world-wide one. In fulfillment of this, Joseph Wolfe in Asia, Irving in England, and Miller in America, with hundreds of co-laborers, heralded to the world, between the years 1836 and 1844, the message of the judgment hour.

Mourant Brock, an English writer, says of the extent of that message: "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." — *Advent Tracts*, vol. 2, p. 135.

"The Voice of the Church," by D. T. Taylor, pp. 342, 343, speaks thus of the work done in the different countries of the world by those who proclaimed that message: "In Wirtemberg there is a Christian colony numbering hundreds, who look for the speedy advent of Christ; also another 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 Telooogo people, was a believer in Christ's soon coming. 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 in South Africa at the missionary stations there. David N. Lord informs us that a large proportion 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 millennialists; 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, Afghanistan, 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, Yeseedes, Syrians, Sabeans, to pashas, sheiks, 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.' "

16. What did John do with the little book given him by the angel? and what effect did it have upon him?

"And I took the little book out of the angel's hand, *and ate it up*; and it was in my mouth sweet as honey; and as soon as I had eaten it, *my belly was bitter*." Rev. 10: 10.

17. What is symbolized by his eating the book?

"Moreover he said unto me, Son of man, eat that thou findest; *eat this roll, and go SPEAK unto the house of Israel*." Eze. 3: 1. To eat, or fill one's self, so as to speak what the roll contained, would be to take in or understand its contents. John, representing the Lord's messengers in this important message to be given, ate (devoured) the book, which was pleasant at first to contemplate, but became bitter afterward, representing the disappointment when the time passed in 1844, and the Lord did not come, as was anticipated.

18. Were not the disciples disappointed in their expectations concerning Christ's work at his first advent?

"When they therefore were come together, they asked of him, saying, *Lord, wilt thou at this time restore again the kingdom to Israel?*" Acts 1: 6. See also Luke 24: 19-21.



NOTE. — The disappointment of the disciples of Christ did not prove his mission false. As he rode into Jerusalem amid the shouts of "Hosanna!" from the delighted disciples, who supposed he would then take the throne of David and commence his reign, the Pharisees asked him to rebuke the disciples. But Christ answered: "I tell you that, if these should hold their peace, the stones would immediately cry out." Luke 19:40. And why?—Because the prophecies relating to his earthly work had predicted this entry into Jerusalem (Zech. 9:9), and it must be fulfilled, even should the stones be caused to fulfill it. Then the Lord in this event suffered his disciples to be disappointed, and yet they were fulfilling prophecy. When Israel left Egypt, under the impression that they would in a few days, at farthest, enter the promised land, they, too, were disappointed. But that did not disprove the divine call of Moses, nor show that the departure from Egypt was not ordered by God. In every great movement which God has inaugurated among his people, he has suffered disappointment to come, in order to test the faith of those engaged in it. It was so in the cases of Elijah, Jonah, and others. And so it was in 1844. God suffered his people to misapprehend the intent of the prophecy, and thus their faith was tested. The disappointment was due, not to an error in locating the beginning or the end of the 2300 days, but in the *nature of the event* to occur at the end of those days. They supposed the cleansing of the sanctuary meant the purifying of the earth by fire, at the coming of Christ. For an exposition of the 2300 days, see reading on "A Great Prophetic Period," p. 92.

19. What did the Lord tell John that the people should afterward do?

"And he said unto me, *Thou must prophesy again* before many peoples, and nations, and tongues, and kings." Rev. 10:11.

20. What message was immediately to follow the proclamation of the judgment?

"And there followed another angel, saying, Babylon is fallen, is fallen." Rev. 14:8. For explanation of this message, see next reading.





## The Second Angel's Message.

**W**HAT announcement is made by the second angel of Rev. 14?  
 “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.

2. To whom is the term *Babylon* elsewhere applied?

“And the woman was arrayed in purple and scarlet color. And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.” Rev. 17:4, 5.

NOTES. — A *woman*, in prophecy, denotes a church. Eze. 23:2-4; Jer. 3:1, 14, 20; Rom. 7:4; Rev. 14:4, 5.

The word *Babylon* comes from *Babel*, and signifies mixture or confusion, which may be the result of idolatrous worship. Bush, in his Notes on Gen. 10:10, says, “Babel (*i. e.*, confusion) is but another name for Babylon, which, from its being the primitive seat of despotic empire, and probably of idolatrous worship, has come to be employed in the Scriptures, particularly in the Apocalypse, as a typical or symbolical designation of oppressive governments, both civil and ecclesiastical.”

3. What does the apostle call the church that has become corrupted by worldly alliances?

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?” James 4:4. Babylon is also said to commit *fornication*.

4. And what is that called which was to reveal the “man of sin,” or the papacy?



"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." 2 Thess. 2:3. If a "falling away" in this case means apostasy, the "fall" of Babylon must be a *moral* fall, caused by a departure from the simplicity of the gospel.

5. What work was this "mother of harlots" seen to engage in?

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:6.

6. What was in the hand of this woman?

"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden *cup* in her hand full of abominations and filthiness of her fornication." Verse 4.

7. What effect had this wine (false doctrine) upon those to whom it was given?

"And the inhabitants of the earth *have been made drunk* with the wine of her fornication." Verse 2.

8. This woman is said to be the "mother" of harlots. Are there any churches which have sprung from the mother church of Rome, directly or indirectly, and which resemble her in doctrine or otherwise?

"If the church of Rome were ever guilty of idolatry in relation to the saints, her daughter, the Church of England, stands guilty of the same, which has ten churches dedicated to Mary for one dedicated to Christ." — *Catholic Christian Instructed*, p. 18.

Mr. Hopkins, in a treatise on the millennium, says: "There is no reason to consider the anti-Christian spirit and practices confined to that which is now called the church of Rome. The Protestant churches have much of Antichrist in them, and are far from being wholly reformed from corruption and wickedness."

"There is a powerful element of Romanism in all the larger Protestant bodies. The clergymen do not teach to the people the Bible itself in its purity and simplicity, but they require them to receive instead a system of clerical interpretations of the Bible." — *Liberal Christian*.

9. What confessions have been made by leading men, which show that they consider the churches to be in a fallen condition?

"A confession can be had from the lips of the pastors of most of our churches, that in our midst there are wicked, unholy, corrupt men who maintain their position, and are saved from a righteous discipline, either by their wealth or social position. It is true of this church, and it is true of many of the churches around us. If a ship should go to sea with as many rotten timbers as we have spiritually rotten members, it would go to the bottom in twenty-four hours. . . . One thoughtful, intelligent layman, a member of a church which is a leader



in its denomination, said the other day, 'Our church has degenerated into a great, strong, social, fashionable organization.' — *Rev. Geo. F. Pentecost, in Christian Statesman of Jan. 8, 1876.*

Robert Atkins, also, in a sermon preached in London, said: "The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach. *Apostasy, apostasy, apostasy*, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope: but alas! they cry, 'We are rich, and increased in goods, and have need of nothing.'"

Referring to a session of the General Assembly of the Presbyterian Church of Ireland, held in Belfast in 1859, the *News Letter* of that city, in its issue of Sept. 30, said: "Here in this venerable body of ministers and elders, we find two ministers openly giving each other the lie, and the whole General Assembly turned into a scene of confusion bordering upon a riot."

#### 10. What does Paul say of the condition of the church in the last days?

"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, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

NOTES. — H. Mattison, D. D., appeals to his people in the following strain: "You Methodists, who were once poor and unknown, but have grown rich and prominent in the world, have left the narrow way in which you walked twenty or thirty years ago, have ceased to attend class-meeting, seldom pray in your families or in prayer-meetings, as you once did, and are now indulging in many of the fashionable amusements of the day, such as playing chess, dominoes, billiards, and cards, dancing, and attending theaters, or allowing your children to indulge in them." — *Popular Amusements*, p. 3.

The *Christian Commonwealth*, a leading religious journal of England, says: "More than once we have strongly denounced the pernicious vice of gambling, in all its varied forms, and we expect to do it again many times before the evil practice dies out. Certainly we cannot be silent when we find that even the church itself is infected with this pestilent disease. The raffling which goes on at bazaars is a species of gambling, and it is marvelous that Christian men should countenance it in any way. It is a lottery, pure and simple. At Birmingham the other day, £5 and £10 notes were raffled at a Congregational bazaar. This is just as much gambling as betting on horse-races, or playing at games of chance in the gambling hells of Monte Carlo. How can Christian men protest against the vices of the world while their own hands are polluted?"

#### 11. How does the prophet elsewhere describe the condition of Babylon?

"Babylon the great is fallen, is fallen, and is become the *habitation of devils, and the hold of every foul spirit*, and a cage of every unclean and hateful bird." Rev. 18:2.



NOTES. — "I believe that one half of the professors of the gospel are nothing better than practical infidels." — *Dr. Cumming, in "Time of the End," p. 183.*

"The Church of England seems to be eaten through and through with sacramentarianism; but non-conformity appears to be almost as badly riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. Through and through, I believe, the very heart of England is honey-combed with a damnable infidelity which dares still go into the pulpit, and call itself Christian." — *Mr. Spurgeon, in the Record.*

Many of the evils set forth in the foregoing extracts existed (though perhaps in milder form than now) in 1844, and were probably the cause of the churches' rejecting the great Advent movement of that time. Since then the cry, "Babylon is fallen," has been going to the world.

12. Where will many of God's people be found when this cry is at its hight?

"And I heard another voice from heaven, saying, *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*" Rev. 18:4.

NOTE. — "I also think Christ has a true church on earth, but its members are scattered among the various denominations, and are all more or less under the influence of Mystery, Babylon and her daughters." — *Wm. Kinkaid, in "Bible Doctrine," p. 294.*

13. In this call to "come out" of Babylon, what message does the Lord send to guide his people into the truth for these days?

"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. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

NOTE. — It is worthy of notice that the first of these angels has simply an announcement to make of the judgment at hand; the second tells the condition of the religious world, and exposes its unfitness to meet its record in the judgment previously announced; while the third provides a remedy whereby the people may be made ready to meet the judgment and the coming King. This subject is treated in the next reading.





## The Third Angel's Message.

**A**GAINST whose worship are the dwellers of earth warned by 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.”  
Rev. 14:9.

2. What beast had been seen coming up out of the sea?

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, *having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*” Rev. 13:1.

3. What power was given to this beast?

“And it was given unto him to *make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.*”  
Verse 7.

4. What was the result of his overcoming the saints?

“And *all that dwell upon the earth shall worship him*, whose names are *not* written in the book of life of the Lamb slain from the foundation of the world.”  
Verse 8.

5. What did the “mother of harlots” do to the saints?

“And I saw the *woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.*” Rev. 17:6.



6. And what did she succeed in accomplishing by her course?

"The inhabitants of the earth have been *made drunk with the wine of her fornication*," Verse 2. The beast of Rev. 13, and the woman of Rev. 17, are identical. They are symbols of the Roman Church. She put to death millions of saints, and finally so nearly overcame the whole world that even "the kings of the earth" were subdued, and made to pay her homage and worship.

7. What other beast was seen to arise after the one last described?

"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." Rev. 13:11. This symbol represents the United States of America. For confirmation of this, see reading on "The Last Nation Noticed in Prophecy," p. 226.

8. What is the two-horned beast to do?

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

9. What will the two-horned beast require all under its jurisdiction to receive?

"And he causeth all, both small and great, rich and poor, free and bond, to *receive a mark* in their right hand, or in their foreheads." Verse 16.

10. What will be the result?

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

11. How much power is to be given to the image of the beast?

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that *as many as would not worship the image of the beast should be killed*." Verse 15. The image of the beast is to have the same power as the beast itself has had—to kill those who will not obey its dogmas.

12. After uttering his warning by the third angel against all this, what does God offer instead, as that which will manifest the patience of the saints?

"Here is the patience of the saints: here are they that keep *the commandments of God, and the faith of Jesus*." Rev. 14:12.

13. What does the Bible set forth as the "commandments of God"?

"And the Lord spake unto you out of the midst of the fire; and he declared unto you his covenant, *which he commanded you to perform, even ten commandments*; and he wrote them upon two tables of stone." Deut. 4:12, 13.

14. Were these ten commandments the complete law of God?

*"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice ; and he added no more. And he wrote them in two tables of stone."* Deut. 5 : 22.

15. Why should the law of God be obeyed ?

*"Whosoever committeth sin transgresseth also the law ; for sin is the transgression of the law."* 1 John 3 : 4.

16. How *much* of the law should one keep to be called a command-ment keeper ?

*"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."* James 2 : 10.

17. How does the apostle illustrate his meaning in this statement ?

*"For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."* Verse 11.

NOTE. If keeping the commandments of God and the faith of Jesus will be proof against worshiping the beast and his image, and receiving his mark, then it is plain that those who do worship the beast *do not keep the commandments*. It is also established by this that the great religious controversy of the last generation is to be over the commandments of God.

18. Why will the remnant church be persecuted ?

*"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. 12 : 17.





DECLARATION } } } }  
 } } } } INDEPENDENCE.

"HE DOETH GREAT WONDERS."

has plundered our seas, ravaged  
 our coasts, burnt our towns, and de-  
 stroyed the lives of our people. He,  
 is at this time transporting large  
 armies of foreign mercenaries to  
 complete the work of death, deso-  
 lation, and tyranny already begun  
 with cir-  
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## The Last Nation Noticed in Prophecy.



HAT symbol is introduced in Rev. 12 : 3 ?

"And there appeared another wonder in heaven ; and, behold, a *great red dragon*, having seven heads and ten horns, and seven crowns upon his heads."

2. At what time in the world's history did this symbol apply ?

"And there appeared a great wonder in heaven ; a *woman clothed with the sun*, and the moon under her feet, and upon her head a crown of twelve stars." Verse 1.

NOTE. — In symbolic prophecy, a woman represents a church. Eze. 23 : 2-4 ; Rev. 17 : 3-6. The above text presents the Christian church clothed with the light of the sun (the light and glory of the gospel dispensation) and the moon (the Mosaic dispensation) under her feet. The crown of twelve stars on her head may represent the twelve apostles.

3. What did the dragon design to do to the child about to be born to the church ?

"And the dragon stood before the woman which was ready to be delivered, for to *devour her child* as soon as it was born." Rev. 12 : 4.

4. What became of the child ?

"And she brought forth a man child, who was to rule all nations with a rod of iron : and her child *was caught up unto God, and to his throne.*" Verse 5. Christ the Lord is the only one to whom the prophecy can apply. Heb. 12 : 2.

## 5. Who sought to slay Christ as soon as he was born?

"Then *Herod*, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men." Matt. 2 : 16. Herod was a Roman governor. The dragon, then, represents the work of Satan under the pagan Roman power.

## 6. What symbol was next seen by the prophet?

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." Rev. 13 : 1.

## 7. From what did this government receive its seat and power?

"And the dragon gave him his power, and his seat, and great authority." Verse 2, latter part.

NOTE. It is an undisputed point in history that, when Constantine removed the seat of his empire from Rome to Constantinople, in A. D. 330, the city of Rome was given up to the bishop of Rome, who, in 538, became the head of all the churches, and the corrector of heretics, by the work of Justinian, the ruling emperor of the Romans. Thus Rome became the seat of the papacy, and the authority of the pope was derived from the decree of the dragon power. See "Croly on the Apocalypse," pp. 114, 115.

## 8. What was to happen to this beast?

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Rev. 13 : 3.

## 9. How was this wounding to be brought about?

"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." Verse 10.

## 10. Had the papacy led others into captivity?

"And it was given unto him to make war with the saints and to overcome them; and power was given him over all kindreds, and tongues, and nations." Verse 7. Many millions have been martyred by the Roman Church, because they dared to differ with her in religious opinions. See "Fox's Book of Martyrs;" "The Wars of the Huguenots;" "Buck's Theological Dictionary," art. Persecutions; histories of the Reformation, etc.

## 11. When was the papal head wounded by being taken into captivity?

In A. D. 1798. The French army under Berthier then abolished the papacy in Rome, proclaimed a republic there, and carried Pope Pius VI. a captive from place to place till he died at Valence, France, August 28, 1799. See reading, "A Remarkable Symbol," p. 29.

## 12. At that time what additional symbol was seen by the prophet?

"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." Rev. 13 : 11.





Signing the Declaration of Independence

NOTES. — Mr. Wesley, in his notes on Rev. 13, written in 1754, says of the two-horned beast: "He is not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."

The previous beast came up out of the "sea," which indicates its rise among the peoples and nations then recognized (Rev. 17:15), while this one comes up out of the "earth." This would plainly indicate that the last beast would arise where there had not before been "peoples, multitudes, nations, and tongues." In 1798, when the papal power was going into captivity, its territory covered the principal parts of Europe, Asia, and Africa; and the only place for the two-horned beast to develop, would be in the Western Continent. Looking to this country, we find that the United States was the only independent nation then occupying territory in which there had not been for ages, peoples, multitudes, and established nations.

Speaking of the silent growth of this nation, Mr. G. A. Townsend, in his work, "The New World Compared with the Old," p. 635, says: "*Like a silent seed we grew into empire.*" On p. 462 he further speaks of "the mystery of her *coming forth from vacancy.*"

13. Has the United States "come up" sufficiently to warrant the application of the prophecy to this country?

The "Centennial History of the United States" says: "The extent of the conceded domain of the United States, in 1776, was not more than *half a million* square miles. Now (1875) it is more than *three million three hundred thousand* square miles. Its population then was *three million*; now it is *forty million.*" At this writing (1903) it is over eighty million.

14. What do the "two horns like a lamb" represent?

A horn represents a kingdom, or a component part of a kingdom, as in Dan. 7:7, 8, 24, 25. *Lamb-like* horns would indicate youthfulness, innocence, and gentleness. The "two" horns may represent the two leading principles of the government, *civil* and *religious* liberty.

15. Notwithstanding the lamb-like pretensions of this power, what is it ultimately to do?

"And he spake as a dragon." Rev. 13:11.

16. What will he say?

"Saying to them that dwell on the earth, *that they should make an image to the beast*, which had the wound by a sword, and did live." Verse 14, latter part. The beast "which had the wound by a sword and did live," is the papacy. That was a church clothed with the civil power. In other words, it enforced its religious dogmas by the civil power, under pain of confiscation of goods, imprisonment, and death.

17. When the image to the beast has been formed in the United States, what will follow?

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



18. How are the people to be led to form the image to the beast?

"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." Verse 14, first part.

19. How much power will be exercised in the matter?

"And he *exerciseth all the power of the first beast before him*, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Verse 12. The "first beast before him" (the papal power) exercised the power of putting to death all who differed with them in religious faith.

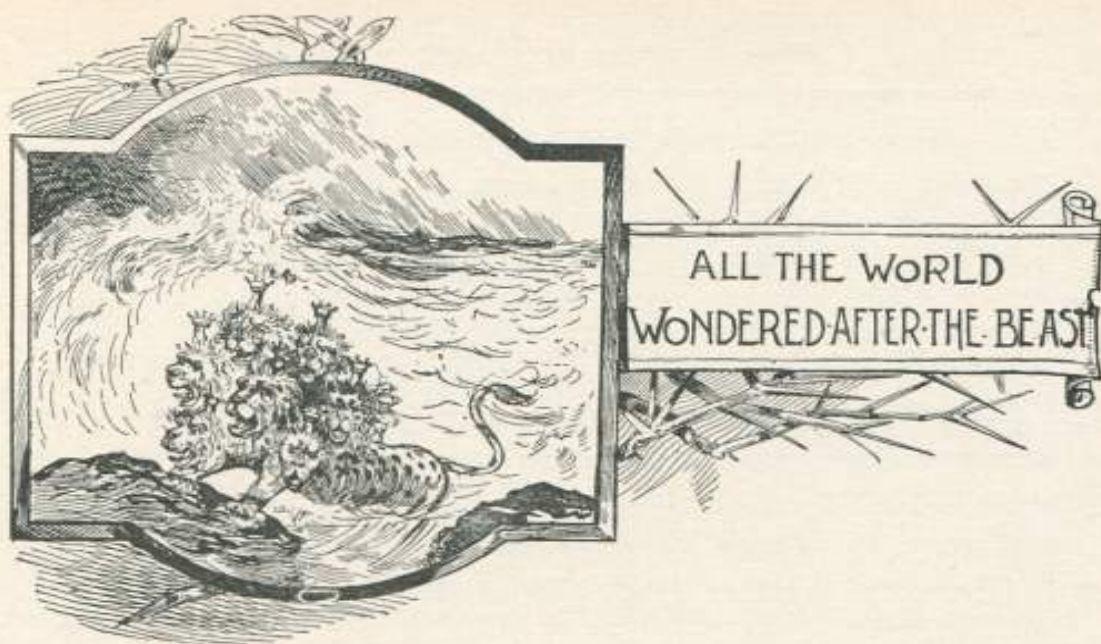
20. What will the two-horned-beast power try to enforce on the people?

"And he causeth all, both small and great, rich and poor, free and bond, *to receive a mark* in their right hand, or in their foreheads." Verse 16.

21. How far is this to be carried?

"And that *no man might buy or sell*, save he that had the mark, or the name of the beast, or the number of his name." Verse 17. That is, all who do not receive the mark are to be denied the right of citizenship. For the characteristics of the beast itself, see the following reading.





## The First Symbol of Revelation 13.

**D**ESCRIBE the first beast of Revelation 13.

“And the beast which I saw was *like unto a leopard*, and his feet were as the *feet of a bear*, and his mouth as the *mouth of a lion*.” Verse 2.

NOTE. — The leopard beast of Daniel 7 represented Grecia (verse 6); the bear, Media and Persia (verse 5); and the lion, Babylon (verse 4). The characteristics of all these beasts are found in the beast of Revelation 13, which would seem to show that it would extend its territory over all the countries occupied by these kingdoms. The Roman government absorbed all these countries, and ruled over them. Other comparisons show that the first beast of Revelation 13 is the papacy, which controlled the governments of these countries by virtue of its ecclesiastical power.

### 2. From what was the papacy developed?

“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.” 2 Thess. 2:3.

### 3. In what was shown the first tangible evidence of “falling away” from the truth of God?

The adoption of heathen rites and customs. “The bishops augmented the number of religious rites in the Christian worship, by way of accommodation to the infirmities and prejudices, both of Jews and heathens, in order to facilitate their conversion to Christianity. For this purpose, they gave the name of *mysteries* to the institutions of the gospel, and decorated particularly the holy sacrament with that solemn title. They used in that sacred institution, as also in that of baptism, several of the terms employed in the heathen mysteries, and proceeded so far, at length, as even to adopt some of the ceremonies of which those renowned mysteries consisted.” — *Maclaine's Mosheim*, cent. 2, part 2, chap. 4, paragraphs 2, 5.



## 4. How early was this tendency manifested?

"This imitation began in the eastern provinces ; but, after the time of Adrian [emperor from A. D. 117 to 138], who first introduced the mysteries among the Latins, it was followed by the Christians who dwelt in the western parts of the empire." — *Idem*, *par.* 5.

## 5. What has been the great characteristic of the papacy?

A union of church and state, or a religious power dominating the civil power to further its own ends.

## 6. When was the union of church and state formed, from which the papacy grew?

In the reign of Constantine, A. D. 312-337.

## 7. What was the condition and work of most of the bishops at that time?

"Worldly minded bishops, instead of caring for the salvation of their flocks, were often but too much inclined to travel about, and entangle themselves in worldly concerns." — *Neander's History of the Christian Religion and Church*, translated by Prof. Torrey, vol. 2, p. 16.

## 8. What did the bishops determine to do?

"This theocratical theory was already the prevailing one in the time of Constantine ; and the bishops voluntarily made themselves dependent on him by their disputes, and by their determination to make use of the power of the state for the furtherance of their aims." — *Id.*, p. 132.

NOTE. — The "theocratical theory" was that of a government administered by the direct power of God.

## 9. What was the outgrowth of that theory among the Roman bishops?

"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 worshiped ; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2 : 3, 4.

## 10. When and by whom was the Council of Nice convened? — The Emperor Constantine, A. D. 325.

## 11. Under what authority were its decrees published?

"The decrees were published under the imperial authority, and thus obtained a political importance." *Torrey's Neander*, vol. 2, p. 133.

## 12. What was one of the principal objects in calling that council?

"The question relating to the observance of Easter, which was agitated in the time of Anicetus and Polycarp, and afterward in that of Victor, was still undecided. It was one of the principal reasons for convoking the Council of Nice, being the most important subject to be considered after the Arian controversy." *Boyle's Historical View of the Council of Nice*, p. 22, ed. of 1839.

## 13. What was the particular question to be settled concerning Easter?

"It appears that the churches of Syria and Mesopotamia continued to follow the custom of the Jews, and celebrated Easter on the fourteenth day of the moon, whether falling on Sunday or not. All the other churches observed that solemnity on Sunday only, *viz.*, those of Rome, Italy, Africa, Lydia, Egypt, Spain, Gaul, and Britain." *Idem.*

## 14. How was the matter finally decided?

"Easter day was fixed on the Sunday immediately following the full moon which was nearest after the vernal equinox." — *Idem*, p. 23.

## 15. In his letter to the churches, urging the observance of this decree, what singular reason did Constantine assign for its observance?

"Let us then have nothing in common with the most hostile rabble of the Jews." — *Idem*, p. 52.

## 16. What did Sylvester, bishop of Rome under Constantine's reign, do by his "apostolic" authority, and with the approval of Constantine?

"That he indeed changed the names of all the days of the week into festal days; as Polydorus mentions in book 6, chap. 5. Metaphrastes, however, relates that he retained the names of the days familiar to the Hebrews; but that THE NAME OF THE FIRST-DAY ALONE WAS CHANGED, WHICH HE CALLED THE LORD'S DAY." — *Historia Ecclesiastica per M. Ludovicum Lucium, cent. 4, cap. 10, pp. 739, 740, ed. Basilea, 1624. Library of Andover Theological Seminary.*

## 17. What was decreed by the Council of Laodicea, A. D. 364?

That the churches should keep the Sunday, and that if they persisted in resting on the Sabbath, "let them be accursed." See Andrews's History of the Sabbath, p. 361.

## 18. What petition was made to the emperor by a church convention, in A. D. 401?

"That the public shows might be transferred from the Christian Sunday, and from feast days, to some other days of the week." — *Neander, vol. 2, p. 300.*

## 19. What was the object of these state laws?

"That the day might be devoted with less interruption to the purposes of devotion." "That the devotion of the faithful might be free from all disturbance." — *Idem, pp. 297, 301.*

## 20. How was their "devotion" disturbed?

"Church teachers were, in truth, often forced to complain, that *in such competitions the theater was vastly more frequented than the church.*" — *Idem, p. 300.*



21. When the church had received help from the state to this extent, what more did she demand?

That the civil power should be exerted to compel men to serve God as the church should dictate.

22. What did Augustine, the father of this theory, teach concerning it?

"Who doubts but what it is better to be led to God by instruction, than by fear of punishment or affliction? But because the former, who will be guided only by instruction, are better, the others are still not to be neglected. . . . But many, like bad servants, must often be reclaimed to their master by the rod of temporal suffering, ere they can attain to this highest stage of religious development." — *Idem*, pp. 214, 215.

23. What is Neander's conclusion regarding this?

"It was by Augustine, then, that a theory was proposed and founded, which, tempered though it was, in its practical application, by his own pious, philanthropic spirit, nevertheless contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the inquisition." — *Idem*, p. 217.

NOTE. — It was thus that the union of church and state was formed, out of which was developed "the beast" (papacy) which made "war with the saints" and overcame them.



WILL never, never leave thee,  
I will never thee forsake;  
I will guide, and save, and keep thee,  
For my name and mercy's sake:  
Fear no evil,  
Only all my counsel take.

When the storm is raging round thee,  
Call on me in humble prayer;  
I will fold my arms around thee,  
Guard thee with the tenderest care:  
In the trial,  
I will make thy pathway clear.

When thy soul is dark and clouded,  
Filled with doubt, and grief, and care,  
Through the mists by which 't is shrouded,  
I will make the light appear,  
And the banner  
Of my love I will uprear.



"HE EXERCISETH ALL THE POWER OF THE FIRST BEAST."

## Union of Church and State.

**B**Y what power did the papacy (symbolized by the first beast of Rev. 13) enforce its decrees?

The church used the civil power for the furtherance of its designs. See the preceding reading.

2. To what is the two-horned beast (the United States) to make an image?

"Saying to them that dwell on the earth, that *they should make an image to the beast*, which had the wound by a sword, and did live." Rev. 13: 14.

3. Then for what may we look in the United States?

For the religious power to rise to a position where it can dominate the civil, and employ the power of the state to carry forward its designs.

4. Is there any evidence now that such an effort will be made?

A large and influential organization, called The National Reform Association, has been formed, and is now persistently working to that end.

5. What is the avowed object of this association?

"To secure such an amendment to the Constitution of the United States as shall suitably express our national acknowledgment of Almighty God as the source of all authority in civil government; of the Lord Jesus Christ as the Ruler of nations; and of his revealed will as of supreme authority; and thus indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of the government on an undeniable legal basis in the fundamental law of the land."

6. What is the theory of the National Reformers?

"Every government by equitable laws, is a government of God; a republic thus governed is of him, and is as truly and really a theocracy as the commonwealth of Israel." *Cincinnati National Reform Convention, p. 28.*

7. How does this association regard the Catholic Church on this point?



"We cordially, gladly, recognize the fact that, in South American Republics, in France and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism. . . . *Whenever they are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them in a World's Conference for the promotion of national Christianity, which ought to be held at no distant day. Many countries could be represented only by Roman Catholics.*" *Christian Statesman* (December 11, 1884), official organ of the National Reform Association.

8. What has the pope commanded all Catholics to do ?

"All Catholics should do all in their power to cause the constitutions of states, and legislation to be modeled on the principles of the true church, and all Catholic writers and journalists should never lose sight, for an instant, of the view of the above prescription." — *Encyclical of Pope Leo XIII., 1885.*

NOTE. — The prophecy has said that this power will make an *image* to the papacy. In the days of Constantine and his successors, the church made use of the civil power to carry out her own aims : through this the papacy was developed. In our own day the same theory is advocated, and prominent men in the nation are doing all they can to bring about the same result, which, when their work is completed, cannot fail in any particular to fulfill the specifications of the prophecy. The climax will be AN IMAGE OF THE PAPACY.

9. What does the National Reform Association particularly demand of the government ?

To stop all Sunday trains, discontinue all Sunday papers, and prohibit all manner of work on Sunday, so that their "devotion may not be hindered."

10. What is there about Sunday trains that hinders religious devotions ?

"They get a great many passengers, and so break up a great many congregations." — *Elgin (Ill.) Sunday-Law Convention, November, 1887.*

11. How does the Sunday newspaper interfere with devotion ?

"The laboring classes are apt to arise late on Sunday morning, read the Sunday papers, and allow the hour of worship to go by unheeded." — *Elgin Convention.*

NOTE. — From the previous reading on "The First Symbol of Revelation 13," it will be seen that in the fourth century, Sunday games and the theater hindered the devotion of the "faithful," because the members attended them in preference to the church services. The church, in turn, demanded that the state interfere, and do what she herself had not piety enough to accomplish—stop them from doing that which the church deemed to be wrong ; and this was accomplished by removing from them the opportunity of transgressing. The same course is to be taken now, and it will not fail to produce the same results.



12. What testimony has been borne by early Reformers, concerning the sure results of a union of church and state?

Martin Luther wrote thus to the German emperor, after his trial at Worms: "In all the affairs of this life my fidelity [to the king] shall be unshaken; for, in these, loss or gain has nothing to do with salvation. But it is contrary to the will of God that man should be subject to man in that which pertains to eternal life. Subjection in spirituals is a real worship, and should be rendered only to the Creator."

Roger Williams once said: "The public or the magistrates may decide what is due from men to men, but when they attempt to prescribe a man's duty to God, they are out of place, and there can be no safety; for it is clear that if the magistrate has the power, he may decree one set of opinions or beliefs to-day and another to-morrow, as has been done in England by different kings and queens, and by the different popes and councils in the Roman Church; so that belief would become a heap of confusion."

13. What opinions have been expressed by later authorities, adverse to the adoption of laws governing conscience?

"If I had any idea that the general government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecutions. You can, without doubt, remember that I have often expressed my opinion, that every man who conducts himself as a good citizen is accountable to God alone for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience." — *George Washington, in reply to a question as to the design of the Constitution.*

Townsend, the historian, says: "Church and state have several times crept into American politics, as in the contentions over the Bible in the public schools, the Anti-Catholic party of 1854, etc. Our people have been wise enough heretofore to respect the clergy in all religious questions, and to entertain a wholesome jealousy of them in politics. The latest politico-theological movement is to insert the name of the Deity in the Constitution." — *New World and Old, p. 212.*

The Champlain *Journal* expresses its opinion of the proposed religious Amendment to the Constitution, thus: "However slight, it is the entering wedge of church and state."

The Tulare (Cal.) *Times* of Oct. 20, 1882, said: "General Grant warned the country years ago, that there was impending such a struggle between the 'God in the Constitution party,' on the one side, and the friends of the present guarantees for religious freedom on the other side, as would shake the very foundations of our Government."

The Boston *Index* says: "To-morrow the struggle will be in the arena of politics, and then no eye will be so blind as not to see it."

The following is from a report of the "Committee on Postal Matters," U. S. Senate, relative to the right of the Government to prohibit the transportation of mails on Sunday, or the transaction of other business, as quoted by the Hon. Robert H. Crockett during his speech in behalf of religious liberty before the Arkansas Senate (February, 1887), at the time of the recent Sunday oppression in that State: —



"Among all religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for violation of what *government* denominated the law of God. To prevent a similar train of evils in this country, the Constitution has withheld the power of defining the divine law. It is a right reserved to each citizen. And while he respects the rights of others, he cannot be held amenable to any human tribunal for his conclusions. . . . The committee can discover no principle on which the claims of one should be more respected than those of the other, unless it be admitted that the consciences of the minority are less sacred than those of the majority. Let the national Legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for the usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World. Our Constitution recognizes no other power than that of persuasion, for enforcing religious observances."

14. The papacy went farther, and demanded that all manner of work stop on Sunday. Will the image of the papacy go so far?

"Let a man be what he may, — Jew, seventh-day observer of some other denomination, or those who do not believe in the Christian Sabbath, — let the law apply to every one, that there shall be no public desecration of the first day of the week, the Christian Sabbath, the day of rest for the nation. They may hold any other day of the week as sacred, and observe it; but that day which is the one day in seven for the nation at large, let that not be publicly desecrated by any one, by officer in the government, or by private citizen, high or low, rich or poor." — *Dr. McAllister, Editor Christian Statesman.*

15. Why do they want to compel all people to keep Sunday?

Because "he who does not keep the Sabbath [Sunday] does not worship God."  
— *Elgin Convention.*

16. Then what is the object of their Sunday laws?

To compel all men to *worship*.

17. Whose servants will such worshipers become?

"Know ye not, that *to whom ye yield yourselves servants* to obey, his servants ye are to whom ye obey?" Rom. 6:16. They will become the servants of men, not of God.

18. What, in reality, are men compelled to worship by this means?

"And he exerciseth all the power of the first beast before him, and *causeth the earth and them which dwell therein to worship the first beast*, whose deadly wound was healed." Rev. 13:12.

19. What has been, and is to be, the work of this "first beast"?

"And it was given unto him to *make war with the saints*, and to overcome them."  
Verse 7.

## 20. What will the two-horned beast do?

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Verses 16, 17.

## 21. What more is the image of the beast to attempt?

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

## 22. What are the sentiments of National Reformers regarding this point?

At the Lakeside National Reform Convention of 1887, one said during the discussion of the Sunday-law question: "There is a law in the State of Arkansas enforcing Sunday observance upon the people, and the result has been that man, good persons have not only been imprisoned, but have lost their property and their lives." To this Dr. McAllister replied: "It is better that a few should suffer than that the whole nation should lose its Sabbath."

## 23. Will every one yield to the demands of this power?

"And I saw as it were a sea of glass mingled with fire; and *them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*" Rev. 15:2.



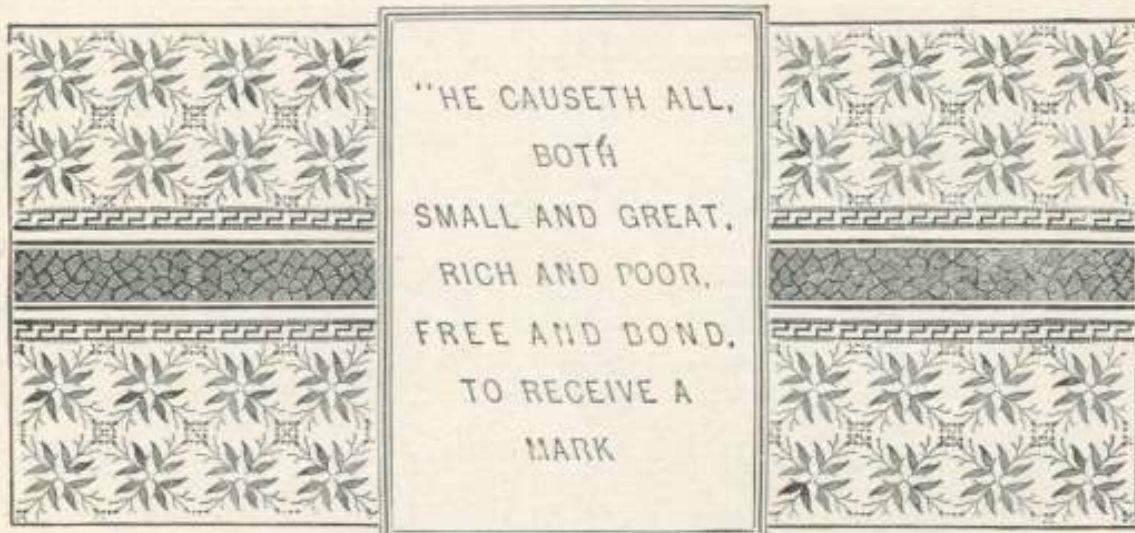
FATHER, whate'er of earthly bliss  
Thy sovereign will denies,  
Accepted at thy throne of grace,  
Let this petition rise:—

Give me a calm, a thankful heart,  
From every murmur free;  
The blessings of thy grace impart,  
And make me live to thee.

Let the sweet hope that thou art mine  
My life and death attend;  
Thy presence through my journey shine,  
And crown my journey's end.

ANNE STEELE.





## The "Mark" of Apostasy.

**A** GAINST what does the third angel warn?

"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." Rev. 14 : 9, 10.

2. By what power is this mark enforced on those who receive it?

"And he [the two-horned beast] causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Rev. 13 : 16.

3. What will those keep, who do not receive the mark of the beast?

"Here is the patience of the saints; here are *they that keep the commandments of God*, and the faith of Jesus." Rev. 14 : 12.

NOTE. — It is evident from the foregoing scriptures that the mark of the beast is something directly opposed to the commandments of God. In the preceding reading it is shown that as the first beast itself had enforced the observance of Sunday, the first day of the week, by the secular power, so the two-horned beast will, in making an image to that beast, enforce the same observance by the same means.

4. What day is the Sabbath?

"But the *seventh day* is the Sabbath of the Lord thy God." Ex. 20 : 10.

5. What does God call the Sabbath?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my holy day*." Isa. 58 : 13.

6. Of what day is Christ the Lord?

"Therefore the Son of man is Lord also of the Sabbath." Mark 2 : 28.

7. What do eminent men say regarding the change of the Sabbath to the first day?

Lyman Abbott, editor of the *Christian Union*, says in that paper of June 26, 1890: "The current notion that Christ and his apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."

The *Watchman* (Baptist), in reply to a correspondent, says: "The Scriptures nowhere call the first day of the week the Sabbath. There is no scriptural authority for so doing, nor, of course, any scriptural obligation."

The Protestant Episcopal Church says: "The day is now changed from the seventh to the first day; . . . but as we meet with *no scriptural direction* for the change, we may conclude it was done by the authority of the church."

*Explanation of Catechism.*

Sir Wm. Domville says: "Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbathical edict of Constantine, in A. D. 321." — *Examination of the Six Texts*, p. 291.

The M. E. Theological Compendium, p. 103, edition of 1865, says: "It is true, there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."

A prize-essay of the American Sunday-School Union says: "Up to the time of Christ's death, no change had been made in the day." And "so far as the record shows, they [the apostles] did not give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week." — *Lord's Day*, pp. 185, 186.

What does the papacy set forth as the mark, or sign, of its authority in commanding men under sin?

"By the very act of changing the Sabbath into Sunday, which Protestants allow of. . . . Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin." — *Abridgment of Christian Doctrine*, p. 58.

NOTE. When it is generally admitted by Protestants that there is no Bible evidence for a change of Sabbath observance from the seventh to the first day of the week; and when the papacy boldly admits that it alone is responsible for that change ("Catholic Christian Instructed," p. 203, Baltimore ed.), and that this change is a distinguishing *mark* of its authority to command men under sin ("Doctrinal Catechism," pp. 174, 351-355), it follows as a legitimate conclusion that this attempted change in the law of God (Dan. 7 : 25) is nothing less than the MARK OF THE BEAST.

9. What did the first beast of Revelation 13 enforce upon the people in the fifth century, with the aid of the civil power?

The Sunday institution. See Neander, vol. 2, pp. 300, 301.

10. What is the National Reform Association of the United States endeavoring now to do?

To enforce the Sunday as a religious institution upon all classes. See preceding reading.



11. How are they described who submit to this unscriptural requirement?

As being worshipers of the beast and his image.

12. How strongly will this worship and mark be urged?

“That the image of the beast should both speak, and cause that as many as would not worship the image of the beast *should be killed*. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that *no man might buy or sell, save he that had the mark.*” Rev. 13 : 15-17.

13. What warning does the Lord give against the reception of this mark?

“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.” Rev. 14 : 9, 10.

14. What is this wine of God's wrath?

“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. 15 : 1.

15. How extensive will be the worship of the beast?

“And *all that dwell upon the earth* shall worship him, whose names are not written in the book of life.” Rev. 13 : 8.

NOTE. “But in this homage to papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. ‘I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.’ The infliction of the deadly wound points to the abolition of the papacy in 1798. After this, says the prophet, ‘His deadly wound was healed; and all the world wondered after the beast.’ Paul states plainly that the man of sin will continue until the second advent. To the very close of time he will carry forward his work of deception. And the Revelator declares, also referring to the papacy, ‘All that dwell upon the earth shall worship him, whose names are not written in the book of life.’ In both the Old and the New World, papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Romish Church.” *Great Controversy*, p. 579.

16. Will *all* receive this mark?

“And I saw as it were a sea of glass mingled with fire; and them that had *gotten the victory over the beast, and over his image, and over his mark, and over the number of his name*, stand on the sea of glass, having the harps of God.” Rev. 15 : 2.

17. The third angel's message (see reading on page 107) warns against the worship of the beast, and the reception of his mark. What follows this message?

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

18. What does He do at this time?

"And he that sat on the cloud *thrust in his sickle on the earth; and the earth was reaped.*" Verse 16.

19. What is the reaping time, or the harvest, called?

"*The harvest is the end of the world; and the reapers are the angels.*" Matt. 13:39.

NOTE. When the mark of the beast is enforced, it will be one of the most critical times the church of God has ever passed through. As is shown from the last few Scripture quotations, the Lord's coming and the end of the world follow close after the enforcement of the mark. The third angel's message, which warns men against the work of the beast and his image, becomes to the present generation one of the most important concerns of this life.



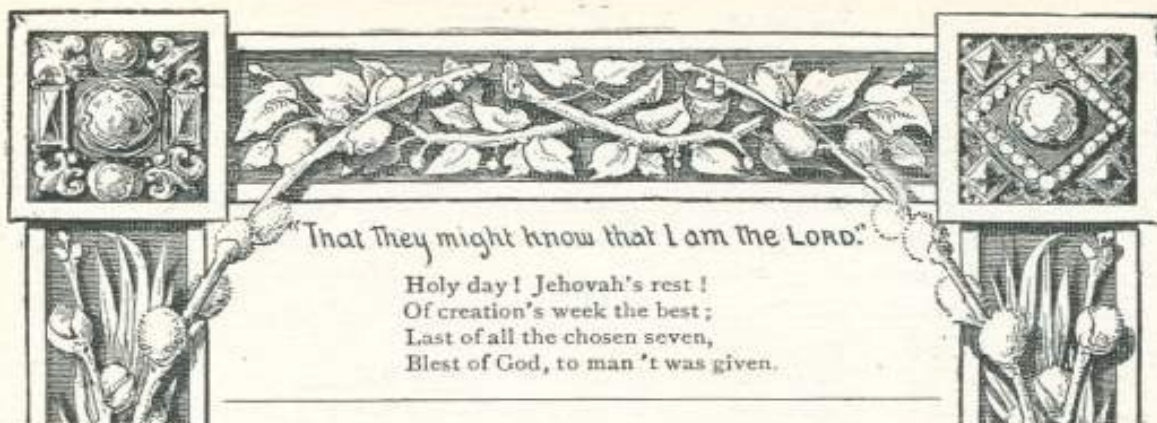
SHALL we stand at His coming, his glorious coming,  
When the summer is over, and harvest is past?  
When the sheaves of his choosing he takes for his using,  
To the glorious kingdom forever to last?

When the Archangel's trumpet shall rend the broad heavens,  
And the millions who slumber, immortal arise,  
Shall we stand with the holy, the meek, and the lowly,  
Who in glory triumphant mount up to the skies?

When the loud lamentation breaks forth from creation,  
That the day of God's wrath and his fury has come,  
Shall we join that sad chorus while death hovers o'er us?  
Or in terror unbounded stand trembling and dumb?

Then the hope of possession will not be profession,  
For the lover of self will his motives behold;  
Only they who, obeying, have toiled, striving, praying,  
Shall ascend with the saints to the city of gold.





## The "Sign" of Loyalty.

**A**GAINST what does the third angel warn men?  
Against the worship of the beast, and the reception of his mark. Rev.  
14 : 9, 10.

2. How many will worship the beast?

Nearly the whole world. Rev. 13 : 8.

3. What will those be doing who are not worshipers of the beast?

"Here is the patience of the saints : here are they that *keep the commandments of God, and the faith of Jesus.*" Rev. 14 : 12.

4. Where are the few faithful ones finally found?

"And I saw as it were a sea of glass mingled with fire : and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, *stand on the sea of glass, having the harps of God.*" Rev. 15 : 2.

5. What do they have on their foreheads?

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having *his Father's name written in their foreheads.*" Rev. 14 : 1.

6. Where were these 144,000 before seen?

"And *I heard the number of them which were sealed ;* and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7 : 4.

7. With what were they sealed?

"And I saw another angel ascending from the east, having the *seal of the living God.*" Verse 2.

8. Where were they sealed?

"Hurt not the earth, neither the sea, nor the trees, till we have *sealed the servants of our God in their foreheads.*" Verse 3.

NOTE. — God has a seal ; for so he says in the above quotation. A seal is a "mark, sign, figure, or image." "That which confirms, ratifies, or makes stable ; assurance ; that which authenticates." — *Webster.*

## 9. What does the Bible present as the object of a sign, or seal?

"Now, O king, establish the decree, and *sign the writing, that it be not changed.*" Dan. 6 : 8. "That is, affix the signature of royalty, showing *who* it is that demands obedience, and *his right* to demand it."

NOTE. "A seal is used always in connection with some law or enactment that demands obedience." — *Thoughts on Daniel and the Revelation*, p. 448.

## 10. With what is God's seal connected?

"Bind up the testimony, *seal the law among my disciples.*" Isa. 8 : 16.

## 11. Does the first commandment show who is its author?

"Thou shalt have no other gods *before me.*" Ex. 20 : 3. Who the "me" here spoken of is, the commandment does not state. That prohibition might come from almost any source. Any heathen could claim it as a command from his god, and so far as the commandment itself goes, no one could disprove his claim.

## 12. Does the third commandment show who is the author of the law?

"Thou shalt not take the name of *the Lord thy God* in vain ; for the Lord will not hold him guiltless that taketh his name in vain." Verse 7. The Lord *THY* God may mean, to one nation, one being, and to another nation another being. The statement, of itself, is not definite enough to be generally accepted. The same is true of any or all of the other commandments, with one exception.

## 13. Which commandment does point out unmistakably the Author of the law, and show his right to command?

"But the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates ; for in six days *the Lord made heaven and earth, the sea, and all that in them is*, and rested the seventh day ; wherefore the Lord blessed the Sabbath day, and hallowed it." Verses 10, 11.

NOTE. — The fourth commandment alone gives the name of the Author of the law in that way which shows him to be the CREATOR of all things ; hence his undisputed right to command. It is his SIGN of authority.

## 14. Is the Sabbath ever called a sign?

"*It is a sign between me and the children of Israel forever ;* for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31 : 17.

## 15. For what purpose is the Sabbath a sign?

"Moreover also I gave them my Sabbaths, to be a sign between me and them, *that they might know that I am the Lord* that sanctify them." Eze. 20 : 12.

NOTE. — Every time the weekly Sabbath came round, their minds would revert to the commandment which enjoined its observance, and the reason for it. As often as this occurred, they would call to mind the creative power of God. And as long as they should do this, they could never forget God, or become idolaters. Had the Sabbath been faithfully kept by all from the first, there could never have been an idolater, because God would have been remembered weekly.



16. The 144,000 who are saved when the Lord comes, have the Father's name in their foreheads. Rev. 14 : 1. They are also said to have the seal of God in their foreheads. Rev. 7 : 2-4. How is this *remnant* church distinguished, while waiting for the Lord to appear on the white cloud ?

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14 : 12.

17. What will be the feeling toward them ?

"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. 12 : 17.

18. After enduring the struggle, how will they appear before God ?

"And in their mouth was found no guile; for they are *without fault before the throne of God.*" Rev. 14 : 5.

19. What will be the nature of the song they sing ?

"And they sang as it were a *new song* before the throne, . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Verse 3.

20. Over what had these gotten the victory ?

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

NOTE. — "Nothing is seen more plainly than the fact that the happy souls, which are here spoken of, have believed and obeyed the third angel's message; for it is stated in so many words, that they have gotten the victory over the beast, and over his image, and over his mark. This is the great cause why they praise God after his judgments have been made manifest in the earth. Is it possible to imagine that an army on earth would march into a city with song and music, singing of a glorious victory which they had gained, and then, if any one should ask where the battle was and who their enemies were, they would answer, that they knew nothing about it? — No, far from it. Man has never been so foolish. But how much less can we imagine that any such thing ever could happen in heaven! Let us, for a moment, conceive that we see these happy souls before the throne of God, and hear their charming music and their songs of victory. We step forward and inquire of one what beast it is over which they have gained such a glorious victory. He turns and answers, 'I do not know. I have never examined that matter, and can give you no information about it.' How astonished we should be!

"Again the heavenly courts are filled with the glorious songs of salvation, the music sounds to the praise of God, and every soul is filled with heavenly joy. There is a short pause, and we ask another what image they have warred against and gained the victory over. He replies: 'Sir, I do not understand what you mean. I know that once I was a child of God, and that is sufficient. I want nothing more, and what more could I have? I have never troubled myself to look into those secret things which pertain only to God.' If it were possible that we could receive such an answer, would we not marvel greatly, that mortal beings endowed with reason could sing in heaven before the throne of God, of some things which they did not understand and never had heard anything about?"

"Once more the heavenly arches are filled with song and music. The redeemed sing that they have gained a glorious victory over the mark of the beast, and over the number of his name. They praise God because his righteous judgments have been poured out upon those who would not heed the warning message of God in the last days, but who worshiped the beast and his image, and received his mark. Every face is lighted up with heavenly joy. Peace and love radiate from every eye. They take off their crowns, and worship humbly before the throne of God. Once more we endeavor to get some information concerning this wonderful song of victory, and we ask one of the happy singers who seems to look more noble than the rest, if he can tell us what the mark of the beast was, over which they have gained the victory. Let us suppose that he answers in a similar way, 'My dear friend, I do not know what you are talking about. You are, no doubt, one of those foolish Adventists, who attempted to read and explain the prophecies, and thought to obtain light from God through them. We have never been so foolish. Our pastors never treated on such subjects, because they do not belong to salvation at all. Sects and heretics deal with such things. We have been saved, because we belonged to the true church, and once, without our own choice or consciousness, we were born again, through the proper ceremonies of a regularly ordained pastor, who was properly called and paid by the State. Thus we became members of the true orthodox church, and after that time to the day of our death our spiritual life was nourished by the Lord's supper.' Such scenes could not be enacted on earth, much less in heaven. Away with a religious system which sets aside the word of God, and exalts men instead of God and his living word." *Jesu Profetier (Prophecies of Jesus)*, by J. G. Matteson, pp. 280-282.

