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Pamphlets

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"All things are ready; Come to the Marriage"

Matt. 22:4.

The Call  
To The Marriage  
Of The Lamb

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"Go ye therefore into the high-  
ways, and as many as ye shall  
find, bid to the marriage."

Matt. 22:9.

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U. S. A.

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## The Call To The Marriage

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying: Alleluya, for the Lord God omnipotent reigneth. Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready. And he saith unto me,

WRITE BLESSED ARE THEY WHICH ARE CALLED

unto the marriage supper of the Lamb." Rev. 19: 6-9. A time will come when it will be said that the marriage of the Lamb is come. Many people will then have been bidden as guests to the wedding. Could it possibly be our own lot to be among those who are bidden? Might that blessing be designed for us? In order to answer these questions, we must inquire

WHEN IS THE TIME OF THE MARRIAGE?

In the parable of the ten virgins we find the answer. Five virgins are there shown to be ready at the time when the bridegroom comes to the marriage. These five enter with him to the wedding, and immediately the door is shut. Other five virgins had started out together with them, and they also wanted to come to the wedding, but not being ready at the exact time when the bridegroom came, they missed the entrance and therefore remained shut out forever. No effort which they made after that, did avail. Once the door is shut, they are lost forever. This plainly locates the marriage to the end of probation. The next question is

WHAT IS THE MARRIAGE?

From the marriage Christ is shown to come forth mounted on a white horse, and on his head are many crowns. And he had on his vesture and on his thigh a name written: King of kings,

and Lord of lords. And out of his mouth goeth a sharp sword, that with it he should smite the nations. And he shall rule them with a rod of iron. And he treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 19: 11-15. Therefore at the time and occasion of the marriage Christ is made a king. He has at that time ceased to be a priest and advocate for sinners. When the marriage is finished he goes out as a minister of wrath. These two items place the marriage into a very narrow space. It is an event of short duration, and is located at the end of probation, and before the plagues. It is the crowning of Christ as a King. The new Jerusalem is the bride, the Lamb's wife, Rev. 21: 9, and the guests bidden to the marriage, are people living on earth.

#### THE TIME IS TO COME SUDDENLY.

Watch ye therefore; for ye know not when the master of the house cometh at even, or at midnight, or at the cocks-crowing, or in the morning, lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch. Mark 13: 35.

#### WHO ARE CALLED?

The marriage being at the end of probation and before the plagues, we may safely conclude that none of the resurrected saints will ever be called as guests to the wedding. Or, could any resurrected saint ever excuse himself with having bought oxen, or a field, or having married a wife? Could such as are raised in power, come to the marriage as the foolish virgins or in a filthy garment? Would there be good and bad ones gathered together? Never! Therefore the call to the marriage must go to men who are under probation, who can yet make a choice between good and evil, between blessing and curse. It must be given to men who live in the very last time, when the close of probation is near at hand. The guests to be bidden, are to receive a special call to the marriage, saying, All things are ready, come to the marriage. Matt. 22: 5. Satan will counterfeit this call; not once, but many times, he will make people suspicious and will annoy them with false calls. Therefore great caution is needed, on the one hand to not be deceived by false calls, and on

the other to not reject the true one when it should come. Christ says,

#### TAKE HEED THAT YE BE NOT DECEIVED.

For many shall come in my name, saying, I am Christ and, The time draweth near. Go ye not therefore after them." Luke 21: 8; Matt. 24: 4. Every call served by a man who says, I am Christ, is herewith disqualified and denounced as a fraud, for Christ will never serve the call to the marriage in his own person. But this caution is not to affect every call served by men who are the servants of Christ, and who recognize him as their master. It is Christ's way to have the guests called to the wedding by his servants. Matt. 22: 1-10. Discrimination between true and false servants is in such a case wanted, and they are to be known by their fruits. Their teaching must be in full harmony with all of God's commandments. Christ owns only such as his servants who do all the things which he commands. Luke, 6: 46; John 15: 15. And only to such God reveals his secrets. Such as serve the call to the marriage must be able to give the plain scriptural evidence that the time for that call is at hand, and that all things are ready.

The foolish virgins take their lamps and in all earnest go forth with the intent to meet the bridegroom at the wedding; yet for not knowing certain particulars in regard to the time and the way to make ready, they miss the entrance and are lost. But we find that another party, a man who did not even have the wedding garment and was no virgin at all, managed to get in. Matt. 22: 1-14. Might not the virgins learn something from this man?

#### HEED THE TRUE CALL.

When the time is at hand for the true call to go forth, it will be a serious matter to ward it off under any pretense. A quick and decided response will be required. There is but one sweeping sentence against all such as excuse themselves: For I tell you, that none of the men that were bidden, shall taste of my supper. That is a word from God's mouth, and it is not to be trifled with. The Lord has designed a most blessed honor for those who shall live at the time of his marriage, for he wants

them to be the eye-witnesses of his exaltation to the throne of his glory. But when they are called and slight the call, they are rejected as unworthy. "The wedding is ready, but they which were bidden were not worthy," Matt. 22: 8.

#### THE PRESENT CALL.

For many years a solemn message is going through the land heralding the end near and showing by prophecy and the signs of the times that it is even at the doors. Many have been bidden by that message and they have taken their lamps and are gone forth to meet the bridegroom. The ones thus bidden have, however never received the definite call to the marriage. Obscure notions in regard to the time of the end, and vague uncertainty concerning the readiness required on the part of the guests, have hitherto stood in the way of a definite call.

But at this time another message is presented to those who are bidden, which clearly defines the wanting points. It offers the oil into the vessels besides the lamps, by the light of which the wise virgins find their way in to the marriage. It lights up the way which remains to be made, and dispels the mist which up to this time did cover the end of the journey. It comes at the time signified in prophecy. The angel of Rev. 10 who is clothed and veiled with a cloud, is joined by the one of Rev. 18: 1 who is divested of the cloud, and the earth is lightened by his glory. Search the Scriptures and see with your own eyes whether these things are so.

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#### THE TIMES AND SEASONS OF THE END MUST BE KNOWN.

AT the time of his ascension to heaven the disciples asked Christ, Wilt thou at this time restore again the Kingdom to Israel? Upon this Jesus answered them: "It is not for you to know the times or the seasons which the Father hath put into his own power." The disciples then living were not to act any part in the setting up of the kingdom of glory, therefore it was not their task to know and to preach the times and seasons of that event. The thing to concern them was to receive power from

on high, by which to preach the kingdom of grace to all nations unto the ends of the world. For many generations to come the servants of God would have to patiently wait and hope for the kingdom of glory, seeing it afar off by faith. Their lot was to die without having obtained the promise. Their hope was to be the resurrection from the dead. But once the time fixed by the Father was come, when the last generation was on the stage, then the Father would, by His own power, raise up other disciples, and to them He would give the knowledge to herald the times and the seasons to the people who were to live and see the event. For "surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets." Amos 3: 7.

We will here take no space to consider the many signs, or prophecies which are given to show the near approach of the coming kingdom, for the reader is supposed to know them. But we will at once proceed to show up the times and the seasons of the establishment of the Kingdom of Glory, and the events among the nations of the earth, which shall accompany that event, as they are clearly revealed in the Holy Scriptures. God's people on earth has a part to act in the coming event, and they must have a certain knowledge in order to act in concert with Christ in His plan of salvation. They must preach grace unto sinners, as long as Christ grants grace, and at the very moment he withholds, they must stop their preaching. And in order to do so, they must be minutely informed in regard to the time of the end of probatioary time. "Ye are my friends," says He, "if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his Lord doeth. But I have called you friends, for all things that I have heard of My Father, I have made known unto you."—John 15; 14. And among all those things which are made known, are also the times, and seasons and all the particulars which shall accompany the restoration of the Kingdom of Israel.

Holy men of old have enquired and searched dilligently what time and what manner of time the Holy Spirit did signify both for the suffering of Christ and for the glory that should follow after. Unto whom it was revealed, "that not unto themselves but unto us they did minister. I Peter 1: 11. 12. We

will now follow the footsteps of those holy men, and consider the search which they have made, in order to learn the things which were revealed them for us concerning the times and the seasons of the end of this age.

Daniel the prophet was one of those holy men. In his visions of chapters 2 and 7 he was shown that four successive governments were to get dominion over all the earth. The fourth and last one of them would meet with a sudden and violent overthrow at the very time of the setting up of Christ's everlasting reign of glory.—Dan. 2; 34, 35, 44, 45; Rev. 18; 21. The prophet knew therewith, that the end of the fourth kingdom would fall together with the beginning of the reign of Christ, and to know the end of the one was to him to know also the starting point of the other. He knew further that the end of the fourth power was set to a prefixed time. "At the appointed time the end shall be," says Dan. 8: 19. See also 7: 12; 11: 27. 35. Zeph. 2: 3. And that same appointed time of the end is of course, also the beginning of Christ's reign. Daniel understood that of all the prophetic periods given to him, none did reach clear down to the end, which he so anxiously desired to find out. We see him therefore put forth a straightforward question to this effect, where he says: "When shall be the final end-point of this one," meaning the little horn which should reign one time, two times and half a time.—Dan. 12: 8. He received the answer, "Go thy way, Daniel, for (this end-point) is closed up and sealed till the time of the end . . . none of the wicked shall understand, but the wise shall understand."—Dan. 12: 9. 10. This is a sure promise, that in the last time the end-point of the papacy should in some way be clearly found out, it shall be fully unsealed, but not to any of the wicked ones. The endpoint of the papacy is the beginning of Christ's reign. Dan. 7: 21. 22. Everyone who in that time shall not understand that endpoint, is by this very fact ranged among the wicked, therefore his ignorance must certainly be the direct result of the wilful transgression of a plain commandment of God, the obedience to which would have insured to him a precise knowledge. We are now living in the last times, a great many signs testify to this effect. Do you know, dear reader, the endpoint of

the papacy? If you do not, you will be counted among the wicked. Ignorance in this matter is at this time inseparably followed by everlasting perdition. This pamphlet is designed to give you the understanding.

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THE END TO BE AT THE TIME OF THE DECREE.

AND THE TIME OF THE DECREE IS REVEALED.

In the prophecy of Daniel the end of the papacy is brought into close connection with the end of the judgment, and the going forth of the decree in favor of the saints, by which decree the kingdom is adjudicated to them. Daniel says, "I beheld, and the same horn made war with the saints, and prevailed against them *until* the Ancient of days came, and *judgment was given in favor of the saints* of the Most High, and the time came that the saints possessed the kingdom." Dan. 7: 21. 22. Also in Zeph. 2: 1-3, the gospel commission is limited to the time of the decree, and the going forth of the decree is set as the beginning of the day of God's wrath. If God has anywhere in the Bible revealed the time of the decree, then by knowing that time we shall also know the time of the end of the papacy and the time of the setting up of Christ's kingdom. All these three events are fixed to the same point of time.

The decree which goes forth at the end of the judgment says: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."—Rev. 22: 11. Once the judgment shall have decided in the cases of all the servants of God who is righteous, holy, and clean, and who is not, then this decree comes in, and fixes this state of cleanness or uncleanness forever, so that it can never be altered any more either way. This final cleansing of the saints, which is done but once, is fixed by the word of God, to a certain day, from which it can never be moved. Thus saith the Lord: "And this shall be a statute forever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you. For on that day

shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute forever." Lev. 16: 29-31.

By this Scripture which can not be broken, the decree, the end of the judgment, the end of the papacy's war against the saints, and the beginning of Christ's kingdom of glory, are all alike set to the tenth day of the seventh month. By no contrivance could these events be shifted to any other time of the year. The commandment to celebrate that day cuts off every chance to alter or explain away the facts of the case. If any man will undertake to disregard the plain commandment of God, so as He gave it, that same man will certainly count among the wicked, and will in due time have to face God's sentence against the transgressor. "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be, that doeth any work in that same day, the same soul will I destroy from among his people."—Lev. 23: 29, 30. But one law is given both to the son of Israel and to the stranger. They shall all be judged by that one law, "for there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law."—Rom. 2: 11, 12.

He who understandingly keeps this commandment, will by this very observance know the time of Christ's kingdom of glory, and he will be fitly prepared for the event. But the transgressor will remain in ignorance, and therefore he will be overtaken by that day like in a snare. He will be found both foolish and wicked at the same time.

Of God's people who look for the soon coming of Christ in His glory, there are at this time but few yet who know and keep this commandment, and are thereby informed concerning the time of Christ's glory, and prepared for that event. If the disobedient do not repent and obey, they will all be found among the ignorant and wicked. As now we are come close to the time, therefore the return to obedience to this commandment is of

paramount importance, and should be preached to the house of God as the meat in due season for this time.

#### WOULD YOU STAND ON THE SEA OF GLASS.

IN Rev. 15 is brought to our view the people of God of the last time gathered on the sea of glass for a great celebration. "And I saw a sign in heaven, great and marvelous, seven angels having the seven last plagues, for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire; and them which had gotten the victory over the beast, and his image, and his mark, and the number of his name, stand on the sea of glass, having the harps of God."—V. 1. 2.

In the first place we will here consider a few items, which will settle the exact chronology of this meeting, and we will find:

1. That the seven angels with the plagues ready to be poured out and the gathering on the sea of glass are brought into close connection with each other, because they are contemporaries.
2. All of this assembled host have gotten a final victory, which can never be before the end.—Matt. 24: 13.
3. They must all be living people because dead men do not sing.
4. They greet Christ as their King, He must therefore have ceased to be their highpriest.—V. 3.
5. They have just heard the going forth of the decree out of God's mouth. "Thy judgments are made manifest."—V. 4. Therefore the judgment must be at an end, and sentence has been given in favor of the saints of the Most High.

All of these items, and several others that might be added, corroborate to set down the time of this meeting to the end of probation, and before the plagues. When those assembled saints say, all nations will come, and worship before thy throne, they set the resurrection of the righteous into the future. This gathering must therefore take place on the day of atonement, and the people who meet there, are the living remnant church. In the time when probation closes the saints are not changed to immortality yet, the changing of their bodies not taking place

until the visible appearing of Christ. They are then all in their earthly bodies yet and scattered all over this earth. See 1 Thess. 4: 15-17; 1 Cor. 15: 51-53. Heb. 11: 40.

Some people will object, that according to Rev. 4: 6, the sea of glass is in heaven, since it is before the throne of God, and so the people gathered on it, must also be there, and they can not be there before the resurrection and ascension of all the saints. But this is a false conclusion. Isaiah 66: 1, says, "The heavens is my throne and the earth is my footstool." A gathering of saints on God's footstool is certainly as near to God's throne, as it possibly can be at the time of that meeting. Moreover, the sea of glass, where those saints meet, is also here on earth, the shadow of the sanctuary plainly indicates this. There was in the earthly temple a molten sea placed in the court near the entrance of the tabernacle. With the water of this sea the priests who entered to minister in the sanctuary had to wash their hands and feet. 2 Chr. 4: 1-4; Ex. 30: 18-22. Now the antitype of the temple is surely in heaven, but not so the court with all that pertains to it. The antitype of the altar of sacrifice, which was also in the court, is here on earth, and it embraces the whole extent of it. For the souls of the slain under the altar, which cry for vengeance under the fifth seal, are all here on earth yet, they are not in a heap gathered on some particular place, but every one is on the spot where he fell. Rev. 6: 9. Christ also died in the antitypical court, and he died here on earth.—Hebr. 13: 11-13. The court which is without the temple; is given to the Gentiles, and the holy city shall they tread under foot forty and two months.—Rev. 11: 2. The Gentiles do not tread under foot any place in heaven, but they tread under foot the citizens of the holy city which are living all over the earth. Now if the whole earth is the place of the brazen altar in the court, then likewise it is also the place of the molten sea. See upon this matter 1 Chr. 28: 21; Ps. 99: 5; 132: 7, etc.

This molten sea had its place right besides the outer door of the tabernacle, and the door of the tabernacle was the place where all the offerings of the children of Israel had to be brought to. Every sacrifice offered in any other place, was offered unto devils and not unto God. God never received such a sacrifice,

and the man who offered it, was to be cut off from among his people. Lev. 17: 1-9; Deut. 12: 5-18. Also all prayers of the people were directed to this chosen place of worship.—Dan. 6: 10; 1 Kings 8: 29-36, 48, 49; John 4: 20-24. So it was in the type and as the type is given to give us a correct view of the substance, it follows that a similar thing in the antitype must exist. Therefore if any soul of God's covenant people on earth comes near to God in prayer and confession of sin, he is seen and received by the priest at the door of the temple in heaven, from whence the eyes of Christ can scan all the earth where the sea of glass is. If we could see things as we are seen, we would at any given moment of day or night see a company of worshippers gathered at the door of the temple in heaven. But we could never see all the remnant church gathered at the same time, except on the last day of probation, when the fullness of the Gentiles is all come in. And besides, to find them all gathered in the same moment, regardless of day or night, it takes just the arrangement which God has ordered for the day of atonement, of a continued and uninterrupted worship from even unto even by all His people on the whole earth. To a company thus gathered, Christ may at any moment come, and pass His eyes in review over them, and He will find them all gathered at the door of the temple, and on the sea of glass. And that is just the thing which the vision of Rev. 15 is designed to teach us: a people which in the last time is become obedient to this commandment of the Most High, to keep the day of atonement holy according to the law. A friend of God who keeps near to him, a virgin who follows the Lamb wheresoever he goeth, ought not to be slow to understand this hint of her Lord. When the Lord will return from the wedding, and finds his faithful people thus waiting and watching for him, he will bless them. "Him will I make a pillar in the temple of my God, and he shall no more go out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Rev. 3: 12; Luke 12: 36; Numbers 6: 22-27. "Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed

thee with the heritage of Jacob thy Father, for the mouth of the Lord hath spoken it." Isa. 58: 14.

At the time of the gathering of Rev. 15: 2, the sea of glass is shown to be mingled with fire. When now we are gathered before God's throne, the fire is not visible, because it is kept in heaven. But on that day it will be seen on earth, on the sea of glass. On the day of Pentecost, fire was poured from on high on a multitude gathered on earth, and the fire was plainly seen on all present. Another pouring out of the holy fire from heaven is to come, and then also it will be seen, so that the sea of glass becomes as mingled with fire. "And the angel took the censor and filled it with fire of the altar, and cast it into the earth, and there were voices, and thunders, and lightnings, and an earthquake.—Rev. 8: 5. This pouring out of fire followed immediately by the events of the end perfectly answers to the sea of glass mingled with fire on the day of atonement.

Isaiah was carried off in a vision to God's throne and into the time when Christ is crowned as King, which is just the time of the gathering on the sea of glass. The sight of the king in his glory revealed to him at a glance all his sins. He confessed his guilt and was touched with the holy fire from the altar of incense. The angel said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged." And that is just the atonement, which is made on the tenth day of the seventh month.

The meeting on the sea of glass is the finishing of the mystery of God, the sealing of the saints, the marriage of the Lamb and the crowning of Christ as a King. To not be gathered there at the time means to miss all those good things, and consequently to be cut off from among God's people.

Those victors are all of them such as have overcome the beast, and his image, and his mark. These three things are the identical ones, against which the third angel's message of Rev. 14: 8-12 warns the world. Therefore it is certain, that all of those victors have been in connection with that message, and have thoroughly obeyed it down to the very end. But outside of these three things they have also had a fourth contest against another enemy called, The number of the beast's name.

While all those who now stand in connection with the third message, can readily give a correct view in regard to the three first foes, and while they are all able to show that they are in active conflict with them, yet concerning this fourth foe we find them in perfect ignorance. Likewise do they ignore the commandment concerning the day of atonement, and hold on to the view that it must not be kept. If now the end would come, none of them would be found assembled on the sea of glass with the victors. Before the end comes, there must therefore be a reform, which will bring at least a part of the people back to the obedience to God's holy commandment, and they must find out in God's prophetic word the whereabouts of the fourth adversary who is to oppose this last reform. All those who will side with that fourth enemy, will remain away from the gathering on the sea of glass, the atonement is not made for them, their sin remains, the decree fixes their state of uncleanness forever, and they are lost. But those who contrary to the authority of that power, will firmly hold fast to God's way, will by their assembling in spite of him overcome him, and be seen among the victors. At this time ignorance is a dangerous thing to hold fast to. It is therefore a matter of the greatest importance to get enlightened in this matter. If God has foreseen such a last contest, then now is the time to make ready for it. Therefore, if ye would stand as a victor on the sea of glass, you are not to wait to be carried there. You must yourself go there, and you must go in the way which is traced out for you. The mystery of God shall be finished "as he hath revealed it by his servants the prophets." Rev. 10: 7.

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#### HERALDING THE DAY. THE SEVEN THUNDERS.

EVERY year, before the day of atonement came, another feast day had to be kept by the people of Israel as a forerunner of their greatest Sabbath. It was the day of trumpets on the first day of the seventh month. So saith the Lord: "In the seventh month, on the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work therein, but ye shall make an

offering made by fire unto the Lord." Lev. 23: 24. 25; Numbers 29: 1. On this day trumpets were to be sounded, and when their report went through the land, the people were reminded and waked up to the fact, that the great day of atonement was at hand. By the law of Moses they knew, that it was to follow on the tenth day of that same month. As it was in the shadow, so must it also come to pass in the substance. Those trumpets had to be sounded by the priests, the sons of Aaron (Numbers 10: 8) and this shows that in the fulfillment the sound is not to come through human agencies, but it is to proceed from heaven, where our high priest is now officiating.

By showing us the meeting on the sea of glass, God has given us a view of his people keeping the day of atonement, therefore we should expect him to show us likewise how they keep the day of trumpets. And he really does so in Rev. 10: 1-7. All that is needed to find it in these verses, is to come to a correct understanding of their chronology. Verses 1 and 2 shows the going out of the angel with the threefold advent message over land and sea, preaching from the unsealed book of Daniel the time of his judgment come. Verses 3 and 4 bring in the last call of Rev. 18: 1-5 which is to be but a very short work. As quick as this last call is finished, seven thunders utter their voices, and they proceed from heaven, and these are the antitypes of the trumpets blown by the sons of Aaron. After hearing the seven thunders the angel comes to an immediate standstill in his march over land and sea, he cuts short his message, and can swear, that there shall now be delay no longer, and that according to the plan revealed by God through his servants, the mystery of God should be finished, which is on the day of atonement. On no other day is the mystery of God to be finished, and no other of God's servants has revealed this thing, except Moses in the law of types and shadows. And as we know by that law that the trumpets were to sound on the first day of the seventh month, so we must know by the same law, that the seven thunders must be heard on the same day. And as the Israelites knew by hearing the trumpets that on the tenth day of the same month the day of atonement would come, so will they who hear the seven thunders on the day of trumpets know, that

on the tenth of the same month the mystery of God shall be finished.

A wrong chronology of those verses will, of course, cover up this truth. It must have been according to God's plan, to keep it covered up to the last time, wherefore the angel is represented as clothed with a cloud, and the seven thunders are sealed up while the angel preaches. But now, the time being at hand for the clearer light to shine, it is lawful to look up the secret of the Most High, and to understand it. If God wanted the seven thunders kept secret forever, he would never have uttered a word about them. "It is the glory of God to conceal a thing; but the honor of kings is to search out a matter." Prov. 25: 2. In this present time there is no difficulty at all to find out what the seven thunders speak about. We have only to go back to the book of Daniel, and there we find two distinct things sealed up, and each one is sealed to its own time. In chapter 8: 14. 26 we find the vision of the 2300 days sealed up "for many days." This period brings us to the beginning of the judgment, and it is placed under a single seal. The second thing sealed up is the endpoint of the little horn which coincides with the going forth of the decree. This item is "closed up and sealed," unto the time of the end, it is placed under a double seal to a later time. Dan. 12: 6-10.

The angel with the little book in his hand has but the single seal opened, he preached up to the present time solely upon the basis of the 2300 days, while concerning the time of the decree he has all this time remained persistently ignorant. But to him who now receives the law of Moses as a leading present truth, those utterances of the seven thunders conceal no more a mystery, for they are clear as day-light. No mistake is possible, because when the 2300 days are unsealed, the only thing which remains under seal, is the endpoint of the papacy, and this corresponds to the only remaining seal, the seven thunders. These are heard on the day of trumpets and announce the finishing of the mystery of God, which is contemporary with the endpoint of the papacy.

The day of trumpets when the Lord with his own voice shall proclaim the end come, will be a day of fearful sights and

terrors to the wicked. The voice of the Lord did once shake the earth at the proclamation of the law at Sinai. Even Moses was scared at the terrible sight and said, I exceedingly fear and quake. God then spake on earth, and those who refused him, did not escape. "But now he has promised, Yet once more I shake not the earth only, but also heaven." And then those things which cannot be shaken, shall remain. Then the everlasting, unmovable kingdom shall be established, the heavens shall pass away like a scroll, the arch of his testament shall be seen in heaven, "and there were lightnings, and voices, and thunders, and an earthquake, and great hail." Rev. 11: 19; 8: 5; Heb. 12: 24-27; Eze. 38: 19, 20; Zeph. 1: 16. "The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation, he shall give a shout, as they that tread grapes against all the inhabitants of the earth." Jer. 25: 30.

"But that day and hour no man maketh known no, not the angels of heaven, but my Father only." Matth. 24: 36. It is the Father's voice which will proclaim the end come, and every one of his friends, every one who does all he has commanded, will understand the voice. The wicked will not understand. Every communication from man to man of the things which the thunders uttered, is excluded. Whosoever does not hear and understand that voice of the Father, must remain in ignorance, no man is commissioned to tell him.

## CHRIST REVEALED IN THE LAW OF MOSES.

### TYPES AND ANTITYPES.

AMONG other statutes God gave to his people Israel a law which commanded a scenic representation of the principal features of the plan of salvation. This was to be repeated every year, and a year's performance was a shadow of the whole service of Christ's ministry from beginning to end. A sanctuary, a priesthood, a priestly service, sacrifices and holy times were provided. All this was ordained as shadows of things to come, and those things shown by the shadows must in due time all come to pass in the form, time and order shadowed forth in the

law. Col. 2: 17. We will here more in particular consider God's holy times and seasons. We find the law concerning them in Lev. 16 and 23 and in Numbers 28 and 29. Those typical feasts are distinctly grouped in two series, the feasts of the spring and those of the fall. The first series have all found their fulfillment at the first coming of Christ, and we find the record of their antitypes in the new testament. The second series remain to be fulfilled in the near future in the events connected with the setting up of the kingdom of glory. The way how the feasts of the spring were fulfilled will show us the rules which will be followed in the events to come yet. With the object in view, to show up the relation between types and antitypes, we will here consider the three feasts of the spring. They are the following:

I. THE PASSOVER.—Ex. 12; Lev. 23: 5. This feast had to be kept on the 14th day of the first month, in Jerusalem, by the offering of the pascal lamb. It was a shadow of the crucifixion of Christ, the spotless Lamb of God, which in the fullness of time was crucified in Jerusalem. John 1: 29, 36. Paul says, Even Christ, our passover, is crucified for us. 1 Cor. 5: 7. For 1500 years, the typical people of the Israelites had to come up to the typical city of Jerusalem every year, and there they must keep alive through the shadow the remembrance of the coming event, until in the fullness of time revealed through the prophets and in the law of Moses the substance came in the death of the Saviour. The fulfillment took place on the very day appointed in the shadow. The record carefully states the fact that before the sun went down that day, Christ's passion was finished by his death, and did never reach into the limits of another day.

Since that fulfillment the feast of the passover does not foreshadow any event to come yet, and therefore the law concerning that feast is fulfilled, and is passed away. Any man who after the crucifixion of Christ would continue to keep the law concerning the passover, would thereby show forth his faith in a Saviour who is to come yet, and by that act he would deny the one which is come. Thereby he would be fallen from grace, Christ is to him of no profit. In Paul's time certain teachers arose, teaching the Galatians that they must be circumcised. Circumcision was a requisite for the keeping of the passover.

Ex. 12: 43-49. By their teaching they meant, in fact, to reestablish the law concerning the passover in the type, and to upturn the faith in Christ crucified. A man who would take circumcision, would naturally have to keep the whole law, including the passover, in all its particulars, and all would be to his eternal hurt. Gal. 5: 1-4.

2. THE FEAST OF FIRST FRUITS.—Lev. 23: 11. 21. This feast was to be kept on the third day after the passover, and was a shadow of the resurrection of Christ. It was fulfilled on the exact day shown forth in the shadow. In obedience to the law, all the disciples were gathered in a holy convocation, and the risen Saviour appeared in their midst as the "first fruits of them which slept." John 20: 19; 1. Cor. 15: 20-23. At that very occasion Christ said to his disciples: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, *which were written in the law of Moses*, in the prophets, and in the psalms concerning me." Luke 24: 44. At the time Christ said so, all things written of him in the law of Moses were by no means fulfilled yet. No more than two feasts were fulfilled out of the six, but those two were fulfilled exactly according to the order set down in the shadows, and just so must the remaining ones be fulfilled, never in any other way.

3. PENTECOST.—Lev. 23: 16. This feast was to be celebrated on the fiftieth day after the feast of first fruits. That same day found the disciples in a holy convocation according to the law of Moses, for "when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2: 1. None of them dissented, saying: "The law of Moses is abolished, or nailed to the cross; it has been fulfilled and abolished fifty-three days ago. On the day of the ascension, Christ had given them commandments. Acts 1: 2. But he had not given them any commandments to disregard the law of Moses. But by keeping it they received the promise of the Father, which was the power from on high, the Holy Spirit in the former rain.

From these past fulfillments we must gather the rule which God had established, and which He set His seal to by following it in the carrying out of the foreshadowed events of the past. This same rule will hold good in the events which are to come

in the near future, when He shall set up His Kingdom of Glory. And His rule is that a day of twenty-four hours in the shadow invariably means a day of equal length in the substance. Never were two events thrown into one day, therefore the abolishing of the whole law on the day of crucifixion is out of the question. Never a shadow was given to remain unfulfilled, because it is impossible that God should deceive us by lies. If there remain now shadows, the fulfillment of which cannot be shown up according to this rule of God, it is a sure proof that they are not fulfilled at all, and their fulfillment is sure to come yet. God will follow his own rule to the end. He has never changed it, and has never commissioned any man to do this in His stead. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Whosoever therefore shall break one of those least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Mat. 5: 18. 19.

Christ has revealed himself in the law of Moses. Luke 24: 44. 27. Paul expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and of the prophets, from morning till evening. Acts 28: 23. The law of Moses will hold good right down to the end. It is kept in the most holy place of the temple in heaven, it is written in a book and placed beside the ark, there to be as a swift witness against any transgressor until the end. He who by faith can see the ark of the testimony in heaven, and by that same faith cannot see the book right beside the ark, must be a victim to a peculiar kind of blindness. In the latter days, evil will befall many who are departed out of the way of God, and have corrupted themselves transgressing that law. Deut. 31: 29. And to the people of the last days, who are come face to face with the great and terrible day of the Lord, who fear the name of the Lord by keeping His commandments. He sends the admonition: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, together with the commandments and statutes." Mal. 4: 4. The law of Moses has com-

mandments which concern the remnant people, because they being the fullness of the Gentiles, make up all Israel. Rom. 11: 25.

## THE CLEANSING OF THE SANCTUARY.

### JUDGMENT AND ATONEMENT.

AMONG the types and shadows given to the people of Israel, the sanctuary or tabernacle of the testimony was the very center, it being the permanent abode of the Most High in their midst. Aaron and his posterity were set apart to minister in it as high-priests, and their priesthood was a type of the priesthood of Christ in heaven. The tabernacle was divided into two parts, the holy and the most holy place. In the first apartment the priests must enter every day of the year to perform their service, and this daily service was a type or shadow of the continual service of Christ as our high-priest in the temple of heaven, for "he ever liveth to make intercession for us." Hebr. 7: 25. At the end of this round of daily service in the holy place, a special rite had to be performed, and it had to take place in the second apartment, or most holy place, and the time assigned for it was the tenth day of the seventh month. During the continual service in the first apartment, every day of the year sins were confessed, and in the blood of the victims remitted to the sanctuary. But on no other day of the year than on the day of atonement were sins carried away from the sanctuary. By the rite on the tenth day of the seventh month, the sanctuary was to be cleansed from all the sins of the whole people of Israel, and they were laid upon the head of the scapegoat, and carried into the wilderness, away out of the camp of Israel forever. No other day of the year the highpriest was allowed to enter the most holy place, "that he die not." Lev. 16: 2; Hebr. 9: 7. "For on that day shall the priest make an atonement for you, to cleanse you that ye may be clean from all your sins before the Lord." Lev. 16: 30. Like as this cleansing of the sanctuary was foreshadowed in the type, so will it also have to take place in the anti-type, in the sanctuary which is in heaven. Hebr. 9: 23. The atonement had

to be made in the most holy place, and as the priest should not enter the second vail on any other day of the year, so it remains also forever settled, that in the antitype the atonement will never be made on any other day of the year, than on the tenth day of the seventh month. On that same day it must be both begun and finished, never to be repeated forever. By no means could the atonement be shifted to, or prolonged into any other day of the year. All the people of Israel must celebrate the event on that same day by an uninterrupted watch and fast, and an holy convocation from even unto even. In the antitype, when God's covenant people on earth shall celebrate the feast, our highpriest shall, in heaven, make the final atonement for the assembled host, he will cleanse them from all their sins, so that they will be clean in the sight of the Lord, and will remain clean forever. All their sins are to be taken away in one day. Zech. 3: 9.

In Dan. 8: 14 we find, that prophecy reveals a set time for the cleansing of the sanctuary. The question is raised, How long the sanctuary and the host should be given to be trodden under foot by certain desolating powers on earth, upon which question the answer is given: "Unto 2,300 days, then shall the sanctuary be cleansed." These 2,300 days of years, which commence with the going forth of the decree to restore Jerusalem, in 457 B. C., bring us to 1844 A. D. And then should the sanctuary be cleansed. That time is now long passed, and it is beyond all question, that the rite foreshadowed by the law of Moses did not take place in that year, nor ever since. For if it had taken place, it would also have been finished on the same day when it began, and the end of probation and the seven last plagues would have ensued. Nothing of this having happened, is sure proof that the atonement foreshadowed in the law of Moses is even now a thing to be expected yet. And when it comes, it will take place in strict conformity with the law.

There remains but one lawful way to explain this seeming failure in the fulfillment of God's prophetic word, and that is that the cleansing of the sanctuary must include some other thing outside of what is foreshadowed in the law of Moses, and that other thing, whatsoever it may be, is revealed by prophecy, and not by the law of types and shadows.

In order to make out what that other thing is which commenced in 1844, we need only compare the words used in the original Hebrew text for "to cleanse," in Dan. 8: 14 and Lev. 16: 30, and we shall find that in

Dan. 8: 14 צַדֵּק tsadek

means: to become righteous to be accounted righteous, to justify or to be justified, to judge or to be judged, to be accounted worthy, to be declared righteous.

Lev. 16: 30 טָהַר toher

means: to cleanse, to purify, to declare clean to wash clean.

Therefore it is certain that two separate parts make up the cleansing of the sanctuary. At the end of the 2,300 days the sanctuary, or rather the host which belongs to it, is to be judged and justified, the judgment of the house of God is to be begun, and this judgment must decide who among God's people are found worthy to receive the benefits of the atonement which is to follow, and who are not. Once that work of investigation finished, the atonement will be made in its own order. It will be made on the day assigned and in the place ordained for it in the law of Moses. We will here draw up the difference between those two constituent parts which make up the cleansing of the sanctuary;

#### THE JUDGMENT.

Is revealed by prophecy.  
Is not foreshadowed by the law.  
Commenced in 1844 to continue to the end.  
Goes on the year around.  
Cannot be performed in the most holy place.  
"Thousand thousands ministered unto him, and ten thousand times ten thousands stood about him. The judgment was set and the books were opened." Dan. 7: 10.

#### THE ATONEMENT.

Is not revealed by prophecy.  
Is foreshadowed by the law.  
Will not begin until the end.  
Is confined to the 10th day of the 7th month.  
Must be made in the most holy place.  
"There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holies, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." Lev. 16: 17; Hebr. 9: 7.

These points of difference will leave the distinction between the judgment and the atonement definitely established in every sound mind, never to be confounded any more. There are people, however, who would confound these two distinct operations in one, and represent the day of atonement to be an indefinite period of years, which commenced in 1844 and would continue until the end. But the shadow given to show up the substance, makes no allowance for such a view. It never foreshadowed a judgment in the day of atonement, therefore there is not to be such a judgment on that day. That opinion tends to upset the commandment to keep the day of atonement holy with fasting, watching, abstention from all labor, and an holy convocation from even unto even. It would also break down the commandment to the highpriest to not enter the most holy place any other day than the tenth day of the seventh month, "that he die not." Because the Scripture cannot be broken, and the law shall not be done away until it all be fulfilled, such an opinion must at once be dismissed by every true child of God.

Since 1844 the time of God's judgment is come, and that is our message to the world until the end of probation will put a stop to it. But if anybody undertakes to preach that since 1844 we are living in the antitype of the day of atonement, he adds a falsehood to God's truth, which will lead into sin, and in the end will prove a snare both to him who teaches it and to him who receives it. See Rev. 22: 18, 19; 21: 27.

#### THE TIME OF THE SEVENTH TRUMPET.

IN Rev. 10:7 we find the finishing of the mystery of God or atonement set down as contemporary with the beginning of the sounding of the seventh trumpet. The beginning of the trumpet is set down as the well known factor by which to fix the time of the finishing of the mystery of God. In the preaching of this last call to the marriage of the Lamb it is a very important item to unmistakably locate both of these events.

It is said, In the days of the seventh angel, when he shall begin to sound his trumpet, the mystery of God should be finished. These words are said after the loud cry of Rev. 18: 1-5 has been

given and the seven thunders have been heard, and after the work of preaching the gospel of the Kingdom to the world has come to a final stop. At this present time all those three things remain to come yet. At some future time when they are come, even then the beginning of the seventh trumpet and the finishing of the mystery of God will be things to come yet.

In order to ascertain the time of the seventh trumpet, we will here settle the chronology of every event, which will take place at the sounding of it.

1. Great voices in heaven say, the kingdoms of this world are become the Kingdoms of our Lord and of His Christ.

2. The 24 elders give thanks to God, because He has now taken His power and reigns.

3. The time of the dead to be judged, is come. This is not the judgment of the house of God which began in 1844, but a judgment on the wicked during the 1000 years of Rev. 20: 5; or it may mean the destruction of the wicked at the visible appearing of Christ, or the final destruction after the second resurrection.

4. The time of giving reward to the saints has also come. The giving of this reward is at Christ's appearing. Rev. 22: 12.

5. The temple of God is opened in heaven, and the ark of His testament is seen. In Rev. 15: 5, this opening of the temple is shown to take place in connection with the finishing of the mystery of God at the time of the meeting on the sea of glass.

These events point all with one accord to the end of probation as the starting point of the seventh trumpet.

The matter under consideration being of paramount importance, we will now proceed to show that this trumpet can never commence before the end of probation. The sixth trumpet ended in 1840, and at that time an angel says: "The second woe is past, and behold the third woe cometh quickly." Rev. 11: 4. By these words he gives to understand that there is an intermediate space between the end of the sixth and the beginning of the seventh trumpet. As all those seven trumpets are war trumpets, this intermediate space would bring a period of rest from wars, and consequent prosperity and progress. This time of respite is

specially provided by Providence, that the proclamation of the advent might have free course to all the nations of the world, and not before this message is ended, and the people gathered by it is sealed, the winds or the wars will be turned loose again. Rev. 7: 3. The sealing never takes place before the day of atonement, and the message is now under way yet. So the seventh trumpet cannot have sounded yet, and will never sound, until the gospel is finished, and the gospel or mystery of God is not finished until the trumpet sounds.

In spite of all this unanimous and conclusive testimony there are people who persist in having the trumpet sound since 1844. All these sixty years, however, it did never give a clear sound, and the last great conflagration has never come, but that does not disconcert those people in holding fast to their view. The object of this view is to place the day of atonement to 1844, and to have it to be not a day of 24 hours, but an undefinable period of years, the judgment and the atonement to be the same thing. This view reduces the shadow given by God for our instruction to a misleading guide. The whole law of types is thereby represented as a mistake which God made, and which He had to correct by taking the law out of the way unfulfilled. This view of the beginning of the trumpet in 1844 will hinder those people in seeing the clear light which shines forth from the law of Moses upon the events of the close of probation. They cannot see any good in keeping the precepts God gave in regard to those holy times. And so those people are bound to remain in the way of the transgressors, and they will be destroyed from among God's people. Their teaching concerning the seventh trumpet is one of the deep-laid snares of Satan, with which he is ready to entrap the unwary in the last days.

"The times of ignorance God winked at; but now He commandeth all men everywhere to repent." Acts 17: 30.

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#### THE TEN VIRGINS.

THE parable of the ten virgins in Mat. 25: 1-13, is given to show us a peculiar crisis into which the true church of God will be thrown in the last times. Those ten virgins represent the

whole body of the true church of God. The foolish virgins are no apostate churches, but they are a part of the true church. For it is not written, Then will Babylon, or, Then will the world, be likened unto ten virgins, but it is clearly said, Then will *the Kingdom of Heaven* be likened unto ten virgins. Wise and foolish are both virgins, because none of them have the distinctive mark of apostasy on them. It is therefore useless to look for the foolish virgins among the Sunday-keeping churches of Babylon. Since all the virgins go out to meet the bridegroom, they must all have a living and active faith in the soon coming kingdom. They all took their lamps which are the word of God. The oil which is burning in their lamps is more particularly the word concerning the soon returning King in glory, and it is the faith in this word which makes them start out to meet Christ as the bridegroom.

After those virgins have all gone along together by the light of their lamps, a new source of light is opened in the same word, and a part of the virgins store it up, the other part reject it as superfluous and even hurtful. The bridegroom tarrying, they all grow sleepy and slumber. At midnight they are all called by a sudden cry, which says: "Behold, the bridegroom cometh, go out to meet him!" Upon which they all, both wise and foolish, are awaked, and go to trim their lamps. And here only the difference between wise and foolish becomes apparent. The lamps of the foolish go out, and the ones of the wise continue to burn brightly, and they do so by virtue of the oil which those wise ones have taken into their vessels besides the lamps. By the clear light given by that oil, they all find their way in to the marriage, while the foolish, precisely because of the lack of that same oil, all miss their entrance; the door is shut against them, they are left as the outcasts forever.

Upon a close examination of this parable we will find that the going out to meet the bridegroom, the state of virginity, the lamps trimmed and filled with oil, the slumbering and sleeping, the awakening at the midnight cry, and the effort to trim again their lamps, all these things are features common to both classes. None of them is reported to lack or excel in any one of those items. Therefore neither the wisdom of the wise nor the foolishness of the foolish may be found in any of said features. The

difference between the two classes lies wholly in the one item of taking or not taking the oil into the separate vessels besides the lamps. The going out of the lamps and the final rejection of the foolish are both the consequence of the commission of this one misstep. A heinous sin must needs be committed by the neglect to take that oil, else God could never disgrace a part of His accepted covenant church for it. And it must also lie in the power of all to exactly determine what this sin is, else God could never in His justice hold people responsible for it. To find out what this oil is, is therefore a task assigned to all, for upon its accurate solution salvation depends in these last days.

Since the angel with the seal of the living God of Rev. 7: 2 went out on his mission, nothing has ever come up to divide the church he gathered into the two classes represented by the wise and foolish virgins. Up to this present time the two classes do not yet distinctly appear, therefore we must conclude that the oil in the separate vessels has not been taken yet by any part of this church.

But now the reform in regard to the times of the Most High, which the papacy changed, and the call to the marriage of the Lamb is presented to this church. They are called to remember the law of Moses, besides the commandments and judgments. Mal. 4: 4. This call is given as a preparation for the impending close of probation. It answers in every item to the oil in the separate vessels, for it shows the definite time and the way to go into the marriage of the Lamb, which is his crowning as a King. A clear and strenuous commandment of God is presented to the church which claims to be the people which in the last days keeps the commandments of God. And the reward of the transgressor is plainly set before them in the word of God, that that soul shall be destroyed and cut off from among God's people. And wheresoever this doctrine is presented, there appears also the stubborn resistance of a great part of the church, who refuse to take that oil into their vessels. They will sacrifice every principle of present truth rather than obey the plain commandment of God, and to believe and tremble at his threatening of wrath. Every one of those particulars shows that now the time of crisis is come. Now is the time when the

oil is to be taken or rejected, and when the difference between the wise and the foolish must be established. The next thing to follow is the time of sleeping, and none knows what it will bring. But it seems to be a certain thing, that in that sleeping time no more oil will be taken in. The wise must take it in before they sleep, and that is what will save them. The foolish look for it too late; they would go to fetch it when they are aroused by the midnight cry, but they do not get it any more. At the midnight cry the time of probation is passed, the boundary of God's patience overstepped, and whosoever will put off the taking of the oil into his vessel now, does so at the risk to be counted with the foolish, or rather he will be sure of it.

It is at the time of the midnight cry that the foolish virgins get awake to the fact, that they should have the oil that the wise ones took in. The midnight cry is none of those false alarms which from time to time are raised by the agency of men, but it is the call from heaven, which is immediately followed by the bridegroom's actual coming to the marriage. The wise ones are prepared for it by the oil they took in the time accepted. When they send off the foolish empty it is because they know that their time of grace is past. When the foolish come and ask for the oil of the wise, and when later on they come to knock at the closed door, they show that they are ignorant that probation is closed, and that they are already lost.

The midnight cry is not before the end of probation, and nothing else than the seven thunders which are to be heard on the day of trumpets, will answer to it. The keeping of that day by the wise ones is the needed preparation for that event. The transgression of the commandment is the snare in which the foolish are taken. The doom of the foolish is sown out now, by the refusal to remember the law of Moses. The going out of their lamps at the midnight cry and their everlasting disgrace is the legitimate crop which they will harvest as the consequence of not taking in the oil at the time when it was offered.

The answer of the wise to the foolish contains a keen reproach and a deep resentment of rejected love. In the time accepted the wise and faithful had warned their wayward companions of their danger, but their advances had been heartlessly

repulsed. Now that they are firmly caught in the snare, now when they have passed the death-line, there is no more help for them. They are sent off to the merchants, to the seducers whose counsel they have followed in their rebelling against God's plain commandments. Criminal negligence has been the cause for which they fell into the power of the false pastors, who made merchandise of them, who, for filthy lucre's sake and love of authority, handed them over to the devil. With the oil obtained at the merchant's they return and knock at the door when it is already closed forever, and this is a sure proof that their advisers and seducers are no wiser concerning the times and the seasons than the foolish whom they try to instruct. They are left in the dark "because thou hast not known the time of thy visitation."

As all those virgins represent the one true church which in small companies is scattered all over the face of the globe, the fulfillment requires that this conversation should be repeated in every group wherein the two classes are represented. And this is a sure proof that the wise and the foolish will keep in close touch with each other until the end, and so they are enabled to meet for that conversation at a moment's notice.

An erroneous view of the cleansing of the sanctuary will lead to another result in the interpretation of this important parable. The false conclusions are, however, easy enough detected and disproved. By the false interpretation the time of the crisis, the midnight cry, and the coming of the bridegroom to the marriage, are said to have taken place in 1844, while the marriage is admitted to take place at the end. The foolish virgins are looked for in Babylon, they are said to be impelled by motives not genuine. The oil in the vessels is said to be grace, so the foolish believed and became virgins without grace. The merchants are said to be Christ. He sold the foolish grace, and when they came with it to the door, he knows them not. The shutting of the door is reduced to an undefinable and unscriptural ceremony. The asking for oil by the foolish, and the negative answer of the wise are sought in deeds of the past which never took place. The state of readiness of the wise is left to conjecture. And last, but not least, the foolish virgins

who had oil in their lamps and could not go in, are confounded with the man with the unclean garment, who could go in though he had no grace.

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#### THAT EVIL SERVANT.

In immediate connection with the parable of the ten virgins, and representing the same opposing divisions in the true church of the last days, we find the wise and faithful servant of Matt. 24: 42-51, and his antagonist, the evil servant. The matter of division is as with the ten virgins, the knowledge or ignorance of the time when the kingdom of glory is to be set up in heaven. The Lord credits both of these servants to be his own, and calls himself their Lord, therefore they must both equally be parts of his true covenant church of the last days. The wise servant who knows the times and the seasons, and sees the great danger of his co-laborers because of their persistent ignorance, puts forth every reasonable effort to enlighten them, but he is wickedly opposed by the other party, which in opposition to the wise and faithful is the foolish and faithless. The true servant of God will at this time give his household the meat in due season, which is the invitation to the marriage of the Lamb. He calls to remembrance the law of Moses, which after the long voyage in the open sea is like the beacon light, which pilots the weary travelers into the safe harbor. By this timely food the day is revealed, and the means to learn the hour is given in the very words of the Savior, who says: "Watch ye therefore, for ye know not when the master of the house cometh, at even or at midnight, or at the cockscrowing, or in the morning; lest coming suddenly he find you sleeping." Mark 13: 35.

The evil servant thinks himself called to warn against the timely preaching of the wise and faithful one. In the course of time the proclamation of the Advent is become to him a mere habit and a pleasant way of making a livelihood, with which he cannot any more conveniently dispense. Unbelief and unholy passions having come to the top in his heart, the things of this world are minded more than the things of God. He abuses of

his calling to further those aims and to make provision for the flesh. Being obliged to hide his real condition of mind from his flock, he becomes an hypocrite, a living and walking lie. All the while his pecuniary interest pushes him to increase his flock, to further implicit faith in others and constrain them to heroic sacrifice for the cause of God. In fact, he encourages others to empty their purses in order that his own may be filled. A lively increase of his flock means to him an abundance of wool to shear off, and plenty of meat to devour and fatten upon. He teaches his followers subjection and self-denial, and in turn he graciously grants them the only privilege he has to grant, and that is a share in his certain damnation.

To a servant of this stamp the doctrine of the times and the seasons of the Most High is the most useless and superfluous thing in the world, and so much the more so when it is brought out by another messenger than himself. The faith of the people in his authority and reliability in all matters of doctrine might be shaken. The church might be brought into confusion and scattered, and he would suffer the loss of it. At all rates, there is no increase of his revenue in it. And so he is quick to declare it all false, a delusion, and a snare of Satan, one of the dangers of the last perilous times. The propagators of it are set down by him as false prophets who are out to gather disciples unto themselves. They are declared ravening wolves, a rebellion of Corah which would upset the God-given authority of the leaders, who are called to bring God's people safely into the promised land. They are said to be an host of Amalekites at the heels of the stragglers in Israel, to slay the weak and the sick. If the message were true and in the order of God, it would have come up through the agency of the old and approved servants of God, who had been called out to lead in the messages, and never through any other. The church is by him exhorted to safely trust him, and if new light is to come, it must come through himself, and if he does not get it, it is because it is not needed.

This evil servant cannot prove that the doctrine is in any way contrary to the Bible, and therefore he sets himself to show that it is very much different from, and not in harmony

with what the approved people of God did hold and teach for many years under the manifest guidance of God's Spirit. He being the Head of the church, must preserve His body from those false lights. He cannot allow people to search the scriptures for themselves, and to use their own judgment in matters which concern their salvation, because they might be misled by their own mind to believe and obey. Their only safety lies in implicitly trusting and following those men and women who are placed at the head of the work. To doubt them or to find fault with them is a heinous sin, and to depart from their ways is to run headlong into destruction. So this evil servant shuts his people away from the dangerous spiritual food of the wise servant, he carefully watches over them in the meetings, he cages them up that they may hear or read no other than his own trustworthy voice, from which no danger can possibly beset his faithful flock. No part of the Bible is to be studied in the church than the one he thinks to be fit food for it. No interpretation must be presented to the people except it be first submitted to the approval of his superior understanding. And in order to keep up the unity of mind, all must come to the understanding he, not to say she, has. In the organs of publication the question of those feasts must not come to any free discussion, and so it is bound to die out of inanition.

Thus the evil servant is deceiving and being deceived, and those faithful ones of his are ensnared and bound up into chains of darkness, to be reserved unto judgment. The times and the seasons will remain to them a sealed book. They will neither watch nor fast, but will break the commandment by eating and drinking, working and sleeping on the holy day set apart by the Lord. And so will the Lord of this evil servant come in a day when he looketh not for him, and in an hour that he is not aware of, and will cut him asunder, and appoint him his portion with the hypocrites. There will be wailing and gnashing of teeth. We read further concerning the same man: "For among my people are found wicked men they lay wait as he that setteth snares; they set a trap; they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich. They are

waxen fat, they shine; yea, they overpass the deeds of the wicked." Jer. 5: 26-28. "Woe unto you, scribes and pharisees, ye hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves; neither suffer ye them that are entering to go in. Woe unto you, scribes and pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Mat. 23: 13, 15.

The Lord has plainly spoken of those shepherds of Israel in the last times, saying: "Woe be to the shepherds who do feed themselves. Should not the shepherds feed the flock? Ye eat the fat, and ye clothe ye with wool, ye kill them that are fed, but ye feed not the flock." Eze. 34: 2, 3. And he has more in particular spoken concerning the last message which must be added to the truths of the three angels' messages, and he says to those evil servants who wickedly oppose the doctrine and revile those who faithfully carry it to the people: "Seemeth it a small thing unto you to have eaten up the good pasture, but you must tread down with your feet *the residue* of your pastures? and to have drunk of the deep waters, but ye must foul *the residue* with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. . . . Ye have trust with side and with shoulder, and pushed all the diseased with your horns." Eze. 34: 18-21.

"And as for you, Oh my flock, thus saith the Lord God: Behold, I judge between cattle and cattle, between the rams and the he-goats." In the last times the Lord will meet out his judgments against those corrupted men in the church, who, for filthy lucre's sake, overturn his order to set up their own, who prophesy lies in His name, who set themselves up as gods in Jehovah's place. "Thus saith the Lord God, Behold, I am against the shepherds, and I will require my flock at their hands and cause them to cease from feeding the flock. Neither shall the shepherds feed themselves any more. For I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord God, Behold, I, even I, will both search my sheep and search them out." V. 10, 11.

## THE NUMBER OF THE NAME OF THE BEAST.

IN the last days the church of Christ will be assailed by many foes. The most dangerous one of them is the fourth, which is called the Number of His Name. And this foe will yet have to be met by all who have undertaken the fight against the beast and his image and his mark, otherwise they can never have a place among the victors on the sea of glass. This fourth enemy is at this time but little known among the people who are gathered out of the world by the third angel's message, and therefore it is right to conclude that this work is to be looked for only in the near future, else God would have certainly warned against him before. In this time it is therefore an all important thing to come to the proper knowledge of his whereabouts, in order to be duly prepared for the fight against him, and to steadfastly meet him with the sword of the spirit.

The fact that the third angel's message has not a single word of warning against this fourth power, is very significant and helpful to put us on his track. For the third message goes like the first, to them which dwell on the earth, and to every nation, and kindred, and tongue and people. If those parties who are in the world, were in any danger because of him, the message would certainly warn them against him, as it warns them against the three other ones, but it does not. So he cannot be in the world and if he is not there, he must be in the church, which is the only place where he possibly can be outside of the world. This conclusion is strengthened by the fact that every one who overcame him, had in the first place overcome all the three first ones.

The name of this foe gives another hint to identify him. He is called, The Number of the Beast's Name, a name of blasphemy, which is 666. Rev. 13: 1. 18. This number is contained in the blasphemous title which the popes have assumed to get a foundation for the authority which they exercise over their church. It is *Vicarius Filii Dei*, the representative of the Son of God. Paul called himself a representative of Christ, and his ambassador or plenipotentiary, and he did so lawfully, because the ministry of reconciliation was committed to him. He says: "Now then, we are ambassadors for Christ, as though God himself did beseech you by us; we pray you in Christ's stead,

Be ye reconciled to God." II Cor. 5: 20; 2: 10. But this lawful commission of his holds good only as long as he remains faithful to his charge. If by authority of this commission, he would come and preach another gospel, he would be accursed in spite of his commission. Gal. 1: 8. 9. The apostles have received apostleship for obedience to the faith. Rom. 1: 5; 15: 18. The Lord has given them power to edification and not to destruction. II Cor. 13: 10. If anyone abuses of this power, and in the strength of an ambassador of Christ preaches iniquity, then his otherwise lawful title will be turned into a name of blasphemy, as well as in the pope of Rome. "For unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth, seeing thou hatest instruction, and castest my words behind thee." Psalm 50:16.

The name of this fourth enemy would therefore point out a power which holds authority in the congregation gathered by the third angel, and which towards the end would apostatize, and corrupt the fundamental principles of the message. Moreover it must needs be a papal falsehood, which this power will propagate, for it is the number of the beast's name, which must be fought against and overcome. In fact every one of the four temptations is of papal origin, because all the four are named after the beast. They are the beast himself, *his* image, *his* mark, and the number of *his* name. But between them there is this difference, that each one of the three last ones is carried forward by a distinct class of men, separate from the papacy, and distinct from each other. Each of them takes up a particular papal abomination and propagates it in his dominion not as papal, but by his own authority. And thus, by different agents, men of every variety of mind are entangled and swept into the papal apostasy, such as by the direct agency of the pope of Rome could never be caught.

The way how this fourth power is to operate becomes very plainly outlined, if we consider that he has not to fetch in a new papal falsehood, which he did not hold before. The Scriptures say of the papacy that he would change times and laws, two distinct things. The people gathered by the third message has in due time taken up the reform of the Sabbath, and so

has reestablished the law of the Creator, the decalogue. The leading principle in this reform has always been to obey God in all his commandments, not after the traditions and customs of men, but according to His own word. All this time, however, the times of the Most High have been left unreformed, they are yet where the papacy did leave them. Near the end of probation this last reform will have to come up as the leading present truth for the time, and when it comes, it must come through the agency of another angel. Rev. 18: 1-5.

And at this time the moment is come for this last reform to begin, and according to God's plan it comes through another angel. It finds the people that was gathered by the third angel bound up in a solid organization, with an infallible human head to it, whose voice is claimed to be God's voice. See Luke 12: 21-23. Whatsoever this head did do, is well done, and must not be altered. And what he did not do, must not be done. The principle to oppose or to ignore whatsoever did not take its start with himself, has come to be firmly established with this head. He readily admits that an increase of light must come yet, but it must come through the accustomed channel, that is to say, through himself. Also, the new light must not pretend to alter any of the tenets which were held by him under the divine guidance for a long time. Thus, he establishes impossible conditions for any new light to come. As the new light is not to come through him, he offers his people a bushel to set the light underneath when it should appear among them. God will never come to terms with this human head, and will not ply to his requirements.

Moreover, there is among this people, an infallible testimony which is claimed to speak through the direct inspiration of God. All the tenets which are to be held by the people must be laid to the line and plummet of this testimony. A whole series of its sayings, which cannot now be altered, stand ready to oppose and disapprove the doctrine of the times of the Most High. This human head is committed to the sayings of his testimony, and is thereby bound to reject the last reform ordained in God's word. He is firmly committed to fight it to the last, and so must all the ministers who figure on his pay-roll, and all

the lay members who would keep at peace with him and remain "faithful." This doctrine is not to be preached from the pulpits in the congregation of the third angel, but it must make its way to the members in the same way, as the third message in its way to the world, that is to say, against the powerful opposition of all those who are in authority in the church.

We stand therefore confronted by the singular and not quite new spectacle, that the devil has succeeded in taking charge of God's work in these last times. He is vigorously pushing the fight against the beast and his image and his mark, under the sole reserve that he may keep the people entangled in the fourth temptation, and overcome them by the number of his name. The situation before us is somewhat similar to that at Sinai, where the high priest of God's own selection was converted into a tool of Satan by making the golden calf, inducing the people to worship it in the very sight of God's glory in the holy mount. That is exactly what the fight against this fourth foe amounts to. He needs not come from afar to meet you, for he is lurking for you already in your own heart. He needs not shoot his fiery darts at you, for they are already lodged there. If you would fight him, then count the cost whether you can meet with ten thousand him that cometh against you with twenty thousand. It will require a firm standing to principle, and not men, to come out as a victor from that race. This last contest will not be a swimming with the current, not a following of the multitude unto evil. Dead fishes run no chance in it. The battle is a hand to hand contest inside the fort. Yet at the time of the final decision, on the day of atonement, he will be a beaten and dead foe. All these Egyptians which are now at our heels, we shall not see them any more forever.

Rev. 13: 17 reveals one of the feats of this fourth foe. The two-horned beast causeth "that no man might buy or sell *save he* that hath the mark, or the name of the beast, *or the number of his name*. The congregation of this enemy is one day to become the favored beneficiary of the bounties of the two-horned beast. He will enjoy the same exemption from persecution as the worshippers of the beast do get. In course of

time the full sense of this verse will more clearly appear. Now it would be uncertain to speculate on its full meaning.

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### THE ANGEL OF LAODICEA.

“AND unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God. I know thy works that thou art neither cold nor hot. I would that thou wert cold or hot. So, then, because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth; because thou sayest I am rich, and increased with goods and have need of nothing, and knowest not that thou art wretched and miserable, and poor and blind and naked.” Rev. 3: 14-17.

Here the Lord is setting his finger directly on the culprit of these last days, to point him out in the most unmistakable way. By hearing these words we might exclaim, Lo, now speakest thou plainly, and sayest no proverb. Now we are sure that thou knowest all things, and needest not that any man should ask thee.” John 16: 29. It is the angel of the last church, who in the latter end of his career will reject a truth which is offered to him in addition to the many truths he already holds. He feels himself rich enough with what he has already, and when the Lord sees fit to give him more, he haughtily declines the offer under the plea to not need it. It is just because of this impudent behavior that the Lord directs the sweeping rebuke to his address under threat to spue him out of his mouth, if he should persist in his course. God’s admonition to him is not to be more zealous or to go on faster in the direction in which he goes, but he says, Be zealous, therefore, and repent, or turn around, desist from this course.

This angel of the Laodiceans is not from the beginning of his career the perverse and corrupted body which is rebuked in those lines. The church of Laodicea stands at parity of rank among the other churches, she is one of the golden candlesticks, in the midst of which the Son of God stands. And the angel or the ministry of this church is also one of the seven

stars which are held in the right hand of him whose eyes are like unto a flame of fire. Rev. 1:16. 20.

The ministry of the accepted covenant church most naturally possesses all the precious truths for his time, and in cherishing them and rightly appreciating them to the full, he does no other thing than what is pleasing before God. The rebuke is given because of his blindness, when according to the revealed plan of God additional light is to come to him through another angel. Rev. 18:1-5.

The mission of the angel of Laodicea was to warn the world against the beast and his worship. But in the course of time, under the corrupting influence of self-conceit, uplifting, and love of money and power he is himself plunged deeper and deeper into the wicked practices of the papacy, and he has to a great extent adopted her ways and proceedings. At the time when the call to the marriage of the Lamb is presented, and the open letter of the Lord is read to him, he is become so completely blinded to his real condition, that he is unable to see in it the drawing of his own likeness, he does not think of the possibility to be himself the one who is gone out of the way. He does not ask, Lord, Is it I, Is it I, but he would rather turn the rebuke of the Lord upon somebody else; he feels himself called to preach it to others. He cannot see that his ship is no more steered by the sure compass of God’s word, but is tossed along by views and opinions of men. Many have seen it and say it openly, that the third angel’s message has lost its good old ring and power, but they will not admit, that an apostasy from the fundamental principles of present truth lies at the bottom of this fall.

The existence of man-made creed and tradition is not readily admitted by that angel. We will therefore bring a few of his tenets to light, more in particular such as will squarely stand in the way of the present call to the marriage of the Lamb.

1. He has the parable of the ten virgins fulfilled in 1844, and does not admit of the fulfillment yet to come.
2. Christ went into the most holy place in 1844.
3. He went in there to make the atonement.
4. We are, since 1844, living in the antitype of the day of atonement.

5. The atonement is not made in a day of 24 hours, but in a period of years.

6. The seventh trumpet commenced in 1844.

7. The end has no fixed time. By our quick or slow work we can shift it forward or backward.

8. The knowledge of definite time shall, since 1844, nevermore constitute a test.

9. The gathering on the sea of glass takes place after the resurrection and ascension of the saints. The sea of glass is located in heaven, and the ones there gathered are 144,000.

10. The law of types and shadows has all been fulfilled, and is done away with on the cross.

To all these tenets the angel of Laodicea is hopelessly committed. They are the relics of the times of ignorance, and are become with him traditions and articles of creed. New light which would unsettle them, is not admitted to enter the congregation. And therewith the way is barred against the call to the marriage of the Lamb; that angel will never give it himself, and he will oppose another angel who would do it.

It seems that the keeping of those four Sabbaths of the fall by a part of the congregation should not cause any trouble to the other part which does not keep them. Paul says: "One man esteemeth one day above another; another esteemeth every day alike; let every man be fully persuaded in his mind; he that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord doth he not regard it." Rom. 14: 5. 6. This means perfect toleration of both ways within the same church of God. The keepers of the days could not find any better way than to follow up Paul's injunction, as long as they are left in peace by the other party. But not so the disobedient. As Cain could not keep the peace with dissenting Abel, so it is with the angel of Laodicea. He has from the seat of Moses declared the law abolished, and he must hold fast to his decision. With him this question is one of church authority. The word in all the meetings and in the organs is open only to the exposition of his own views of the question. He cages up his flock against the preaching of the last reform, he blindfolds them against the present truth under plea of his pastoral respons-

ibility, and as a means to preserve order and unity of faith in the church.

The Lord is not on the side of this angel of Laodicea, who is blind without knowing it. "Thus saith the Lord God: Woe unto the foolish prophets, that follow their own spirit and have seen nothing. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. And my hand shall be upon the prophets that see vanity and divine lies. They shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel; neither shall they enter into the land of Israel; and ye shall know that I am the Lord." Eze. 13: 5. 9.

#### THE KINGLY MARRIAGE.

The Kingdom of Heaven is likened, in Matt. 22: 1-14, unto a certain king who made a marriage for his son. Having sent out at different times his servants, at the last bidding he succeeded in filling all his tables with guests. Then the king goes in to review the guests and finds a man who had no wedding garment. And he said unto him, Friend, *how camest thou in hither*, not having a wedding garment? And he was speechless. Then the king ordered him to be cast out.

The guests at this marriage feast are all living people. The marriage of the Lamb takes place at the moment when he takes his kingdom. None of the resurrected are bidden to the marriage of the Lamb, therefore the living remnant must be the guests here assembled. Therefore the review of the king brought to view in this parable cannot be the judgment over the righteous dead, which commenced in 1844, but it must be the judgment of the living remnant. The remnant cannot be judged before the last day of grace is come, for they must all have endured to the end. Mat. 24: 13. Therefore in this parable we are shown a scene which takes place on the day of atonement. The guests which are found in the wedding chamber are the ones who went in at the last bidding. The foolish virgins do not get in, because the door is shut before they are ready, so they remain shut out. The wise virgins went in, and they

must be the ones which have the wedding garments. Now who can be the man with the unclean garment, not being the foolish virgins? We must find him in connection with the gathering on the sea of glass. He must have come into that assembly in the same way as the wise virgins did, and yet he must be distinct from them. The wise virgins did enter the assembly by keeping the commandment of the Lord concerning his holy feasts. And having all of them cleansed their robes in the blood of the Lamb and made them white as snow, they are found with the wedding garment, and can remain. For the fine linen is the righteousness of the saints. Rev. 19: 8. Therefore in that man with the unclean garment we must find a class of people who assemble themselves according to all the requirements of the law of Moses, yet omit the cleansing of their robes through the blood of Christ. And so we find that the orthodox Jews are exactly in that same position. For by the keeping of the day, they succeed in getting into the presence of the King at the exact time he goes for the review of his guests, and they are thereby found present when the wedding is to take place. When asked how he came in, not having the wedding garment, he could give no answer. If we ask the Jews to what object they celebrate that rite, they cannot give a satisfactory answer. They will there see the Nazarene whom they despised, crowned as a king over the true Israel of God. They have not been cleansed by faith in him, therefore they are found with all their sin upon them. As there is no other name given under heaven, outside of Jesus,, by which we must be saved, their sins remain unforgiven, and they are found filthy. The time of grace being past, the last chance of conversion being gone, the sentence declares them to remain filthy, and thus they are bound hand and foot, and cast out into the darkness which then covers the earth.

As for the foolish virgins, they are not to be found at all in the review of the King. By their contempt for the invitation, by making light of the summons and warding it off, they have not come into court to plead their case, and so it is decided *in contumaciam* against them. Never having come in, they will never be cast out, being out already.

## THE SONG OF MOSES.

The company which on the day of atonement is gathered on the sea of glass, are there to sing the Song of Moses. They sing the same song of victory which that servant of the living God sang when he had passed through the Red Sea and had safely escaped the pursuing hosts of the Egyptians. It should be borne in mind that then Pharaoh and all his army had just met with a sudden and complete destruction, being swallowed up by the waters of the Red Sea. Those Egyptians which Israel had been afraid of, they were not to see them any more forever.

But Moses knew also that after the destruction of the Egyptian army, there remained another host arrayed against Israel, which was the nations of Canaan. In his song, Moses mentions them in the following strains: "The people shall hear and be afraid, sorrow shall take hold on the inhabitants of Palestine. Then the dukes of Edom shall be amazed, the mighty men of Moab, trembling shall take hold upon them. All the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them. By the greatness of thine arm, they shall be still as a stone, till thy people pass over, which thou hast purchased." Ex. 15: 14-16.

Such must be the exact position of the people of God at the time of their meeting on the sea of glass, else they could not in truth sing that same song. At that same time their former persecutors must have met with just such a complete destruction as the Egyptians met in the Red Sea. Yet they must also know that they are not yet through with their fight against the wicked hosts of Satan. They must of a certainty know of another enemy to be met yet, which stands in the place of the nations of Canaan, and they must pass through a fight with him, before they can possess the land, which in the decree has been adjudicated to them.

The power, which up to the end will persecute the saints, is the little horn of Dan. 7. The prophet says: "I beheld, and the same horn made war with the saints, and prevailed against them, *until* the Ancient of days came, and *judgment was given in favor of the saints* of the Most High, and the time came that

the saints possessed the kingdom. Dan. 7: 21. 22. The last end of this horn's war is therefore the time of the decree. On the sea of glass the saints celebrate their final victory over him. He is then the foe of the past, and he stands in the place of the Egyptains who perished in the Red Sea. The foe to be met after their song can no more be the papacy, but it must be a power distinct from her and her three allies, a power which survives them all. As often as we read of a war waged against the saints after probation, and in the time when Christ has taken his kingdom, we are confronted with that same surviving power. In Rev. 12: 17 such a power, which can never be the papacy, is brought to our view, in the following words: "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. In Rev. 17: 12-17, the same fight is mentioned as being carried on by the ten horns, which are to be the allies of the same dragon, and their fight against the saints is in the time when Christ has already taken his kingdom, after the meeting on the sea of glass. "These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of Lords, and King of kings, and they that are with him, are called, and chosen, and faithful." V. 14. In Rev. 19: 19. 20 the same power is brought to view again, and there he is called The remnant, because he remains as the one surviving power, after the leopard beast and the false prophet are cast into the lake of fire. And in Rev. 17: 16 it is said that the ten horns which are the faithful allies of that dragon, are the ones which will utterly consume the whore and burn her with fire. Through their agency, the papacy will come to her final end, and that end must come immediately before the meeting on the sea of glass, since those victors sing their song of triumph over her destruction.

The next question to be solved is, Who is that Dragon, which in the last times will do such an important work. Rev. 13: 3 shows that in 1798 he is at work somewhere. "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, *and worshipped the dragon*, which gave power unto the

beast; and they worshiped the beast." In 1798 the papacy had received her deadly wound by the sword, and the deadly wound was healed by the reestablishment of her power. The one who gave power again to the papacy then, was Napoleon, therefore he stands there in the place of the dragon which gave power unto the beast, after his deadly wound was healed. In the first place the dragon was Pagan Rome, which gave the beast his power and his seat and great authority, and he gave it to him for the term of forty and two months. At the expiration of this lease in 1798, he came to claim his own, and when he thus came back, he came as the Red Republic in France. Napoleon was but the continuation of the Pagan Red Republic. Therefore the dragon who in these last times is worshipped along with the papacy, must be the paganism in the Roman empire, which was brought to life again in the French revolution. This revived paganism is since that time alive everywhere. It has to a great extent superseded popism, and is rampant throughout the world in the organizations of socialism, communism, nihilism, and all the kindred systems of liberalism. To-day a man needs not be a prophet to foretell, that in a time not distant this system will come into power. The sure word of God's prophecy foretells that this same power will be the agent, through which at the time of the decree the papacy and her system will be destroyed, and then the dragon will remain as the sole surviving world power. This truth is very clearly set forth in the vision of Rev. 17, a prophecy which up to the present time has been but little studied and less understood. Studied in the light of the law of Moses, it becomes clear as daylight, and full of the most important present truth for this time.

The angel who gives the vision, is one of the seven who have the seven last plagues. He is one of those angels who have charge over the events of the very last times, when the plagues are impending. The thing which he wants to make plain is the judgment of the great whore, which is her swiftly coming destruction. This event is a matter of the greatest interest to the people who will live to see the fulfillment of what he predicts, and it is for the benefit of that same people that this vision is given. And that people is precisely the remnant

of the seed of the woman; those same ones who will sing the song of Moses on the sea of glass, in order to celebrate the event and rejoice over her destruction, as Moses did over the destruction of Pharaoh and his army after his passage through the Red Sea.

The angel who makes these revelations, takes his stand in chronology a short time before the events must come to pass, then he carries John to his own standpoint, and reveals the things which must come to pass in the near future. We shall find that the angel's chronological standpoint is exactly in our own time. Never in the past has he given out his secret, because never before the time was at hand. The key to the understanding of this vision lies in correctly defining the chronological standpoint of the revealing angel, and this is just the thing in which all the expositors up to this time have failed. They all placed the angel into John's time, in the year 96 after Christ, when the apostle had the vision.

We will here in the first place consider the symbols, and determine their correct meaning. They are the following:

1. THE BEAST represents the same thing as the many waters. For in verse 1 the angel promises to show the whore which sits on many waters, and when in verse 3 he shows her, she sits not on waters, but on the red beast. And in verse 15 it is said: "The waters which thou sawest where the whore sitteth, are peoples and multitudes and nations and tongues." Therefore, from the very start under the first head, the beast cannot mean anything less than the great sea of the many nations of the earth, he can under none of the heads mean one single nation.

2. THE HEADS: being heads of the beast, must be governments which stand at the head of the many nations of the earth. Nothing less than universal governments will answer the symbol.

3. THE WHORE which is shown to sit both on the beast and on the heads is "that great city which hath the reign over the kings of the earth." V. 18. From the first head on which she sits, down to the seventh, she cannot be anything less than

the universal church, whose spiritual dominion is established over the peoples and over the governments, and whose jurisdiction reaches world-wide over the realm of the head on which she is enthroned.

The angel, in speaking of the heads, says: HERE IS WISDOM! The seven heads are seven mountains, on which the whore sitteth; and they are seven kings: five are fallen, one is, and the other is not yet come. And when he cometh, he must continue a (very) short space. And the beast that was, and is not, even he is the eight, and is of the seven, and goeth into perdition. V. 9-11.

In the words, Here is wisdom, the angel gives to understand that in this verse lies the key to the vision. Whosoever misses to rightly locate the heads, will also miss all the rest. He will never show up the chief end of the vision, he will not uncover the mystery of the woman and of the beast which carrieth her, which hath the seven heads and ten horns. The latter end of them both, their final destruction, and the endpoint of the papacy will remain hidden to such. But the heads cannot be located except the position of the angel be first ascertained. And the heads, being universal empires, must be taken just there where they stand in history. It is not in any man's power to move them or to add to, or diminish from their number. Therefore this vision has a series of unmovable landmarks, by which the interpretation can be tested in the most positive way. The angel stands under the sixth head; therefore a correct interpretation must show up five fallen universal governments in the past, and two more in the future.

The first government which held dominion over the great sea of the nations was that of Babylon under Nebucadnezzar. The record of it is contained in Dan. 2: 37. 38. It says: "Thou, O King, art a King of kings; for the God of heaven hath given thee a kingdom, and power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Here we have without dispute a universal government, and it is the first one in history, and the first one mentioned in the

prophecies of the Bible. This is therefore the sure starting point, from which the number of the heads may be safely counted up. The next head is Medo-Persia; the third Grecia; the fourth Rome. In her pagan form she is represented in Rev. 12 under the symbol of the great red dragon. And this same dragon gives his power, and his seat, and his great authority to a successor, a beast like unto a leopard, and after having thus divested himself of all he had, he disappears from the stage, he goes out of existence for the time. When he comes back, he is said to ascend from the abyss or bottomless pit. Rev. 11: 7.

This successor of the dragon must therefore be the fifth head. The record says, "And power was given unto him over all kindreds, and tongues and nations." This leopard is therefore beyond question represented by the word of God as a head distinct from the dragon. "And power was given unto him to continue forty and two months." Rev. 13: 5. In this period we have the number of years allotted to this fifth head, and when this term is run out, he is a fallen head, and the next one, the sixth, must commence just there. The fifth head commenced in 538 A. C. when the capital of the Roman empire was handed over to the pope. The 1260 years of papal supremacy ended in 1798, when his capital and his dominion was reclaimed by the dragon, who then was born again in the Red Republic in France.

These five fallen heads are now a sure proof that the standpoint of the angel must never be sought prior to 1798, and they are the sure test by which this interpretation of the vision is confirmed.

#### THE SIXTH HEAD.

The angel who shows this vision, stands in the time allotted to the sixth head, and this time commences in 1798 where the fifth one came to his end. But he cannot stand anywhere before our present time, because he must stand right before the events which he would foretell, the knowledge of which does not concern any other people than the one which is to live to see them. And these particular events which are now right before us, are the destruction of the great whore by the ten horns, and the coming into power of the dragon or eighth head. The angel says to John: "Wherefore didst thou marvel? I will tell thee

the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns," v. 7. Up to this present time this mystery has never been revealed to any one, it has been faithfully kept under seal, and none did understand the vision. If therefore now the seal is broken and the mystery is given out, if the simple key which opens the understanding, is found, then this is the chronological moment to be seized upon by which to define the precise position of the angel within the sixth head. After all, this angel is like the three angels of Rev. 14: 6-12 nothing else than a class of men who have a message to carry.

Let us now see what the Bible reveals in order to identify the sixth head. Rev. 13: 3 in speaking of the leopard or fifth head, says: "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. And they worshipped the dragon which gave power unto the beast; and they worshipped the beast." By these words we see that from the time of his deadly wound onward, the leopard is no more a universal power, but only a co-regent with the dragon who supports him, and who also takes his share in the dominion over the peoples of the earth. Prophecy speaks, however, of a third power which in this present time is to have a third share in this world's dominion, and his reign is expressly stated to fall into the time after the deadly wound of the leopard was healed.

"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. 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: 11, 12. There we have now three contemporary powers of which the prophecy takes notice, which reign together in the time assigned to the sixth head. These three taken together, must therefore constitute the sixth head. And wheresoever we find in the Bible an event mentioned where two or all the three of these powers are represented as acting together, that same event is thereby located in the time allotted to the sixth head. The third angel's message of Rev. 14: 6-12, the going out of the

three unclean spirits of Rev. 16: 13, 14, and the gathering of the armies of Rev. 19: 19 must all fall into this same space.

The angel of Rev. 17: 1 shows up the world's actual situation at the time of his speaking in the following symbol: "I saw a woman sit upon a scarlet-colored beast full of names of blasphemy, having seven heads and ten horns." The peoples of the earth which under the fifth head had yet the colors of the papacy or leopard, are now tainted with the reigning spirit of the Red Republic, yet the papacy and the kings of the earth hold them under their control, as a rider holds power over his horse. But in the near future this situation is going to be suddenly reversed. Two more heads are prophesied to follow in quick succession. Mighty upheavals will accompany these changes, and the people of God must needs know all about them, for "surely, the Lord God doeth nothing except he revealeth his secret unto his servants, the prophets."

The mystery or the near future of the beast is explained in the following sentence: "The beast that thou sawest, was, and is not, and shall ascend (or come back again) from the bottomless pit, and go into perdition." Rev. 17: 8. This red beast which is paganism in the Roman empire was once a world power, he was the fourth head or the great red dragon of Rev. 12: 3. At this present time he is here in the people, but he is not the reigning power in the governments. But when in the near future he shall come back out of the bottomless pit, he shall be again a world power. His coming back out of the bottomless pit forcibly implies, that he did already once come from the bottomless pit. And the only time a beast is mentioned in the Bible to come from the bottomless pit, is in Rev. 11: 7, and there he was the Red Republic in France. The beast which is shortly to come back is the identical power come back, the same in character and deeds, but in power and extent to embrace all the ten kingdoms.

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#### SOCIALISM TO REIGN THE WORLD.

"And the beast which was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Rev. 17: 11.

When this red beast shall come back from the bottomless

pit, the entire beast shall be nothing but head. And since the beast is like the waters peoples and multitudes and nations and tongues, it follows that this last world power will be different from all the powers of the past which ever existed, in that point that he will not have a government over him. He will be a democracy in the most extensive sense of the word. He is of the seven, because paganism in the Roman empire was already here in Pagan Rome, and also in the Reign of Terror in France. In the French Revolution only the tenth part of the great city fell to him. Rev. 11: 13. But once this dragon shall return in his last form, then all the ten kingdoms shall be of one mind, to give their power and strength unto the beast, yea all the inhabitants of the earth, whose names are not written in the book of the Lamb, will in utter enchantment, follow in his train.

#### THE TEN HORNS.

"And the ten horns which thou sawest, are ten Kings which have received no kingdom as yet, but shall receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast." Rev. 17: 12, 13. In order to correctly ascertain the chronology of these horns, we must recall to mind that the angel who speaks these words, stands in our present time. Therefore these ten horns have at this time not commenced their reign yet. They will not come into power until the dragon or eighth head receives his reign, and then they will all with one mind be his allies, both in the destruction of the whore, and in his war with the Lamb and in the war with the remnant people of the saints.

Already in the fourth century the Roman empire has been divided in its ten parts, and by decree of the Most High these parts once divided should nevermore cleave together to such an extent, that they would constitute a single empire. And that decree will hold good even under the reign of the dragon in his last form. When the empire was divided in the time of Pagan Rome, then the ten kingdoms were the horns of the great red dragon of Rev. 12: 3. When in 538 that dragon gave the leopard his dominion, then those same ten horns became the horns of the beast. Under the sixth head they are of undecided color even as that head is a compound of different systems. But

once the red beast comes back out of the bottomless pit, they will all be of the same red color as he himself is, and in this sense those ten kingdoms have received no power as yet but will receive power one hour with the beast. They will have one mind to give their power unto the beast. And the beast being the Red Republic, that must mean, that they all will govern according to the principles which were followed by the French revolution. They will repeat the same acts which were done by that government. As the French revolution did blot out the papacy from her territory, so shall those ten horns" hate the Whore, and make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their heart, to fulfill his will, and to agree, and to give their kingdom unto the beast, until the words of God be fulfilled; that is until the destruction of the whore be accomplished.

And as the French revolution made a war against the two faithful witnesses, so shall these ten horns "make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings, and they that are with him, are called, and chosen, and faithful." V. 14. At the end of his allotted time this dragon will be slain with the sword of him which sitteth upon the horse, and all fowls will be filled with their flesh. Rev. 19: 21.

The coming of this reign of universal chaos at the time of the setting up of God's kingdom in heaven was also revealed by Daniel in the vision of the great image. The start of Christ's kingdom is in a symbol represented as the falling of the stone upon the feet of the statue. By the smiting of the stone the image is broken and ground into dust, all cohesion and all form is taken out of the metallic parts of it; they are turned into shapeless powder, and then the winds come and sweep them out of sight entirely, so that no place can be found for them. The action of that stone upon the image cannot mean anything else than the disintegration of all the governments which held the nations together in the shaped parts of the image. The falling of the stone will suddenly dissolve all those ties, people will no more subject themselves to any government, and then the final outcome of socialism is attained, and a state of things is reached

all over the world, of which the French revolution was but a faint shadow.

The very same thing which is taught in the symbolic prophecies of Dan. 2 and Rev. 17, is plainly outspoken in Psalm 2 and Rev. 2: 26. 27. As quick as Christ takes his kingdom and inherits the nations, he will govern them with a rod of iron, and will dash them to shivers like a potters vessel. And in 1 Cor. 15: 24 it is said, that when Christ shall take his kingdom, he will dissolve all rule and authority and power. And then will come the eighth head, the reign of universal terror, the scarlet-colored beast which will come back out of the bottomless pit, the dominion of socialism shall reach all over the earth. No whore is seen sitting on that beast, or eighth head because she sits only on seven heads. When the dragon comes to be head again, there will be no place for an organized church in his realm.

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#### RUSSIA'S ROLE IN THE ENDTIME.

In the time in which the angel of Rev. 17: 1 stands, the very next thing to come is the apparition of the seventh head upon the stage, for so says the angel: "The other is not yet come, and when he cometh, he must continue but a very short space." From a point of time in the near future, his time is measured off to him unto the end of probation. At the time of the meeting on the sea of glass he is already gone, together with the whore which sitteth on him. He is the last head on which the whore sitteth, because she sitteth on no more than seven. The vision of Rev. 17 gives no direct information, by which this seventh head might be found out, but it simply signifies the space of time in which he must be looked for. If therefore we find in the Bible a power mentioned, which is to stand at the head of the European nations in this same space, then we may conclude, that this must be the seventh head. And if that same power is the only one mentioned, and if it has its seat of government outside of the territory of the three powers which constitute the sixth head, so as to actually constitute a distinct head from the sixth then there is positive certainty, that he is the seventh head we are looking for.

And in fact, in Eze. 38 and 39. we find just such a power signalled in prophecy. In its time, place and every other particular it perfectly answers the seventh head which is to appear soon. That power is Gog in the land of Magog, the chief prince of Rosh, Meshech and Tubal. His name Rosh and all the other items taken together show that it must be Russia. His place is in the north parts and outside the territory of any other empire mentioned in prophecy. He is prince over many nations, and since Sweden and Norway separated, there remains no other power in the far north, which might be confounded with him in this respect. In the last times he shall undertake a crusade into the land of Israel in company with many other nations outside of the great number of peoples which compose his own empire, and he shall be to them for a guard, or be their chief, as other translations give it. None of these things having happened in the past, they must needs be looked for in the near future, towards the time which is assigned to the seventh head.

We may now bring this move on the part of Russia into connection with another move which is prophesied to take place in the near future on the part of Turkey. It is said of the Turk, that tidings out of the east and out of the north will trouble him, therefore he shall go forth with great fury to destroy and utterly to make away many." Dan. 11: 44. An outbreak of moslem fanaticism in Turkey, somewhat like that of the boxers in China in 1900, would fulfill this prediction. It would entail a concerted action of the European powers against Turkey, in which Russia would naturally play a prominent part. The Turk will easily be driven out of Europe, and the Russian army would naturally be foremost to follow him up toward Jerusalem, where he is to plant the tabernacles of his palace between the seas in my glorious holy mountain.

And there, on Israel's mountains, the Russian army and her allies, will be utterly destroyed to the last man. So saith the Lord: "I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood. And I will rain upon him and upon his bands, and upon the many peoples that are with him, an overflowing

rain, and great hailstones, fire and brimstone . . . . Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee." Eze. 38: 21, 22; 39: 4.

The destruction of the pursuing army will, of course, leave the Turk in the undisputed possession of Jerusalem, until in the time of the sixth plague the great river Euphrates shall dry up, he shall come to his end, and none shall help him.

The seventh head shall continue but a very short space. His appearing on the stage is a sure sign of the quickly following kingdom of Christ. For it is said: "And it shall come to pass, at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face." Eze. 38: 18. And at that time when the Turk shall plant the tabernacles of his palace between the seas in the glorious holy mountain, then shall Michael stand up in his kingdom, and there shall be a time of trouble, such as never was, since there was a nation. Dan. 12: 1. At that very sign the third angel's message can say with a loud voice, "he will also drink of the wine of the wrath of God, *which is already poured out* without mixture into the cup of his indignation." Rev. 14: 11. And then also the voice from heaven will say:

"For her sins have reached unto heaven, and *God hath remembered her iniquities.*" Rev. 18: 5.

An additional item which connects the destruction of Gog with the setting up of Christ's kingdom is given in Eze. 38: 19, 20. "For in my jealousy and in the fire of my wrath have I spoken, surely *in that day* there shall be a great shaking in the land of Israel, so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall to the ground." This passage locates the destruction of Gog to the day of trumpets on the first day of the seventh month, when God's voice shall in the seven thunders herald the day of his wrath come. Then the powers of heaven shall be shaken. Matt. 24: 29. Then that voice will shake not the earth only, but also the heaven. And it will do so, not several times, but only once. For it is written:

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth. But now he hath promised, saying, Yet ONCE MORE I shake not the earth only, but also the heaven." Hebr. 12: 25. 26.

The destruction of Gog on the day of trumpets and the shaking of the powers of heaven is the last sign given of the coming of the Son of man in his kingdom. The generation which shall see it, shall not pass away, until all be fulfilled. Not only a few of that generation, but all of the righteous who see it, will die no more, they will all remain and will be preserved alive until they see Christ coming in his glory in the clouds of heaven.

One more incident in the destruction of Gog is of great interest to consider. Eze. 39: 9. says: "And they that dwell in the cities of Israel shall go forth and set on fire and burn the weapons . . . and shall burn them with fire seven years. So that they shall take no wood out of the field, neither cut any out of the forests, for they shall burn the weapons with fire, etc." If there are to remain inhabitants on earth to do this thing for seven years after the destruction of Gog, then there must also be a delay of the visible coming of Christ in the clouds of heaven for the same length of time, after probation is closed. The destruction of Gog in Palestine will be the signal for the coming into power of the eighth head or the reign of Socialism. The change from the seventh to the eighth head must take place suddenly between the first and tenth day of the seventh month, because the sudden overthrow of the papacy, which is the first deed of the eighth head, is an accomplished fact, when on the day of atonement the overcomers sing the song of Moses. The seven years in which the weapons of Gog are burnt, fall into the time allotted to the eighth head, and are probably the whole length of the space given to that head.

In this last war against Japan Gog has gotten the bridle into his mouth. "I am against thee, Gog, the chief prince of Rosh, Meshech, and Tubal; and I will turn thee back, and put a bridle into thy mouth, and will turn thee around. Eze. 38: 3. 4 (German Translation) Gog has lost his prestige, and will

think to recover in another place what he has lost by Japan. The internal commotions which shake the empire, and the socialistic element which becomes unmanageable, will push him and also the other European powers to avert the internal danger by an external war. The violent attack of the Turk, in his going forth to destroy and make away many, will at that time be a welcome opportunity for them to get out of their internal trouble, and they will not be slow to take a hold of it. The news of the destruction of Gog will be the signal for the Socialists of all countries, to bring about their long prepared social revolution. On the tenth day of the seventh month, when the victors on the sea of glass sing their song of victory over the whore, the reign of the eight head will be in full blast.

The space of the seventh head must be but very short, and will probably not span more than a few months, so that if Gog moves ahead towards Turkey in the summer months, the fall will already bring along the end of probation. No gathering of all the Jews on earth is needed to precede the fulfillment of what is here predicted. Those Jews who are now there settled, are all of them gathered there "out of the nations. Eze. 38: 12." And that is all what the prophecy requires.

In the time allotted to the eighth head, when the days of trumpets and atonement have already met their fulfillment, the law of Moses will yet stand fast with God's remnant people on earth. At that time there remains yet the feast of tabernacles as the last event foreshadowed in the law, and all those seven years its fulfillment must be hoped for in the near future. The antitype of that last feast is not to come, until at the end of the seven years. During those seven years the remnant people will celebrate from year to year the feast of tabernacles. Zech. 14: 16.

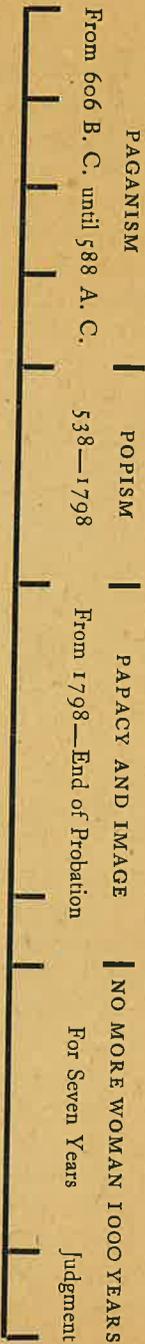
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#### THE MYSTERY OF THE WOMAN.

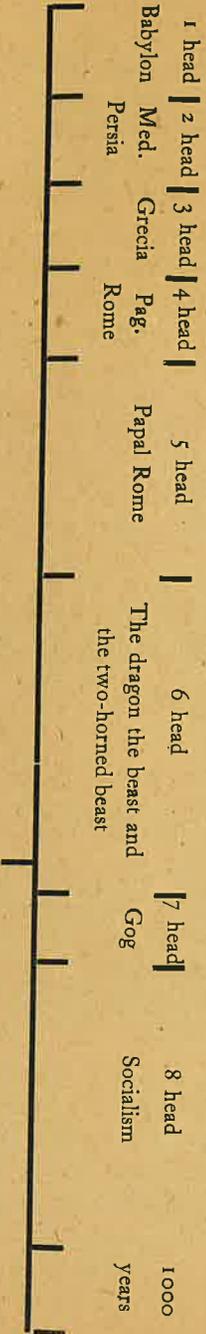
Having now considered the mystery of the beast with the seven heads and ten horns, we will look up the mystery of the woman which is carried by him. The woman which thou sawest, is that great city, which hath the reign over the kings of

# Chronology in Rev. 17.

## THE WOMAN



## THE RED BEAST



The standpoint of the Revealing  
 Angel 1905

the earth. And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and of all the abominations of the earth." Rev. 17: 18. 5. She is the mystery of iniquity, the departure from God, by which men set themselves in the place of God and dethrone him. "He opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God, showing himself that he is God." II Thess. 2: 4.

This woman is called Babylon, because she was born in that city, where after the flood men joined hands and organized themselves in order to glorify their own name in building the great tower and city. They would accomplish great and mighty works, and would labor hard to take themselves out of God's hands, and work out their own salvation in man's strength. In the garb of the pagan apostasy or the continual abomination she sat enthroned on the four first heads of the beast. In 538 the continual or pagan abomination was taken away, and the abomination that maketh desolate or the papacy was set up in its place. See Dan. 8: 13; 11: 31; 12: 11. Until 1798 the whore sat as the papacy on the fifth head. On the sixth head she sits embodied in the papacy and her image. And in the very last time of her existence, towards the time when the seventh head makes his appearance, the apostate angel of Laodicea joins her family as the last outgrowth of human folly. And under the eighth head she is come back to heathenism pure and simple. As then the government passes over to all the people, so are then also seen the names of blasphemy all over the beast, he is then simply full of such names. Under the seventh plague the great city is divided again into her former three parts, and that is a proof, that during the time of the plagues she had been united in one concern.

In spite of all the changes through which she passed in her long course of iniquity, God's word admits of no change in her name, she remains Babylon to the end of her days.

When the angel says, I will shew thee the mystery of the woman, he certainly means to show to God's people something important, a thing which they must know as an essential for their salvation. It is clearly set down as an essential thing for salva-

tion to know the endpoint of the papacy, and that is just the thing which the angel of Rev. 17: 1 would make known, in showing up the judgment of the great whore. Dan. 12: 6-10; Matt. 24: 45-51. The difference between wise and wicked lies in the keeping or not keeping of the law of Moses, which reveals this endpoint, that is connected with the decree.

The overcomers on the sea of glass show by the words of their song, that they know the endpoint of the papacy. They are all well posted in prophecy, and make no mistake when they set the destruction of the great whore to the end of probation, and sing their song of victory at the time of the decree. And this perfect knowledge is the direct result of having taken for their guide Moses, the chosen servant of the living God. Others who refuse to take Moses, will have to resort to one like unto Moses, and in following this substitute, they will wait with their song until they should be taken to heaven. Perhaps they expect to find there the nations of Canaan in possession of the holy city. Exe. 15: 14-17. It is to be feared that the song of these people will be another song than that of Moses, and that it will be: "The harvest is past, the summer is ended, and we are not saved."

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#### I AM RICH AND NEED NOTHING.

Numbers of people will bear up long with a good old thing rather than give it up for a new one which is claimed to be better. They will thankfully remember the good services they owe to the old thing, and look it over and over again before they decide to throw it away. So you are now proposed to look closely over the old exposition of Rev. 17 again.

By all expositors the angel who speaks to John is placed into the year 96 after Christ, the year when John received the vision. They all count the chronology of the heads from that basis. No five fallen universal governments can be found in history before John's time, therefore the petty changes which took place in the internal government of Rome must furnish for them the eight heads of the beast. They are the following: Kings, consuls, decemvirs, dictators, triumvirs, emperors, ex-

archate of Ravenna, and as the eighth and last head, the popes, which go into perdition. John lived in the time of the emperors, which according to this count would be the sixth head. But history teaches that consuls, dictators and triumvirs did repeat themselves before the emperors came into rule, therefore the emperors were not the sixth, but the tenth head. In this vision a renewal of a head is actually counted for a new head in verse 11, where it is said: "And the beast that was, and is not, even he is the eighth, *and is of the seven.*" The eighth head is but a repetition of the fourth, which is the great red dragon of Rev. 12: 3. 17. or Pagan Rome.

In the old exposition the symbols are explained as follows: The whore is the papacy, the beast the civil power, the heads the succeeding forms of government in the Roman empire. We shall here strictly hold fast to this explanation of symbols through the whole course of the vision and see where it will lead us to.

1. The Roman nation under the four first heads was but a contemptible nest of robbers, and never held any place at the head of the nations of the world. Rome could not then be neither the seat of universal dominion nor of the universal church.

2. The first five heads were in no connection with the people of God, and so they could not be a subject of prophecy.

3. The whore which is said to be the papacy, would be sitting on seven heads which had all passed out of life, before the rider came into existence.

4. The papacy being the eighth head, would live until the visible appearing of Christ. Before that time, however, she is to be destroyed by the ten horns. So she would have to outlive her destroyers.

5. In verse 17 it is said that the ten horns give their might and strength unto the beast. The old exposition sees the fulfillment of this thing in the subjection of the ten kingdoms to the papacy during the 1260 years of her supremacy. But the beast had been said to be the civil power. So then the ten kingdoms would have to give their power to the civil power of the Roman empire, until the words of God be fulfilled.

6. The beast that was, and is not, and shall come back out of the bottomless pit, would in John's time be the civil power of some time past, which had no existence then, and in some future time would come back out of the bottomless pit.

7. The seven mountains in the city of Rome whereon the seat of the whore is, were all standing in John's time. No five of them were fallen, and since then no eighth hill has been added to the number.

All this confused nonsense is the consequence of missing the key given in verse 9. As the understanding of this vision was to be reserved to the time immediately preceeding the apparition of the seventh head, the want of understanding in the angel of Laodicea is excusable. But if he continues to shut his eyes when in the fullness of time the correction is given, he is certainly wrong.

After fairly reviewing the good old thing from every side, there is no part of it found worth preserving. Let us therefore without regret cast it away and be done with it, and this so much the more, because the new exposition serves to every good purpose. The angel of Laodicea is decidedly mistaken, if he thinks himself rich and increased in goods, when among his chattels there are these old queer and unserviceable notions, which impeach him from taking a clear view of the things he is sadly in need of.

We need this new exposition, for it is true and enables us to correctly locate every event prophesied in the Bible after 1844. and to see our way lighted up clear down to the end. Everyone can do this by himself. No need to apply to the merchants who trade in oil, in order to learn the time of the loud cry or of the latter rain. No need of being again mistaken or deceived in such matters. No necessity of dozens and hundreds of expensive books, of which there is no end. No need of studying and pondering over the dreams and fancies of men and women, to find out the way to Christ. By these new things people take in the oil into their own vessels they learn to stand alone with God and his word, and are freed from the domination of doctors, masters and shepherds, who would bear rule by their means.

The kerchiefs are torn from under the heads of such as are sleeping on them, and the pillows removed from the armpits, and the souls are set free so that they cannot be hunted any more. Eze. 13: 17-23. They will no more tolerate the rule of the ignorant over them. They will no more suffer it "if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you in the face." II Cor. 11: 22. To those false brethren who would spy out their liberty, that they might bring them under their bondage, they will not give place by subjection, no, not for an hour, that the truth of the gospel might continue with you. Gal. 2: 4. 5. Men are now enabled to find out their bearings, and need no more entrust their souls salvation into the custody of other men and women, the intents of whose hearts they cannot sound.

This vision of Rev. 17 is henceforth a most important present truth, for it plainly shows the endpoint of the papacy, the very thing which makes the wise ones wise. And whosoever spreads far and wide the knowledge and understanding of it, will give God's household the proper meat in due season. It is an inseparable part of the call to the marriage of the Lamb.

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#### THE TESTIMONY OF JESUS CHRIST.

"And the dragon was wroth with the woman, and went forth 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.

In these words a people is brought to our view, which is called, The remnant of the seed of the woman. This is the people of God who live in the very last times. They are those who will not see death, but will live and remain until Christ will come in his glory in the clouds of heaven. They are to be known by two peculiar marks, which will distinguish them as well from the children of God of former times, as also from the world that is living as their contemporaries around them. Once that people appears on the stage, they must naturally be aware of those special qualities in them, and they must be able to show up to the satisfaction of all, that they are the exclusive bearers of those two distinguishing marks.

If we would identify the remnant people, the first thing to be closely examined is the exact time when they shall live on earth. The end of their allotted space is without dispute the coming of Christ in the clouds of heaven, else they could not be called, The remnant. The beginning of their time cannot be before the saints are sealed, when they all will no more be subject to death or apostasy. For it is not enough that some few out of a great number should remain alive or keep faithful, in order to call the whole people, The remnant. They must all remain. Any one who dies before the end, or falls away from the faith, cannot count with the remnant, for the simple reason because he does not remain.

Another item which settles both the beginning and the ending of their time, is the war waged against them by the dragon. This dragon must needs be their contemporary, he cannot make war against them before he comes to his power, and his time is not come until the time of the setting up of Christ's kingdom. In Rev. 19: 21, he is himself called, The remnant, and he is called thus, because he alone remains after he destroys the leopard and the false prophet. The space allotted to the remnant people is therefore the same as that of the dragon, and it begins with the end of probation and ends with the visible coming of Christ, and it is the people which lives within those two limits, who will have the testimony of Jesus Christ.

The remnant church receives the testimony of Jesus Christ as the direct result of the pouring out of the Holy Spirit in the latter rain, and this pouring out takes place on the day of atonement or of trumpets, for when they sing the song of Moses, the sea of glass is seen as if it were mingled with fire. Rev. 8: 5. Then they will be endowed with the power from on high. Then their sins will be blotted out, and the times of refreshing will come from the presence of the Lord. Acts 3: 19. Then the day will have dawned for them, and the day-star is arisen in their hearts. Then they have received the morning star. But that power is not given unto them to preach the gospel to the unbelievers, for then the gospel will be at an end. That power will serve another purpose. It will be the power over the nations, to break them to pieces as a potters vessel. Rev. 2. 26.

That remnant people is to keep the commandments of God. It has been already shown that in order to receive the atonement, the commandments given in Lev. 23: 23-32 must be heeded, for none will be sealed, unless he be assembled on the sea of glass, and none but those will have the testimony of Jesus, and none but those belong to the commandment-keeping remnant.

What has been demonstrated would be sufficient to convince any unbiased mind to correctly recognize both the remnant people and the testimony of Jesus. But there are certain deep-rooted ideas abroad, which becloud the understanding of many in this matter. We will not take the time to lengthily dissect those ideas, but we will simply cast a glance at their foundation, and if this is built on the sand, then the superstructure must also fall, however finely it may be constructed.

The angel of Laodicea teaches that his people has the testimony of Jesus Christ. His people came into existence since 1844. There is but a single person among them who is claimed to have this testimony, and she is said to have it in behalf of all the people. Now we would recommend the reader to earnestly consider the following items:

1. It is not sufficient that one person in 1,000 should keep the commandments of God, to call them all a commandment-keeping people, if all the rest of them are commandment-breakers. For the same reason, it is not enough, that one person should have the testimony of Jesus, if all the rest have it not.

2. The church of Laodicea is living under the sixth head, and the power which is warring against her, is not the dragon, but the little horn of Dan. 7.

3. The members of that church are not the remnant of God's people, because many of them die or fall away from the faith before the end. And

4. They will not remain as the seed of the woman for that other reason, because at the end they will all be found to be a commandment-breaking people. In obedience to the teaching of their testimony they will break the commandments of the law of Moses, which they contemptuously call, The Ceremonial law, a yoke of bondage, etc.

Those singers know therefore, that the resurrection of the righteous dead is one of the things which are to come yet. And if at that time the resurrection did not take place yet, then also the changing of the bodies of those singers to immortality is a thing to be waited for. For the resurrection of the dead and the changing of the bodies of the remnant, will take place at the same time, it is set to the same twinkling of an eye. 1 Thess. 4: 15; 1 Cor. 15: 51.

Those singers must be a people who were all gathered by the third angel's message of Rev. 14: 8-12, since they all have fought against, and overcome the beast, and his image, and his mark. And this message is the same as that of the angel of Rev. 7: 2, who has the seal of the living God. By his message this angel gathers a total of 144,000 souls. Of this number a great many die in the faith before the end, and as they have not been resurrected at the time of the meeting, they cannot therefore be seen among the living remnant then gathered. So the number present on the sea of glass can never ascend to the full of the 144,000, but it must fall short of all those who died before the end. In fact, the record does not mention the number of those who are there present.

Moreover, in their song those victors wish to be planted "in the mountain of thine inheritance, in the place which thou hast made for thee to dwell in." Ex. 15: 17. This mountain is Mount Zion, the place of the royal castle of the house of David. If those people express the wish to be planted there, it is clear enough, that they are not planted there yet. But if in another vision we are shown a company of the same kind of people who are gathered on that very mountain of their desire, then it follows that the meeting on the mountain must be posterior to the one on the sea of glass. And if their number is then completed to the full, so that they are 144,000, then it is evident that all those who had died, must have been resurrected. And just such a meeting is brought to our view in Rev. 14: 1. "And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred and forty and four thousand, having his Father's name written on their foreheads."

The number of the deceased ones which were wanting on the sea of glass, is here completed by a resurrection. All the 144,000 must now be alive and singing the new song, for, dead people do not sing. But yet, these 144,000 are seen alone with the Lamb. If they had come up in the general resurrection of the righteous, they would be seen in the company of a great multitude, which no man could number. Hebr. 11: 39; 1 Cor. 15: 51; 1 Thess. 4: 15-17; Rev. 7: 9. They being alone, and nevertheless a part of them resurrected, is an indication that their resurrection is one apart and in advance of the general resurrection of the righteous. But their resurrection can never be a resurrection in the glorified bodies of the immortals, because the general resurrection and the changing of the bodies of the surviving remnant are set to the same twinkling of an eye. Their resurrection must therefore be like that of Lazarus. And if so, the gathering on the mount Zion like that on the sea of glass, must take place here on earth, the people present being carried away to heaven in a vision.

We must now come to the practical side of the question, and ask, To what purpose does God show us this gathering on Mount Zion? God's own answer is, To show unto his servants the things which must shortly come to pass. Rev. 1: 1. Thereby to God's servants is revealed, that at the time when those who died in the third angel's message are resurrected, a solemn convocation of all of God's people on earth must take place, to celebrate this event. And such an holy convocation is ordained by God's commandment, to follow as the next thing the day of atonement: "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord for seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath." Lev. 23: 39. This is the feast of tabernacles. It is a harvest feast and is also a shadow of things to come. In spring there was also a harvest feast commanded to be celebrated: it was the feast of first-fruits, by which the beginning of the harvest of the early crop was to be initiated. And the substance of that type was the resurrection of Christ, who is the first-fruits of them that slept. Of the same nature is also the harvest feast of the fall, which

is the feast of tabernacles; it is a type of the resurrection. It has two sabbaths, eight days apart from each other, showing forth thereby, that the resurrection of the righteous is to take place in two divisions. The first sabbath shows the time of the resurrection of those who died with the seal of the living God, and they are the firstfruits unto God and the Lamb. Rev. 14: 4. The second sabbath is the type of the general resurrection of the righteous, and its time is set to the twenty-second day of the seventh month. Its antitype is shown in Rev. 7: 9-16, where the 144,000 are seen in the company of the great multitude which no man could number. As this last feast is to take place after the general resurrection, and after the changing of the remnant to immortality, it will be celebrated in the glorified bodies of the immortals in heaven.

As not all of the 144,000 have reached the end alive, in order to celebrate the day of atonement on the sea of glass, they have not lived long enough to see the rebellion of the angel of Laodicea. So they had never to sustain any battle with him, and are not credited to have gotten the victory over him. Rev. 14: 1-5; 20: 4. But all of them are said to have followed the Lamb whithersoever he goeth. Like Enoch they have all walked with the Lord, they did not go ahead of him, nor have they remained behind him. They closely followed up the pillar of clouds and fire, when he moved ahead, and did not drop back when others did, who landed behind in the camp of the Egyptians.

In the lifetime of the deceased ones of the 144,000 the doctrine of the times and the seasons had not yet been revealed, and therefore it was none of the testing truths of their time, they had never been placed before the choice to see or not to see, and to obey or reject it. In their time the gospel of the angel of Laodicea was yet a gospel of salvation through faith in all what Christ had commanded, and a return to obedience to all of God's commandments. Such as were gathered out of the world through this angel's ministry, are therefore counted among the 144,000. The overcoming of the fourth enemy is true only in the case of the surviving remnant.

The reform concerning the restoration of the feast of tabernacles in the times of the remnant people is foretold in Zech. 14: 16-19. There it is said that it will be kept by that remnant from year to year; that is to say, It will be kept several times. Its antitype, the resurrection, however, will take place but once. Therefore the remnant of God's people must keep that feast in the shadow all the time which is allotted to the eighth head.

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### GO OUT OF BABYLON!

“And I heard another voice from heaven, saying, Come out of her, O my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” Rev. 18: 4. 5.

The chronology of this last message lays in the words, God hath remembered her iniquities. The bearers of this message must seek their chronological foundation in the appearing of the seventh head, for so saith the Lord: “And it shall come to pass, at the time when Gog shall come against the land of Israel, that my fury shall come up in my face.” Eze. 38: 18.

The call out of Babylon is not directed to any people which the Lord calls his own in the papal or any other of the fallen churches, for God has no such a people there. But his own people, which has been gathered out of these churches by the third angels message is yet standing with one foot in Babylon, as long as they hold fast to the times which the papacy has changed. This message is a last and urgent call to hasten the reform in this point, and to give heed to the summons to the marriage of the Lamb. If this people which God now calls his own does not reform and meet on the sea of glass at the appointed time, they will be cut off from among God's people. They will be held responsible for the change the papacy has made, and as partakers in her sins they will also suffer her plagues.

Babylon is fallen, and is become a habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” That is the reason given of Babylon's fall, and it

is also the reason, why God's people is to hurry out of her. Her pulpits are filled with preachers having itching ears. Neither her teachers nor her people will endure sound doctrine, they turn away their ears from the truth, and are turned unto fables. The Word of God is banished from their meetings, it is laid in fetters. Truth is fallen in the street, and equity cannot enter. Thus the enemy has established his permanent habitation in all the pulpits of Babylon.

Yet in the congregation gathered by the third angel's message things are drifted into the same channel. The rules set down by God for the meetings of his house, are perverted, the word is laid captive, it is brought into subjection to the pleasure of men who have corrupted their way after the pattern of Babylon. The regulations which are established to order God's house, are contained in the following lines: "Let the prophets speak two or three, and let the others judge. If anything be revealed to another that sitteth by, let the first one hold his peace. Ye may all prophesy, one by one, that all may learn, and all may be comforted." 1 Cor. 14: 29-31. This rule was firmly established in all the synagogues of the Jews in Christ's and the apostles' times. Therefore the gospel found open doors all over the world, and all the wicked opposition of the pharisees could not avail to stop the word of present truth, to be spoken freely in all the places, where people met for worship. As long as this God-instituted order is faithfully kept up, the door remains open for Christ to come in and commune with his assembled people. By the gift of prophecy which he bestows as he himself sees fit upon persons of his own choice, he can speak to his assembled people. It lies not in the power of any man to establish his own rule over such a church, and to stop God's word from going its way. But as quick as God's order is turned upside down, then his communion with his people is cut off, his guidance is repulsed, and he himself is driven out doors. And as quick as Christ is outside, the enemy fills the empty place and holds sway over the meeting by men of his own choice. And that is the very thing which has happened to the church of Laodicea. Christ says, "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to

him and sup with him, and he with me." Rev. 3: 20. Christ is no more in the midst of the people where they are gathered two or three, because they are not gathered in his name, but in the name of another, whose authority has superseded that of Christ. He is outside the door, and he will not force the door open. He will quietly remain outside until the door should be thrown open for him. The bidding to the marriage of the Lamb cannot be sounded in the meetings of that church. Christ does not direct any more his invitation to the angel of Laodicea, who drove him out, but he calls now from out doors upon individuals. By his formal rejection of the call, the angel of that church is fallen and drifted into Babylon, and that is the cause why the message concerning the fall of Babylon is repeated in connection with the bidding to the marriage of the Lamb. "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so. And what will ye do in the end thereof?" Jer. 5: 30. 31.

Another reason why to hurry out of Babylon is thus given: "Her sins have reached unto heaven, and God hath remembered her iniquities." Babylon has by wicked force set aside the law of God, and has supplanted it by the word of men. So has done also the angel of Laodicea. He has added to the book of Revelation, and taken from it. He has forged and supplanted the testimony of Jesus Christ. He preaches another gospel than the one by which he caught his people into his net, and shuts them away from hearing the truth, and from testing it according to their own understanding. For all this evil work he will earn his lawful wages, and those who consent to his iniquity will share his reward. The coming of Christ in his glory will be to him a fearful day of reckoning, a harbinger of evil and not of good, swift destruction will overrun him together with his deluded host. "The iniquity of the house of Israel is exceedingly great, and the land is full of blood, and the city full of perverseness. For they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for me also, mine eyes shall not spare, neither will I have pity, but I will recompense their way upon their head." Eze. 9: 9. 10. "Many pastors

have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness." Jer. 12: 10.

### THREE UNCLEAN SPIRITS.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are spirits of devils working miracles, which go forth unto the kings of the earth, and to the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16: 13-15.

If we would earn the divine blessing which is promised to him that watcheth and keepeth his garments, in the time when those three spirits go out, we must certainly come to a sober understanding of their work. The things to be ascertained are:

1. When do those spirits go out? The caution given to watch and keep the garments shows, that their work is in probationary time when watching will avail yet. It is before the coming as a thief to the marriage. It is before the great battle of God. It is in the time of the sixth head, when the three systems, the dragon, the beast, and the false prophet exist together. Therefore the work of these spirits is in our time, and if anybody is to profit by watching, we are the ones. The next question is

2. Who are they? Certainly, invisible spirits must be at work in this movement, but their work is always done through the agency of living men, who are inspired by them, even without knowing the nature of the work they are doing. John 16: 2. These men are called spirits, in the same sense as Christ called Peter Satan, and Judas a devil. Matt. 16: 23; John 6: 70; 1 Pet. 3: 19. These disciples did act out the thoughts of him who inspired them at the time. If we are to be on our watch against those spirits we have therefore to discern the men, who are the bearers of the designs attributed by the word of God to those same spirits.

3. What is their work? They gather people to war against God. They must therefore be carnally minded and they must be the enemies of God; because "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7. If therefore they call all the world and all the governments to war against God, then they must turn them away from the law of God and incite them to openly war against it. Now there is in the law of God the commandment to keep the seventh day holy, because the same day is the Sabbath of the Lord thy God. In the Bible this day is repeatedly called, The sign between God and his people, the sign of his everlasting covenant, by which the Lord who gave that law, is to be known and acknowledged as the God which sanctifieth them. Ex. 31: 12-18; Eze. 20: 12. 20. And this sign is therefore the standard, under which the true people of God will rally in the coming battle, by which ensign the two armies must be held apart.

In our days we find that all Christianity has swerved away from under this banner and rallies under another standard. The ensign which is lifted now by Christians is the Sunday or the first day of the week. If we ask, How did they get into this way, we will find, that at some time a certain power did change the Sabbath of the Lord from the seventh to the first day of the week. In Dan. 7: 25 it is prophesied, that a wicked, blasphemous and persecuting power, an enemy of God should change the law, and the papacy says, she has done it. Therefore the papacy must be the anti-christian power in question. The reformers have forgotten to restore God's way in that point, and so the papal Sunday is kept now even by Protestants and infidels, as a relic of the times of ignorance. This Sunday Sabbath is therefore, the banner of Antichrist or the papacy, who changed the Sabbath of the living God into Sunday. The papacy frankly says that whosoever keeps Sunday, pays also a tribute to her divine authority, he therefore worships her more than God, whose Sabbath he treads under foot. And this worship of the papacy should in the last times become general all over the world, for it is written: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the

Lamb." Rev. 13: 8. According to this prophecy all the world who is not rallied under the banner of Christ which is the Sabbath, would be found under the papacy's banner which is Sunday. If therefore, in these last times we see men, who are busily engaged to rally the world and the governments under the standard of Sunday-keeping, these men are the same unclean spirits here spoken of, and our watch must be in regard to them. To keep one's garment means to hold fast to the righteousness of God. If those spirits seduce men to keep Sunday instead of the Sabbath of the Lord, they persuade them to desert the banner of the host of Jehova, and to enlist themselves under the banner of Antichrist. They lay down the garment of righteousness, and in the judgment, in the review of their character they will be found naked.

4. These spirits gather the kings of the earth to the battle of the Lord. Once a great number of the citizens of a state is persuaded to keep Sunday, they will naturally strive to establish that day by the law of the land, and will coerce the dissenting part to do as they do. And therewith, even without knowing what they are doing,, they aim a deadly blow at every one who is enrolled under the banner of Jehova. They dash out boldly against his stronghold, willing to tear down his authority all over this earth and to supplant it by the pope's government. A worshipper of Jehova cannot give worship to the papacy in keeping her Sunday; and by working that day, he comes under the rigor of the law of the state. Any government which enacts a Sunday-law, is therefore enlisted under the banner of the papacy, it is at war against the God of heaven, and in this case are now-a-days nearly all the nations of the earth.

5. Where do these spirits come from? They come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, so they proceed from the three antichristian systems, which under the sixth head rule the great sea of the nations. The dragon is paganism, which in this time is the organized socialism. The spirits which go out of his mouth find Sunday a convenient institution, because to them it means a good step ahead in getting more pay for less labor. The beast is the papacy, and Sunday is her own inst

tion, she will naturally uphold and foster her own, and she is always ready to use the system of coercion to further her own worship. The false prophet is Protestantism, which in the name of Christ preaches or prophecies the falsehood, that Sunday is the Sabbath of the fourth commandment, and binds the consciences of her adherents to this papal practice. And it is a fact that in our days there is a movement abroad in the whole world to make and enforce Sunday-laws, and to make them more and more strict every day. These three systems otherwise antagonists become friends and partners when they come to the point to enact Sunday laws. It is not at all seldom to hear of grand meetings, where the three factions brotherly divide the pulpit, where the Socialist leader, the Catholic priest and the Protestant pastor follow each other in addressing the same audience. Thereby we see, that the work of the three spirits is fairly started in our times, the war of the nations against the Most High is even in full blast in a considerable part of the earth.

6. How do they go out? As unclean spirits they go out, because they are on the path of the wicked. "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." Rom. 3: 13-18.

They go out like frogs. Sleek, deceitful, they pounce by leaps on such as are asleep and ignorant in God's word. There is a fascinating power in them, to entangle the unwary in their net. They jump from false premises to false conclusions. The miracles which they work are the astounding success by which their work is crowned. Where there is no success to be expected by giving religious reasons, they work on civil, hygienic, humanitarian or philanthropic grounds, and in the one or in the other way people's minds are turned to give their assent to the scheme. The success of these spirits lies in the very air of these last days, and people are by nature inclined to get benumbed by this baneful atmosphere. The winds carry the fashion over land

and sea, from nation to nation, into the remotest parts of the earth. The prodigious power which accompanies this movement proceeds from the breath of the prince of the power of the air, it is the influence of that potent spirit that now worketh in the children of disobedience. "Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Rev. 12: 12.

7. The going out of those spirits, the union of those three antagonistic elements, and their co-operation in the work of gathering the nations under the banner of Antichrist to war against God, is set down as a sure sign of the very last days, when the end is to overtake the wicked hosts of Satan in the midst of their foul work. In the same time when the work of these spirits is seen, the great and terrible day of the Lord is to overtake like a snare all them which dwell on earth.

"Behold, I come as a thief! Blessed is he that watcheth, and keepeth his garments lest he walk naked, and they see his shame."

Behold, I come as a thief! says Christ. And his servants say, All things are ready; come to the marriage.

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#### A WARNING MESSAGE.

In the same time in which those spirits of devils are at work to gather the hosts of the wicked under the banner of Antichrist, the Lord has also a people at work on earth to gather his own army under the standard of his kingdom. We find the prophecy of this last gathering work described in Rev. 7. Four angels are shown posted in the four quarters of the earth, and holding back the last storm which is to sweep over the earth with the besom of destruction. And while they are thus holding the great battle of the Lord God Almighty, an angel having the seal or sign of the living God is gathering an host of 144,000 under the banner of heaven. In Rev. 14: 8-12 the same work is shown, and the rallying cry of the angel is given in these words: "Here is the patience of the saints: here are they which keep

the commandments of God, and the faith of Jesus." This is a reform in regard to the law of God, and specially the Sabbath or the sign of the living God is the object of it. This message of the last times is entrusted to an angel, which means men, who are moved by the spirit of God in opposition to the three spirits of devils, who carry on the devil's work.

This work follows a message which proclaims the time of God's judgment come, and therewith the work of the third angel is located after 1844. Rev. 14: 6, 7; Dan. 8: 14. It is immediately followed by the coming of the son of man in the clouds of heaven. Rev. 14: 16. Therefore it occupies the same space of time in which the three unclean spirits go out to do their work. As the work of the spirits can now be seen all over this earth, so can also the work of this message be seen in every land. These two works are both equally the signs of the times which immediately precede the end of probation. This message is designed to be an antidote against the poisonous work of the three evil spirits. It is revealed in symbolic language, and runs thus: "If any man worships 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. 14: 8-12.

The mark of the beast is the Sunday Sabbath of the papacy and it is the common ensign of all the hosts of the enemy, which are being gathered to the battle of God Almighty. The evil spirits are offering it now by persuasion, to all the world, and whosoever takes it, is gathered under the banner of the enemy to the battle. By the Sunday-laws it is designed to be forced upon all by the power of the state. He who yields the pressure, shall suffer the wrath of God in the seven last plagues. And he who resists, shall be subjected to the persecution of the state.

The battle is to come quickly and also the reward of the overcomer. To every man now living is extended a gracious reward, if he will firmly stand on the side of the Lord: "Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."

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### THE TIMES OF THE PLAGUES.

If we would ask, What manner of times the spirit of Christ does signify in the time of his glory, we find in God's word ample information. At the very time Christ takes his kingdom and his power, he will also hand it over to the saints then living. Rev. 2: 26-28. He will go forth from the marriage mounted on a white horse, and out of his mouth goeth a sharp two-edged sword, that with it he should smite the nations. He is followed by the armies of heaven on white horses. Rev. 19: 14. 15. The dragon shall go forth to make war against him, but he shall be smitten and overcome by him, and also by the saints, which are the called, and chosen and faithful. Rev. 17: 14; 19: 21. The plagues which befall the wicked, shall not touch them. Psalm 91. Their bread shall be given them, and their water shall be sure. Isaiah 33: 16.

Babylon shall fare differently. She shall be thrown down like a millstone into the sea, she shall be swallowed up by the Red Sea. Her plagues shall come upon her in one day: death, mourning and famine. Her organization will be killed, yet her adherents will survive, and under the rule of the dragon they will be subjected to the same persecutions which they had intended for the people of God. "Reward her even as she rewarded you, and double unto her double according to her works. In the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her. Rev. 18: 6. 7. The coming Red Republic will have no more Sunday-laws in her realm. In this time Socialists will stand for Sunday-laws together with Catholics and Protestants, because Sunday rest is better than no rest, and it is a thing which under present circumstances they can at-

tain by working in concert with the beast and the false prophet. But once the supreme power is in their own hands, when they are no more wage-laborers, but masters of the situation, then their zeal for the Sunday institution will also be gone. Prophecy foretells that the coming Red Republic will be the same power as the past one was, therefore she will repeat the same characteristic deeds of the French Reign of Terror over again. They will remember their good old institution, the week of ten days of old Egypt and of the French Revolution. They will bring back again the rest of one day in ten, because in the short space when that institution existed, the rights of the people made more headway than in the thousands of years in which Sunday was kept. When the papacy will be thrown down, her pet institution will go along with her. And then all those Christians who are now leaguings together with the socialistic elements for the enforcement of Sunday by laws, will then have to submit to the will of the majority. It will be a bitter cup for them to drink, but it will be just the thing which they had designed for others. They had decreed for God's people to keep the feast of another god by force, because the majority did keep it. And then they will have to do that same thing, they must then swallow their own medicine. And it will be to them a double cup, because Sunday had at least an outward resemblance with a Christian institution, but this one day in ten has none. They will have to find out by a sad experience how sweet it is to serve God according to another man's conscience. They will taste the truth of the proverb: "Whoso diggeth a pit for others shall fall therein." Prov. 26: 27.

God's people will withstand the power of this beast from the bottomless pit as they also overcame the leopard and his image and his mark, and the number of his name.

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### THE TIMES OF THE MOST HIGH.

The little horn of Dan. 7, is charged with having changed the times of the Most High, besides having changed also the law. If he was wrong to change the law, he must be equally wrong in

changing the times. And if the people of the last days would free themselves from the worship of the beast, they must restore both things, and come back to the ways of the Lord to the full and in all points. And in this last reform which brings back the observance of the feasts of Jehovah it is an important thing to know the Lord's computation of time, by which these feasts are located in the calendar.

God appointed the moon for seasons, (to subdivide the year by). Psalm 104: 19. In Ex. 12: 2 he says: "This month (Abib or Nisan) shall be unto you the beginning of months; it shall be the first month of the year to you." In Gen. 1: 5; Lev. 23: 32 and Dan. 8: 14 it is said, that the days are counted from even unto even. And in Mark 1: 32 it is stated that even means the time of the setting of the sun. The month is counted in the Jewish calendar from one new moon to another. And as the new moon is a day which in the seventh month at least is to be celebrated as a feast, it must be the first full day of 24 hours which lies inside the new moon. The fraction of the day in which the moon changes, is counted with the old month. This computation of time is kept up by the Jewish people to this day, and as the feasts of the Most High are fixed to their respective days by the rules of this calendar, it becomes a necessity for every one who takes up the last reform, to know the calendar of the Lord

The feasts to be kept are the following:

- The 1 of the seventh month, or day of trumpets.
- The 10 of the seventh month, or day of atonement.
- The 15 of the seventh month, or 1 day of tabernacles.
- The 22 of the seventh month, or 2 day of tabernacles.

The day of atonement, called by the Jews *Yom Kippur*, or the long day, is to be observed as a day of absolute fast: Total abstention from every food and drink is meant by the expression, Ye shall afflict your souls. To do no manner of work, and to keep up a holy convocation from even unto even with watching, praying and confession of sins, is also commanded in that day. As the sanctuary, where the atonement is to be made for us, is the temple in heaven, and as every place on earth is equally near to the temple, there is no need to crowd all the people of a place

together in one room. Wheresoever two or three are gathered in my name, there am I in the midst of them, says Christ in Matt. 18: 22. It should be kept in mind, that as long as we are walking in the shadow of the coming event, no atonement is made in heaven on the day we celebrate. In keeping the day, "there is a remembrance again made of sins every year." Hebr. 10: 3; Lev. 16: 34. The keeping up of this shadow is the preparation ordained, which in the fulfillment will constitute the readiness of the virgins for the marriage of the Lamb. For 1500 years the Jews had to keep the passah in the shadow, and on none of these occasions the Saviour was crucified, until in the fullness of time the foreshadowed event came to pass. So is it also with the atonement.

The remaining three feast days are not days of fasting or watching, they are to be kept as the weekly Sabbath. As they are all days of remembrance of coming events, the teaching of the Scriptures concerning those events must naturally be the fitting theme to be treated in the meetings of the people, and a lively interchange of the light obtained by each member ought to keep alive and fresh up the doctrine in the church.

Concerning the new moons we find no commandment in the Scriptures to keep them as Sabbaths. There were, however, distinct sacrifices to be offered on every new moon, the same as on the Sabbath. Numbers 28: 9-14. And in the new earth all flesh shall come to worship before the Lord from one new moon to another, and from one Sabbath to another. Isaiah 66: 22-24.

#### OBJECTIONS ANSWERED.

1 Colossians 2: 16: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which were a shadow of things to come, but the body is of Christ.—This passage refers to the types of the spring, which at the first coming of Christ were fulfilled. It leaves the types which are to be fulfilled yet, untouched.

2. Rom. 14: 5: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord. And he that regardeth not the day, to the Lord doth he not regard it."—These passages cannot refer to the weekly Sabbaths, nor to the day of atonement, which by the word of God is "your *greatest* Sabbath." They may refer to the new moons or to the day of trumpet and tabernacles, of which the Lord has not spoken which are the greatest.

3. Gal, 4: 9. 10: "But now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years." The Galatians had never been Jews, and had never kept the typical feasts of the Most High; therefore they could never *return* to that observance. But they were heathen, and had kept the times of such as by nature were no gods, and to those feasts they would return and be again in bondage. See verse 68.

4. Luke 17: 34. 35: "I tell you, in that night, there shall be two men in one bed . . . two women shall be grinding together . . . two men shall be in the field, one shall be taken and the other left." The objection means to say that the parties here spoken of as accepted, were not in the act of keeping the feasts in the time of the decision. This text as it stands in the original admits to be translated as follows: "Of two who habitually sleep on one bed . . . grind on the same mill, . . . work in the same field, one shall be taken, the other left."

5. Hebr. 7: 12: "For the priesthood being changed, there is of necessity a change also of the law."—The word translated, To change, means in the original: to put or to move after, to transfer. The priesthood having been transferred to Christ, the law must naturally be transferred and applied henceforth to him, and to his priesthood, no more to Aaron and his sons, who are out of office.

6. For those typical feasts bloody sacrifices were ordained, which constituted an essential part of the celebration.—Answer: Also for the weekly Sabbath such sacrifices were ordained.

7. Why not also keep the Sabbath and jubilee years of Lev. 25?—"When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord." Lev. 25: 2.

8. Why did the apostles in the new testament not more clearly enjoin the keeping of those days?—It is for the same reason for which they did not preach the gospel of the kingdom in the three messages in their time; it was because this preaching was not a present truth for their time. Acts 1: 6. 7.

### THE ATONEMENT; ITS NATURE.

Some passages in Paul's epistles seem to be out of harmony with the doctrine of the judgment and atonement, as it is taught by the shadows of the law of Moses. They must therefore be reckoned among those things of which Peter says, They are hard to understand, which they that are unlearned (or unwilling to learn) and unstable wrest, as they do also the other Scriptures." Those who thus wrest, do it unto their own destruction: II Pet. 3: 16. One of these passages is this: "But God commendeth his love toward us in that, while we were yet sinners, Christ died for us. Much more then, *being now justified by his blood*, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his son, much more, *being reconciled* we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, *by whom we have now received the atonement.*" Rom. 5: 8-11.

Some people will object on the strength of these words, What is the need of the justification, reconciliation and atonement in the future if we have all those things already received through Christ's blood now? The answer is plain. Whatsoever we have received now by accepting Christ, we have it by faith, and "faith is the substance of things hoped for, the evidence of things not yet seen." Hebr. 11: 1. Even the Spirit of God, by which we believed, we have it not in its fullness, but only the earnest of it. II Cor. 5: 5. The fullness of the promises will be received at Christ's coming. Rev. 22: 12; I Cor. 13: 10. At the time of conversion, the sins confessed are remitted, but not

blotted out. The blotting out is delayed until the times of refreshing shall come from the presence of the Lord." Acts 3: 19. And the remittance meanwhile remains subject to the condition that the believer should endure unto the end. If he does not endure, the sins will not be blotted out, but his name shall be blotted out of the book of life, and all those whose names are not found in the book of life, shall be cast into the lake of fire. Rev. 3: 5; 20: 15.

The judgment and the atonement are institutions of the Most High, he has fixed his own time for them, and whosoever believes God and fears him, could never find any safer way than to take them just there where he has placed them, and in the way he has appointed, else he must choose his own way and take his chance on it. The writings of Paul are given by the same spirit as those of Moses. They do not contradict each other, and if a man wrests them to this effect, he does it unto his own destruction. Paul and the apostles did not teach that by believing a man is finally saved; but he must first have endured to the end, and pass through the judgment. Matt. 10: 33; 18: 23-35; 24: 13; John 15: 6; Hebr. 6: 4-8; 10: 38. 39; II Tim. 2: 12; II Peter 2: 20-22; Jude 5; Rev. 2: 26. etc.

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#### THE FAITHFUL AND WISE SERVANT.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?" This is a question which is set before every one who hears and understands this call to the marriage of the Lamb. No meat could be given to God's house at this time, which would more correctly answer the purpose of God. Every one who hears and believes, is also set as a ruler or steward over God's household, to pass along the call to his neighbors. None need wait to be sent by men, after God himself has sent him. And he sends every one who believes. All his faithful servants are to be his messengers. "And the Spirit and the bride say, Come! And let him that heareth say, Come! Rev. 22: 17; John 10: 2. The Lord will hold responsible such as see the sword coming and

sound not the trumpet, and will require the blood of the slain at their hands. But to the faithful servant he will give his full reward." Blessed is that servant whom his Lord when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. Matt. 24: 45.

When you hear the call, go not to counsel with flesh and blood, for "accursed is the man who trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17: 5. Do not halt between two opinions; for "the fearful and unbelieving shall have their part in the lake which burneth with fire and brimstone." Rev. 21: 8. Do not follow the multitude unto evil, rather let God be true, and every man a liar. Ex. 23: 2; Rom. 3: 4. Never wait for the leaders to believe and go ahead of you, for they will never do so. The angel of Laodicea is blind to these truths, and will not see them till it will be too late. Do not tarry until the rest of the people shall see as you do, for the foolish virgins must surely be there to refuse the oil in their vessels, else the prophecy of the Lord would never be fulfilled. Never expect to be left in peace while obeying this call, for that evil servant will be there and do his smiting. The fourth enemy is to rise up against you. If you have never known him before, he will make his appearance, so that you can both see and feel him. You will be asked, Art thou he that troubleth Israel? Then be ready for him with your answer: "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." I Kings 18: 17. 18.

The knowledge of the times and the seasons is evidently reserved by God to the special purpose of separating the lukewarm elements from his people. By it the people who profess to look for Christ's speedy return are set to a last test. They must show what principles they follow, whether they are really converted to God, or only to men. Every one must come to this test for himself, and decide his own case. The Bible on the one hand, and man-made creed and traditions of the elders on the other, demand obedience. No trusting to the wisdom and authority of men will avail, but the contest must be decided by the Word of God alone. The sword of the spirit must again be hand-

led to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God. Iniquity in high places must be resisted. The careless and time-servers will abide by the dictates of established authority of men and will remain caught in the snare. A last sifting is to take place, and this time the clean wheat will have to pass through the meshes while the impurities of large size are retained in the sieve.

With God there is no respect of persons. He will visit with his judgments the last generation of men for their worship of the beast and the rejection of his messages of warning. His covenant people will have to sit in judgment against them. But before they can be called to judge others, they must have shown themselves free from these same offenses by coming out as victors from the contest against the fourth enemy. Then only God will make them rulers over all his goods.

The wise and faithful servant's task is now to preach this gospel of the kingdom to all men, teaching them all things whatsoever I have commanded you, keeping back nothing that is useful, shunning not to declare the whole counsel of God, and so to be clear from the blood of all men. If the rulers of Laodicea forbid the word in their meetings, then the lost sheep of the house of Israel must be sought in the by-ways and the hedges. The work which remains to be done for the house of God and the world, is a short work and must be done soon.

You will find many people who in spite of the clearest evidence cannot see that they should believe and obey God more than men. Others have no time to search what is offered to them for their good. Others will not prove all things, because their leaders have already proved and rejected, and prohibit people to prove for themselves. Others resort to all the foul excuses with which the world rejects the three messages. Others are wedded to the denomination and its tenets, and not to Christ. Do not get discouraged. Those people must go their way and take their chances on it. "Let them alone, says Christ. If the blind lead the blind, both shall fall into the ditch." Matt. 15: 14.

The men who carry the call to the marriage of the Lamb constitute "another angel." This call is to be given in addition

to the three angels' messages of Rev. 14: 6-12. This call is not to submit to any ruling or control on the part of the men who constitute the third angel. John the Baptist had a message to carry, and he went and did so without stopping to take the advice of the Jewish priests and rulers. Christ never went to ask for a license from John the Baptist or the priests and pharisees. Peter should not impose his control over the work entrusted to John. John 21: 20-22. Paul went not to counsel with the other apostles, who were before him. And the third angel did not submit himself to the rule and approbation of William Miller, when he was about to start out on his mission, but he went to do his task without him. He did not think himself bound to remain behind times where Miller remained, nor did he carry along in his message all the tenets Miller had held, else he would have to keep Sunday, use tobacco, liquor or unclean meats, teach the immortality of the soul and everlasting torment, the cleansing of the sanctuary by fire, and the coming of Christ to this earth in 1844.

Moreover, the angel of Laodicea is clearly denounced in God's word as utterly blind to this last call, and as an opposer and enemy of it, who is to be fought against and overcome. Having therefore served on you this summons to the marriage of the Lamb, the author of this pamphlet must now leave you to decide whether it is the true call or not, and what you will make of it. He considers his duty to you as done, and leaves you to settle your account with God alone.

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