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THE
THIRD MESSAGE
OF REVELATION XIV

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BY ELDER J. N. ANDREWS.



“AND the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of

his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.” Verses 9-12.

The message of the third angel is the latest special message of mercy and of warning to mankind. It is by far the most solemn message in the Bible. We have presented decisive evidence that the three messages belong to the last days. But the words of the third angel so plainly relate to the final conflict that we need not refer to the argument already

presented in proof of this fact. Thus we are solemnly warned concerning the image of the beast. But the image is not formed till after wicked men have wrought certain wonderful miracles, among which is the act of bringing down fire from heaven upon the earth in the sight of men. Rev. 13:14. This has never yet taken place, and it never can take place till Satan is permitted to work with all power, and signs, and lying wonders, which will not be till the final conflict. 2 Thess. 2:9 10; Rev. 3:10.

The third angel threatens the worshipers of the beast with the wine of God's wrath. This wine, as we shall show hereafter, is the seven last plagues; and these are poured upon the last generation of wicked men as the means whereby God will desolate the earth. This message is a solemn warning concerning the great time of trouble which comes at the close of our High Priest's work in the sanctuary in Heaven. It relates (1) to the beast which the world is to worship; (2) to the image which is made to this beast; (3) to the mark of this beast; (4) to the wine of God's wrath which the worshipers of the beast will drink; (5) to the fire which will devour them (6) to the patience of the saints; (7) to the commandments of God and the faith of Jesus. Three great sins are made prominent in this warning: (1) the worship of the beast; (2) the worship of his image; (3) the reception of his mark. It is to be noticed that each of these sins has direct reference to that beast which speaks great words against God and against his truth. The image is made to this beast, and the mark is his mark. The beast is the central, and by far the most prominent, object in this evil group. Three grand purposes are to be accomplished by the third angel's message: (1) To give the church warning of the approaching conflict with the beast and his image; (2) to give

the world warning of the seven last plagues; (3) to prepare the people of God for the coming of Christ.



The beast with whom this great conflict is to take place, is described in Rev. 13:1-10, and must be the same as Daniel's fourth beast after the rise of the little horn. That prophet saw four great beasts rise up out of the sea, which were a lion, a bear, a leopard, and a terrible beast with ten horns among which afterward arose a little horn with a mouth which spoke great words of blasphemy. Dan. 7. The angel said that these represent the four great kingdoms which should successively rule the world till God's kingdom shall be established. These are Babylon, Persia, Greece, and Rome. He also said that the ten horns are the ten kingdoms which should arise out of the fourth or Roman empire. These are the kingdoms of Europe which once pertained to that empire. The little horn that rises after the ten and that claims authority as representing God upon the earth, must represent the pope.*

When John had his vision, Babylon, Persia, and Greece, represented by the lion, the bear, and the leopard, had passed away, and only Rome, represented by Daniel's beast with ten horns, remained. Therefore John saw only this terrible beast arise from the sea. But it was presented to him in such a manner as to show that it is the successor to the power and territory of the first three; for it had the body of the leopard, the feet of the bear, and the mouth of the lion. And as Daniel's beast with

* See the fourth tract of this series, in which Dan. 7 is explained.

ten horns had afterward another horn arise in which was a mouth speaking great things, so this beast with ten horns has a mouth afterward given to it which also speaks great words and blasphemies. That this beast after this mouth was given to it is the same as Daniel's fourth beast after the little horn arose upon it, will be seen from the following comparison of the two symbols:—

"1. The little horn was to be a blasphemous power. 'He shall speak great words against the Most High.' Dan. 7 : 25. So, also, was the beast of Rev. 13 : 6, to do the same. 'He opened his mouth in blasphemy against God.'

"2. The little horn 'made war with the saints, and prevailed against them.' Dan. 7 : 21. Thus the beast of Rev. 13 : 7, was also 'to make war with the saints, and to overcome them.'

"3. The little horn had a 'mouth that spake very great things.' Dan. 7 : 8, 20. So, likewise, there was given the beast of Rev. 13 : 5, 'a mouth speaking great things and blasphemies.'

"4. Power was given the little horn of Dan. 7 : 25, 'until a time and times and the dividing of time.' To the beast, also, power was given to 'continue forty and two months.' Rev. 13 : 5.

"5. The dominion of the little horn was to be taken away at the termination of that specified period. The beast of Rev. 13 : 10, who led into captivity and put to death with the sword so many of the saints, was himself to be led into captivity and be killed with the sword, at the end of the forty and two months.

"With these points of similarity in the two emblems, the little horn and the beast, who can doubt their identity? '*

It is said that the dragon gave his power and his seat unto the beast. Rev. 13 : 2. From the previous chapter we learn that the dragon represents the power which ruled the world at the birth of Jesus Christ. In other words, the dragon represents imperial Rome. Now it is a remarkable fact that

* "Restitution," pp. 119, 120.

the emperor Constantine removed the seat of empire from Rome to Constantinople, and that the emperor Justinian clothed the pope with civil power as head of the church, and gave him the ancient seat of empire, the city of Rome. The seven heads, as we have already seen, are seven successive forms of government in the Roman empire, so that, though John saw them all at once, in fact only one existed at a time. The dragon of chapter 12, and the beast of chapter 13, and that of chapter 17, are each represented as having the seven heads and the ten horns. This shows that these symbols represent the Roman power at different periods of its existence, or, in other words, under different heads in this succession of seven.

The ten horns, as has been shown, represent the kingdoms of papal Europe; that is to say, the kingdoms which have been or are now under the especial influence of the papacy. The horns exist at the same time, for they represent the divided Roman empire. But that which chiefly concerns us at this time is with reference to the mouth given to this beast which speaks great words of blasphemy. This must represent the pope asserting his arrogant pretensions to govern the church of God and to determine the doctrines of the Bible. This mouth, as has been shown, is the same as that of the little horn in Dan. 7 : 8. The papacy, thus symbolized, has thought to change times and laws, and still maintains that pretension, and has spoken and still speaks great words of rebellion against God. It claims to be the vicar of God, and has decreed that itself is infallible. To worship the beast is to yield obedience to his claim in preference to that of the God of the Bible.

The mouth speaking great things, which is given to the beast, represents the papacy elevated to a

commanding position in the Roman empire, and able to speak great words in the name of that empire and by its authority. From this time we must identify the beast with the papal authority and government. We have decisive proof of this in chapter 17 where we find that the beast cannot represent merely the civil power of the Roman empire; for we read that the ten kings received their kingdom at the same time with the beast, and that they have one mind and shall give their power to the beast. But the Roman empire did not commence to bear rule when it was broken up into ten parts, nor did the ten kings ever unite and give their dominion back to the Roman empire. But it is true that the papal power gained the ascendancy in the Roman empire immediately after that empire was divided into ten kingdoms, and not only has the papal dominion been cotemporary with that of the ten kingdoms, but the ten kings have agreed and given their power to the pope during the period necessary to fulfill the word of God. The harlot with whom the kings have committed fornication, represents, not the papal government, but, as we have seen, the so-called Catholic church in its several divisions, unlawfully united to the world.

It was given to this beast to make war with the saints and to overcome them, and to have this dominion for forty-two months, or 1260 days. Rev. 13:5-7. This is the same as the giving of the saints into the hands of the little horn for a time, times, and a half. Dan. 7:25. Compare Rev. 12:6-14. In symbolic prophecy, days represent years. Eze. 4:6. The 1260 years of papal dominion commenced with the enforcement of Justinian's decree, in A. D. 538, and terminated in 1798 with the overthrow of the papal government by the French. This great conflict in which the beast made war

upon the saints and *overcame* them is in the *past*.

But the people of God are to have another conflict with this beast. The third angel gives us warning of this. In the former conflict he overcame them. Rev. 13:7. But in this conflict they are to overcome him. Rev. 15:2; 17:14. That is to say, during the 1260 days they were given into his hands to be destroyed. Dan. 7:25. But those who meet the beast in the final conflict are not to be slain by him, but are to triumph over him, for, like Elijah, they are to be translated. Nevertheless, they will be brought to a terrible extremity before God interposes to deliver them. In the past war of the beast against the saints, those who supported that wicked power thought they were doing God service in killing his faithful servants. But before the great conflict now at hand the world is to be warned, so that their guilt in worshiping the beast and in persecuting those who refuse to worship him will be without excuse; and thus they will bring upon themselves the wrath of God without mercy.

THE TWO-HORNED BEAST.

Before, however, we consider the final conflict between the beast and the people of God, it is necessary to study the prophecy concerning the two-horned beast, or false prophet; for it is this power which makes an image to the papal beast, and which joins with that beast in the conflict which is before us. Inasmuch as the *ten-horned* beast as such, continues till the Judgment, the *two-horned* beast cannot be considered as the *ten-horned*



beast in another form. And that they are *two* distinct powers is further shown by the fact that the one acts in the sight of the other. Rev. 13:12. In prophecy a beast represents a government. Dan. 7:17, 23. The ten-horned beast represents the ten kingdoms of papal Europe, of which the pope is the real head. The government represented by the two-horned beast cannot, therefore, rise in that territory, nor can one of the ten kingdoms, as England or France, be intended by the two-horned beast.

The *manner* of its rise is not to be overlooked. The four beasts of Daniel rise out of the sea in consequence of the striving of the winds. Dan. 7:2, 3. The same thing is true with respect to John's first beast. Rev. 13:1. These beasts thus arising, represent great governments which have arisen by means of general wars. For winds denote wars among men, and waters or the sea denote peoples or nations. Rev. 7:1-3; 17:15. The two-horned beast does not arise by the striving of the winds upon the sea, but it comes up out of the earth. This signifies that it does not arise by the conquest of other nations, but that it arises where no other nation exists. This shows that it must arise from a new and previously unoccupied territory.

When was this power to arise? Not prior to the *first* beast, certainly. Nor was it to arise at the same time with that beast; for then there would be no propriety in designating either as the first beast. It is said to act in the sight of the first beast, whose deadly wound was healed. Now the time when the first beast receives his deadly wound is indicated by Rev. 13:10, where he is represented as being led into captivity and slain by the sword, which took place at the close of the 1260 years, and from which he has been healed and restored. The

two-horned beast must therefore commence his career not far from 1798.

Where shall we look for this power? It is an interesting fact that the course of earthly empire has been ever tending westward. Thus the seat of the Babylonian empire was in Asia. So also with the Persian empire, which power extended its conquests to the confines of Europe. The seat of the Grecian empire was in Eastern Europe. The Roman empire in its divided state, as represented by the ten kingdoms, occupies all the remaining territory west of the Atlantic ocean. Hence we still look westward for the government represented by the two-horned beast.

Bishop Berkley, in his celebrated poem on America written before the American Revolution, foresaw the greatness of this power though it had not then an independent existence; and he forcibly expresses its relation to the great empires of antiquity:—

“Westward the course of empire takes its way;
The four first acts already past,
A fifth shall end the drama with the day;
Time's noblest offspring is the last.”

“The four first acts already past” are the four great empires of Daniel. The fifth, with which the scene closes, is the great American Republic. As the four powers of the Eastern continent, which one after the other ruled the world, were not to be succeeded by a fifth, the two-horned beast, which arises in the last days of the ten-horned beast, must have its place on the west side of the Atlantic. This power in its lamb-like character is the “noblest offspring” of time; but in its dragonic character it will be one of the most cruel and oppressive powers which have appeared. It is certain that it acts its part as a *persecutor* in the *last days of time*; for the

message of the third angel which immediately precedes the view of Jesus on the white cloud, relates expressly to the work of this power.

Each of the powers presented in prophecy has a period of preparation for the part which it is to act. But the prophecy takes no notice of such period of preparation, and only introduces the power when it is able to commence its work. Such is the case with the American Republic. This power may be called the child of the Protestant Reformation. A few years before that Reformation the continent of America was discovered. The Reformation opened the eyes of thoughtful men to the first principles of civil and religious liberty, and taught them the wickedness of kingly tyranny and of papal intolerance. Many of these persons, when they found it impossible to establish these principles in the territory of the ten kingdoms, banished themselves to the wilds of America that they might found a State without a king and a church without a pope. They founded a nation where none before existed, and the progress of the nation thus founded has been without a parallel in the history of mankind.

The symbol of the beast with two horns like a lamb, fitly represents this new power. Observe the combination of the lamb and the dragon. Both these symbols had been previously seen by John. There is an evident reference to them in this description of the beast with two horns. He had seen a Lamb with seven horns, and a dragon with ten horns. Rev. 5:6; 12:3. The Lamb represents Jesus Christ in his office of King of kings. Rev. 17:14. The dragon represents the Roman power animated by Satan. Rev. 12. In fact, if we omit the heads and horns, which represent that empire in its several forms, we shall find that the real dragon, or serpent, is Satan himself. Rev. 20:2, 3, 7. The

kingdom of Christ and the kingdom of Satan are opposites in character. Christ's kingdom is one and indivisible; but the kingdom of Satan is full of confusion and division. For this reason the horns of the Lamb and the horns of the dragon, though alike symbolic, are by the Spirit of God interpreted very differently. The horns of the dragon are the same as the horns of the beast to whom the dragon gave his power. They are the ten kingdoms into which the kingdom of the dragon or beast has been divided. Rev. 17:12; Dan. 7:24. But the horns of the Lamb, who is King of kings, are the seven Spirits of God. Rev. 5:6. The seven horns must therefore represent the *nature* of Christ's dominion as King of kings, and not the *division* of his kingdom; for his title, King of kings, indicates not one kingdom broken up into many, but rather many united in one; for the servants of Christ will be princes under him (Matt. 19:28; Luke 22:30; Rev. 20:4; 21:24); and he, as King over an undivided kingdom, will wear many crowns. Rev. 19:12.

In the symbol of the two-horned beast, the *character* of the horns, and *not merely the number*, is intended to be expressed by the words "two horns like a lamb;" for there is nothing peculiar to a lamb with respect to the *number* of its horns, but there is something peculiar in the *character* of those horns. It is important to notice this fact, for the interpretation of the horns of a lamb in John's vision is essentially different from that of the horns of the dragon or of the beast. Thus the horns of the beast represent the *division* of his kingdom; but the horns of the Lamb represent the *nature* of his power, and do not signify that his kingdom is to be divided. We therefore understand the two horns like those of a lamb upon the head of the second beast to rep-

resent the nature of the power symbolized, and not that it should be divided into two parts.

The Spirit of God in giving us the symbol of the ten-horned beast thought proper to place crowns upon each of those horns. But in giving us the symbol of the beast with two horns like those of a lamb it places no crowns upon those horns. Now these two symbols are not only given in immediate connection, but they are joined together by the prophecy in the same work. Rev. 13:1, 11, 12, 14; 16:13; 19:20. It cannot, therefore, be without design that crowns are placed upon the horns of the first beast and omitted in the case of the second. We know that the horns with crowns represent kingly governments. Rev. 17:12. And we think it a necessary conclusion that these horns like those of a lamb, and without crowns, represent a government in which the *people* bear rule.

In some form two kinds of power everywhere exist. These are the *civil* power as seen in the *State*, and the *spiritual* power as seen in the *church*. In almost every country these powers are blended together in *one*, and both are in the hands of the government and not in those of the people. But the American Republic presents the *first* instance in the history of the world in which these two powers are *separated* and *both* are reserved by the people in their own hands. It is a government *by* the people and *for* the people, and it acknowledges them as the fountain of all authority. Here we have a State without a king, and a church without a pope, and church and State are separate. The civil power recognizes the equality of all men before the law; and the spiritual power acknowledges the right of every man to worship God according to his own convictions of what God requires. Here, are the two horns like those of a lamb.

But the power represented by this symbol must present extraordinary contradictions between its principles and its actions. The form of government is indicated by the two uncrowned horns like those of a lamb; and the real character is indicated by the voice of the dragon; for out of the abundance of the heart the mouth speaketh. Matt. 12:34. He has the appearance of the lamb, and the heart of the dragon. Lamb-like principles will not be carried out by dragonic men. The kingdom of Christ can neither be set up nor maintained by unconverted men.

Next we have predictions of serious troubles which are to be caused by this lamb-dragon. He is to be a cruel persecutor of the people of God, and he is also to be a dangerous deceiver of mankind by means of wonderful miracles which he is to perform. If we read this prophecy with little care, our first impressions will be that the persecution *precedes* the deception. But a more attentive examination will show that the power which he exercises in the work of persecution, is derived from the influence which his miracles give him. For it is by his miracles that he induces men to form the image to the first beast, and to unite in the attempt to slay those who will not worship that image. Here we have the key to his power to persecute. He could not do it were it not that he is able to work miracles that deceive men. He is in appearance a lamb; he is at heart a dragon. The imitation of the lamb is first in order in the history of this power; *afterward* the character of the dragon must show itself. This order cannot be reversed. Even the dragon is a *deceiver* as well as a destroyer, and the work of deception always precedes that of destruction. Rev. 12:9; 20:3.

But is not all this persecution from the two-horned

beast already past? Did it not meet its fulfillment in the persecutions by which the worship of the beast was maintained during the Dark Ages? A careful study of the prophecy concerning the two beasts of Rev. 13 will show that the persecution which proceeds from the second beast cannot be in the past. The persecutions during the 1260 years are the work of the first beast, or papal power. He was able to do this work by the aid of the ten kings who during this period, or the greater part of it, united to give their power to him. Rev. 17: 12, 17. Then it is said of this power that has slain so many by the sword, that he must himself be thus slain; that is to say, his government must be subverted by the sword. This took place at the close of the 1260 years, when the ten kings ceased to give their power to the beast, and one of them (France) subverted his government by the power of the sword. It is *after* the restoration of the first beast from this deadly wound that the two-horned beast performs his work of persecution. But this work is rendered possible by the great miracles which *precede* it. Now we have a decisive proof that these miracles are not in the past. One of them is given as a specimen. The beast is to cause fire to come down from heaven upon the earth in the sight of men. This is a most astonishing miracle, and it is to be wrought in the most public manner, so that it will be known to all men. And the language plainly implies that other miracles of equal magnitude are also to be wrought. But the history of the world records no such miracle from the days of John even to the present time. Therefore these miracles, and the work of persecution which follows them as a consequence of their deceptive power, are yet before us in the future. The test concerning the worship of the beast and his image, and the reception of his

mark, comes in consequence of these miracles. And the third angel gives us warning in advance of the miracles that we may be prepared to resist their seductive power.

It is an important fact that this lamb-dragon is brought to view again by the Spirit of God under the name of the false prophet. Thus we learn from Rev. 13: 14-17, that this beast deceives the world by the miracles which he works in the sight of the first beast, and that he thus causes men to worship the image of that beast and to receive his mark. But in Rev. 19: 20, all this is ascribed to the false prophet. And it is worthy of notice that the *origin* and *work* of the two-horned beast are given, but nothing under that name is said concerning his *destiny*. On the other hand, the *origin* of the false prophet is not given under that name; but his *work*, which is identical with that of the two-horned beast, and his *destiny* are recorded with distinctness. So in joining the two parts of this prophetic history, we are able to trace this lamb-dragon from his rise till he ends his career as false prophet in the lake of fire.

WORK OF THE TWO-HORNED BEAST.

Having established the fact that the two-horned beast and the false prophet are the same, we have obtained a key to the miracles predicted in Rev. 13: 13, 14; for in Rev. 16: 13, 14, we learn that there are three unclean spirits like frogs which go forth out of the mouth of the dragon, the beast, and the false prophet, and that they are the spirits of devils working miracles, which go forth to gather the kings of the earth and the nations to the battle of the great day of God Almighty. It is therefore certain that these unclean spirits are the agents by which the miracles of the two-horned beast are

wrought. It is also very worthy of notice that the work of modern Spiritualism commenced in the United States in 1848, and that by its wonders it has already extended itself over the whole globe, and that it now numbers its adherents by millions in each hemisphere. It has not yet reached the point when it shall go out in the name of the dragon, the beast, and the false prophet, to accomplish its final work. Nor has it yet brought down fire from heaven in the sight of men; for the restraining hand of God is upon it to hinder its full manifestation till the warning of the third angel has gained the ear of the public. It may be said that the warning should not be given till the trouble is already upon us; but the trouble is *preceded* by the full display of Satan's power to work miracles, and if this was manifested *before* the warning was given, none could stand against its deceptive power.

The two-horned beast is to work many miracles, and we know that they will be of an extraordinary character, from the one which is named as an example. And certainly there is something very significant in the particular example selected. In the days of Elijah this very miracle was the sign by which the *true* prophet was distinguished from the *false*. 1 Kings 18. Without doubt these miracles are wrought by the two-horned beast in his character of false prophet. In proof that he is a true prophet, he gives men the very sign which Elijah gave for the same purpose with respect to himself. He also gives many others of equal importance. The design of all this is to show that the God of Heaven approves of the formation of the image and of the worship of the beast and his image, and the reception of his mark. And this false prophet, having wrought this great miracle to show that the worship of the image and the reception of the mark is

approved of God, will justify the decree for the slaughter of those who refuse to worship the beast by the example of Elijah, who slew the prophets of Baal after he had proved his mission by this act of bringing down fire from heaven. So, when the decree goes forth against those who will not worship the beast or his image or receive his mark, men will not think they are seeking the death of the people of God, but rather that they are putting to death those who deny the great power of God.

The term false prophet is fitly applied to this lamb-dragon. He promises the world a long period of prosperity, during which the power of kings shall cease, and the people shall bear rule, and there shall be no more wars and no more oppression. And the church is infinitely more guilty in this matter than are the politicians; for she prophesies to the same effect out of her own heart, and in direct contradiction of the Bible, that there shall be no day of Judgment till after she has established universal dominion and held it during long ages of earthly prosperity. There will be indeed the kingdom of the Lamb, who is King of kings; but it will be introduced by the day of Judgment. But this prediction of ages of earthly prosperity before that day, which lulls the whole world in fatal slumber, is the most dangerous of all false prophecies.*

That the beast and false prophet, or two-horned beast, are to act in union in the great conflict before us, notwithstanding their previous difference in religion, is no mystery, when we see that the unclean spirits are to have absolute control of both. Rev. 16:13, 14; 19:19, 20. The two-horned beast, or false prophet, under the controlling influence of the

* See Bible Tract, No. 1, entitled, "The Millennium"

spirits of devils, is to cause the people to form an image to the first beast. This must represent the union of church and State in some form, or the act of establishing certain religious tests after the example of the first beast, and enforcing them by the penalty of death. It is the miracles wrought by the false prophet through the power of the unclean spirits which make all this possible. Should it be objected that the world is too much enlightened to submit to such deception or to unite in such a work of persecution, we answer that the word of God gives us this prophecy in plain language; and it is with reference to this scene of danger that the third angel utters his solemn warning. Look at the Jewish church, and mark how soon after it had rejected the Messiah at his first coming they put him to a cruel death, and slew also many of his saints. They said, indeed (Matt. 23), that had they lived in the days of their fathers, they would not have been partakers with them in the blood of the prophets. But when their "hour and the power of darkness" came upon them, how completely did it show them under the power of Satan! Luke 22:53; John 7:30.

The rejection of the truth of God leaves men the captives of Satan, and the subjects of his deception. 2 Thess. 2:9-12. The greater the light which men reject, the greater the power of deception and darkness which will come upon them. The Advent message has been given more fully in the United States than in any other country, and by the mass it has been rejected. This refusal to walk in the light has left them exposed to this great deception of Satan. The third angel gives warning of the danger that is coming, that men may make their escape if they will.

Another religious power enforces the claims of the first beast and his image, and causes the world to

receive his mark. What is this mark of the beast? It is the mark of that beast to whom the image was made—the first beast. Rev. 19:20; 16:2. But it is enforced by the two-horned beast. Hence, we understand it is an institution of papacy enforced by Protestantism. The beast and his image unite in this thing, in opposition to the saints, who are engaged in keeping the commandments of God. Have we an institution of the papal apostasy which the civil power supports and to which the religious world pays homage? We have. It is found in a weekly Sabbath, which the "man of sin" has placed in the stead of the Sabbath of the fourth commandment. If we turn to the law of God, we shall find that the fourth commandment alone points out Jehovah. The first three forbid the worship of false gods, and blasphemy. The last six pertain wholly to our duty to our fellow-men. Not one of these nine commandments points out the true God. But the Sabbath commandment points out the true God as that being who in six days created heaven and earth, and rested upon the seventh. By the observance of the sanctified rest-day of the Creator he is acknowledged as the true God, in distinction from every object upon which the eye can rest, in the heavens above or in the earth beneath. The Being that created all these things is God. Such is the teaching of the fourth commandment. But the Scriptures plainly predict that the man of sin should exalt himself above all that is called God, or that is worshiped, and should "THINK TO CHANGE TIMES AND LAWS." 2 Thess. 2; Dan. 7:25. It is not said that he should be able to change them; but he should think to do it; or, as the Catholic version reads, "he shall think himself ABLE to change times and laws." They are not the times and laws of men which he thinks to change, for these he might be

able to change as other powers have done ; but it is an act of arrogance in which he does not succeed. The times and laws of God are doubtless intended. This apostasy began in the apostolic age. 2 Thess. 2 : 7. It has resulted in the perfect development of the man of sin, and of his blasphemous acts, among which we may name the change of the fourth commandment. No one can produce any other authority for changing the Sabbath than Romish traditions.

Listen to the following cutting reproof from a Romanist :—

“The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy ; you [Protestants], without any precept of Scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose against this point, that the observation of the first day is proved out of Scripture, where it is said the first day of the week. Acts 20 : 7 ; 1 Cor. 16 : 2 ; Rev. 1 : 10. Have they not spun a fair thread in quoting from these places ? If we should produce no better for purgatory and prayers for the dead, invocations of the saints, and the like, they might have good cause indeed to laugh us to scorn.”*

Notwithstanding the fourth commandment in the plainest terms enjoins the observance of the sanctified rest-day of the Lord, almost all the world now wonder after the beast, and observe the pagan festival of Sunday, which the great apostasy has substituted for the holy Sabbath. By the observance of the Sabbath, men acknowledge the great Creator as their God. But when they *understandingly* choose in its stead the sabbath of the man of sin, they acknowledge him as above all that is called God, or that is worshiped, and as able to change the times and laws of God. *There is no evading this point.* If we observe the Sabbath of the Lord, and

*See the works published at this Office entitled, “History of the Sabbath,” and “Who changed the Sabbath?”

that of the apostasy also, we only make the man of sin equal with God. But when we profane the Lord's Sabbath, and observe in its stead the Romish festival of Sunday, we acknowledge the papacy above God, and able to change his times and laws. We speak of those who have the light of truth and act contrary to it. *Those who have never yet understood that the observance of Sunday is a tradition of the fathers which makes void the fourth commandment, are not referred to. It is the bringing of this sabbath of the apostasy to the test that will constitute it the mark of that power that should think to change times and laws.* There is no other papal institution that directly sets aside one of the ten commandments, that the whole Protestant world observes. This mark is very conspicuous in the forehead or hand, and signifies not a literal mark, but a public profession or act that all may see or know.

The number of the name of the beast is also to be enforced as a test of submission to him. This name, which is said to be that of a man, is seen, without doubt, in the title of Vicar of the Son of God, which the pope has caused to be inscribed upon his miter. It is written in Latin, and the numeral letters employed make the sum of 666. The design of this test is to cause men to acknowledge the authority of the papacy.

Let us now return to the final work of the two-horned beast. We have spoken of the prominent part which the two-horned beast is to act in the great conflict before us, by means of miracles which he works through the agency of the unclean spirits. But it is important to notice that in all this he acts as the *ally* and *assistant* of the first beast, and himself fills a secondary place. Rev. 13 : 12, 14, 17 ; 19 : 20. He works miracles, but not to secure worship to himself, for he acts as a prophet in causing

men to worship the first beast and his image, and to receive his mark. He gives the first place to the beast in that he causes him to be worshiped, and he takes the second place himself in that he works miracles as a prophet, that he may cause men to worship that beast.

The two-horned beast does all this in the sight of the first beast, and we have good evidence that that beast does not content himself to be simply a spectator. He will be, if possible, more active in his own behalf than is the two-horned beast to act for him. It is evident from Rev. 16:13, 14, that miracles will be wrought in the name of the first beast no less than in that of the second. Indeed, we may conclude that the work of the first beast will be greater in the eyes of men than will that of the second, for the first receives *worship* from men, while the second is content to work miracles, not that he may himself receive worship, but that he may promote the worship of the first. The Spirit of God marks a time, not yet arrived, but which will arrive in the great crisis before us, when all that dwell upon the earth, whose names are not written in the book of life, will worship the papal beast. Rev. 13:8. Satan marshals his host for the great battle, not for the purpose of having them destroyed, but that he may by them destroy the people of God from the earth. He seeks to deceive them by the miracles, and then to slay those whom he cannot thus deceive. Satan's final effort to destroy the people of God, through the joint effort of these two wicked powers, is thus distinctly stated: "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.

The persons upon whom Satan makes this war

must be the last generation of the people of God. We can see from this text the great cause of his enmity toward the church in the final conflict. These persons are keeping the commandments of God, and this implies that they keep them all, for to break one of them is to become a transgressor. James 2:10. He determines to destroy the commandment-keepers from the face of the earth. Through the first beast he has sought to change the law of God, especially the fourth commandment. Dan. 7:25. Now he stirs up the two beasts to make war upon the people of God. They act in union in fighting against Christ. Rev. 17:14; 19:20. And we know the nature of this conflict in which the false prophet participates by means of his miracles, by what is said concerning the object of these miracles in Rev. 13:14-17. He decrees that all men shall receive the mark, which, as we have shown, is the papal institution of Sunday observance in place of the Sabbath of the Lord. And this shows the test to which the people of God will be brought with respect to his commandments.

What is it, then, to worship the beast? for this is the most prominent of the acts against which the wrath of God, without mixture of mercy, is denounced; and all the world are to unite in this act. It is worthy of notice that at the conclusion of this dreadful warning the saints are introduced in the act of keeping the commandments of God and the faith of Jesus. Thus we may understand that the worship of the beast and his image, and the reception of his mark, is the opposite of keeping the commandments of God and the faith of Jesus. The question which each man must decide is simply this: Shall I acknowledge God by keeping his commandments, or shall I acknowledge the authority of the beast to change the law of God? This will show

whom men worship; for whenever any civil or ecclesiastical law conflicts with the law of God, that power is worshiped which is obeyed in preference to the other. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16. The earth itself is made to worship the beast when it is made to rest from cultivation on the day of his appointment, and is not allowed thus to rest upon the day which God has commanded.

THE SEVEN LAST PLAGUES.

The terrible penalty threatened by the third angel is divided into two parts. 1. The wine of God's wrath; 2. The torment in fire and brimstone. The wine of God's wrath is shown, in Rev. 15:1, 7, to be the seven last plagues. "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.*" "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever." That the seven last plagues are future and that they are the means by which God will destroy the living wicked from the earth at the last day, is shown by the following facts:—

1. The wrath of God, as threatened by the third angel, is poured out in the seven last plagues; for the first plague is inflicted on the very class that the third angel threatens. Compare Rev. 14:9, 10; 16:1, 2. This fact proves that the plagues must be future when the third angel's message is given; and it also proves the identity of the wrath of God without mixture and the seven last plagues.

2. We have shown that the plagues and the wrath of God without mixture are the same. And wrath

without mixture must be wrath with nothing else; that is, wrath without mercy. God has not yet visited the earth with unmixer wrath; nor can he while our great High Priest ministers in the heavenly sanctuary, and stays the wrath of God by his intercession for sinful men. When the plagues are poured out, mercy has given place to vengeance.

3. Hence it is that the seven angels are represented as receiving the vials of the wrath of God—the seven last plagues—after the opening of the temple of God in Heaven. If we turn to Rev. 11:15–19, we shall find that the opening of the temple in Heaven is an event that transpires under the sounding of the seventh angel. And that account concludes with a brief statement of the events of the seventh vial, or last plague. Now if we turn to chaps. 15:5–8; 16:1–21, we shall read an expanded view of the facts stated in chap. 11:15–19, and shall find that the two accounts conclude in the same manner, viz., with the events of the last plague. These scriptures show that the seven angels do not receive the vials of the wrath of God to pour out upon the earth until the temple in Heaven is opened. That temple is opened under the voice of the seventh angel. The third woe is by reason of the voice of the seventh angel. Chaps. 8:13; 9:12; 11:14. The seven plagues are poured out under the sounding of that angel; hence the plagues are future, and constitute the third woe.

The seven last plagues are poured out on the living wicked, but the second part of the penalty affixed to the warning of the third angel is not inflicted until the end of the thousand years, when all the wicked are raised and suffer it together. This part of the penalty we will now consider.

"He shall be tormented with fire and brimstone in the presence of the holy angels, and in the pres-

ence of the Lamb; and the smoke of their torment ascendeth up forever and ever," etc. The final perdition of ungodly men in the lake of fire is without doubt the subject of these awful words. That we may rightly understand this text we call attention to several important facts.

1. The punishment of the wicked will be inflicted upon them on this earth; for the final conflagration of our globe is to constitute the lake of fire in which they are rewarded, each according to his works. "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." 2 Pet. 3:7. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21:8. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them." Rev. 20:7-9.

2. The prophet Isaiah (chap. 34) describes the final conflagration of our globe in language which is a

complete parallel to that of the third angel in describing the punishment of the wicked. Those who contend that Isaiah refers only to ancient Idumea must admit that the period of time described in this strong language must finally come to an end. And those who admit that Isaiah, in the language we are about to quote, refers to the conflagration of our earth, will find, in what follows, ample proof that that scene will finally close.

"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever." Chap. 34:8-10.

3. But this terrific scene of final conflagration is not to last throughout unlimited duration. For the earth having been burned and all its elements melted, new heavens and new earth are to follow, as the present earth succeeded to that which was destroyed by water. And in the earth thus made new the righteous are to be recompensed. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth,

wherein dwelleth righteousness." 2 Pet. 3:10-13. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1.

4. Thus, however dreadful and long-continued the punishment of the wicked will be (for each is to be punished according to his deserts), that punishment will finally result in the utter destruction of all transgressors. All the wicked will God destroy. Ps. 145:20. They shall die the second death. Rev. 21:8; Rom. 6:23; Eccl. 18:4, 20. They shall perish, being consumed into smoke. Ps. 37:10, 20, 38. They shall be punished with everlasting destruction, being burned up in unquenchable fire. 2 Thess. 1:9; Matt. 3:12. And thus, having been consumed root and branch, they shall be as though they had not been. Mal. 4:1; Obadiah 16.

The third angel makes his proclamation in the period of the patience of the saints. As the three messages immediately precede the second coming of Christ, this period of patience here brought to view must be the same as that which in many portions of Scripture is located just before the second advent. A few texts must suffice:—

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:35-39.

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door. Take, my brethren, the prophets who have spoken in the name of

the Lord, for an example of suffering affliction and of patience." James 5:7-10.

"Because thou hast kept the word of patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." Rev. 3:10, 11.

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

The period of the patience of the saints is distinguished by the fact that they are keeping the commandments of God. As these are distinguished from the faith of Jesus, which it is said that they also keep, we are certain that the commandments of the Father are intended. Thus the New Testament brings to view God's commandments:—

"And He said unto him, Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and thou shalt love thy neighbor as thyself." Matt. 19:17-19.

"And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56.

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. 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 these 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." Matt. 5:17-19.

"Honor thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Eph. 6:2, 3.

"But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother; and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt. 15:3-6.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore, the law is holy; and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7:7-14.

The faith of Jesus must signify the precepts and doctrines of our Lord as recorded in the New Testament. Thus "the faith of the gospel" (Phil. 1:27) must refer to the precepts and doctrines of the gospel. "The faith" to which a multitude of the priests were obedient (Acts 6:7), which was resisted by Elymas, the sorcerer (Acts 13:8), which was committed to the apostles for the obedience of all nations (Rom. 1:5), which Paul testifies that he had kept (2 Tim. 4:7), and which is to be earnestly maintained, as once delivered to the saints (Jude 3), must refer, we think, to the precepts and doctrines of the everlasting gospel. That the faith of Jesus is used in this sense in Rev. 2:13, we think cannot be denied. "Thou holdest fast my name," says Jesus, "and hast not denied my faith." That

this is the sense in which it is used in Rev. 14:12, is further evident from the fact that it is spoken of as kept in the same manner that the commandments of God are kept.

Finally, we see the unclean spirits preparing for the great conflict. We see in America the preparation for a universal Sunday law. We see the papal power aroused to assert that the pope is infallible, and to claim universal dominion over the kingdoms of the world. We hear the warning voice of the third angel, and we see many thousand commandment-keepers arising to obey. These are signs of the times. May the reader regard the solemn warning. We occupy the most solemn and interesting period in the history of the church. The end of all things is at hand. God has given us warning concerning the things which are coming upon our earth. The conflict with the beast and his image hastens. In this conflict the people of God will be proved as were the three Hebrew worthies when Nebuchadnezzar commanded them to worship the image of gold. Read carefully Dan. 3. God saved them by direct intervention, but not till after they had been brought to a terrible extremity. He has promised to interpose for his people, but this will not be till the time of trouble such as never was, shall have come upon the earth.

The conflict with the beast and his image is inevitable, but the issue of this conflict is not a matter of doubt. God will deliver his people, but it will not be till they are brought to such extremity as to cry day and night to him for deliverance. Luke 18:7, 8.

"And I saw, as it were, a sea of glass, mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:2, 3. God has given this message of warning in mercy to mankind. May he give to each of us grace to heed the solemn warning.

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