

THE  
FIRST MESSAGE  
OF REVELATION XIV.

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BY ELDER J. N. ANDREWS.

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TIME WHEN THIS PROCLAMATION IS MADE.

WHOEVER will read attentively the proclamations embraced in the fourteenth chapter of Revelation, cannot fail to notice their vast importance. At whatever period in the history of the church these proclamations are made, from their very nature they must constitute the great theme of interest for that generation. Whenever the angels of this chapter are commissioned by God to announce to the nations of the earth that the hour of his Judgment is come, or to proclaim the fall of Babylon, or to utter against the worshippers of the beast the most dreadful threatening which the Bible contains, no man can disregard their work, or treat their warnings as non-essential, except at the peril of his soul. If it were merely possible that these warnings were addressed to ourselves, it would become us to examine this subject with serious attention. But if this point can be proved by decisive testimony, it is certain that we cannot too carefully attend to the warnings here uttered.

There are those who teach that these angels are to utter their voices of warning in the future age; that is, in a period subsequent to the second advent. Another class attempt to show that they had their fulfillment many ages in the past: the first angel beginning in the days of the apostles, the second, in the time of Luther, and the third, at a period somewhat later.

The following reasons forbid the application of this

prophecy to a period subsequent to the second coming of Christ :—

1. This view would make the angel with the everlasting gospel to every nation, kindred, and tongue, an angel from Heaven with another gospel; Gal. 1:8; for the apostolic commission extended only to the harvest, which is the end of the world. Matt. 28:19, 20; 24:14; 13:24-30, 36-43. Paul participated in this commission, 1 Tim. 1:11, and he thus declares its import: that God "*now* commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness." Acts 17:30, 31. The apostolic commission extended only to the end—the day in which God shall judge the world by Jesus Christ. A gospel preached in that day would be another gospel than that preached by Paul, and one that has no Saviour in it. This would indeed show that the angel of Rev. 14:6, 7, is the very being on whom rests the curse of Paul in Gal. 1:8.

2. The second angel announces the fall of Babylon. Verse 8. After this proclamation a voice is heard from Heaven, saying, "Come out of her, my people." Rev. 18:1-4. That the absurdity of placing this transaction after the second advent may be seen, please read 1 Thess. 4:16, 17. It is there plainly stated that, at the coming of Christ, his people shall all be caught up to meet him in the air, thenceforward to be forever with the Lord. Will the Lord take his people to Babylon when he comes? Never. He says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. Then the Lord will not have occasion to call his people out of Babylon after the second advent; for from that time onward they are to be with him forever.

3. Let us now see whether the third angel's message can be applied to the future age with any propriety. Those who will compare Rev. 14:9-12; 13:11-17, will see at once that the warning voice of the third angel relates to the fearful scene which shall be witnessed when men shall be required to worship the beast and his image under pain of death. But if the third angel's proclamation relates to the

period which follows the second advent, then terrible persecution of the people of God must take place after the coming of Christ. And what a scene must the future reign of the saints present, if Rev. 13:11-17, is to be fulfilled in that time; but by turning to Rev. 20:4-6, it will be seen that the period for the triumph of the beast and his image, and for the reception of his mark, precedes the thousand years' reign of the saints. And when the reign of the saints commences, the triumph of the beast is past.

The beast doubtless represents the papal power, that is to say, the ten kingdoms of which the pope has been the head. Rev. 13:1-10; Dan. 7:8, 20, 21, 25, 26. But by turning to 2 Thess. 2, we learn that the papacy is to be destroyed by the brightness of Christ's coming. Further, we learn from Rev. 19:19-21, that the final overthrow of the beast and false prophet, or two-horned beast, takes place in the battle of the great day of God Almighty, in immediate connection with the second advent. By these plain testimonies we establish the fact that the beast will be destroyed at the second advent. Therefore we ask, What danger will there be that men will worship the beast at a time when there will be none for them to worship? God will never send an angel to warn men against the worship of the beast when the beast does not exist.

The language of Rev. 14:12, "Here is the *patience* of the saints," is sufficient of itself to overthrow the application of these messages to the future age. The following scriptures clearly teach that the patience of the saints refers to the present time, and not to the period of their future glorious reward. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10:36. "In your patience possess ye your souls." Luke 21:19. "Be patient, therefore, brethren, unto the coming of the Lord." James 5:7. Will the saints have need of patience in the kingdom of God? Will they have to possess their souls in patience after they have received the promise, even life everlasting? 1 John 2:25. It is tribulation that worketh patience. Rom. 5:3; James 1:2, 3. Are the saints in tribulation after they are made immortal, and crowned with everlasting joy? No, never. Isa. 25:

8, 9; 35:10; Rev. 7:13-17. But the saints are in their patience when the third angel's message is given. Hence that message does not belong to the future age.

But verse 12 concludes thus: "Here are they that keep the commandments of God and the faith of Jesus." It is evident that this refers to the period when the remnant are keeping the commandments of God, while exposed to the wrath of the dragon, Rev. 12:17, and that it does not refer to the period when the commandment-keepers shall have entered in through the gates into the Holy City, Rev. 22:14; and that it refers to the period when the saints are living by faith, Heb. 10:38, 39, and not to the period when they shall have received the *end* of their faith, the salvation of their souls. 1 Pet. 1:9.

But verse 13, which pronounces a blessing on the dead who die in the Lord *from henceforth*, that is, from a point of time as late, at least, as the third angel's message, presents a testimony difficult to be evaded. It demonstrates that this part of John's vision relates to a period prior to the first resurrection; for the saints cannot die after being made immortal. 1 Cor. 15:51-56. Our Lord testifies that they can die no more, but are equal unto the angels, and are the "children of God, being the children of the resurrection." Luke 20:36. If any are still disposed to locate these angels' messages in the day of God, itself, let them carefully read the following scriptures: Matt. 24:37-39; Luke 17:26-30; Gen. 7:21, 22; Luke 21:35; Ps. 2:6-9; Rev. 2:26, 27; 19:11-21; 22:11, 12; 2 Thess. 1:6-10.

The next inquiry relates to the past. Have not these messages met their fulfillment in the history of the church in past ages? We think not. If such a proclamation had been made many centuries in the past, it would have been a false one. This proposition is sustained by the following reasons:—

1. There is no part of the Bible on which such a message, centuries in the past, could have been based. Hence, had such a proclamation been made, it would have been without scriptural foundation, and consequently not from Heaven. 2. It would have been in direct opposition to

those scriptures which locate the Judgment, and the warning respecting its approach, in the period of the last generation. The scriptures which sustain these two reasons we shall presently cite. 3. The history of the world amply evinces that the hour of God's Judgment had not come ages in the past. 4. Nor would it be true of past ages, if limited to Babylon. For Rev. 18:8-10, clearly shows that the hour of Babylon's judgment is yet in the future. It is certain, therefore, that the angel with the proclamation respecting the hour of God's Judgment has not given it at a time when it would be not only destitute of scriptural support, but would absolutely contradict their plain testimony. 5. The prophecies which give us the time of the Judgment, and which present the succession of events leading down to that great crisis, were closed up and sealed till the time of the end. We refer particularly to the prophecies of Daniel. See chapters 8:17, 26; 12:4, 9. Hence it is evident that God reserves the warning for that generation which alone needs it. Noah's warning respecting the flood was alone applicable to those who should witness it; thus also the warning respecting the Judgment is alone applicable to that generation which lives in the last days. 6. The Bible locates these messages in the period which immediately precedes the second advent, and plainly warns us against the proclamation of the Judgment at hand prior to that time.

The second epistle to the Thessalonians seems to teach that the church of Thessalonica had received the idea that Christ would come to Judgment in their time. Also we see in this epistle that Paul found it necessary to speak clearly concerning the time of Christ's coming. He tells them that the coming of Christ to the Judgment could not take place until the great apostasy; and, as the result of that apostasy, that the man of sin should be revealed, showing himself that he is God, and exalting himself above all that is called God, or that is worshiped. It is very certain that the apostle refers to the great Roman apostasy.

Paul reminds the Thessalonians that he had told them of these things when he was yet with them. And where could Paul have learned this fact, which he had thus stated to them? He was accustomed to reason from the Script-

ures, and not to deal in assertion. Hence it is very evident that he refers to the prophecy of Daniel, which in its seventh chapter has given the successive events which intervened between its time and the Judgment. In this series of events, it has, with wonderful precision, described the power to which Paul has referred, as the man of sin. Evidently, Paul designates by the man of sin the same power as that which Daniel symbolizes by the little horn. And as Daniel has brought it into a series of events which ends with the Judgment and the setting-up of the everlasting kingdom, it was an easy matter for Paul to tell where in this series of events he stood, and whether the Judgment was the next event or not. The apostle, therefore, plainly tells them that the day was not at hand. For the man of sin, the little horn, must arise and perform his predicted work, and when that should be accomplished, the coming of Christ should transpire, to consume "that Wicked" with its brightness.

Now, when was the little horn to arise? Daniel was told that it should arise after the ten horns upon the fourth beast; or, in other words, after the fourth empire should be divided into ten kingdoms, which was accomplished about five hundred years after Christ. The Judgment, therefore, could not come prior to that time. But how long was this little horn to have power to wear out the saints? Daniel informs us that it should be for "a time, and times, and the dividing of time." How long is this period? Rev. 12 shows that it is 1260 prophetic days, or 1260 years. Verses 6, 14. It follows, therefore, that the apostle carries the mind forward five hundred years to the development of the man of sin, and thence 1260 years for his triumph, before the Judgment could be preached as an event immediately impending. Whoever will carefully read Dan. 7, will get the original of Paul's argument in 2 Thess. 2, and will not fail to see the force of his statement.

The papal supremacy began A. D. 538, and ended in 1798 with the overthrow of the pope's temporal power. The warning of Paul against a false proclamation respecting the Judgment at hand, therefore, expires at that time and not before, for we have then reached the point of time

where the last important event in Dan. 7, before the Judgment, has transpired. An angel from Heaven preaching the hour of God's Judgment come many years in the past would be giving a different gospel from that preached by Paul. Those who locate the angel of Rev. 14:6, 7, in past ages, virtually place upon his head the anathema of Paul in Gal. 1:8.

And what is of very deep interest, the point of time at which Paul's warning expires, is the commencement of the time of the end—the very point to which the visions of Daniel were closed up and sealed. Compare chapter 11:33, 35; 7:25, and the fact that the 1260 years' persecution of the saints terminates with the commencement of the time of the end, will appear obvious. How glorious does this view of the subject make the truth of God shine out! For the warning of the apostle against a false proclamation of the Judgment at hand expires at the very point where the seal is taken from those prophecies which show when the Judgment sits. And it is respecting this period, the time of the end, that it is said, Many shall run to and fro, and knowledge (on the very subject which was before concealed) shall be increased. Then the time of the end is the period in which the Judgment-hour cry and the subsequent messages are to be given. Dan. 8:17, 26; 12:4, 9.

Another important argument on this point is found in what our Lord has said relative to the signs of his second advent. The church were to understand when his coming was at hand, by the fulfillment of certain promised tokens. Until these should be seen, they were not authorized to look for the immediate advent of the Lord. But when the signs which our Lord promised began to appear, his church might then know that his coming to judge the quick and dead was at hand. It is an interesting fact that Christ has marked the time in which these signs were to begin to appear. Consequently the messages in question could not be delivered prior to that time. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

Matt. 24:29. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Mark 13:24, 25. We think there can be no mistake that in these scriptures our Lord refers to the papal tribulation of Daniel the prophet. The signs of his second coming were to commence "in those days," but "after that tribulation." In other words, 1260 prophetic days should not be quite over, but their tribulation should be ended, when the sun should be darkened. The sun was darkened in 1780, and the tribulation of those days was then past, but the days did not expire till 1798. Thus we have the signs of our Lord's immediate advent just opening upon us, as we come down to the end, the period when, the vision should be unsealed, and many run to and fro, with a word of warning to a perishing world.\*

If we read the message of the second angel with care, and more full reference to the subject in Rev. 18, we may also gather some important ideas relative to the chronology of these messages. The people of God are called out of Babylon that the plagues which God is about to inflict upon her may not fall upon them also. These plagues are enumerated as death, mourning, and famine, and utter destruction by fire. And it is said these shall come upon her in one day. It is evident that these plagues have not yet come upon her. The hour of Babylon's judgment, when the kings shall mourn over her for fear of her torment, is yet future. The warning, therefore, respecting Babylon, must of necessity relate to that generation that shall live when her plagues shall come upon her. The warning respecting the flood belonged to that time which should witness that event. The same principle is applicable to the warning concerning the destruction of Babylon. And the warning respecting the judgments on Babylon must relate to that generation that shall be alive when these judgments shall be inflicted.

\* For the proof that these signs have appeared, see the tract of this series, entitled, Exposition of Matt. 24.

The third angel presents a fearful warning against the worship of the beast and his image, and the reception of his mark. It must be evident to every person that this warning must relate to the time when men shall be required to worship the image on pain of death. That this work of the two-horned beast, as recorded in chapter 13, has as yet been accomplished but in part, is certain. See verses 13-15. Hence it is a great error to locate this proclamation in any past age.

Such are the reasons, in brief, which establish the fact that these proclamations are addressed to the last generation of men. These messages are addressed to men in a state of probation. But it is contrary to the economy of grace that angels should visibly engage in the preaching of the gospel. We understand that literal angels have the oversight of this work, and that it is carried out through the agency of men.

#### PROCLAMATION OF THE FIRST ANGEL CONCERNING THE JUDGMENT.



"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 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.

We call this the first angel, because it is the first of the series. See verse 9. John calls it "another angel," from the fact that he had previously seen an angel flying through the midst of heaven after the fourth angel had sounded, announcing the last three trumpets as woe trumpets. See chap. 8:13. This was about the close of the sixth cent-

ury. And this fact shows that the first angel of Rev. 14, does not belong to the apostolic age.

We understand that this angel is the same as that brought to view in chapter 10. We shall therefore, briefly refer to that chapter as explanatory of chap. 14: 6, 7, and as furnishing an important argument respecting the time of its fulfillment. Chapter 9 presents the first and second woes. The prophetic period connected with the second woe, terminated with the political power of the Ottoman Empire, Aug. 11, 1840.\* Thus ends the ninth chapter, and the tenth opens with the descent of a mighty angel from heaven with a little book in his hand, who cries with a loud voice as when a lion roareth, and then lifts up his hand to heaven and swears that time shall be no longer.

This oath cannot mean duration as measured by days and years, for in chapter 20, we have 1000 years measured off between the two resurrections; and, for aught that appears to the contrary, duration will ever be measured thus. Nor can it mean probationary time, for two reasons: 1. It is certain from verse 7, that this announcement precedes the voice of the seventh angel, and it is in the days of the commencement of his voice that the mystery of God is finished. 2. After this oath of the angel, it is said to John, who doubtless personates the church, that he must prophesy again. These reasons furnish conclusive proof that probation has not closed when this oath is uttered, hence we understand that this oath has reference to the prophetic periods, and that this angel with the little book open in his hand, is the same as the angel of chap. 14, announcing that the hour of God's Judgment is come. The little book which was open in his hand, we understand to be the prophecy of Daniel, which was to be sealed up until the time of the end. The angel of chapter 10 preached from this little book, and it is this prophecy of Daniel that contains the prophetic time on which the angel of chapter 14: 6, bases his proclamation, that the hour of God's Judgment is come.

\* See the work entitled, "The Seven Trumpets," for sale at this Office.

This proclamation is one of pre-eminent importance. It is not a mere local judgment, but one that concerns all the inhabitants of the earth. It is the same gospel that Paul preached that is here styled the "everlasting gospel." But the great truth uttered by this angel would not have been a truth if uttered by Paul, for he lived at the commencement of the gospel dispensation, and this proclamation relates to its closing scenes. It seems to be the same as "this gospel of the kingdom," that our Lord presents in Matt. 24: 14, as the sign of the end of this dispensation.

The truth on this point is well expressed in the following language of the late Sylvester Bliss:—

"As an indication of the approach of the end, there was, however, to be seen another angel flying through 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. Rev. 14:6. The burden of this angel was to be the *same* gospel which had been before proclaimed; but connected with it was the additional motive of the *proximity* of the kingdom—'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.' Verse 7. No mere preaching of the gospel, without announcing its *proximity*, could fulfill this message."\*

We firmly believe that this proclamation has been made, and that the preaching of the immediate advent of our Lord has been in fulfillment of this prophecy. Prior to the fall of the Ottoman Empire, in 1840, it had been shown by those who were preaching the immediate advent of Christ, that the hour, day, month, and year of Ottoman supremacy would expire the 11th of August, 1840. When the event verified the truthfulness of this calculation, the way was prepared for the advent message to go with mighty power. The prophecies were not only unsealed, but, in the providence of God, a demonstration of the truthfulness of the mode of calculation respecting the prophetic times was given to the world. Thus at the very time that the mighty an-

\* *Advent Herald*, Dec. 14, 1850.

gel of God was to come down with the little book open in his hand, and cry with a loud voice, the advent message began to be proclaimed with great power. It was the good news of the everlasting kingdom, and of the advent of our glorious King.

Hence it is evident that the advent proclamation comes in at the right time in this prophecy. The declaration of this angel, that the mystery of God should be finished in the days of the voice of the seventh angel, as he hath declared to his servants the prophets, presents several important facts: 1. That the angel bases his preaching upon the authority of the prophets. 2. That the finishing of the mystery of God occupies *days* at the commencement of the voice of the seventh angel. We understand the days of this angel to be years, as were those of the fifth and sixth angels of chapter 9. 3. That it shall be finished in the days of the voice of the seventh angel in the manner that the prophets have declared. One of them, Daniel, has told how the mystery of God should be finished at the end of the 2300 days; viz., the sanctuary should be cleansed, which event accomplishes the work of our great High Priest.

The extent of this proclamation is worthy of notice. An English writer, Mourant Brock, thus remarks:—

“It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America about three hundred ministers of the word are thus preaching ‘this gospel of the kingdom;’ whilst in this country about seven hundred of the Church of England are raising the same cry.”\*

Dr. Joseph Wolfe traveled in Arabia Felix, through the region inhabited by the descendants of Hobab, Moses’ father-in-law. In Yemen he saw a book which he mentions thus:—

“‘The *Arabs* of this place have a book called SEERA, which treats of the *second coming of Christ and his reign in glory!*’

In Yemen he spent six days with the Rechabites. ‘They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the words of Jonadab, the son of Rechab. With them were children of Israel, of the tribe of Dan, who reside near Terim in Hatramawt, who expect in common with the children of Rechab the speedy arrival of the Messiah in the clouds of heaven.’\* ”

The “Voice of the Church,” by D. T. Taylor, speaks as follows concerning the wide diffusion of the advent sentiment:—

“In Württemberg there is a Christian colony numbering hundreds, who look for the speedy advent of Christ; also another of like belief on the shores of the Caspian; the Molokaners, a large body of dissenters from the Russian Greek church, residing on the shores of the Baltic—a very pious people of whom it is said, ‘taking the Bible alone for their creed, the *norm* of their faith is simply the Holy Scriptures’—are characterized by the ‘expectation of Christ’s immediate and visible reign upon earth.’ In Russia, the doctrine of Christ’s coming and reign is preached to some extent, and received by many of the lower class. It has been extensively agitated in Germany, particularly in the south part among the Moravians. In Norway, charts and books on the advent have been circulated extensively, and the doctrine received by many. Among the Tartars in Tartary, there prevails an expectation of Christ’s advent about this time. English and American publications on this doctrine have been sent to Holland, Germany, India, Ireland, Constantinople, Rome, and to nearly every missionary station on the globe. At the Turks Islands, it has been received to some extent among the Wesleyans. Mr. Fox, a Scottish missionary to the Telogoo people, was a believer in Christ’s soon coming. James Macgregor Bertram, a Scottish missionary of the Baptist order at St. Helena, has sounded the cry extensively on that island, making many converts and pre-millennialists; he has also preached it in South Africa, at the missionary stations there. David N. Lord informs us that a large portion of the missionaries who have gone from Great Britain to make known the gospel to the heathen, and who are now laboring in Asia and Africa, are millenarians; and Joseph Wolfe, D. D., according to his journals, between the years 1821 and

1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, in Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkistan, Bokhara, Afghanistan, Cashmere, Hindostan, Thibet, in Holland, Scotland and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York city to all denominations. He declares he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yesedes, Syrians, Sabeans, to Pachas, Sheiks, Shahs, the kings of Orantsh and Bokhara, the queen of Greece, etc., and of his extraordinary labors the *Investigator* says: 'No individual has perhaps given greater publicity to the doctrine of the second coming of the Lord Jesus Christ than has this well-known missionary to the world. Wherever he goes he proclaims the approaching advent of the Messiah in glory.' '\*

Who can deny that this world-wide warning of impending judgment has been given? The nature of the evidence adduced in its support now claims our attention, as furnishing the most conclusive testimony that it was a message from Heaven.

All the great outlines of the world's prophetic history were shown to be complete in the present generation. The great prophetic chain of Dan. 2, also those of chapters 7, 8, 11, and 12, were shown to be just accomplished. The same was true of our Lord's prophetic description of the gospel dispensation. Matt. 24; Mark 13; Luke 21. The prophetic periods of Dan. 7, 8, 9, 12; Rev. 11, 12, 13, were shown to harmonize with, and to unitedly sustain, this great proclamation. The signs in the heaven and upon the earth and sea, in the church and among the nations, with one voice bore witness to the warning which God addressed to the human family. Joel 2:30, 31; Matt. 24:29-31; Mark 13:24-26; Luke 21:25-36; 2 Tim. 3; 2 Pet. 3; Rev. 6:12, 13. And besides the mighty array of evidence on which this warning was based, the great outpouring of the Holy Spirit in connection with this proclamation set the seal of Heaven to its truth.

The warning of John the Baptist, which was to prepare

\* pp. 342-344.

the way for the first advent of our Lord, was of short duration, and limited in its extent to Palestine. For each prophetic testimony which sustained the work of John, we have several which support the near advent of Christ. John had not the aid of the press to disseminate his proclamation, nor the facility of Nahum's chariots; he was a humble man, dressed in camel's hair, and performed no miracles. If the Pharisees and lawyers rejected the counsel of God against themselves in not being baptized of John, how great must be the guilt of those who reject the warning sent by God to prepare the way of the second advent!

But those were disappointed who expected the Lord in 1843 and 1844. This fact is with many a sufficient reason for rejecting all the testimony in this case. We acknowledge the disappointment, but cannot acknowledge that this furnishes a just reason for denying the hand of God in this work. The Jewish church was disappointed when, at the close of the work of John the Baptist, Jesus presented himself as the promised Messiah. And his trusting disciples were most sadly disappointed when he whom they expected to deliver Israel, was by wicked hands taken and slain. And after his resurrection, when they expected him to restore again the kingdom of Israel, they could not but be disappointed when they understood that he was going away to his Father, and that they were to be left for a long season to tribulation and anguish. But disappointment does not prove that those who are disappointed are not engaged in the work of the Lord. It should lead them to correct their errors, but it should not lead them to cast away their confidence in God. It was because the children of Israel were disappointed in the wilderness that they so often denied divine guidance. They did not enter the promised land as soon as they expected, and they murmured against God. They are set forth as an admonition to us, that we should not fall after the example of unbelief.


But it must be apparent to every student of the Scriptures, that the angel who proclaims the hour of God's Judgment, does not give the latest message of mercy. Rev. 14 presents two other and later proclamations, before the close of human probation. This fact alone is sufficient to prove

that the coming of the Lord does not take place until the second and third proclamations have been added to the first. The same thing may also be seen in the fact that after the angel of chapter 10 has sworn that time shall be no longer, another work of prophesying before many people and nations is announced. Hence we understand that the first angel preaches the hour of God's Judgment come; that is, he preaches the termination of the prophetic periods; and that this is the time which he swears shall be no longer.

The Judgment does of necessity commence before the advent of Christ. For he comes to execute the Judgment; Jude 14, 15; Matt. 25:31-46; John 5:27; and at the sound of the last trumpet he confers immortality upon every one of the righteous, and passes by all the wicked. The investigative judgment does, therefore, precede the execution of the same by the Saviour. It is the province of the Father to preside in this investigative work as set forth in Dan. 7. At this tribunal the Son closes up his work as high priest, and is crowned king. Thence he comes to earth to execute the decisions of his Father. It is this work of Judgment by the Father which the first angel introduces.

The great period of 2300 days, which was the most important period in marking the definite time in that proclamation, extends to the cleansing of the sanctuary. That the cleansing of the sanctuary is not the cleansing of any part of the earth, but that it is the last work of our great High Priest in the heavenly tabernacle, before his advent to the earth, has been clearly shown. And we understand that it is while the work of cleansing the sanctuary takes place that the latest message of mercy is proclaimed. Thus it will be seen that the prophetic periods, and the proclamation which is based upon them, do not extend to the coming of the Lord.

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