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Pamphlets THE FINISHING

OF THE

MYSTERY OF GOD.

When is it? What is it?

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By

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INTRODUCTION.

WE acknowledge and make it a matter of teaching that for every time and people there is some particular truth stored up in the Bible, which in a direct way applies only to those for whom it was specially designed. So it should not be considered a strange thing among us, if truths be brought to light, which apply most directly to our people at this present time. It is rather to be expected that such should be the case. The world is tested by the messages we bring unto them. Why should not we also be tested in the same way? We preach truths to people, of which they have not heard yet. They have not been brought up in them, their fathers knew them not, their denominations do not hold them, their pastors condemn them, and yet in spite of all this show to the contrary, God will hold people responsible for every word they heard. If a man accepts the truth, it will make him free. If he rejects it, the word which Christ hath spoken will condemn him in the last day, and the bearers of the message will have to sit in judgment on him. But they could not in justice be set as judges over such rejecters, except they had been proved themselves, and found to be perfect.

It is not sufficient to have once been converted but we must keep up continually the spirit of conversion to the end. If a new truth is presented to us in the name of Christ, we have the same duty to investigate, as the people of the world have concerning our message, and if we ward it off under whatsoever pretense, we run the same risk as they

do, if not a greater one. It is therefore a very proper thing for the Lord to put us to a continual test in this respect.

By an earnest and prayerful study of the prophetic word the author has found in the Bible a doctrine which seems to be eminently a present truth for this time. In this pamphlet it is laid out before the people who expect to meet their King in the near future, and wish to be found by him walking in all the commandments and ordinances of the Lord blamelessly. Every reader is requested to search the scriptures daily, whether these things be so. Present truth has always been given first to some one, and that one, whosoever he may be, is placed under a solemn obligation not to hide his light under a bushel, but to set it on a candlestick, that it may give light unto all the house. And it is in order to acquit myself of this charge that I am come before our people with this little work, praying that the Lord may bring home the teachings of his word to every heart.

The reader is supposed to be thoroughly posted in the views of Seventh-day Adventists. Things explained in our standard books are supposed to be known to him, and if he should ignore them, he may find the required preliminary knowledge in "Thoughts on Daniel and the Revelation," by Uriah Smith, "Great Controversy," by E. G. White, and "Bible Readings." To be had at the International Tract Society, Battle Creek, Mich.

Where in Bible quotations words are found in brackets, they are taken from other translations, more particularly German versions.

The Law of Moses.

In Dan. 7:25 it is prophesied of the papacy: "He shall think to change times and laws." If it would simply read, "He shall think to change the law," that would be quite sufficient to indicate the work of the papacy concerning the weekly Sabbath, it being an inseparable part of the law in question. But standing as it does, something outside the decalogue must also have been changed, and that thing is the "times" of the Most High. Consulting the original text, we find that those "times" mean the annual feasts commanded by God in Leviticus 23. The Elberfeld and Parallel translations in German, render the word accordingly. We read there as follows: "The feasts (times) of the Lord which ye shall proclaim to be holy convocations, even these are my feasts." And there follows the weekly Sabbath, classed together with the annual Sabbaths commanded to be celebrated in the first and seventh months of the Jewish year. The change of these times is laid to the charge of the papacy as an anti-Christian abomination, and from this it should naturally follow that those feasts have in this dispensation an importance equal to that of the weekly Sabbath, and ought also to be restored.

A direct appeal to this end we find in Malachi 4. That chapter, which applies to our present time, bears a message, not to the unbelieving world, but to those who have heeded the three angels' messages, and fear the name of the Lord, because the time of his judgment is come. To this same people God says: "Remember ye the law of

Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." This is an admonition, not so much to keep the decalogue, which they already obey, but something in addition to it, which they do not keep. The decalogue was given for *man*. Eccl. 12:13. The Sabbath was made for *man*. Mark 2:27. But the law here referred to was not given to, and was not made for, all mankind; but it was given to Moses, and it was made for *all Israel*, not only the Jews of the old covenant, but the term expressly includes the remnant of God's people. Rom. 11:25. This law does not concern the stranger from the commonwealth of Israel. For example it commanded Israel the celebration of the passover, but no uncircumcised person should have a part in it. Ex. 12:48. It declared statutes, sacrifices, and judgments, but the wicked should not declare them or take them into his mouth. Ps. 50:16. But God's covenant people of the last days are most emphatically bidden to remember it, as they are also called to remember the Sabbath day to keep it holy.

The writers of the New Testament speak of this law as a statute of the Lord in full force. Paul says, in Heb. 9:1, that the first covenant *had also* ordinances of divine service, thereby forcibly implying that the new covenant actually has them now. In all their ceremonies the typical priests were governed by the law of Moses, and in so doing they "served unto the example and shadow of heavenly things." Heb. 8:5. That law had the shadow of good things yet to come, and was not yet the very image of the things themselves. Chap. 10:1. But if these good things to come, these heavenly things foreshadowed by the Aaronic priesthood and its law, should ever come to pass in the substance, they must come in the time of the

priesthood of Christ, which did not begin until after he left this earth. If the law concerning the priesthood was abolished at Christ's first coming, then the substance of the things foreshadowed did never come, the types were types of nothing, and God's word had come back to him void, without accomplishing the thing he sent it for.

To such as superficially read Col. 2:16, it may seem that after Christ's first coming, God's people would be exempt from the keeping of Sabbath days, which are (were) a shadow of things to come, but the body is of Christ. But this passage was never meant to make void what Christ says: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. 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." Matt. 5:17. Christ speaks here of a law which is to be abolished when it is fulfilled. It prophesied, or foreshadowed, events which were to be fulfilled at Christ's first coming, and these Christ came to fulfil, and he did fulfil them. Now a prophecy which is fulfilled, does not continue to foretell the same event which is already come to pass. So does the law of Moses not continue now to foreshadow the things which Christ fulfilled at his first coming. It does no more command to celebrate the feast of the passover and first-fruits, after the crucifixion and resurrection are past, but it most absolutely forbids now what it formerly commanded, because such a celebration would mean a square denial of the past events; it would be another gospel. Gal. 1:6-9; compare Gen. 17:14 with Gal. 5:1-4. Such celebration would not preach Christ and him crucified, but it would preach another to come in his name. Now some events are foreshadowed in the law which have met

with no fulfilment at Christ's first coming, and they will not meet their antitypes until the close of probation, at the time when the heavens shall pass away like a scroll, and the earth shall be moved from its place. And until then the law which foreshadowed these events remains binding upon the people of God. If we are the people of God that is to live at the time of the close of probation, then we are the only people for whom that law was ever designed, the only one who could fulfil it in the substance. This fact is plainly recognized by the Testimony.

We read in "Great Controversy," concerning the passover and feast of first-fruits: "These types were fulfilled, not only as to the event, but as to the time. . . . *In like manner* the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service." (Page 399.)

Here, then, we see perfect harmony between Col. 2:16 and Matt. 5:17. Where Paul says not to mind certain Sabbath days, which were a shadow of things to come, he does not include all of them. Those types relating to Christ's first coming must no more be kept after they were fulfilled; but the ones which relate to his second coming remain in force until heaven and earth pass, and then they shall be done away, because the last of the events foretold will then be fulfilled. The law of Moses will remain the traveling chart to the pilgrim of Zion through the events of the close of probation, until he is safely landed on the other shore, and sealed forever for the kingdom of God. The record of the events which are past, remains to show us the ground over which the church has traveled in times past, in order to not try to travel over it again.

Perfection is not come to us through the Levitical priesthood, under which the people received

the law. It was necessary that another priest should arise, even Jesus, made an high priest forever after the order of Melchisedec. Wherefore "the priesthood being *changed* (not abolished) there is made a change also of the law." Heb. 7:12. As the priestly office and dignity was changed over from Aaron to Christ, so must also the law be moved over to him, and it must henceforth be applied to him and to his people of the new covenant. And there is where we find it to this day, unaltered in its requirements on the people, and true to the likeness expressed in the shadow, to be a living word of God in the heart of every believer.

Wheresoever we find the priest, there we also find the law. If by faith we now look into the most holy place where Christ ministers, and there can see the ark, then by the same faith we may also see the book of the law beside the ark which ordains the part the people are to take in the work. For "it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites . . . saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be [remain] there for a witness against thee . . . For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way that I have commanded you, and evil will befall you *in the latter days*, because you will do evil in the sight of the Lord." Deut. 32:24-28. This book is truly a handwriting of ordinances, as is mentioned in Col. 2:14; and a part of it, that part which Christ fulfilled at his first coming, was *against* the Gentiles, and Christ blotted it out. He broke down the middle wall of partition which separated the Gentiles from his people to be aliens from the commonwealth of Israel, and

strangers from the covenants of promise, having no hope, and without God in the world. Eph. 2:11-15. But by doing so he did not need to undo any part of that law, which was commanded to Moses *for us*, for our salvation, which makes us partakers in Christ's work of atonement.

We consequently see ourselves confronted by a law of God which requires to remember the "times" of the Most High. It is given by angels in the hands of a mediator, which is Christ. God is very jealous in regard to its observance, as he has shown in the cases of Nadab and Abihu and that of Uzzah. "Now all those things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come." "And if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we *neglect* so great salvation." "He that despised Moses's law died without mercy under two or three witnesses. Of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Heb. 2:2; 10:28, 29. Think of it, dear reader!

This law of Moses, which has the shadow of the good things which God has in store for us at this time, is found in Lev. 23:23-44. It requires us to celebrate every year, on certain days of the seventh Jewish month, a remembrance of things to happen in Christ's priestly work at the end of probation. Heb. 10:3; Lev. 16:34. God has commanded it for us, the papacy has changed it, Malachi tells us to remember it, Christ says it shall stand until the end, Paul acknowledges it, and John was shown a glorious company of

144,000 keeping it. He tells us plainly what shall be our part if we disregard its commands; for every transgressor shall be destroyed from among God's people, whatsoever his walk in all other respects may have been up to the time. Lev. 23:29, 30.

What do you propose to do with this law? Will you be guided by God's Spirit to obedience, or will you search for a way to avoid its claims upon you? Will you continue in the way of transgression after having received the knowledge of the truth? Some difficulties may easily be found in our past views and seemingly even in the Bible and the Testimonies. But consider that in every case it is safest simply to obey a direct command of God as clearly set forth. I caution every sincere believer in the Bible, not lightly to throw away the long chain of evidence presented here. Search the Scriptures that you may find out the way of the Lord more perfectly. The Holy Spirit, whom we receive, is to lead us into all truth. He will show us the things to come. The mystery of God is soon to be finished, "as he hath declared it unto his servants the prophets," and to no prophet has he declared it so plainly as to his servant Moses, with whom God spake face to face, in the law which he commanded unto him in Horeb for all Israel. Let us take this step forward in our journey, and tell it to others, that we may be found carrying to the people a complete gospel, declaring unto them the whole counsel of God, keeping back nothing that is profitable, and teaching them to observe *all things* whatsoever I have commanded you.

The Seventh Trumpet.

WE all agree that Revelation 10 is a prophecy of the proclamation of the second advent of Christ by our people. We see therein an angel preaching from the unsealed book of Daniel, and at a certain stage of his work he raises his voice to a loud cry as a lion roareth. And when he had cried, seven thunders uttered their voices. John, who stands in the prophecy as the representative of the church, distinctly heard them, so that he might have penned down every word; but he was not allowed to write what they said. While we shall never know to the full what they said until we shall hear them for ourselves, yet it is a notable fact that after hearing them, the angel had a positive certainty of a thing about which he was ignorant or uncertain before. He could swear by him that liveth for ever and ever, that there should be time no longer. But in the days of the voice of the seventh angel when he is about to sound (at that same time), the mystery of God should be (fully) finished. So, the thunders must have spoken a plain word concerning time, which up to that juncture had remained hidden from him. I wish you to notice here that at the time the angel swears, the loud cry and the voice of all the seven thunders are things past in the angel's experience, while even the very beginning of the seventh trumpet is a thing to come yet.

Nor is the event which is called the finishing of the mystery of God begun. It is to be accomplished fully when the seventh trumpet is about to sound. By a thing which is to be seen and under-

stood on earth, we are intimated to know of another thing that is to pass simultaneously and unseen in far off heaven. A certain knowledge when the seventh trumpet is to begin would show us when the mystery of God is finished, and knowing when it is to be, we would be enabled to come to a correct view of what this event is. It is a plain fact that the angel knows all about it, and this should be a hint for us to look deeper into this thing, and find out what we do not know yet on this point. Let us then find out all we can about the beginning of the seventh trumpet.

The seven trumpets of the book of Revelation are generally admitted to be symbols of war among the nations. The fifth and sixth are distinguished from the rest of them, in that they have prophetic periods attached to them which give their duration, and allow us to find in the historic records the events which mark their beginning and ending. History has preserved to us with undoubted accuracy *the day* of the beginning of the fifth trumpet, also called the first woe. It was the 27th of July, 1299, the day when the united Mahomedan tribes crossed the frontier of the Eastern Roman Empire, and began their warlike operations on their enemy's own territory. By the accurate fulfilment of the two succeeding periods, God has set his seal to this way of computing the time given in these periods. And therewith he has established his own rule of interpretation, which ought to be acknowledged by us without question, and applied also to the seventh trumpet in preference to any man-made rule. Mark well that it is not at some point of time when war clouds began to gather, or preparations were beginning to be made for war, but it is the very day when armies clash in battle, that the trumpet begins. This is the only way that God could give us those periods in

order that they might be understood by all without any possibility of dispute about the matter.

At the termination of both these periods, the sixth trumpet ends, Aug. 11, 1840, when the sultan handed back his power over the Eastern Roman Empire into the hands of the "Christian nations." The sixth trumpet had commenced exactly when the fifth had ended, but it was not to be so with the beginning of the seventh. There was to be a brief interval between, in which no trumpet should sound. Consequently, when the war trumpet is silent, the destroying wars with their accompanying woes come to a temporary standstill. The fact of there being such an interval is established in two ways. First, an angel makes the announcement, "The second woe is past, behold, the third woe *cometh quickly*." Secondly, we find between the sixth and the seventh trumpets two parenthetical prophecies, which speak of important developments in the church and world, which fill up the intervening space of peace. How long is this peace to last? When shall it be broken by the third woe? These are by no means questions of idle curiosity in a child of God, and we have a perfect right to have them answered in the most positive manner; because, "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets."

The word of God furnishes two lines of proof for getting at a correct answer to these questions. In the first place we will consider the events to happen in the time of respite and ascertain how much time they must needs occupy, and so we find how long the trumpet can *not* sound. In the second place we shall consider the nature of the events which take place when it *does* sound, and see to what time they belong.

The parenthetic prophecy of Revelation 10 is the

gospel of the coming kingdom which is to be preached to every nation, and kindred, and tongue, and people. Christ says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14. This passage makes the work of the gospel to extend to the very end of probation. The same work is again brought to view in Rev. 7:1-4, and there it is plainly stated that the winds of the earth are to be holden till the work is finished, and the 144,000 are sealed, which brings us to the end again. Rev. 14:6-12 covers the same ground, and the messages intimate plainly that as quick as the work is done, the winds are to be turned loose. Zeph. 2:1-3 clearly sets forth as the limit of the gospel work the decree which is to go forth at the end of probation, when the day of the Lord is to set in.

All those testimonies are unanimous to extend the work of the intervening time to the end of probation, and to put off the beginning of the seventh trumpet to the same time. So, then the time of peace is to be prolonged until it is suddenly interrupted by the horrors of the day of the Lord's wrath; for "when they shall [yet] say: Peace and safety, *then* sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape."

Let us further consider one by one the events which take place when the trumpet *does* sound. "And the seventh angel sounded, and there were great voices in heaven, saying: The kingdoms of this world *are become* the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Then the four and twenty elders say: "Thou *hast* taken to thee thy great power and hast reigned. The nations *were* angry, and thy wrath *is come*. And the time of the dead that they

should be judged [the judgment of the wicked], and shouldst give reward unto thy servants [the awarding of the kingdom at the end of probation], and shouldst destroy them which *destroy* the earth [seven last plagues]. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament. And there were lightnings, and voices, and thunderings, and an earthquake, and great hail." (Seventh plague.)

None of these events mentioned goes back into the time of probation. The anger of the nations before the breaking out of the war is mentioned at the sound of the trumpet as a thing of the past. All the rest of the events are said to be things of the future, and occupy the time of the seven last plagues. The destruction of the wicked is there limited to the then living generation. Mark the present tense in the word *destroy*. The whole saying of the great voices in heaven occupies but a moment's time and it must needs be located at the very beginning of the sounding. The things are to a great extent identical with the sayings of the 144,000 on the sea of glass announced in Revelation 15, and seem to take place on the same occasion.

At a time when none of us would allow that probation should continue as long as it did, the seventh trumpet was thought to have commenced in 1844, at the end of the 2300 days, and this view is up to this time general among us. We shall here thoroughly consider this point before asking anybody to discard this opinion which has been held by us such a long time without having been questioned by anybody. The reasoning by which this belief is sustained, is derived from Rev. 11:19. "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." It is said that at the end of the 2300

days Christ entered the most holy place of the heavenly sanctuary, where the ark is, to minister there in the cleansing of the sanctuary. Then the eyes of the true church followed him thither, and by faith saw the ark. They comprehended the immutability of the law of God and commenced the Sabbath reform.

All these things are facts which I would not try to dispute, for I believe them to be true. Yet none of them furnishes any proof that the seventh trumpet commenced in 1844. For 1. The seeing of the ark is not by John, the representative of the church. 2. The trumpets are symbols of war among the nations; but this Sabbath reform is a peaceable movement inside the church entirely strange to the nature of the symbols. 3. We have seen that the beginning of the trumpet is marked by an event visible to all alike. But if this seeing of the ark was meant to be the beginning of the trumpet, it would not come according to God's established rule. Every individual believer might possibly trace the day when *he* saw the ark; but for the collective people no other date could be fixed except the last day of probation, when they all see it. 4. The law of types even forbids a seeing of this kind in 1844. It says: "And there shall be no man in the tabernacle, *when he goeth in to make an atonement in the holy, until he come out, and have made an atonement for himself and his household, and for all the congregation of Israel.*" Lev. 16:17. 5. And finally the facts of the case tell us that none of the Advent people did see the ark in 1844, none comprehending the doctrine of the sanctuary and its cleansing until several years afterward.

It is in no wise a discredit to those who advocated the view in question and were satisfied with it. I myself could not see better. This view

served God's purpose for the time, in hiding from us things which were from the very nature of them of no profit except only for the ones who should be living at the close of probation. But now that the Lord has lifted his hand, let us become settled on this point, and in this new light reconsider our actual position in the work of the third angel's message, as it is traced out in Revelation 10.

The Testimony tells us that we are now in the loud cry. This is the last part of the third angel's message. It is to be a short work, and will increase and never stop as long as grace lingers. When it ceases, the end of probation will be at hand.

"And when he *had cried*, seven thunders uttered their voices." These thunders will be heard when probation is already at an end and all preaching to the world has just ceased. And according to the words of the angel in Rev. 10 : 7 the beginning of the seventh trumpet and the finishing of the mystery of God, whatsoever it may be, are yet things to come. This finishing work is undoubtedly a part of Christ's priestly office yet, and not of his charge as a king. Between the end of probation for the world and this finishing work there appears now a short space of suspense, which calls to mind the time when Noah was in the ark with closed doors, when the flood lingered for seven days. Is it not the time when the King goes in to view the guests after his house is full? Is it not the judgment of the living?

The Day of Decision.

WE have now seen that the finishing of the mystery of God is not an event that commenced back in 1844 and continues to the end, but it is a thing which at the close of probation is yet to be begun, together with the simultaneous beginning of the seventh trumpet. Yet it is a part of Christ's service as a priest, and could never be performed after he takes the kingdom. Thereby the time in which it can possibly happen is circumscribed to the narrow compass of a few days, which are called, "the days of the voice of the seventh angel, when he is about to sound." We may then safely conclude that it is the very last act in Christ's priestly work before he lays down his charge as a mediator between God and fallen man.

In Revelation 15 we find the description of a scene which both in its nature and chronology answers to what we might expect to see at the finishing of the mystery of God. John says:—

"And I saw another sign in heaven, great and marvelous, seven angels *having* the seven last plagues, for in them is filled up the wrath of God."

The plagues are here seen in the hands of the seven angels ready to be poured out, but none of them is gone forth on his errand yet.

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

When God sat on his throne at the beginning of the judgment, Daniel saw that "a fiery stream issued and came forth from before him." And

now at the end of the judgment John sees on that fiery expanse the victorious remnant of the Israel of God acquitted of every guilt, cleansed forever from sin, and sealed for the kingdom of Christ. As they are said to have gotten the victory, it necessarily follows that they have finished their course, which in the case of the remnant can not be before the end of probation, because only "he that shall endure to the end, shall be saved."

In verse 3 they hail Christ as the king of saints, showing thereby that his priestly service is just come to its end. Michael is standing up, the great prince which standeth for the children of thy people.

In verse 4 they say: Thy judgments are made manifest, that is to say, the decision, verdict, or decree, of the court of heaven is just gone forth out of the mouth of God, and made known to them, because they heard it. For that very purpose they have been summoned into the presence of God. The kingdom has been adjudicated to them free from every claim which the wicked may think to have on it.

In the same verse they say: "All nations *shall come* and worship before thee." Paul says: "We which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep." This should caution us not to try to locate this scene at the first resurrection, else we would see the 144,000 in company with the multitude which no man could number. But we see them alone prior to the resurrection.

"And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened, and the seven angels came out of the temple, having the seven last plagues."

This verse shows that the opening of the temple takes place at this very occasion when the decree

goes forth at the end of probation. It shows further that this scene is simultaneous with the seventh trumpet which brings to view the same event.

"And the temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

Every uncleanness of the temple having been removed by the cleansing of the sanctuary, it is never again to serve the same purpose of taking away sin. Henceforth "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 which is holy, let him be holy still." That is the decree which goes forth at the end of probation. The saints are sealed and so brought out of all danger, and the wicked are doomed to destruction without remedy.

Having thus located this scene at the end of probation and before the plagues, we must bear in mind that the 144,000 seen on the sea of glass are then in their mortal bodies here on earth, and that they will have to continue in that state all through the plagues until Christ visibly appears in the clouds of heaven to change them to immortality. The next question is, how will they be brought to heaven in this state? Rev. 17:1-3 and 21:9, 10 show us how. John was shown things to happen at exactly the same time by the same angels, and in order to see them, he had to be carried away in the Spirit. So we must conclude they will be carried away to the heavenly sanctuary in a vision, as John was.

The whole scene in Revelation 15 would occupy but a small part of a day of twenty-four hours. It is evident that this is the finishing of the mystery of God, because, as soon as it is over, the

temple is closed, never to serve any more for the redemption of sinners. And it shall not be finished in a manner unknown; but according to a plan which God has made known in his word, and of which the angel who represents the people of God, is thoroughly informed. He swears that it shall be finished in the manner, "as he hath declared unto his servants the prophets." Here we recall the words of the decree which goes forth on this day: "He that is holy, let him *be holy still*."

And see on what day God purposes to do this for his people. "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 you may *be clean* from all your sins before the Lord. (It shall be your greatest Sabbath) and ye shall afflict your souls by a statute forever. Lev. 16: 29-31. (Lutheran Version.)

But that same law of Moses provides another day before this great day of final decision: "And the Lord spake unto Moses, saying: In the seventh month, in the first day of the month shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein, but ye shall make an offering made by fire unto the Lord." Lev. 23: 23, 24.

On that day *the priests* caused the sound of the silver trumpets of the sanctuary to go forth throughout the land, to summon the people to the great day of decision. Num. 10: 8. So shall God's voice from heaven summon his people of all the earth to be ready for the final issue. The seven thunders of Revelation 10 are certainly the anti-type of this blowing of trumpets on the first day

of the seventh month. The voice is not the voice of man, nor of an angel, nor of the Son, but of the Father. Read Ex. 19: 16, 19, and you will see that when God speaks from heaven, the voice is declared to be both the sound of thunders and trumpets.

It is evident that the keeping of this day of trumpets is set as a condition for the understanding of what the thunders say. Neither man, nor angels, nor the Son will make known the day or the hour, but the Father will. This word excludes every communication from man to man. Every one needs to be in direct communication with the Father. Whosoever does not understand the thunders when they speak, will remain in darkness, and no man can remedy it; because his doom will then be already sealed. Here we have an explanation of the conduct of the prudent virgins who refuse their oil to the foolish or ignorant ones. And also a reason may be found why the evil servant is overtaken in a day when *he* looketh not for him, and in an hour that *he* is not aware of.

Here also we see then the importance of keeping those days which the Lord has ordained for our salvation. It is plain that when the Lord is about to speak the most solemn words that ever are to be spoken to mortal ears, he means to be listened to. If he has commanded a suitable preparation to meet these great events, and a man will rather go about the daily drudgery of this present life than to seek that preparation, he thereby shows a criminal contempt for his heavenly birthright, and like Esau, barter it away for a mess of pottage.

Having seen now what kind of provision the Lord has made in the Law of Moses, that that day should not overtake us unawares, we would further inquire, What about the hour, because Christ says, The Father maketh it known. The word says:

“Watch ye therefore, for ye know not when the master of the house cometh: at even, or at midnight, or at the cockcrow, or in the morning; lest coming suddenly, he find you sleeping.” Mark 13:35. The Jews seem to have preserved the correct outward keeping of the tenth day of the seventh month, in keeping an absolute fast and watch, spending all the day from even until even in an holy convocation, as the Lord has commanded it.

There is one more feast ordained after the tenth of the seventh month, the feast of tabernacles, from the 15th to the 22nd of the same month. It seems to typify the experience of God's people during the seven last plagues or at some time at the latter end of them. They are days of rejoicing and thanksgiving over the salvation made sure. Rev. 14:1-5 and 7:9-17 are evidently the antitypes of the feast of tabernacles.

A few chronological items will show this: The company on the sea of glass sing the song of Moses, which he sang when Israel had crossed the Red Sea, and had just escaped the host of the persecuting Egyptians. He expected to pass right on into the land of Palestine, which remained to be conquered from the tribes of the Canaanites. In like manner the 144,000 had just escaped the persecuting hosts of the beast and his image, but another formidable enemy remains to be coped with, who holds the land. Please keep in mind the exact time when this is sung. “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 as still as a stone; *till* the

people pass over, O Lord, till the people pass over, which thou hast purchased.”

“Thou *shalt bring them in*, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established.” Ex. 15:14-17.

All this is what they expect to meet after being completely through with the beast and his image at the day when probation closes. Being brought to Mount Zion is with them a matter of hope. It would be the end of their journey after being also through with the hosts of the Canaanites.

Now read Rev. 14:1: “And I looked and lo, a lamb stood on the Mount Zion, and with him, 144,000.” We see then their hope fulfilled, and so we may be sure that this scene is posterior to the assembly on the sea of glass. It takes place when they have passed through the tribulations of the plagues, and yet it is before the resurrection of the righteous, lest they would be seen in company with the resurrected host. It seems to be an event to happen just before Christ's visible appearing in the clouds of heaven, and the type of it is the feast of the fifteenth day of the seventh month.

Rev. 7:9-17 seems to be the antitype of the Sabbath of the twenty-second of the seventh month. It presents to us the 144,000, together with a great multitude which no man could number, of all nations and kindreds and tongues; and they stood before the throne which is in the temple. Recall now to mind Rev. 15:8: “And no man was able to enter into the temple, *till* the seven plagues of the seven angels *were fulfilled*,” and this puts this event after the plagues, and after the resurrection, and it is celebrated in the glorified bodies of the redeemed.

This is the last of the types commanded by the law. It takes place when heaven and earth are

passing away, and then the law having nothing more to foreshadow, will pass away forever.

The objection may be raised on the authority of "Great Controversy," page 421, that all the time since 1844 we are in the antitype of the day of atonement. But this would make a long period of years to be the antitype of a day of twenty-four hours in the type. None of the types of the spring has been fulfilled "in like manner." A day of twenty-four hours in the type has been fulfilled in a day of twenty-four hours in the antitype. The law of Moses commands, "From even until even shall ye celebrate your Sabbaths." Let, then, the advocate of this interpretation lay his hand on his heart and ask whether he has since 1844 kept up an absolute fast and watch, abstention from labor and an holy convocation. If not, he may take the word of God for it, he will be destroyed from among God's people. Whosoever feels himself troubled because of said testimony, let him go on a little farther, and read:—

"And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be *accomplished* by the removal or blotting out of the sins which are there recorded. *But before this can be accomplished*, there must be an examination of the books of record, to determine who through repentance of sin and faith in Christ are entitled to the benefits of his atonement. The cleansing of the sanctuary, therefore, involves a work of judgment. This work [of judgment] *must be performed prior* to the coming of Christ to redeem his people."—*Id.*, page 421.

The work going on now is, then, the judgment prior to the end of probation, when Christ shall redeem his people and blot out their sins. And the

blotting out and redeeming will be *accomplished*, or finished when all are judged according to the plan he hath revealed unto his servant Moses in the law: To the dead no law could be given, because they are unable to fulfil it. So there is no provision made in the law of Moses to foreshadow a judgment of the righteous dead, because they were not to take any active part in it. The time of the judgment of the dead had needs to be revealed by prophecy in addition to the law. So will then the mystery of God be finished, according to the harmonious witness of the law, and the prophets, and the Testimonies.

There remains to consider one more set of types in Leviticus 25, which have not met their antitypes yet. The year of release or falsely called jubilee evidently commences on the day when the mystery of God is finished. So the question might be raised, Are we not bidden to keep this year also in the way the Lord commands by Moses? We can most positively say, No, we are not bidden to do so, and give here the reasons why.

1. The prophecy of Daniel points out only the "times," or yearly Sabbaths, as being changed by the papacy, and does therefore not hint at any restoration of the cycles. 2. Those Sabbath years were to be kept in the land of promise. But we are not now in that land neither in the type nor in the antitype, but we are pilgrims and strangers in the wilderness, exiles in a land not our own. 3. These Sabbath years were not to be kept on any one's farm, but simultaneously by the whole country, not in any year whatever out of every fifty, but in the definite fiftieth year. If the Lord had ever revealed his fiftieth year, then he has so thoroughly gathered back unto him all knowledge of it, that to-day there remains no man on earth who knows anything about it. Could we know it, then it would be an

easy matter to figure out the exact date of the events to happen in connection with the second coming of Christ. When the Father will make it known, he needs but to give this connecting link between the prophecy of Daniel and the law of Moses, and every keeper of the law will be furnished with what he needs in order to understand it all, while none of the transgressors will understand anything about it.

A few words may be added here in regard to circumcision. This is one of the carnal rites special to the old covenant which had a worldly sanctuary. As far as the rites and the sanctuary are concerned, that covenant came to its end at the crucifixion of Christ, when the typical sacrifice met its antitype. There every one of the *carnal* ordinances of the earthly must cease. If any man believes that Christ has come, he must not continue in ordinances which foreshadow that he is to come yet. If somebody continues in *one* of the ordinances of the earthly sanctuary, the only consistent course for him is to practise them all. Paul declares such a one a debtor to *the whole law*. He must offer bloody sacrifices, which foreshadow Christ to come. He must bring them to old Jerusalem, to the worldly sanctuary, because that is the only place to be sacrificed in. He must avail himself of the intercession of the high priest of the seed of Aaron. He must go to the earthly Jerusalem three times a year to celebrate the typical feasts. And with all this trouble no profit would be reaped. It would be a denial of Christ crucified, and such a worshiper would forfeit every claim on his sacrifice, he would be fallen from grace. Gal. 5:1-5.

These carnal ordinances were a hard yoke of bondage on the typical people of the Jews, and they grew all the more grievous the farther a man lived away from Jerusalem. To the heathen in far-off countries the distance made it impossible for

them to comply with that law, and therefore it is called the middle wall of partition which separated the Gentiles from the Jews, and cut them off from God and the citizenship of heaven. Eph. 2:11-22. This law is therefore called the handwriting of ordinances that were against us. Col. 2:14.

But now that the heavenly temple in New Jerusalem is become the only legitimate center of worship, that Christ is our high priest, who in spirit and in truth may be reached from all places, the advantage of the Jews over the Gentiles is gone, we are brought near and are set on equal terms with the Jews. The circumcision of the heart is the only one required, the only one that will avail with God in the people of the new covenant. Rom. 2:28; Gal. 5:1-3.

The Time of Glory.

IN the first vision recorded in the book of Daniel, it was revealed to that prophet, that four earthly empires should succeed each other in the dominion over the nations, and after these a fifth would arise different from the rest.

“And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” Dan. 2:44.

That is the kingdom which the children of God long for, and for the coming of which they pray. But Daniel did even something more than this. He inquired and searched diligently, what or what manner of *time* the Spirit of Christ did signify, when he testified beforehand . . . the glory that should follow. It was revealed to him that not for himself, but for us this thing (the time) *was revealed*. If the time was revealed to him for us, then let us not be stubborn in not looking at it. Let us not be afraid to be like Daniel, the man who was greatly beloved of God. Let us inquire into this thing as diligently as he did.

From Daniel 2 we learn that the setting up of the kingdom takes place “in the days of these kings.” The fourth and the fifth kingdoms must therefore be contemporaries for a time, and all the space occupied in breaking to pieces the iron, the clay, the brass, the silver, and the gold is counted as belonging to the kingdom of glory, which should follow the present kingdom of grace. Not the least information is furnished in this vision by which to

form an estimate of the length of any one of those kingdoms, or to find out how much time they all should occupy together.

In the vision of the seventh chapter we encounter for the first time a period of 1260 years, which is mentioned as part of the life of the fourth empire. Concerning the papacy it is said: “I beheld, and the same horn made war against the saints, and prevailed against them, *until* the Ancient of days came, and sentence was given in favor of the saints of the Most High, and the time came that the saints possessed the kingdom.” (Van Ess German Version.) By these words the beginning of the kingdom of the saints is settled to be simultaneous with the going forth of the decree at the end of the judgment, and this going forth of the decree is declared to be the terminus of the victorious campaign of the papacy against the saints. In this passage the Spirit of God signified to Daniel in an indefinite way the very thing he was so anxious to search out, that is, the time of glory that should follow, or the setting up of the kingdom. All his further efforts are directed to get a more definite understanding concerning this point of time.

Notice also in this same passage that two distinct events are mentioned as the end points of the war of the papacy against the saints: first until the judgment begins, and second, until the judgment ends in the sentence of the Judge. The beginning of the judgment seems to be set down as a death-line in the career of the papacy and her daughters, past which she would be suffered to drift her own way to destruction, without God's spirit striving any longer to stop her. It is also said of her: “And I gave her space to repent, and she repented not.” Rev. 2:22. When the judgment began and that space was ended, then the message was given concerning her: “Babylon is fallen, is

fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8. The same way of giving the end of a period of time in two events may be seen in Luke 17:27.

In the vision of chapter 8 the efforts of Daniel are continued to the same purpose. In verse 13, we find two heavenly beings engaged in a conversation about the thing which Daniel desired to know. One of them asks the question: "How long shall be the vision . . . concerning two persecuting powers to give both the sanctuary and the host to be trodden under foot?" This question is answered in an indefinite way in more than one part of the Bible. "Until judgment was given to the saints of the Most High," says chap. 7:22. "Until the consummation," says chap. 9:27. "Until the times of the Gentiles be fulfilled," says Luke 21:24. So, in answer to this question, we might fitly expect a period that would reach to that same terminal point. Instead of this we find a period of 2300 days, which should reach to the first endpoint only, the death line of the papacy. Daniel perceived that this was not yet the thing he most desired to know. He says, "None understood the vision." This vision of the 2300 days was "shut up" for "many days," it was placed under a single seal to a certain time, but not to the time of the end.

At the time of his last vision the prophet was none the wiser yet concerning the time of the setting up of the kingdom of the saints, but his desire to know it was as lively as ever. In chapter 12:6, we hear one saint asking the question: "How long shall it be to the end of these wonders?" The ensuing answer had nothing new in it; the 1260 days of papal supremacy were repeated with the intimation that during an indefinite period after

those days the persecution of the holy people would be continued. That answer gave no satisfaction, and he says: "I heard, but I understood not: then said I, O my Lord, *when shall be the final end of this one?*" (Van Ess.) If Daniel could only know this final end of the pope's career, he need not make any further inquiry about the time of the setting up of the fifth kingdom, because these two events come together. But the one with whom he was dealing, was not to be tricked out of this secret. It was decreed in heaven, "The day and the hour no man maketh it known, nor an angel, nor the Son, but the Father." The words concerning this special thing "are closed up and sealed" with a double seal, "until the time of the end," that is to say, to a time posterior to the vision of the 2300 days. But concerning the time he was anxious he received no definite clue, to reckon it out beforehand, but he is given the assurance that God has made provision for the righteous, that at the time of the end, when the second seal will be unclosed, they should understand it.

We see then the beautiful harmony between the books of Daniel and the Revelation. To Daniel it was told that the time of glory to be revealed in the kingdom of the saints would be at the going forth of the decree, and at the time of the overthrow of the papacy. And to John it was said that at the time of the voice of the seventh angel when he is about to sound, the mystery of God shall be finished. Both things amount to the same thing. The papacy is to be thrown down suddenly when the seventh angel sounds, and from that time the fifth kingdom is reckoned to begin, and that time is going to be known to the people of the righteous.

As we have seen in the book of Daniel the beginning of the judgment sealed to one time, and

the ending of it to another, so do we notice in the proclamation of the advent of Revelation 10, the two seals opened successively in their respective times. First we notice the angel preaching from the little book opened, announcing the time of his judgment come. All the while he preaches, the second seal, which conceals the time of the end of the judgment, remains closed. As soon as he *had cried*, the seven thunders reveal the last secret. And when they shall speak out that hidden thing, "none of the wicked shall understand, but the wise shall understand." "Behold, the fear of the Lord, that is wisdom, and to depart from evil that is understanding."

Daniel never inquired for the time when Christ should come in the clouds of heaven; but he diligently searched and repeatedly inquired for the time when he should come in his kingdom, when the kingdom should be given to the saints. As soon as Jesus is crowned king, he will commence to rule the nations with the rod of iron and dash them to pieces like a potter's vessel. And at that same time he will also hand over the kingdom to the saints. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and *he* shall rule them with a rod of iron. As the vessels of a potter shall they be broken to shivers, *even as I received* of my Father." Rev. 2:26, 27.

The time of the setting up of the kingdom at the end of probation, *that* is the critical time right before us for which we want to get ready. The time of the visible appearing in the clouds of heaven does not require any separate preparation on our part, so we may leave that time to take care of itself. But we must hasten to catch the train before it leaves. Once safely seated we may leave all further care in the hands of the Conductor; he

will carry us right through to the holy city without change of cars. Let us, then, hasten to be righteous and wise before the Lord, walking in all the commandments and ordinances of the Lord blamelessly. Then get ready, get ready, get ready!

The Last Foe.

THE principal symbol of Revelation 12 is the great red dragon which persecutes a pure woman, the true church of Christ. The Word tells us in the most direct way that this dragon is "that old serpent, called the devil, and Satan," but it also tells us that the power which tried to kill the infant Jesus, was Rome at a time when it was known to be pagan. Satan is called the prince of the power of the air, the spirit that now worketh in the children of disobedience. So we may safely conclude that this dragon is the devil working in Pagan Rome.

In the year 538 the dragon handed over his power, his seat of government, and his great authority into the hands of the papacy, and thenceforth presented himself as the devil working in the papacy. But he meant not to remain in this new garb forever. He had surrendered his power only for the term of 1260 years, and at the end of this term we might fitly expect the old dragon to claim his own, and so he did. In 1798, at the expiration of the term, a representative of an outspoken pagan power went to Rome, and in the name of the dragon took charge again of the power, the seat of government, and the authority of the old dominion of Pagan Rome, and it was then for a time ruled over in a pagan way by a man who called himself a Roman Caesar. So there cannot be any question that the devil working in Pagan Rome was revived again, and should be found somewhere at the present time in that peculiar shape.

Revelation 11 gives an account of the second rise of Roman paganism in new history. A certain

government is seen making war on the two faithful witnesses, and he is called "the beast which ascendeth out of the bottomless pit." We all agree that this prophecy was fulfilled by the revolutionary government in France, which was essentially pagan in its principle, and consequently that reign of terror was the beast from the bottomless pit, or the old dragon revived.

The outspoken pagan principles did not endure in their full original form in that government, but in turn they spread to every nation on the globe and to a greater or less extent they have nearly everywhere taken the place of the antiquated notions of papal rule. We are then prepared to find that the Bible acknowledges elsewhere the presence of the dragon as a living and ruling power in our time, and a contemporary with the papacy. The deadly wound of the papacy was healed in 1798. And then John says: "And his deadly wound was healed: and all the world wondered after the beast. And they worshiped *the dragon*, who gave power unto the beast; and they worshiped the beast." Rev. 13:3, 4.

The prophecy of Revelation 11 was not placed in vain, in the peculiar position in which it stands. It occupies a place right alongside the prophecy of the Advent proclamation between the sixth and seventh trumpets. For in the same space of time in which the three angels' messages prepare a remnant people to be translated into Christ's kingdom at his coming, also the work of the beast from the bottomless pit prepares a remnant people ripe to be slain by the sword that proceedeth out of Christ's mouth. The very presence of this beast in our time is reason enough to watch its workings and be on our guard against its deceptions, just as well as against the papal beast and its image.

One of the first acts of the revolutionary commit-

tee was to issue a decree in order to make a clean sweep of everything that suggested religion in public life, and this decree did hit more particularly the papal church, which was the only prominent religious body in France. While completely destroying this, they extended their hatred to the Bible and its adherents, and heaped upon it every possible contempt and insult, because in their blindness they attributed to its teachings the existing fearful corruption in morals and politics, which was caused by the long papal rule. The chief characteristics of that government may be summed up in saying that it was an open war against the papacy, and an open war against Christ and his people. And this work was done in the "tenth part of the city." Verse 13. We shall see that a repetition of this same work is to be carried on by the same power in all the ten kingdoms which form that great city. In Rev. 17, we shall trace out the last work of this beast.

"And there came one of the seven angels which had the seven vials, and talked with me saying, Come hither, I will show unto thee the judgment [condemnation] of the great whore that sitteth upon many waters." Verse 1.

This introduction to the vision of chapter 17 contains two items which beyond the possibility of dispute settle the chronology of the whole vision. It is shown by one of the angels who have the vials of the wrath of God, and these vials are not given into their hands until the finishing of the mystery of God. And second, it is showing the "condemnation" of the whore, which requires that the judgment should at that time be ended. Being settled on this starting point, we will have to look ahead of us and not behind us, because the Revelation is given by God "to show unto his servants things which must shortly come to pass." This vision is

therefore a prophecy of the career of the papacy and the beast which bears her, during the time of the plagues.

"So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." Verse 3.

The papacy is here shown in the position she will occupy in relation to the beast at the time when, unknown to her, the decree of her condemnation is issued in heaven. The scarlet beast is the same revived dragon, which at the time of the French Revolution ascended from the bottomless pit, but had to retire from public rule after a short dominion in "the tenth part of the city."

"The beast that thou sawest, was [at the time of the French Revolution] and is not [since Napoleon made an end to the reign of terror], and shall ascend out of the bottomless pit [it is then about to come into active rule again in the same way as formerly]; and shall go into perdition. [See Rev. 19:21.] And they that dwell on the earth shall wonder, whose names were not written in the book of life, . . . when they behold the beast that was, and is not, and yet is." Verse 8.

This beast is represented as not being, and yet being. It has no recognized existence and rule, yet it is fully organized and ready to assume its own name as soon as God's restraining power removes the chains which hold it in check. Since Napoleon it has from time to time given signs of life. In 1848 when there was neither railway nor telegraph communication, it managed to start successful revolutions in nearly every capital of Europe in the space of less than fourteen days, showing thereby its thoroughly efficient secret international organization. In 1870, at the revolution of the Commune in Paris, it made a plain show that it

was not dead. But the next time it comes out of the bottomless pit, it "goeth into perdition."

As at the time of the decree the papacy is seen riding the dragon, we must expect near that time some circumstances which are favorable enough for her to get the dragon elements under her control. This causes a feeling of security, and together with the governments she exalts herself in the peace and safety cry, while she drifts right into the critical day. And then the seventh trumpet calls for an immediate blow on her, sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape. "For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come *in one day*, . . . she shall be utterly burned with fire." "In one hour is thy judgment come." "In one hour so great riches are come to naught." "In one hour is she made desolate." Chap. 18:7, 8, 10, 17, 19. Who is going to do this quick work? Some say, Christ, when he cometh in the clouds of heaven. The Bible says: "And *the ten horns* which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and *burn her with fire*." Verse 16. And when these ten horns do this, then these same kings and governments which now uphold her "shall bewail her, and lament for her, when they see the smoke of her burning, standing afar off for the fear of her torment." Chap. 18:9.

At the time of the decree it is said of the ten horns which will cause this great overthrow of the papacy and all the governments on earth: The ten horns are ten kings which have received no kingdom as yet; but receive power as kings one hour with the beast. Verse 12. After the present governments of Europe and the papacy shall be over-

thrown, a common seat of pagan government is to be erected, the ten kingdoms are re-established under a changed social and political order; they will form a European confederation. "These have a counsel—a congress—and shall give their power and strength unto the beast." (Zurich Version, German.) And then "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." Verse 14.

Now we may sum up the points of identity with the French Revolution in this sudden movement. 1. In both cases the beast is the one which comes from the bottomless pit. Rev. 11:7; 17:8. 2. It makes war against the papacy and overthrows her. 3. It makes war against the Lamb. 4. It dethrones all the governments which are now organized according to the papal plan. 5. It sweeps away public worship. Chapter 18:21-23. 6. It abolishes private property and buying and selling. Verse 11.

Before her overthrow the papacy is seen sitting on the beast, and also sitting upon many waters. She says, I sit a queen. The waters are peoples, and multitudes, and nations, and tongues over which she sits a queen. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying: Thus with violence shall that great city Babylon be thrown down, *and shall be found no more*." This sudden overthrow of the papacy and her daughters at the sounding of the seventh trumpet makes a complete end to her existence at the end of probation. The 144,000 have then gained the victory over the beast and its image, and at that very time both of these foes drop out of sight as ruling and persecuting powers, and the dragon alone continues in government, until he is

destroyed by the brightness of Christ's visible coming. "And the *dragon* was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17; 17:14.

It might be objected that at the time of the sixth plague, three unclean spirits are seen coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. How can these spirits come, at the sixth plague, from two powers which have been destroyed already at the first one? The answer is that verses 13-16 are but an interpolation between the sixth and seventh plague, as we find such also between the sixth and seventh seal and trumpet. It goes back into our times and describes a work which shall culminate in the great battle of the seventh plague. The work of these spirits has commenced long ago and is now nearly completed. They go to the governments inducing them to frame instruments of persecution against the people of God, by which they will be bound to fight them as Darius was bound to condemn Daniel to the den of lions. They gather men and women in all the world into combines of good and evil; in temperance societies, labor and trades unions, Christian Endeavor associations, denominations and lodges, socialist and anarchist leagues. In these associations the individual is in danger of losing his own identity, the great majority being governed by the stronger minds of a few. It is an easy task for Satan to get the full control of any such unsanctified confederacy and so to shift the whole bundle into the fire. Now is the time for these devils to work, and now is our only time to watch, and be on our guard against their deceptions. It is now that we must keep our garments, for "once the

master of the house is risen up, and hath shut to the door," no watching will avail. The slaughter at Armageddon will be the part of every one who is deceived. At the very time probation ends, those armies are complete and ready for action against Christ, who then will have been crowned King of kings and Lord of lords. "And I saw the beast, and the kings of the earth and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet, that wrought miracles before him . . . these both were cast into a lake of fire burning with brimstone." Rev. 19:19-20.

This work will be done by the ten horns. Rev. 17:16. Before this great encounter they "had received no kingdom as yet, but receive power as kings one hour with the beast, that ascendeth from the bottomless pit." They with their central government will take the rule of the earth, "and when he cometh, he must continue a short space," and "goeth into perdition." Verses 10, 11. This will be the last wicked government on earth, the *remnant*, and this will be slain with the sword of Christ. These are the Canaanites which the company on the sea of glass will have to meet yet *after* they have gotten the victory over the beast, and his image, and his mark, and the number of his name, and *before* they can stand with the Lamb upon Mount Zion. The law of Moses has pointed out this last foe to come, and as it is shown in this article, the prophecy confirms it. It shows the assembly on the sea of glass to occur the tenth, and on Mount Zion on the fifteenth, of the seventh month. As the plagues can not possibly be confined to five days, they must needs last one Jewish year and five days, or 365 days. In the last assembling we see the 144,000 before the throne of

God in heaven together with the resurrected host; and as the last feast of the law of Moses is set for the twenty-second, we must conclude that then the people of God shall have reached the end station of their journey,— in heaven.

We see, then, that the law of Moses is a great and indispensable light by which to understand the things of the last days. By no other means can we look so plainly into the things which are right before us at this time. If God should choose to give in the seven thunders no other information except that "time shall be no longer," then the intelligent doer of the law knows all he needs to know, while for the foolish virgins there is no light in these words.

It shows up all that the Lord wishes his people to understand at present, concerning the times and the seasons, thus being the most effectual remedy against the folly of human time-setting. It plainly demonstrates that the same angel who at the beginning of the Advent proclamation set his foot upon the land and sea, does also the finishing stroke at the conclusion of the work, thus disapproving every attempt to disintegrate the actual organization, or to scatter the people from the common body. And if accepted by the whole organization the world will witness a spectacle not before seen in religious history, a whole people which has preserved to the end its power to change their mind in order to keep pace with the advancing light without splitting into sects. If at the latter end of our career we are able to stand such a test, then the difference between us and the creed-bound denominations is demonstrated, the proof that we have not lost our first love is manifest. And if the angel of the church of the Laodiceans takes a consistent position in regard to such new truth, and opens the door, Christ will come in to him and sup with him. Christ will remove from him the reproach, and the

world will see that Pharisaism and popery have no place among us.

Therefore if any man teach you, The law is abolished, don't believe it. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." It is no yoke of bondage, no wall of partition, no handwriting of ordinances against us, to re-establish the "times" of the Most High which the papacy has changed, and to remember them and keep them holy as God has commanded. But it is a bond of union to bring us into a living connection with Christ in his closing work of redemption. Take heed that this law shall not be an adversary and witness against you. Rather "agree with thine adversary quickly, lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the officer, and thou be cast into prison." Matt. 5:25. The neglect of its commands is equal to saying, My Lord delayeth his coming. Be then not classed together with the servant whose master shall come in a day when he looketh not for him, and in an hour that he is not aware of. Evil shall befall the transgressor "in the latter days." "Their foot shall slide in due time, for the day of their calamity is at hand, and the things that shall come upon them make haste."

"Let your loins be girded and your lights burning, and you yourselves like unto men that wait for their Lord, when he will return from the wedding that when he cometh and knocketh, they may open unto him immediately. And if he shall come in the second watch, or third watch, and find them so, blessed are those servants." Luke 12:35-38.

NOTE.—This tract is sent free. If several copies are received, please distribute to other brethren.