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## The Judgment-Hour Message

By F. M. Wilcox

THE Scriptures plainly teach that there will be a judgment hour, and a judgment-hour message. The apostle Paul declared, "God . . . hath appointed a day, in the which he will judge the world." Acts 17:30, 31. This same apostle, in preaching the gospel to Felix, "reasoned of righteousness, temperance, and judgment to come." Acts 24:25. Nor has this belief been confined alone to the church. The people of nearly every race and nationality throughout the ages have looked forward to a time when all would be called to an account for their conduct in this present world.

### The Time of the Judgment

When will the judgment take place? It does not occur, as some teach, at death, but it does take place in connection with the closing events of this earth's history. Immediately prior to the return of Christ to this earth, where he will establish his everlasting reign, the cases of earth's inhabitants will be brought before the heavenly tribunal to determine whether or not they have availed themselves of the provisions of the gospel, and are thus entitled to become subjects of the kingdom of peace. This is clearly taught by the prophet Daniel:—

"I beheld till the thrones were cast down ["placed," R. V.], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool:

escape the visitation of his wrath, and be prepared for the impending crisis.

Through Noah, a preacher of righteousness, God sent to the antediluvian world a warning of the coming flood; through Lot he warned the wicked cities of the plain of their overthrow; through Jonah he warned Nineveh of its threatened destruction. It is but reasonable to conclude that if God would warn even a single city of impending evil, he would surely warn the inhabitants of earth of a judgment which involves not alone the people of one city or one age, but every man, woman, and child who has ever lived.

### The Signs of the Judgment Hour

The judgment message will be based upon specific signs of the impending judgment. In the heavens above, in the earth beneath, in the physical, social, industrial, political, and religious worlds, the unerring pen of Inspiration points out conditions by which we may know when the end of all things is at hand, and when the great judgment day is near. These conditions already exist. Signs on every hand reveal that we are living in the closing days of earth's history. Based upon these signs, a message is now due the world. The prophet Joel says:—

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day

cometh 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. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

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

### Chief Characteristics of the Message

Observe carefully the chief characteristics of this mighty and merciful call to repentance:—

1. The solemn declaration is made that the hour of God's judgment has been reached.
2. In view of this stupendous fact, man is called upon to turn from the worship of false gods, from the glorification of self, from the veneration of human ideals and standards and man-made dogmas and doctrines, to the worship of the one true God, the Creator of the heavens and the earth, to whom alone belong all glory and honor.
3. Babylon is represented as fallen, or separated, from God because of her false doctrines and evil practices.
4. A solemn warning is sounded against the beast and his image and the reception of his mark.
5. There is developed a class of believers

instrument of moral precepts is comprehended the whole duty of man. It constitutes the gauge of human character and conduct. Said Solomon,—

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

This law the apostle James calls the "royal law" and the "law of liberty," and admonishes the believers, "So speak ye, and so do, as they that shall be judged" by it. See James 2:8-12.

### 3. What is involved in giving glory to God and in the worship of the Creator?

Obedience is the highest honor a child can give his parents. The highest loyalty a subject can show his king is obedience to the royal mandates. In the same way the child of God gives to him honor and glory and sincere worship by obedience to his righteous requirements. To his disciples Christ says, "If ye love me, keep my commandments," and to this the beloved disciple adds, "This is the love of God, that we keep his commandments: and his commandments are not grievous."

It is not by the keeping of the law that one can earn the favor of God. Says the apostle Paul, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9. The law points out sin. "Sin is the transgression of the law."



THE FIRST ANGEL'S MESSAGE — "FEAR GOD, AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME"



THE SECOND ANGEL'S MESSAGE — "BABYLON IS FALLEN, . . . BECAUSE SHE MADE ALL NATIONS DRINK OF THE WINE OF THE WRATH OF HER FORNICATION"

his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7:9, 10.

When this review of the cases of all who have ever lived is finished, and the destiny of all fixed, the heavenly court confers upon Christ the kingdom. The prophet says:—

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Verses 13, 14.

Then Jesus comes as King to take the kingdom. The judgment has determined who shall be subjects of Christ's everlasting kingdom. This work of the investigative judgment in heaven must not be confounded with the execution of the judgment later upon the wicked, as described in the twentieth chapter of Revelation.

### Divine Warnings of Impending Judgments

The prophet declares, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. In all the history of God's dealing with this world, whenever he was about to bring judgments upon the children of men, he has first sent them messages of mercy, through heeding which they might

of the Lord cometh, for it is nigh at hand." Joel 2:1.

### The Judgment-Hour Message

The solemn character, the significant import, and the world-wide extent of this last-day message are clearly indicated in the Sacred Record. The message is represented under the symbol of flying angels, proclaiming the everlasting gospel to every nation, kindred, tongue, and people. It is threefold in character. The first angel sounds the great keynote; a little later a second angel adds his voice to that of the first; and then these two are joined by a third, the chorus constituting a mighty threefold warning message. This message is recorded in Rev. 14:6-14:—

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"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 as-

who keep the commandments of God and the faith of Jesus, and who are prepared to welcome the Saviour on his return.

### Important Considerations

Important questions grow out of the consideration of this prophecy. To these the limits of this article will not permit an extended answer. We must content ourselves with simple statements of fact, referring the interested reader to larger books for argument and proof.\*

#### 1. When does the hour of God's judgment begin?

The hour of God's judgment was reached at the close of the great prophetic period brought to view in Dan. 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." These prophetic days, so many literal years, began at the going forth of the commandment to restore and build Jerusalem, in b. c. 457 (Dan. 9:24, 25; Ezra 7), and ended in a. d. 1844. At that time Christ entered upon his priestly ministry in the holy of holies in the heavenly temple. This work of judgment involves an examination of the heavenly records to determine who of earth's millions, from the days of Adam to the close of time, have accepted Christ Jesus as their Saviour, and are thus entitled to a part with Christ at his second coming.

#### 2. What constitutes the standard of judgment?

The standard of God's judgment is the law of ten commandments. In that great

\*For a full and exhaustive study and exposition of this prophecy, the reader is referred to "Thoughts on Daniel and the Revelation," which may be obtained from the publishers of this Extra.

cial offering and priestly advocate, the judgment of the last day, the law of his aim as the standard of the judgment, the establishment of his kingdom of peace and righteousness. The declaration, "Fear God, and give glory to him; for the hour of his judgment is come," etc., is proclaimed by an angel as the everlasting gospel.

5. What is "Babylon"?

Babylon is the term which inspiration applies to the great worldly religious system which has forsaken Christ, the lawful spouse of the church, and joined affinity with the world. This is clearly shown in Rev. 17: 1-5.

6. What is represented by the "beast"?

The beast represents the working of that principle and the operation of that false system of worship which Paul called in his epistle "the mystery of iniquity," and which he declared should later develop into the man of sin. 2 Thess. 2: 1-7. In the great papal system we see this principle exemplified.

7. What is the "image" of the beast?

An image of the beast would be a religious system or organization resembling the papal system in principle, in character, in operation, in the beast represented the principle of church-and-state union—a church clothed with civil power and working through such power to carry out her own designs, oppressing and persecuting all who opposed her purposes. An image of the beast would be a church or a federation of churches—outside of the papal system—using the power of the civil arm for the furtherance of religious aims. Such an image to the papal east the prophecy clearly indicates will be established. See Rev. 13: 11-18.

8. What constitutes the "mark" of the beast?

The mark of the beast is some distinguishing token of its authority. As the heast is Antichrist, the mark of its power would consist of some doctrine or institution, some attempted change in the law of God, whereby it would seek to set itself above Christ or in opposition to his authority. Such a mark

the cross to carry on a persecution against the apostle. See Acts 13: 50.

A Message of Warning and Reform

Opposed to this movement for so-called civic righteousness—this effort to save men, not by the gospel, but by civil enactment—stands the warning of the judgment-hour message. Christendom has drifted away from the New Testament standards. The purpose of the judgment-hour message is to call men back to the simplicity of Bible faith and holy living. It proclaims the everlasting gospel in its fulness, setting forth Christ as the only means of salvation, his ministry in the heavens above as the only effectual service for sin, his coming in glory as the end and object of the Christian hope. The judgment-hour message calls upon a backsliding church to return in faith and practice to the old paths.

In contradistinction to the counterfeit sabbath, the observance of which men are seeking to enforce upon their fellows, the message of God demands obedience to God's mark or sign of authority as found in his holy institution, the seventh-day Sabbath. As the counterfeit sabbath constitutes the mark of loyalty to earthly powers, so the Sabbath of the Lord constitutes his seal or sign, the distinguishing mark of true Israel. See Rev. 14: 1-4; Ex. 31: 13-18.

The Sabbath a Memorial of Creation

In the Sacred Record the Sabbath of the Lord is set forth as the great memorial of God's creative work. The inspired historian declares:—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2: 1-3.

By three divine acts God instituted this memorial: (1) He first used the seventh day

for the Gentiles also. Acts 13: 42, 44; 17: 1, 2; 18: 1-11.

No Bible Authority for Sunday Observance

In contrast with this particular regard for the Sabbath of the Lord, we find no record in the Sacred Word of any special regard given to the first day of the week. It is nowhere called holy or sacred. It was not regarded by Christ or his apostles in any sense as a sabbath day or as a day for religious assembly. Says Cardinal Gibbons:—

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—"Faith of Our Fathers," 1893, p. 111. Baltimore, John Murphy & Co.

How the Sabbath was Changed

It was the working of the "mystery of iniquity" which brought about the change in the observance of the church from the seventh to the first day of the week.

The change was brought about slowly. During the early centuries both the seventh and the first day of the week were observed by the Christian church. Sunday was celebrated at first as an ordinary church festival, the same as Good Friday, Christmas, etc., making appeal for support to ecclesiastical authority, and not to Scriptural injunction. "Opposition to Judaism," says the historian, "a desire to gain favor with their heathen neighbors, with motives of expediency and patriotism, led to the exaltation of the festival dedicated by the heathen world to the veneration of the sun, in the place of the true Sabbath."

Says Morer, a Church of England writer:—"It is not to be denied that we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and as a standing memorial of their veneration, dedicated this day to him. And we find by the influ-

lessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel."—"Dialogues on the Lord's Day," pp. 22, 23.

The decree of Constantine, in A. D. 321, requiring its observance on the part of "judges and townspeople, and the occupation of all trades," and the decree of the Council of Laodicea, in A. D. 364, ordering that "Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor," gave increased impetus to first-day observance. But "down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."—"Ancient Christianity Exemplified," by Lyman Coleman, chap. 26.

But God left not his truth without witness in the earth, for some in every age have observed the true rest day.

Walking in the Light

Through the ages of the past, many devout men and women have lived and died observing the first day of the week as the Sabbath of the Lord. They lived up to all the light they possessed, and God accepted their service. We have now reached the hour of God's judgment, and his judgment-hour message is going to the world. That message he designs shall call the church of God back to its first love, to the old paths of obedience, to the Sabbath of the Lord, which has so long been covered by the dust of tradition and superstition.

The Last Great Conflict

We are in the midst of the last great conflict between truth and error. Between these opposing principles the line of demarcation will be drawn. The worship of God, or the worship of earthly ecclesiastical powers; loyalty to Christ, or allegiance to Antichrist;



THE THIRD ANGEL'S MESSAGE—A WARNING AGAINST APOSTASY AND FALSE WORSHIP



THE GREAT THREEFOLD MESSAGE—"THE COMMANDMENTS OF GOD, AND THE FAITH OF JESUS"

or token of authority the papal church claims to possess. The following we quote from one of its representative works:—

"Question.—Have you any other way of proving that the church has power to institute festivals of precept?"

"Answer.—Had she not such power she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—Keenan's "Doctrinal Catechism," p. 170.

Church-and-State Movement

We must conclude from this prophecy that there will arise in this country, the land of Protestantism, a movement which will have for one of its objects the enforcement by legal enactment of the mark of Rome's authority. This is clearly indicated by the prophecies of Revelation 13 and 14. Even now we see this movement developing. Through the efforts of the National Reform Association, various Lord's Day Alliances, Christian Citizenship Leagues, and kindred organizations, a strong movement is gathering force, ostensibly with the object of bringing about the enactment of laws by federal and State governments which shall compel the first day of the week to be observed as a day of rest. This is demonstrated by the increasing number of Sunday-rest bills introduced into Congress and into many of the State legislatures.

Many connected with these organizations are honorable men, and some of the objects for which they are laboring—such, for instance, as the suppression of the liquor traffic, the elimination of vice, the betterment of social conditions, the curtailing of the great divorce evil—are worthy of the hearty support of every citizen. But intermingled with these good purposes is an effort to commit the government to religious legislation, a course which has been attended in every age with the most evil consequences both to the church and to the state. We must remember that it was the honorable women in Paul's day who were used by the enemies of

as his own rest day, making it indeed the Sabbath of the Lord; (2) he pronounced upon it his divine blessing, constituting it for all ages holy time; (3) he sanctified it, bestowing it upon Adam, the father of the human family, and through him on his posterity as a day of sacred worship.

The Sabbath a Part of the Moral Law

When he brought his chosen people out of Egypt, the Lord delivered to them in written form from Mt. Sinai his law of great moral precepts. This law had been observed by the people of God in preceding ages. It was kept by Abraham, the father of the faithful. Gen. 26: 5. In the bosom of this decalogue, revealing its moral character and its enduring nature, was placed the Sabbath commandment. This commandment reads as follows:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

Christ and the Apostles Kept the Sabbath

When Christ came to earth as man's Saviour and Example, he observed the seventh-day Sabbath, and used it as his customary day of public worship. See Matt. 12: 1-12; Luke 4: 16. After his death his most intimate friends and disciples regarded the Sabbath as too sacred to use for the anointing of his body, but deferred their preparations till after the Sabbath was passed, and then performed on the first day of the week labor which they would not do on the seventh. Luke 23: 56; 24: 1.

The apostle Paul, following the example of his Master, used the seventh-day Sabbath as a day for religious assembly and worship, not only holding meetings for the Jews, but

ence of their examples, other nations, and among them the Jews themselves, doing him homage; yet these abuses did not hinder the Fathers of the Christian church simply to repeat, or altogether lay by, the day or its name, but only to sanctify and improve both, as they did also the pagan temples polluted before with idolatrous services, and other instances wherein those good men were always tender to work any other change than what was evidently necessary, and in such things as were plainly inconsistent with the Christian religion; so that Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it), the Christians thought fit to keep the same day and the same name of it, that they might not appear cause-

obedience to the law of God, or obedience to the commands of men; the reception of God's seal in the observance of his holy day, or the reception of the mark of the power opposed to God in the observance of a false and counterfeit sabbath; the holding of the faith of Jesus and the obtaining of righteousness through faith in his atoning blood and in the reception of his indwelling life, or the seeking of human righteousness by outward conformance to legal enactment,—these are the issues facing the church. These issues involve the eternal destiny of the children of men. For that reason Heaven is sending to the world today the great judgment-hour message. We cannot gainsay its clear, incisive teaching, or minimize its solemn importance. The manner in which we relate ourselves to its requirements will determine our destiny for weal or for woe.

The Great Threefold Message

BIBLE STUDIES

The First Angel's Message

The Hour of God's Judgment

1. WHAT message announces the judgment hour come? "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.
2. In view of the judgment hour, what is proclaimed anew? "The everlasting gospel." Verse 6, first part.
3. How extensively is this message to be proclaimed? "To every nation, and kindred, and tongue, and people." Same verse, last part.

4. What is the whole world called upon to do? "Fear God, and give glory to him." Verse 7.
  5. What special reason is given for this? "The hour of his judgment is come." Same verse.
  6. Whom are all called upon to worship? "Him that made heaven and earth." Same verse.
- NOTE.—There is only one gospel (Rom. 1: 16, 17; Gal. 1: 8), first announced in Eden (Gen. 3: 15), preached to Abraham (Gal. 3: 8) and to the children of Israel (Heb. 4: 1, 2), and proclaimed anew in every generation. In its development, the gospel meets the needs of every crisis in the world's history. John the Baptist in his preaching announced the kingdom of heaven at hand (Matt. 3: 1, 2), and prepared the way for the first advent (John 1: 22, 23). Christ himself in his preaching of the gospel announced the

fulfilment of a definite-time prophecy (the sixty-nine weeks, or 483 years, of Dan. 9:25), and called the people to repentance, in view of the coming of the predicted Messiah. Mark 1:14, 15. So when the time of judgment comes, and Christ's second advent is near, a world-wide announcement of these events is to be made in the preaching of the everlasting gospel, adapted to meet the need of the hour.

**The 2300 Days**

7. What prophetic period extends to the time of the cleansing of the sanctuary, or the investigative judgment?

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

**The Second Angel's Message**

**The Fall of Modern Babylon**

1. What announcement immediately follows the judgment-hour message of Rev. 14:6, 7?

"There followed another angel, saying, *Babylon is fallen, is fallen, that great city.*" Rev. 14:8, first part.

2. What reason is assigned for the fall of Babylon?

"Because she made all nations drink of the wine of the wrath of her fornication." Same verse, last part.

**The Fall of Ancient Babylon**

3. How was the overthrow of ancient Babylon foretold?

"Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." Isa. 13:19.

4. What call was made to come out of Babylon?

"*Plee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompense.*" Jer. 51:6.

5. What did ancient Babylon do to all the nations?

"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." Verse 7.

6. What was the effect of this apostasy?

"Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed." Verse 8.

7. Just before the fall of Babylon, what did her king do?

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." Dan. 5:1.

8. By what command did the king repudiate the religion taught in Babylon by Daniel and others who feared God?

"Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein." Verse 2.

9. What marked the climax of Babylon's apostasy?

"They brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, and his wives, and his concubines, drank in them." Verse 3.

10. While drinking the wine, what gods did they honor?

"They drank wine, and praised the gods of gold, and of silver, of brass, of wood, and of stone." Verse 4.

11. What immediately followed this complete apostasy?

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." Verses 30, 31.

NOTE.—The gospel of the kingdom was preached in Babylon through Daniel (Daniel 4), and Nebuchadnezzar was brought to acknowledge and to worship the true God. But after the death of Nebuchadnezzar, Babylon relapsed into idolatry, and this apostasy was rendered hopeless when Belshazzar used the sacred vessels from the house of God, dedicated to the worship of the God of heaven, in which to drink the wine of Babylon while worship was offered to the false gods. Then came the handwriting on the wall, and the fall of ancient Babylon.

**A Prophecy Concerning Modern Babylon**

12. In the visions of John, what interpretation is given to the woman who sat upon many waters?

"The woman which thou sawest is that great city, which reigneth over the kings of the earth." Rev. 17:18.

NOTE.—The great city which reigned over the kings of the earth in John's time was Rome, and that city has given its name to the church which is represented by the woman, the church of Rome, or the Papacy.

13. In this same prophecy, how is the Church of Rome, the Papacy, designated as the antitype of ancient Babylon?

"Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Verse 5.

8. When did this long period expire? In A. D. 1844.

NOTE.—Our Lord based his preaching of the gospel upon the fulfillment of the first part of the 2300 days, or years (Mark 1:14, 15), a prophecy which determined the time of the first advent. The whole period extends to the time of the judgment, just preceding the second advent, and at its expiration a special gospel message is sent to all the world, proclaiming the judgment hour at hand and calling upon all to worship the Creator. The facts of history answer to this interpretation of the prophecy; for at this very time (1844) just such a movement had developed in different parts of the world. This was the beginning of the great second advent message which is now being proclaimed throughout the world.

14. What specific statement emphasizes this identification?

"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Verse 2. See verse 4.

NOTE.—The Church of Rome is called Babylon, and its religion is a revival of the religion of ancient Babylon. Like ancient Babylon, she claims a priesthood with exceptional powers and privileges. Like ancient Babylon, she through the dogma of the immaculate conception of the Virgin Mary, denies that God in Christ dwelt in the same flesh as fallen man has. Dan. 2:11. Like ancient Babylon she claims universal spiritual jurisdiction, and demands submission under pains and penalties. See Daniel 3. Like ancient Babylon she repudiates the fundamental gospel truth of justification by faith, and boasts of works. See Dan. 4:30.

judiate the fundamental principle of Protestantism by setting aside the authority of God's Word and accepting tradition and human speculation in its place, they adopt the fundamental principle of modern Babylon, and may be regarded as the daughters of Babylon. Their fall is then included in the fall of Babylon, and calls for a proclamation of the fall of modern Babylon.

Many representatives of modern Protestantism have, in one way or another, rejected many fundamental doctrines of the Bible, such as—

- The fall of man.
- The Bible doctrine of sin.
- The infallibility of the Scriptures.
- The sufficiency of the Scriptures as a rule of faith and practice.
- The Deity of Christ, and his consequent headship over the church.
- The miraculous conception and the virgin birth of our Lord.
- The resurrection of Christ from the grave.
- The vicarious, expiatory, and propitiatory atonement of Christ.
- Salvation by grace through faith in the Lord Jesus Christ.
- Regeneration by the power of the Holy Ghost.
- The efficacy of the all-prevailing name of Christ in prayer.
- The ministrations and guardianship of holy angels.
- Miracles as the direct manifestation and interposition of God's power.
- Although many leaders of modern Prot-

estantism, known as higher critics, have not formally adopted the creed of the Church of Rome and have not become an organic part of that body, yet they belong to the same class in rejecting the authority of God's Word, and accepting in its place the product of their own reasonings. There is just as much apostasy in the one case as in the other, and both must therefore be included in Babylon, and both will go down in the fall of Babylon. The warning message applies with equal force to both classes.

**"Come Out of Her, My People"**

16. What final call to come out of Babylon is to go forth?

"I heard another voice from heaven, saying, *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* For her sins have reached unto heaven, and God hath remembered her iniquities." Verses 4, 5.

17. How complete is to be the fall of modern Babylon?

"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 at all.* . . . And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Verses 21-24.

18. What song of triumph follows the overthrow of Babylon?

"Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him." Rev. 19:6, 7.

**The Third Angel's Message**

**A Warning Against False Worship**

1. What indicates that the messages of the judgment hour and the fall of Babylon are two parts of a threefold message?



THE HEBREWS PERSECUTED FOR REFUSING TO WORSHIP THE GODS OF ANCIENT BABYLON

A careful comparison of the rituals of ancient and modern Babylon shows that the latter is copied from the former; and it is easy to trace the connection historically in the paganism of political Rome.

After the conquest of Babylon by Medo-Persia, the priests of the Babylonian system were banished to Pergamos, in Asia Minor, where they established a college in which their doctrines were taught. Later some of the young men from Rome were sent to Pergamos for training, and they carried back to Rome the religion of ancient Babylon, which was incorporated into the paganism of Rome. Papal Rome received it, with slight variations, from pagan Rome. See reference to Pergamos in Rev. 2:12, 13.

**The Daughters of Babylon**

15. What relation does the Church of Rome sustain to other apostate churches?

"Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. 17:5.

NOTE.—In the creed of Pope Pius IV, an authoritative statement of Roman Catholic belief, is found this statement: "I acknowledge the Holy Catholic Apostolic Roman Church for the mother and mistress of all churches."—Article X. (Italics ours.) When the professed Protestant churches re-

"The third angel followed them, saying with a loud voice." Rev. 14:9, first clause.

2. What apostasy from the worship of God is named in this message?

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand." Same verse, last part.

3. What is to be the fate of those who, instead of worshipping God, engage in this false worship?

"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 who-soever receiveth the mark of his name." Verses 10, 11. See Isa. 33:13-17; 34:1-10; 1 Cor. 3:13; Heb. 12:29.

4. How are those described who heed his warning?

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

**The Beast**

5. What description is given of the beast against whose worship this closing warning message is given?

"I stood upon the sand of the sea, and

saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." Rev. 13:1, 2.

NOTE.—In this composite beast from the sea are combined the symbols of the seventh chapter of Daniel, representing Greece, Medo-Persia, and Babylon. The blasphemous words spoken by it, its persecution of the saints, and the time allotted to it (verses 5-7) show that this beast, under one of its seven-headed manifestations, is identical with the little horn of the vision of the seventh chapter of Daniel, modern Babylon, the Papacy. The system of religion enforced by the Papacy is the paganism of Babylon, Medo-Persia, Greece, and Rome, indicated by the composite character of the beast (verse 2), disguised under the forms and names of Christianity. The Pontifex Maximus of the ancient pagan religions was continued in the Pope, who is the head of the Roman priesthood, and who, in the exercise of his priestly functions, took away the mediation of Christ, and substituted a system of human mediation in its place, thus fulfilling the prophecy recorded in the eighth chapter of Daniel.

6. What challenge is made by those who worship the beast?

"They worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, *Who is like unto the beast? who is able to make war with him?*" Verse 4.

7. Whose sovereignty is thus challenged?

"Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might." Jer. 10:6. See also Ps. 71:19; 86:8; 89:6-8.

8. What specifications of "the man of sin" are thus fully met?

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

**The Wine of God's Wrath**

9. What did Babylon give the nations to drink?

"She made all nations drink of the wine of the wrath of her fornication." Rev. 14:8, last part.

10. What are those to drink who accept the teachings of Babylon, and thus render homage to the beast?

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Verse 10, first part.

NOTE.—The cup of the Lord, which contains the new covenant in the blood of Christ, and the cup of the wine of the wrath of Babylon, are both offered to the world. To drink of the former, that is, to accept the teaching of the true gospel, is to receive everlasting life; but to drink of the wine of Babylon, that is, to accept the false gospel taught by the Papacy, will result in drinking of the wine of the wrath of God from the cup of his indignation. The true gospel means everlasting life; the false gospel means everlasting death.

**The Image of the Beast**

11. Under what threatened penalty is the worship of the image of the beast enforced?

"He had power to give life unto the image of the beast, that the image of the beast



should both speak, and cause [decree] that as many as would not worship the image of the beast should be killed." Rev. 13: 15.

**NOTE.**—For an explanation of the image of the beast, see REVIEW Extra No. 17, entitled "The United States in Prophecy." 12. What universal boycott is to be employed in an attempt to compel all to receive the mark of the beast?

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

**NOTE.**—This is a logical result of all efforts to enforce religion by law.

## The Seal of God and the Mark of Apostasy

### The Mark or Seal Defined

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

"Now, O king, establish the decree, and sign the writing, that it be not changed." Dan. 6: 8.

**NOTE.**—That is, affix the signature of royalty, that it may have the proper authority, and thus be of force. Anciently it was customary for kings to use a ring, containing their name, initials, or monogram, for this purpose. Jezebel, the wife of Ahab, "wrote letters in Ahab's name, and sealed them with his seal." 1 Kings 21: 8. Of the decree issued under Ahasuerus for the slaying of all the Jews throughout the Persian Empire, it is said that "in the name of King Ahasuerus was it written, and sealed with the king's ring." Esther 3: 12.

2. What are the three essentials to an official seal?

To be complete, an official seal must show three things: (1) The name of the lawgiver; (2) His official position, title, or authority, and so his right to rule; and (3) his kingdom, or the extent of his dominion and jurisdiction. Thus: "Woodrow Wilson, President of the United States;" "George V, King of Great Britain;" "Nicholas II, Czar of Russia."

### God's Seal Placed in His Law

3. With what is God's seal connected?

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

4. Does the first commandment show who the author of the law is?

"Thou shalt have no other gods before me." Ex. 20: 3.

**NOTE.**—Who the "me" here spoken of is, the commandment itself does not state. Such a prohibition might come from any source. Any heathen could claim it as a command from his god, and so, far as the commandment itself goes, no one could disprove his claim.

5. Does the second, third, fifth, sixth, seventh, eighth, ninth, or tenth commandment indicate the author of the decalogue? No; none of them.

**NOTE.**—The second commandment forbids the making of and bowing down to images, but does not in itself reveal who the true God is. The third commandment says, "Thou shalt not take the name of the Lord thy God in vain," but it likewise fails to reveal the true God and giver of the law. A worshiper of the sun might say he kept this commandment so far as it itself reveals what god is meant. So of the other commandments here referred to. In the last five commandments the name of God is not even mentioned.

6. Which commandment alone of the decalogue reveals the true God and author of the law?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Verses 8-11.

**NOTE.**—The fourth commandment alone reveals the name, authority, and dominion of the Author of this law. In six days, (1) the Lord (name); (2) made (office, Creator); (3) heaven and earth (dominion). This commandment alone, therefore, contains "the seal of the living God." By what is revealed in this commandment is shown what God is referred to in the other commandments. By the great truth revealed here, all other gods are shown to be false gods. The Sabbath commandment, therefore, contains the seal of God; and the Sabbath itself, the observance of which is enjoined by the commandment, is inseparably connected with this seal; it is to be kept in memory of the fact that God is the Creator of all things; and it is itself called a "sign" of the knowledge of this great truth. Ex. 31: 17; Eze. 20: 20.

### Seal, Sign, and Token

7. What reason does God give for the Sabbath's being an everlasting sign between him and his people?

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

**NOTE.**—Sign, seal, and token are used interchangeably in the Bible. See Rom. 4: 11; Gen. 17: 11.

8. Of what does God say the keeping or hallowing of the Sabbath is a sign?

"Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20: 20.

9. Of what, besides a knowledge of God as Creator, is the Sabbath a sign?

"Verily my Sabbaths ye shall keep: for



THE LOVE OF POWER



THE POWER OF LOVE

it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31: 13.

**NOTE.**—The Sabbath is the great sign of God's creative power wherever and however manifested, whether in creation or redemption; for redemption is creation—*re-creation*. It requires the same power to *redeem* that it does to *create*. "Create in me a clean heart." Ps. 51: 10. "We are his workmanship, created in Christ Jesus unto good works." Eph. 2: 10. At each recurrence of the Sabbath, God designs that it shall call him to mind as the One who created us, and whose grace and sanctifying power are working in us to fit us for his eternal kingdom.

### The Sealing of God's Servants

10. What scripture shows that a special sealing work is to take place just before the letting loose of the winds of destruction upon the earth?

"After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, *Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.* And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7: 1-4. See Eze. 9: 1-6.

11. Where did the apostle see this same company a little later, and what did they have in their foreheads?

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

**NOTE.**—The seal of God and the Father's name must refer to the same thing. The seal is the sign or stamp of perfection, and God's name stands for his character, which is perfection. And the Sabbath of God, kept as God ordained it to be kept, holy and in holiness, is a sign of this same thing—perfection of character. When this seal is finally placed upon God's people, it will be an evidence that his grace and his sanctifying power have done their work and fitted them for heaven. In the world to come, all will

keep the Sabbath, and will therefore have this seal or mark of sanctification, holiness, and perfection of character. Isa. 66: 22, 23.

12. What is said of the character of these sealed ones?

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

13. How is the remnant church described?

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

### A Solemn Warning

14. Against what three things does the third angel of Revelation 14 warn men?

"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.*" Verses 9, 10.

**NOTE.**—The beast represents the Papacy; the image to the beast represents another ecclesiastical body clothed with civil power. And over against the seal of God stands the mark of the beast, the mark of the apostasy. Against this false and idolatrous worship and the reception of this mark, God sends this solemn warning.

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

### The Real Power Behind All Apostasy

20. Who is the real power operating through the beast and his image, and demanding worship?

"The dragon gave him his power, and his seat, and great authority." Rev. 13: 2, last part.

21. Who is this dragon?

"The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were east out with him." Rev. 12: 9.

22. How did the devil seek to induce Jesus to worship him?

"The devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, *All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.*" Luke 4: 5-7.

23. How did Jesus show his loyalty to God?

"Jesus answered and said unto him, *Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*" Verse 8.

**NOTE.**—The threefold message of Rev. 14: 6-12 is proclaimed in connection with the closing scenes of the great controversy between Christ and Satan. Lucifer has sought to put himself in the place of God (Isa. 14: 12-14), and to secure to himself the worship which is due to God alone. The final test comes over the commandments of God. Those who acknowledge the supremacy of the beast by yielding obedience to the law of God as changed and enforced by the Papacy, when the real issue has been clearly defined, will, in so doing, worship the beast and his image and receive his mark. Such will take the side of Satan in his rebellion against the authority of God.

### The Final Victory

24. How many will yield to the demand to worship the beast?

"All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13: 8.

25. In the judgment-hour message, whom are all called upon to fear, glorify, and worship?

"Saying with a loud voice, *Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.*" Rev. 14: 7.

26. Who will sing the song of Moses and the Lamb on the sea of glass?

"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. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*" Rev. 15: 2-4.

What is meant by Armageddon Where is it to be fought

How much of the world will it involve What will be the world conditions after this, the greatest of all battles, shall have been fought

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