

The  
ADAMIC SIN  
OF  
FORBIDDEN FRUIT

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*A Bible Truth Tract*  
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### THE ADAMIC SIN OR— FORBIDDEN FRUIT

We have often heard of the "Adamic sin," and many are the pages that have been written about it; but in recent times we have been persuaded that few things concerning the Bible have been less understood than this.

When God placed Adam in the Garden of Eden, he gave him every thing that was good for food and a beautiful place in which to dwell; but there was one restriction placed upon him that was to decide whether he was to be obedient to his Creator, and that was the fruit of a certain tree which was forbidden him to eat.

But in the course of his progress, Adam was caused to look upon this fruit, and he was made to believe that it was good for food. It looked good to him, and we doubt not that it was edible; but God had told him to let it alone.

Satan was the one enemy to the bliss of Adam, and he came and tempted Adam through his wife. Eve was first in the transgression, and then she persuaded Adam that it was all right to eat of this that was forbidden. But God had said that death would be the penalty if man ate of this tree. Now man was put to the test of whether to obey God and live or yield to his appetite and die. We know the choice he made, and, since Adam, death has been abroad in the land.

It is not our intention to identify this tree, nor to discuss the relative value of the food which it bore; but it is sufficient to us to know that whatever it was that God told Adam not to eat, that is what he ate, and man has suffered from that time and on because of his sin.

In the first place, we do not contend that the

fruit itself is what caused death to the human family; but it was the transgression of the direct command of God to let it alone. Had Adam not looked upon this tree with covetous eye, he would not have been tempted; but it was through covetousness that he yielded to the temptation to eat of it.

Now, to covet a thing is to lust after it, for lust and covetousness have the same definition. Webster defines the word "covet" as follows: ". . . to desire earnestly; lust after." When Adam lusted after this fruit, he was giving way to a lust of the flesh, for the spirit did not need this at all. Then, it was the lust of the flesh which brought forth death. In this particular instance the lust of the flesh was a desire to satisfy the appetite, for no other reason could Adam and Eve have given than to satisfy their appetites. Even though God had given them everything that was necessary for their food, they wanted this one thing which had been forbidden them.

When they found their plight before God, they realized their nakedness, and they tried to hide themselves by use of aprons made from fig leaves, and when God walked in the Garden and called for them they hid behind some trees.

"And the Lord God called unto Adam, and said unto him, Where art thou?"

This story is so well known by Bible students that it is unnecessary for us to go into details further with it; but we wonder if the real lesson has been understood by all who know the story. Here we find a creature of God behaving most childishly. He was not satisfied with what God had given him. He wanted more and the very thing that God had told him to let alone. If ever there was an inherent sin passed on to succeeding generations, it must be this inordinate desire

to have that which is forbidden. The lust of the flesh is manifest in greater degree through our appetites than through many other passions. When man has cultivated an appetite for something like intoxicating liquor, or tobacco, or many other habit forming articles, he will do almost anything to satisfy that appetite. Men have been known to steal, kill, and commit almost any other sin to satisfy the appetite.

"Why will men give way to such lust?" one may say; but if and when they are put to the test, they do not consider this a trivial matter. Men have been known to barter their hope of eternal salvation just to satisfy the appetite of the flesh. When one has become addicted to some drug that enslaves him, it is easy for us to understand the why of their weakness; but many a man will condemn a poor soul for this weakness and then commit the same crime against God himself.

Hardly a soul who knows the story of the fall of Adam but has condemned him for his weakness. Most of us believe that if we had been the one who was tempted that we would have told Satan to get out and stay out, that we would obey God. But would we? Have we condemned poor old Adam for his weakness and then done the same thing ourselves? Come, now, let us examine the situation and see how we stand before God ourselves. Let us turn to Romans 2:1 and read.

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

It may be hard for us to convince some of our readers that they are guilty of the same thing which caused the downfall of Adam and the human race; but the word of God changes not, and by examination of His word we may be able to find

out if we are on the right road to salvation or if we may be traveling the same road that Adam traveled.

After the fall of Adam, God called to Himself a people to be called by His name, and they were called Israel. To these people God gave a leader, and laws by which they should walk and be that peculiar people. Abraham was their first great leader to whom God gave certain definite promises of an inheritance. This promise was renewed in Isaac, and again in Jacob; but all along God required certain definite things of them, and in all of God's dealing with men we find certain things prohibited.

When Israel found themselves in bondage in Egypt, God raised up a deliverer in the person of Moses, and to Moses God gave definite instructions concerning the behavior of His people, Israel. So long as they were in Egypt and were not free to do as they wished, God was very lenient with them; but He became more exacting after that Israel had been liberated and were free to perform the will of God as He directed through Moses.

Now, as when God spoke to Adam, He made certain restrictions as to what His people should eat. He defined certain animals and certain other things that should not be eaten. They were abomination to the people. Thus we find that God had not changed. He required obedience, and He also demanded that His people should abstain from certain things which He called abomination. These foods are found listed in the eleventh chapter of Leviticus.

Among the animals listed as being unclean were the swine, the rabbit, and all other animals which do not part the hoof and chew the cud. Certain ones are named and other are implied through de-

scription. Certain fish are designated as being unclean or abomination to God's people. In verse 47 God declares that there should be a difference made between the clean and the unclean beasts which are to be eaten or not to be eaten. (Note: Some claim that these beasts were clean or unclean only for sacrifices. Please read the last two verses of Lev. 11 again and see what God meant by their being unclean or clean.)

This distinction between the clean and the unclean was known before the flood. Read Gen. 7:2-10. Noah must have had some knowledge of which were clean and which were unclean or he would not have known which ones were to be taken in as per the directions which God give him in verse 2. This was many years before God called Abraham and many more years before God had Moses to write down the things which were clean and which were unclean; but all this time there were certain animals and fowl which were considered by our heavenly Father as being unclean. When God called His people out from Egyptian bondage He gave them definite instructions concerning these animals and fowl and forbade His people to eat them.

It has been said that God revealed to Moses things which medical science has since learned and that today there are scientific reasons why we should not eat these things; but be that as it may, we do not go into scientific arguments to show why God condemned Adam for eating of the forbidden tree. We simply consider it from the standpoint of disobedience, and that is sufficient. We do not in this treatise care to enter into the scientific reasons why God commanded this or that. It is enough if He has said not to eat of one thing or another. We should be satisfied to know the will of God and then abide by the directions given.

Adam got into trouble when he began to try to reason out the why or the wherefore as to his obedience, and when he disobeyed God he found himself hiding behind a tree to cover up his sin.

Israel was taught throughout all the years that God dealt with them that they should make a difference between the clean and the unclean things which God had so esteemed to be clean or unclean, and they also learned what it meant to be found disobedient to God. They were punished time and again for their disobedience.

But some believe that God has changed His mind relative to these beasts, that He no longer makes this difference since the blood of Christ was shed on the cross. Do they by this mean that the blood of Christ cleansed these animals? Am I to understand that this was the purpose of the sacrifice which Christ made in His death—that His blood was poured out upon these unclean animals, and that they were cleansed so that we might now consume all of their carcasses that we wish with impunity? Let us go into this and see what is written.

It is preposterous to think that Christ died to cleanse the swine. During the lifetime of Christ He regarded the swine with contempt. Let us see what He did with the legion of devils as recorded in Matthew 8th chapter. The devils asked to be cast into the swine, and Jesus so ordered it. The swine then rushed into the sea and were drowned. Do you think that Jesus would have destroyed animals that He considered good for food? He was very saving of that which was regarded as good food. Remember how he had the scraps gathered up after He had fed the people? But Jesus suffered the swine to be destroyed. When Jesus wished to portray the prodigal son as having reached the lowest state or condition of

life, He told how that he was feeding swine. Jesus used the swine as an animal of contempt when He cautioned men not to cast their pearls before swine, etc. In other words Jesus regarded the swine as fit for the habitation of devils, and a thing to be held in contempt.

Again, we find that Jesus was accused of several things which the Jews regarded as being a transgression of the law; but never at any time was He accused of eating things which had been designated as unclean. If we therefore wish to follow after the example of Christ, we should follow Him in this matter also.

#### After The Cross

But it is contended that Christ lived before the cross, and that He was duty bound to obey the law before His death.

To this we answer that Christ came to teach us the way of life, and He lived that life He expected His disciples to live after Him. He made His covenant by precept and example. Many claim that Christ kept the Sabbath during His lifetime because He lived before the cross, also; but the truth of the matter is that Christ was preaching the gospel of the kingdom during His lifetime. Matt. 4:23. Then, whatever example Jesus set before us should be considered as binding upon us. If He regarded the swine with contempt, then there must have been a reason for it.

It has been claimed that after the cross there was no such thing as the clean and the unclean. Let us see about this. In 2 Cor. 6:17 we read:

"Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Please note that this is a "thus saith the Lord" and he said for us not to touch the unclean thing. But one may ask, "Lord, what is the unclean

thing?" One who really is seeking to know what the Lord means does not long have to be in darkness. Let us take a reference from this text and we find it refers us to Isa. 52:11, which reads:

"Depart ye, depart ye, go out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord."

Thus we find a related scripture in which the ones who were to bear the vessels of the Lord were to touch no unclean thing. We believe that Paul, in 2 Corinthians referred to the same thing when he quoted the Lord as speaking to us.

If all animals and birds were cleansed at the cross, and there is no such thing as the unclean now, then John must have been mistaken when he used the word "unclean" in Rev. 18:2. Here we find:

"... Babylon the great is fallen, is fallen, and is become the habitation of devils, and hold of every foul spirit, and a cage of every unclean and hateful bird." Thus we see that in the time of the end when Babylon is fallen, that some birds are still regarded as unclean. This could not be considered as being unclean for sacrifice, either, for in this dispensation no such sacrifice exists. The unclean-ness definitely is to be regarded as the same as that of Leviticus eleven and Deut. 14.

Matthew Fifteen

It is often objected by those who believe that they are now permitted to eat everything without fear of punishment, that Jesus indicated that we can eat anything we want, and they refer us to Matthew 15:11, which reads:

"Not that which goeth into the mouth defileth the man; but that which cometh out of the mouth, this defileth the man."

In order for us to understand this statement we should first find out what He was talking about.

The scribes and Pharisees had complained to Jesus that His disciples were eating with unwashed hands. The matter of the clean or unclean meats was not the subject for discussion at all. But if we are to assume that Jesus meant His statement literally, and in all matters pertaining to that which is taken into the body through the mouth the drunkard would also be held guiltless when he takes intoxicating liquor into his body through his mouth and declare that Jesus said he would not be defiled through this. Would our reader concede that much to the drunkard? Certainly not.

But if we are to interpret the words of Christ to mean that it is the thought of the heart which defiles the man by the thought proceeding out through the mouth, then we wish to say that it was not the fruit itself which condemned Adam when he ate of that which was forbidden, but it was the desire for the thing forbidden, or the lust of the flesh, the appetite of the flesh which brought forth disobedience, that condemned Adam. In like manner, if we lust for the things which God forbade us to eat, and if that lust brings disobedience to God, then we have defiled our bodies through disobedience. It is not the food that defiles us, but the desire of the heart which causes us to disobey God, that brings defilement.

No, the question of clean and unclean meats was not in consideration when these Pharisees complained to Jesus; but if we are to get some literal lesson from this statement rather than that to which we have applied it, one might infer that Jesus thought to do away with washing the hands before eating, and we should be very careful not to wash before eating. Now, who would be so inconsiderate as to make this interpretation of what Jesus said? No one with a candid mind

would for one instance so consider the mind of Christ. He simply wanted to tell these Pharisees that they were dirty inside while pretending to be so clean on the outside. They were very careful to see that the outside of their bodies was clean; but inside of them they were filled with filth in the heart. These scribes and Pharisees regarded the traditions of their fathers to be greater than the law of God. See verses 3-9.

**Peter and the Sheet**

Many people misunderstand the reference to Peter on the house top where all manner of four-footed beasts were let down before him in vision and he was told to rise up, kill and eat. This incident is recorded in Acts 10. Here we read of Cornelius and his experience with God, and how that the Lord sent him to find Peter. Now, Cornelius was a Gentile, and was considered as being common and unclean by the Jews; but the time had come for God to call the Gentiles, and it was necessary for Him to reveal to His servants in some way that these people were not to be regarded any longer as "dogs" and "unclean."

In the time in which Cornelius was sending these men to find Peter, God also gave Peter this vision of the four-footed beasts in the sheet, and told Peter to rise up, kill and eat. But Peter refused to do this, saying, "Not so, Lord; for I have never eaten anything that is common or unclean." Now, Peter had been with Christ during His life's ministry, and had gone with Him those three and a half years, following the example of Christ, and listening to His teaching, and in all this time Peter had not learned that the unclean beasts were thereafter to be considered good for food. Jesus just didn't teach that, either by precept or example, and now Peter was but following the instructions he had been given in this matter and

refused to eat that which God had said beforehand was not good for food, and was abomination unto His people.

But Peter was not to be left long in doubt as to what the vision meant. He was called to the household of Cornelius, where he saw the demonstration of the Holy Spirit upon this household, by which demonstration God revealed to Peter that He had accepted or cleansed the Gentiles and made them to be partakers with Israel in the plan of salvation. Then Peter said, "Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him." That was Peter's interpretation of the vision and had nothing to do with the cleansing of the hog and the catfish, etc. There is no good done in the perversion of this scripture to justify the eating of all kinds of flesh.

**Acts Fifteen**

The next scripture offered to justify the use of all kinds of flesh for food is found in the fifteenth chapter of Acts where a question was brought before a general conference of the Church of God relative to some contention over circumcision and the keeping of the Law of Moses. There were certain ones who were insisting that the Gentiles be circumcised and keep the Law of Moses.

This incident is often cited by them who would oppose the observance of the Sabbath as well as those who insist on eating everything they desire, while others could use it to make everything else but the conditions mentioned in verse 29 to be of no effect, or nonessential to salvation. Now, just who of you would take verse 29 as being the whole duty of the Gentiles in order to be saved? If this verse is taken as it reads and we then go to another verse which is used to show that ALL



THINGS can be eaten, then we have a contradiction of Scripture, and such a thing as that would be inconsistent, for this verse limits our eating, forbidding us to eat things strangled and blood and meats offered to idols. Yet Paul indicated that it might even be lawful for him to eat meat which had so been offered to idols, but if it caused others to stumble, then he would not eat it. From the reading of Acts 15, we are forced to believe that this conference and decision related to the things pertaining to sacrifices and not to the unclean meats which God had forbidden. We do not believe that God ever gave the Church the power to abrogate His direct commands and any decision the Church would make must be in accordance with the Word of God, and since Jesus during His lifetime never by precept or example taught that it was all right for us to eat these things which God forbade then we do not believe that the Church assumed the power to allow its membership to eat such things. It was not Moses who ordained that these unclean meats should not be eaten. It was God Himself, and God had made a difference between the clean and the unclean many years before there ever was a Moses, just as He had ordained the Sabbath to be observed many years before there was a Moses. The Sabbath was a part of creation, and was made for man (Mark 2:27). God ordained it through His own example to man by resting that day from all His labors, yet there is another thing which the Adamic sin has caused man to covet and appropriate for his own use. God said that man was not to work on this day; but the old Adam in man saw that he could profit by using the day which God reserved to Himself, and he has desecrated it through misappropriation and then offers some of these same Scriptures which others use to justify them-

selves in eating swine's flesh. This 15th chapter of Acts is one of such Scriptures. On the one hand men have taken a thing which God sanctified, and appropriated it to his own use, for gain; on the other hand man has taken a thing which God despised and has through disobedience to the direct command of God partaken of the unholy and un-sanctified thing to satisfy his appetite because his flesh lusts after it.

Jesus did not come into this earth to correct any mistakes which His Father had made. God made no mistake when he told Adam to leave that certain tree alone. He knew what He was doing, and He made a test of it to see if man would obey Him. Then after man came through the flood God permitted man to eat flesh, EVEN AS THE GREEN HERB; but we must remember that God had not permitted man to eat every green herb, for at least one thing had been forbidden. Then we might expect that in like manner (EVEN AS) God also forbade the eating of certain flesh, and this He did. We must remember that Noah was informed as to the clean and the unclean animals and fowl, etc. How else would he have known which to take into the ark only in single pairs? Now, if Noah was informed as to the clean and the unclean, do you not believe that Noah also knew what was meant by an animal being unclean? and for what reason or use to which it was to be put that it was so designated? It was only when Moses wrote these laws down that we have a record as to what animals were unclean and why they were so to be regarded—that they might not be eaten; but we firmly believe that God had not gone along all this time without having told His people how not to use these unclean animals. Science has in these last days discovered that certain animals which God declared to be unfit for



food, ARE unfit for food; but we do not care to ask God why He does not want us to eat them, it is enough for us to know that He said for us to let them alone. We firmly believe that it is sin to disobey God. Don't you? Then why will men commit sin with impunity and covet the things which God has withheld from them, whether because He reserved it for His own, or forbids us to use them for other reasons?

**First Timothy Four**

Under this sub-heading we wish to consider another Scripture which is usually offered in defence of promiscuous eating and an unrestricted diet.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." 1 Timothy 4:1-5.

Here special emphasis is placed upon the term "every creature." and it is therefore argued that every creature is sanctified etc. and is therefore not to be refused. Let us examine this Scripture, "rightly dividing the word of truth" and it will first be found that the words "every creature" are modified, and that Paul refers to "every creature of God" meaning every creature that is given us by the heavenly Father for that use—to eat. Now, if we cannot show that a creature which we desire to eat has been given us by the Father to eat, then it is a creature which we have appropri-

ated without the consent of God; but every creature which God has given us for food is "of God" and not of our own choice.

God has sanctified, (or set apart) from other animals for our use. Why did not Paul simply state that "every creature" is good for food instead of saying "every creature of God?" Simply because He did not mean that we are to eat everything as per our own choice. He meant every creature which God gave us for food is good and nothing to be refused as unfit. Then, again, if every creature is to be received without distinction, why did Paul say that the creatures to which he referred had been sanctified by the word of God, or IS sanctified by the word of God? What does Paul mean by the use of the word "sanctify?" Does he mean that all animals have received the baptism of the Holy Ghost, or have been consecrated by the power of the Spirit, or does he use the word in its logical sense of meaning, that these creatures have been set apart from others?

If there is any record of God's having set any creatures apart from others, then we should find that record in the word of God, for Paul said that these creatures which we are to receive with thanksgiving have been so designated or set apart by the word of God. If they have been set apart, then they must be so considered as having differences between them and others. In no other way could there be any sanctification. Man cannot sanctify anything where God is concerned, and when man undertakes to improve upon the word of God when it comes to the matter of choosing our food, then we go back to the Adamic sin and choose for ourselves, disregarding the word of God. How about it, dear reader? Do you consider that you are more competent to make choice among the clean and the unclean things which

you should eat than God is? God created these things and then told man which of them he could eat and which he could not eat. We also wish to call attention to the fact that Paul here was referring to "meats which God hath created to be received with thanksgiving of them which believe and know the truth." Verse 3. Did God create all meats to be received? Then why did He forbid the use of certain of them for food and command His people to abstain from them? Definitely Paul was here referring to the meats which are classed as "clean," for they are the ones which God created to be received. It is not that we have to eat all things which have been sanctified by the word of God; but we may choose among them according to our appetites. Adam was not forced to eat of every tree in the garden but the one that was forbidden; but he definitely was told not to eat of this certain tree. There is where he committed sin, by doing what God told him not to do, and it is our opinion that God has not changed, and that He will destroy them who sin against His direct commands. We have proof positive of this; but will offer that at the proper place in this treatise.

Please let us remember that Paul here referred to such creatures as had been sanctified by the word of God, and before we can make any claim to the sanctification of any creature we must read it in the word of God; and if all creatures are to be received, then there is no such thing as any of them being sanctified, for sanctification is setting apart or making a difference between the things sanctified and those that are not. If we make no difference between that which has been sanctified and that which is not, then we make all things common and regard not the sanctification which came by the word of God. We become the judge

ourselves, disregarding the word of God.  
Romans Fourteen

Here again we find a Scripture that is used to justify the eating of all meats, but we wish to examine it to see just what IS taught and what is NOT. We might also say that Sabbath-breakers also use this to justify themselves in keeping any day they wish without regard to the word of God.

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Romans 14:1-6.

Peter on one occasion stated that some of Paul's language is hard to understand and that some people wrested it to their own damnation, and here is one place where we honestly believe that more people get tangled up to their own hurt than any other place. Those who eat swine and those who break the Sabbath all go to this passage for justification, stating that this gives them liberty to choose for themselves; but does it? In regards to the meat question, it was not a matter of whether we eat the clean or the unclean, but

rather a matter of whether we should eat any meat at all or whether we eat herbs only. Now read it again and see if we are not right. It was this same writer, however, whose writing we have just examined in 1 Timothy, where he said that in the latter days there would be people forbidding the use of those meats which God had created to be received with thanksgiving and set apart (sanctified) by His word. He called these seducing spirits, preaching the doctrines of devils. In the matter of whether we eat or not, and whether we regard a day or not, Paul stated that he that regardeth the day regardeth it unto the Lord, and said for us to be fully persuaded in our own minds; but how are we to be persuaded in our minds? Are we to establish our own code of what is right and follow that? Evidently many people so construe this text from the way they treat the word of God. This is not a new thing, either, for Israel also followed that policy if we are to believe Paul in Romans ten. Here we read:

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God."

Here we find a people who have set up their own standards without regard to the standard of righteousness which God set up. Here were people who were fully persuaded in their own minds regarding several things; but Paul was praying that they might be saved; and right here, my dear reader, allow us to say that unless your righteousness is in accord with that which God requires, you will find that you are guilty of the Adamic sin, choosing your own way instead of the way

which God prescribed. The only safe way for us to follow and be fully persuaded in our own minds is to have such persuasion from the word of God. Let our righteousness measure up to the word of God and we will be safe.

But we find another verse or two further down in Romans 14 that some think to be a clincher, and we offer it with a close examination.

"I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth a thing to be unclean, to him it is unclean." Verse 14.

This fact we grant, for it is undisputable. But let us remember that Paul does not here limit his statement to animals alone. He takes in everything; but he does not therefore conclude that everything is good for food nor that we should so consider it. If that were the fact and we were not to refuse anything at all when offered us for food, then we could swallow anything and everything and get along; but such is not the case. Some things are absolutely poison and would bring death if eaten. We would still have to remember that God said that certain things are unclean and abomination unto us, and that we should not eat them. I do not believe that the tree which was forbidden Adam was unclean of itself; but the fact that God said to let it alone constituted sufficient grounds for Adam's death through disobedience to the positive prohibition of God. In the same way, there might be some animals which we could eat and they would do us no harm as by way of being unclean etc.; but the fact that they are forbidden to be used for food by God's people makes it death to us in the same manner and for the same reason that brought death to Adam. It is transgression.

It is said that in China some people take mice

that are just born, dip them in cream and eat them. That is nauseating to us; but when one asked a citizen of that country about it, he suavely replied, "So what? All the same melican man eat oyster." So, in measure it is what we consider to be unclean that is to us unclean; but if we are to be godly or God like, we should esteem the things to be unclean which God esteems to be unclean. God looked over the group after their creation and when He permitted man to begin to eat of these creatures, He picked out certain ones and set them apart from the others, calling these clean and the others unclean. Then He told man to leave the unclean ones alone and called them abominations. It is not that they are unclean of themselves; but the pronouncement of God has made them unclean to all them who wish to be godly and follow after the righteousness of God instead of setting up their own righteousness as Israel had done. Rom. 10:1-3. We must also remember again that Jesus never was accused of eating swine's flesh or the mouse etc. Peter had been taught all during his preparation time in the ministry with Christ to avoid those things which were common or unclean foods. Then if Christ by example or precept taught Peter to do this, why does any one think that God has changed His mind and that now we are to make no distinction between the things which He said were clean and those He said were unclean?

Every man or woman has his own ideas as to what is clean and what is unclean, and just because one thinks a certain thing is unclean, it does not necessarily follow that it is unless he can substantiate his claim by a thus saith the Lord. The thing is not unclean of itself, but if God said it is unclean, then it IS unclean, and God's people must make this difference if they expect to have

the approval of God in their lives.

Now, if nothing is unclean of itself, what makes it unclean? Do you think that when God brands a thing as unclean that such a pronouncement would make it unclean? Why did Paul in 2 Cor. 6:17 say for us to touch not the "unclean" if there is no such a thing as an unclean thing? Please harmonize these two places where he commands us to "touch not the unclean thing" and then states plainly that "there is nothing unclean of itself."

"But," you say, "Paul said that he that esteemeth a thing to be unclean to him it is unclean." Does the esteem which men place upon a thing make it so? If so, then man is to be the judge, and while some eat swine's flesh others eat mice, snails, dogs, horses, or what not. Then what did Paul mean when he said for us not to touch the unclean thing? Did he mean to tell each one not to touch a thing which he esteemed to be unclean? It would seem hardly necessary for one to be told to do that, for anything which one considers unclean is shunned by the one so esteeming it. It is repulsive to us to see a woman kissing a dog when some little baby is starving for love. The smell of frying bacon is detestible in the nostrils of the writer. There would be no necessity for anyone to tell us to not touch greasy slices of bacon, for it is repulsive to us. Do you think Paul or anyone else would have to tell you to not touch these things which are so abhorrent to you?

Paul was speaking of things which God esteemeth to be unclean, and when he stated that to him that esteemeth a thing to be unclean to him it is unclean, we believe that where one has the mind of God he will also esteem those things to be unclean which God declared to be unclean, and it was this class of things to which Paul referred when he said "touch not the unclean thing."

Now for a brief consideration of verse 17. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

Many will contend that this verse excludes the question of meats from any consideration whatsoever when it comes to our joy and peace in the Holy Ghost.

Now, dear reader, if this be the case, then the drinker can make the same deductions, for they are both included in the same construction and connection. The drunkard could have what he wants and drink all and everything he desires without sin if others could eat anything they wish without guilt. Would the ones who eat swine allow us to drink all the liquor we wish to satisfy the flesh? The eating of these forbidden things can only satisfy the flesh, for the Spirit does not lust after this kind of food.

Some might object that the drunkard cannot inherit the kingdom of God. (1 Cor. 6:10 and Gal. 5:21). This we grant, but if there is to be exception made as to drink, then why not in the eating also? For proof see Lev. 11:1-30; Deut. 14:3-20; Isa. 66:17; Rev. 2:14, 20.

We learn, then, that the drunkard will not inherit the kingdom, and God said that He would destroy them who eat swine's flesh, and He will fight against them with the sword of His mouth who eat things which have been sacrificed unto idols.

What, then do we learn from the passage in Rom. 14:17? It simply means that meats and drinks alone do not make one fit for the kingdom; but we need this "righteousness and peace and joy in the Holy Ghost." Righteousness means "right doing." Then if we do right we will have this peace and joy in the Holy Ghost.

Next we shall consider verse 20. "For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence."

It is our opinion that Paul was not here referring to meats which were considered by all Jews, including Christ and Peter, as being unclean. If he had been, then Paul should not have commanded us to "touch not the unclean thing." An unclean thing could not be pure. The same writer wrote both passages. Then we must consider that Paul referred to those meats which God created to be received with thanksgiving, which He sanctified, or set apart from those that are unclean or abomination. Paul was having controversy concerning meats which had been offered in sacrifice unto idols, and with them who insisted that no meats should be eaten. Witness verse 2. We must not make Paul's language to contradict itself; hence we must give his writings their proper interpretation or we will be found wresting them to our own damnation. 2 Peter 3:1. Truly the meats which God created to be received are pure; but it is evil for them to eat such after they have been offered in sacrifice unto idols, where such eating gives offence. To this we shall refer again. Let us consider 1 Cor. 8:1—

"Now, as touching things offered unto idols, we know that we all have knowledge. . . . As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. . . . Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better;

neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling block to them that are weak. or if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

In this chapter we plainly see what was worrying Paul on the meat question. It was not the matter of the clean or the unclean meats; but it was the meat which had been sacrificed unto idols. Many people regarded idols as gods, and they ate meat that had been sacrificed with the idea that it was holy meat, and by so eating this meat they partook of the fellowship with idols. This is what Paul was condemning all along. The council at Jerusalem had forbidden the eating of meats offered in sacrifice unto idols. This was for the purpose of leading these Gentiles away from idol worship. Now, to them who knew the truth, Paul wanted them to know that this meat within itself was not unclean; but when one ate it, esteeming it as a sacrifice unto idols, then it became unclean. God's people were then not to touch the unclean. This not only included meats which God had declared from the day of Noah to be unclean; but also meats as had been rendered unclean through being sacrificed unto idols.

#### Sold in the Shambles

Another matter, that of eating meats brought in the shambles, or public markets, was brought in for

consideration by Paul. It often happened that meats which had been offered in sacrifice unto idols was then sold in the markets. Some people in marketing for meat sought this meat as some people of today ask for Kosher meats. They considered it especially desirable, while those who regarded not the idol, and who knew the truth, knew that it was no better than other meat. In fact, when they knew that it had been offered to idols, they were obligated to refuse it, for the Church was forbidden to eat of it. But when those who regarded not the idols went in to ask for meat, they were told not to ask questions for conscience sake. 1 Cor. 10:25. These same people were also told that if they were bidden to a feast and chose to go, to eat whatsoever was set before them, not asking any questions "for conscience sake." "But if any man say unto you, This is sacrificed unto idols, eat not for his sake that shewed it, and for conscience sake. . . Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 1 Cor. 10:27-33.

Here we find Paul saying that he had liberty to eat this meat if and when he did not know it had been offered to idols; as he had given thanks for it, and since the meat in the first place had been sanctified by the word of God, and now by prayer; but if it, having been offered to idols, should become a stumbling block to others through his

eating it after being told that it had so been offered to idols, then it would become an offence to them who beheld his actions, and he would eat no more of it, not for his own conscience; but for the other man's conscience.

Earlier in this chapter, verses 14 through 24 we find that Paul's burden was because of the idol worship and the sacrifices which the Gentiles offered etc. This is the way he introduced the passage that we have just considered. He explained that Israel after the flesh, when eating the things which had been offered on the altar, became partakers with idols when they ate things which had been offered to idols. This is the whole burden of Paul regarding meats, and we should be able to understand this if we "rightly divide the word of truth." In this chapter we would have to use the wildest stretch of the imagination to assume that Paul was speaking of the unclean meats which had been so designated from the time of Noah. But some people like to imply that Paul included swine's flesh when he said for us to eat whatsoever is set before us, asking no questions for conscience sake, or when buying meat sold in the shambles. Now why would Paul indicate that one's conscience might become involved if there were no such thing as unclean or polluted meats? If everything is cleansed now and we may partake of anything we want, then why would anyone have a conscience at all concerning any meats? Did you ever stop to think about this?

Let us suppose that for argument's sake we admit such a contention relative to meats—that there is no such thing as an unclean animal today. How, then should we be governed with regard to our eating those things which we feel we are at liberty to eat?

Let us consider a bit more of Romans fourteen.

Verse 15 reads: "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died."

Here we find a strict injunction regarding them who eat things which grieve the brethren. I remember of a certain brother who made use of a little beer occasionally and did not consider that it was wrong for him to do so; but on one occasion he had taken a drink for refreshing himself while on a journey from a meeting where there were brethren of his kind who believed it was sin to do this. This brother, remembering the way in which his absent brethren regarded thus, turned to another brother who was with him and said that he feared he was doing wrong in taking this beer for the purpose he had done it, because if these absent brethren knew of it they would be grieved and consider that he was doing wrong. In other words he would become a stumbling block to his brethren who considered it sin to drink beer, and he then and there vowed that he would do this no more. How much more commendable was the action of this brother than that we have seen on the part of some who think they can eat swine's flesh without sin! I have witnessed for myself that some have taken this despised flesh to some place where there was a gathering of people who considered it an abomination and spread it on the table where the children of these other people could eat it. This was an offence to them, and I believe that it is also offensive to God. Read this 15th verse again and see how Paul considers it.

Then read verse 21: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or made weak." And again, verse 19: "Let us therefore



follow after the things which make for peace, and things wherewith one may edify another." Do we follow after the things which make for peace, or do we project those things which stir up strife and stumbling?

If people were a slave to these meats which are by others considered offensive, then there might be some reason for them who do not eat them to show more charity for them so addicted; but such is not the case. This matter of eating such flesh is one in which the party insists upon his right to do a thing which others consider to be sinful. It is not that they have to have those things to sustain life. In this we feel that those who persist in eating, do so without any consideration for the grief which they cause the ones who believe it to be a sin. The wine bibber has just as much right to insist upon his rights to drink or the beer guzzler upon his right to drink beer regardless of how other brethren consider the issue.

In the Garden of Eden it was not necessary for Adam to eat that which God had forbidden. He had plenty of other good things to eat in which he would not be found disobedient; but it was the lust of his flesh and a covetous desire for that which was forbidden that caused him to sin, and we see the result of it today. Why is it that we today cannot find enough good things to eat without taking those things which God said were abomination, and which we should not eat? Why do we have to project an issue by our lives and living which creates trouble in the body and seek those things which are offensive to others?

We know it is not a sin to leave it alone. Even those who believe they have a right to eat swine's flesh will admit that they do not have to eat it to live or to have everlasting life. Then why can they not have charity for them who are offended

by it and leave it alone? Do they who eat it believe that those who do not eat it commit sin by not eating it? Certainly not; but from the way some insist, and project the subject, one is sometimes led to believe that some people actually think one has to eat a piece of pork in order to be saved. Perhaps Eve would have taken the same position after she had eaten of the forbidden tree had Adam refused to eat it. She probably would have insisted upon Adam's eating just a little bit anyway. Well, Adam didn't have the strength to resist, and took of the same thing. Now, look what has happened. Adam was told that he would die if he ate of this tree, then when he sinned and found himself guilty before God, what did he do—tried to hide in the garden behind some trees.

Dear reader, that is just what is going to happen to them who today insist upon eating the forbidden food. Let us read Isa. 66:15-17. "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by the sword will the Lord plead with all flesh; and the slain of the Lord shall be many."

"They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."

Here we get a glimpse of what awaits them who sanctify (justify) themselves, etc., eating swine's flesh etc. This time has not yet arrived for these things to happen. The Lord has not yet come with fire to destroy the wicked; but we know that the time will come and that the Lord will do just as He said through this prophet that He will do. Then we find these people hiding behind one tree in the midst of the garden (figuratively speaking) just as Adam did when he had eaten the forbidden fruit.

Will we condemn Adam for what he did and then do the same thing ourselves? Why not take the safe side? We know that it is not sinful to leave these things alone which God forbade us to eat, and we do know that God visited Adam with death because of his transgression. Do you not believe that He will also do what He said He would do when the Lord comes taking vengeance upon them who disobey?

Since this event is future which was spoken of by Isaiah, then we have every reason to believe that those who now disobey God in this thing will have to give account in that day, and like Adam, it will do them no good to hide behind a tree. You cannot hide from God.

If it were not sin to eat these things then God would not destroy men for eating them. Then, conversely, if God will destroy men for eating swine's flesh, and the abomination, and the mouse, then the eating of them is sin, for the wages of sin is death. Rom. 6:23.

Someone may ask what the abomination is. All these things which God forbade are called abomination; thus the eating of any of these things which God called abomination is sin or God would not destroy men for eating them.

Brother, Friend, are you guilty of the Adamic sin? Will you sell your birthright for a mess of pottage—give way to your appetite and barter your soul to satisfy your appetite? God forbid. The writer believes it his duty to warn others of this danger. Please accept this message as being worthy of consideration. Amen.

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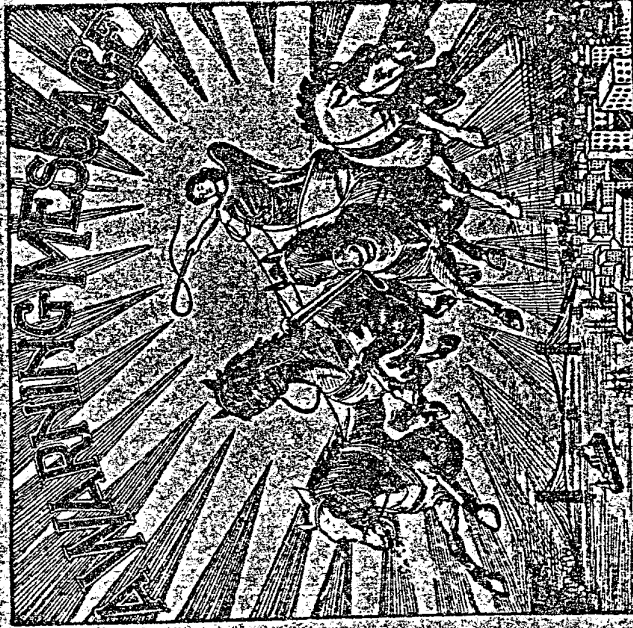
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# The Third Angel's Message

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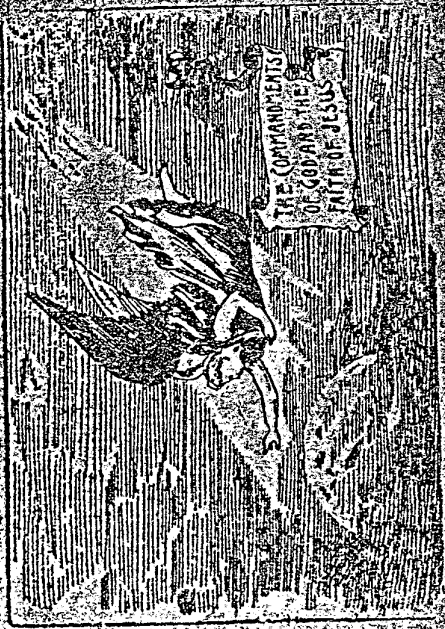
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## The Third Angel's Message

### EVENTS AND CONDITIONS JUST PRECEDING THE COMING OF THE LORD

It is a fact beyond refutation that we are living in the closing scenes of this dispensation of earth's history. Signs of our times throughout the whole earth plainly show to the faithful watchmen that the world is rapidly nearing the time of final judgment, the coming of the Lord, and the resurrection of the dead. It is needless to go into detail with scriptural proof that Jesus is coming, and that His coming is approximately near at hand, as prophetic students well understand the certainty of these pending events, rapidly nearing their final consummation.

The prophets of God have repeatedly declared the events and conditions to come to pass throughout the world, religiously, financially, scientifically and socially before the Lord returned in glory. Nahum (2: 4, 5) saw the chariots of automobiles raging in the streets, and jostling one against the other in the broadways, before His coming, and they are here. Isaiah saw people flying in the heavens as clouds and doves, these conditions are here. Daniel told us that in the time of the end knowledge would be increased and people would be running to and fro, Dan. 12, and this is the exact condition confronting the world today. Jesus said wickedness would be great in the earth preceding His coming like as it was before the flood, Luke 17; Matt. 24, and this is today very apparent. James said there would be a great massing together of wealth with many rich men, (James 5), and this is especially true the last ten years. David said just before the coming of the Lord, the Zionist movement, the rebuilding of Jerusalem would be a present factor, and this is today a current topic throughout the newspapers of the world. Ps. 102:16. Many of God's prophets declared that Jerusalem would arise and put on her garments and be rebuilt. Isa. 61:3 to 6; Chapter 62:1 to 7, Jer. 32:37 to 44, Joel 3. This is a prominent world movement being carried on by fifty-three nations. Paul said covetousness would be a prevalent sin, blasphemy and pleasure seeking, would be pronounced in the last days, and these con-

ditions are here; and John the Revelator declared that a world wide message which he called the "Third angel's message," Rev. 14:9, 14, was going to all the world, calling people out of Babylon to keep the commandments of God, just before Jesus came, and if this work is not in progress along with all of the other present day conditions, so timely and in their order, then there is something most seriously wrong.

God has always used His chosen people to carry messages of warning to cities and communities before they were visited with the wrath of His displeasure, and so it is in the last days, before He visits the ungodly world with His pending judgments, He will use His people to carry this message of warning.

The Gospel of the Kingdom to the Whole World Jesus said in Matt. 24:14. "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, then shall the end come." Jesus is here speaking of the end of the world, at which time the resurrection of the dead occurs, and all other pending events thus associated, consummating the gospel age, which is yet future, but near. The signs of our times, as above referred to, speak in the strongest terms possible, that what is known as the end of the world is very near at hand, therefore a special message embracing the gospel of the kingdom, with associated truths, must be a present day event, carried forth by the true people of God.

After Jesus had ascended to heaven, and had been at the right hand of the glorious throne of the Father for about sixty-seven years, almost the allotted lifetime of a person here, He gave to our beloved brother, John, on the Isle of Patmos, the last book of the New Testament, the Revelation. In the 14th chapter the gospel of the kingdom to the world is outlined in three divisions, viz., the First, Second, Third Angel's Messages, each one of which embraces one phase of the gospel of the kingdom, that Jesus said must be preached to the whole world before the end would come.

The First Message

An angel is a symbol of a messenger when used in prophecy, and the first was the "everlasting gospel," carrying with it a message to all idolatrous nations to "worship Him that made heaven

and earth, the sea and the fountains of waters." It went forth at a time of idolatry, when most all nations were worshipping idols, and with it was the everlasting gospel that Jesus was the Christ, the Son of God. This first message remains a live issue clear through to the end, and does not stop when the second or the third commence.

Jesus being the Son of God was the testing issue of the message, so much so that houses were divided against themselves, fathers and mothers turned against their children, because they had seen and accepted the glorious light of the age. In many cases was the mother persecuted, turned out of her home when she accepted Jesus Christ, children were disinherited of their parents' estate, fathers were scorned by children and companions, and people of all classes were spurned and cast out of the popular synagogues. This gave rise to the promise of our Savior, as follows, "And every one that hath forsaken houses, or brethren, or father or mother, or wife, or children, or lands for My name's sake, shall receive an hundred fold and inherit everlasting life." Matt. 19:29. That is why the apostles in this day repeated several times, "The hour of God's judgment is come," which is the exact statement made as a part of the first angel's message of Rev. 14:7. When people heard the message of the time, and for the sake of worldly pride and ambition, would turn it down, or when lands, brethren of their former association, or even companions or children would keep them from choosing the better part, with Jesus Christ, they thus decided for eternity, and the hour of their judgment had come. As Paul says in Acts 13:40 to 44, "seeing you have judged yourselves unworthy of eternal life, we turn to the Gentiles. Also in John 8:39, Jesus says, "For Judgment I am come in the world." See also St. John. 16:7 to 11 and 12:31.

The Second Message

The second angel's message is plainly described in Rev. 14:8 and 18:1 to 3, as directed expressly against the corruption of the apostate church, symbolized by the woman riding on the beast of Rev. 17th chapter. No private interpretation is given to this prophecy when we thus associate these scriptures. Upon the forehead of the woman is written (verse 5) "BABYLON THE GREAT," therefore when the second angel's message is di-

THE TIME OF THE MESSAGE

The Third Angel's Message is a warning to the whole world, and through its proclamation the Bride class is prepared, without spot and wrinkle, to be translated at the coming of Christ. In this preparatory work people of all nations are being called and will be blessed, "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9. These are called out of Babylon and thus escape the seven last plagues, which begin to fall as soon as the message has gone forth, as the first one falls on the people who hear and reject the warning of the beast and his image, Rev. 16:1, and 16:1.

The ones to be translated at the coming of the Lord, never seeing death, are those who have accepted this message, and will be keeping the commandments of God and the faith of Jesus at His coming, Rev. 14:12, thus the Third Angel's Message is a message of preparation for the world and the prophet Nahum declares that at the time of His preparation "the chariots shall be with flaming torches." Chapter 2:3. He says further, "The chariots shall rage in the streets, they shall jostle one against the other in the broadway, they shall seem like living torches, they shall run like the lightnings," Verse 4. The time therefore when God is preparing the world for the coming of the Lord, when the automobiles are raging in the streets, and this corresponds to our own day. Any message that started twenty-five or fifty years ago, or farther back was not the real Third Angel's Message, because it was premature coming as it would before the days of the automobile, and the Lord declared that at the time of His preparation these chariots (automobiles) which we now have, were going to be raging in the streets, and jostling together in the broadways, exactly as we have them today.

The prophet Isaiah gives some valuable information as to the time of the message being published to all nations. His prophecy could not have had its fulfillment until the age of the printing press, for to have published the gospel to the world before the days of type and printing would have been impossible. He says, "Therefore, My people shall know My name; therefore they shall know in that day that I am He that doth speak: behold it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that sayeth unto Zion, Thy God reigneth."

In Micah 3:12 the Lord said that Zion would be plowed as a field, and Jerusalem would become heaps. This prophecy was not fulfilled, as everyone acquainted with the facts understand, until after the gospel age had commenced.

rected in the previous verses against Babylon that she has fallen, we have only to consult the pages of history to learn when this great message went forth to the whole world. It was the specific message of the great Protestant reformers, Wycliffe, Luther, Savonarolla and many others, that "Babylon had fallen," that she was filled with every unclean and hateful practice. They preached with power, showing up her sins and unscriptural teaching. The granting of indulgences by priests, to people desiring to commit crimes, was one of the prevalent sins against which every reformer particularly directed fire. The second message has gone to the whole world, and during the period of its proclamation homes were divided, children were disinherited, companionship between husbands and wives were severed, church association was forsaken, and the promise was just as true to these dear people who thus sacrificed lands, fathers, mothers, wives, and brethren for the gospel's sake of a hundred fold and life everlasting, as it was when the first angel's message was in process of declaration.

We are sometimes asked the question, Will our fathers and mothers who did not keep the true Sabbath, be saved in the kingdom of God? To this we heartily respond, If they were true and loyal to God, living up to all the light of their day, accepting the messages for the time in which they lived, God will reward each one accordingly. During the dark ages when the Catholic church ruled, the Bibles were burned, and the sacred light of God's precious truth was extinguished, and in this condition the world was overshadowed for many hundred years. When the Second Angel's message commenced, a test was set before the people as to whether they would stand loyal to God, or to the traditions of their fathers, and those who have walked out in the light, stood firm to God to the end, not having opportunity to hear or receive the Third Angel's Message we will expect to meet in the kingdom of God. God declared of a certain period of darkness, that then He winked at the ignorance of the people, but now He commands all men everywhere to repent. Acts 17:30.

The third and last testing message is now going forth to the whole world, which is a definite warning against the Beast power.

Zion here has reference to the Holy Land, as well as Mount Zion, which has long been trampled under foot by the Turkish nation, and actually plowed as a field, Jerusalem, Palestine becoming a wilderness, and the great Crusades of history, when wave after wave of the population of Europe was sent forth to rescue Jerusalem and the Holy Land from their grasp, but without marked success, hundreds of thousands of people losing their lives in the effort.

Isaiah speaks of the time which follows this period, and applies it to our own present day thus, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the Holy City; for from henceforth there shall no more come unto thee the uncircumcised or the unclean. Shake thyself from the dust, arise and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." Isa. 52:1, 2. It is evident to every helpever that this cannot apply to any restoration of the Holy Land in the past, because of the promise that "from henceforth there shall no more come unto thee the uncircumcised or the unclean." This refers to the present and future, when at the conclusion of the work now in progress, reaching as it does to the Battle of Armageddon and the coming of the Lord, there will no more the unclean come in to it.

In verse 6 of this chapter the declaration is made that God's people will know His name, in that day, and that the gospel is to be published, together with the sacred messages of the hour. As the Third Angel's Message goes forth bidding people to the marriage feast of the Lamb: calling them out of Babylon, God's people are to know His name. The New Testament name given to God's people is "The Church of God," and in this present time, when Jerusalem is arising from the dust of the past, awakening and putting on her beautiful garments, the message is to go forth, and is to be sent by the people who know God's name.

Fifty-three of the foremost nations of the world, only this summer signed up, expressing their approval, and giving their support to the cause of Zionism, in the work of building Jerusalem and the Holy Land, thus we have a fulfillment of the foregoing prophecy just as accurately and visibly, as the decree of Artaxerxes 457 B. C. The work is progressing and Jerusalem is becoming a modernized city in every way, being dressed up in her beautiful garments, and arising from th dust and shaking herself, as Isaiah declared,

Going on further with the same prophecy herein outlined in verse 8 the Lord says further, "Thy watchmen shall lift up the voice, together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion." This again implies a definite message, that God's watchmen will lift up

the voice, the previous verse declaring salvation will also be published, and it is in a like manner to be proclaimed, as the Revelator puts it, "with a strong voice," to "come out of her, My people." The voice of God's true watchmen will be without a discordant note, or sound; they are to sing together; they will see eye to eye, and in the last message, which goes forth at the very time, we are now living, a blessing is promised to all who have a part in the work, of thus warning and saving precious souls in the kingdom of God.

Verse 9, "Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted His people, He hath redeemed Jerusalem." The marvelous work now in progress in the Holy Land, cannot be doubted, and the hand of God is most visibly seen in it all. Over ten million dollars went from the United States last year, in the building work, and more is to be appropriated this year, besides the vast sums pouring there from the fifty-two other nations assisting in this work. It reminds us of the time when the gold and silver from all the provinces, of Babylon poured into the Treasury of Jerusalem, under Ezra, at the time of Artaxerxes, Ezra 6th and 7th chapters, from which event the coming of Jesus as a babe was so accurately determined, and let us not be deceived, for this work likewise points with certainty to His second coming as Judge and King.

Verse 10. "The Lord hath made bare His arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God." This sets forth the magnitude of the message, wherein the eyes of all nations will see the salvation of God, and as the restoration work proceeds, the watchmen of God are to lift up their voices and sing together, seeing eye to eye, proclaiming and publishing the glad tidings of salvation, together with the last message of warning, that goes to all the world. This is to go forth at the time when chariots are raging in the streets; when they are jostling together in the broadways, exactly as we have them now, and therefore we are living in the age, and at the time of God's preparation. And truly He is preparing the world for the pending judgment, inviting people to come unto Him, with extended mercy to "Whosoever Will," and upon those who fail to heed will God pour out the dregs of the cup of His indignation upon sin, wickedness and ungodliness.

In this present age just before the coming of the Lord, God's people are to "Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee," Isa. 60:1. Everyone will have some part in this message. There will be no idlers or drones, for they are to see eye to eye, and lift up their voices together, without discord. They are going to

*Retained  
Arise  
watchmen  
sing together  
see eye to eye*

*OK*

*11*

*and ?*



each and everyone pay tithes into the treasures over the world, and rejoice together as the message advances, finishing the work, of preparation thus assigned, and rejoicing together, as many are called out, escaping the seven last plagues, and entering into the kingdom at the coming of the Lord.

The chosen of the Lord are mentioned frequently as His watchmen, and when speaking of warning before destruction He says, "If the watchmen see the sword come and blow not the trumpet and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman. Therefore thou shalt hear the word at My mouth and warn them for Me." Ezekiel 33:6, 7.

The call today is, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues," (Rev. 18: 4), and His people as the true Israel of God are responding to this call from far and near. The invitations are being sent out to every nation, kindred, tribe and people, bidding them to the marriage of the Lamb. "Let us be glad and rejoice and give honor to Him, for the marriage of the Lamb has come, and His wife hath made herself ready. And He said unto me, write, Blessed are they which are called to the marriage supper of the Lamb." Rev. 19:7, 8.

The bride class is being made up through the Third Angel's Message, as God through His people, warns the wicked, and calls those of honest and contrite hearts saying, "Come out of her, My people." The bride, representing the church, is being in this way made ready, putting on her wedding garments, arraying herself in fine linen, which is the righteousness of the saints. Verse 8.

In Matt. 25:10 we read further of the wedding supper of the Lamb, and here we find Jesus spoken of as the Bridegroom. It reads, "And while they went to buy, the bridegroom came, and they that were ready went in with Him to the marriage, and the door was shut." It is not only reasonable that the bridegroom which is Jesus, after having been away for nearly nineteen hundred years would expect to find His waiting bride with the same name she had when he left her, but the Bible clearly sets this forth. It is certain therefore, that the message going forth calling together the people of God making up the remnant church, the bride class will be carried by the "Church of God," for this was the name of the bride when Jesus left her, on His journey to the Father's throne, with the promise that after a long while He would return. Should the returning Bridegroom find a body

of people going under a man-given name, they would not be accepted as His own, it being evident that they had had union with the world, hence a change of their name. Jesus prayed to the Father, St. John 17:11, that He would keep His own elect in the Father's name. In verse 6 He said He had manifested His name unto them, and in the concluding verse of the prayer stated that He would declare it. When the New Testament scripture was given, Jesus through the Spirit, declared just twelve times the name "Church of God" for the bride class. Acts 20:28; 1 Cor. 1:2, also 11:16, 22, chapter 10:32, also 15:9; 2 Cor. 1:1; Gal. 1:13; 1 Thes. 2:14; 1 Tim. 3:5, 15; 2 Thes. 1:4.

### A PEOPLE WITH A MESSAGE

The Church of God cannot be the people with the message, if any other church in the world is giving it, therefore we will briefly set forth biblical reasons in affirmation of this fact. First most of the daughter churches claim that the commandments of God are abolished, having been nailed to the cross, and for this reason they cannot be preaching the Third Angel's Message, as the commandments of God are thus incorporated in it. In Rev. 14:12 it is said of those who respond to the warning, "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus," therefore it is clearly evident that the commandments of God form the principal part of the message, and cannot be nailed to the cross. Any church that teaches their abolition have no part in the message.

In Revelation 14: 9 it says, "And the third angel followed him, the same shall drink of the wine of the wrath of God", and in order to warn the world against the mark of the beast it necessitates an explanation of the prophecies of Daniel and Revelation, teaching people what the beast is, its past, present and future, and that the wrath of God will soon be poured upon the wicked. The wine of His wrath is the seven last plagues, that fall following the proclamation of the message and preceding the coming of the Lord.

The people God uses to carry His last warning to the world, will have the name of the Father, and the bride class called from the world, will be known by the name Church of God, which was the maiden name of the woman, (or church), when Jesus left her and would ever remain so, according to His prayer of St. John 17th chapter. The called out ones will have the Father's name written in their forehead, as is said of the 144,000 of Rev. 14: 1 to 3.

The time of the movement must correspond with the time declared by the Bible prophets for the proclamation of the message under consideration. Nahum says in chapter 2,

that chariots shall rage in the streets and fustle one against the other in the time of God's preparation. This could not have been said even twenty-five years ago, and any movement prior to this is premature, and antedates the Third Angel's Message. Isalah declares in chapter 52: 1 to 9 that the time of the publishing of this message, would be when the Lord would bring again Zion. This is a present day event, when the world's Zionist conference has been formed since 1914, and the cause of Zion upheld officially by more than fifty nations. This work has been commenced since the close of the world war, therefore we are now at the time of the Third Angel's Message, and should this work really have begun previous to the time of the Palestine restoration work, it would have been premature and out of the order of God for the last warning, "Come out of her, My people."

The falling of the manna throughout Palestine in the year 1919, which was shipped from there, and sold in various ports along the Mediterranean Sea; was an event significant, a pronounced miracle of the last days, unnoticed and unknown by many. This was reported by the American council at Jerusalem, through the Pathfinder and later affirmed by a personal letter from the council to the writer and later manna was sent from there to Missouri. The only way it differed from that described in the scriptures, Ex. 16, was that it kept indefinitely without spoiling. This marks the time of the real commencement of the message of the real bread of life to the world. The last phase of the gospel of the kingdom to the world is now going forth, after which time the plagues will fall and Jesus will return in power and great glory.

The real gospel of the kingdom, set forth by Daniel the prophet, must constitute this message, and Jesus said, "This gospel of the kingdom must be preached to all the world, as a witness to all nations, then the end would come. Matt. 24. The gospel according to Daniel the prophet was that, "In the days of these kings the God of heaven would set up His kingdom, (Dan. 2), and that this kingdom would be under the whole heaven (Dan. 7: 27). The kingdom message in its third phase, is not that this kingdom will be set up one thousand years after the days of these kings, but on the earth (Rev. 5: 10) and in the days of these kings.

Again the Third Angel's Message has for its creed "The commandments of God" and the testimonies of Jesus, or faith of Jesus, Rev. 12: 17, and chapter 14: 12. Notice in chapter 12:17 it is the remnant church that holds to the commandments of God and the testimonies of Jesus, and this

*Handwritten note:* 12:17: remnant church

does not mean the commandments of God and the testimonies of anyone else. The Bible says (Rev. 19: 10), "The testimony of Jesus is the spirit of prophecy," and to teach that the testimony of any one else besides Jesus is the spirit of prophecy is to put their writings in the place of the writings of Jesus, and they are His testimonies that God plainly declares to be an essential part of the Third Angel's Message. The commandments of God and the testimonies of Jesus and no other testimonies form the creed of the last message and a quick work the Lord declares He will perform in the earth, so let us still patiently wait, watch, work and pray, as the real message goes forth, having a glorious part in it, and be found of Him, when He comes, rejoicing in the Spirit, doing His will, and being a profitable servant in His vineyard. We will then hear those loving words ring into our ears, "Faithful and well done," come "ye blessed of My Father, enter thou into the joys of the Lord."

### The People And The Message

As the Third Angel's Message is one preparatory for the coming of the Lord, when Jesus will receive His waiting bride, it must go forth by a church with the same name as the bride of Jesus, viz., "The Church of God." When the bridegroom returns He will not only expect to find the woman of Rev. 12th chapter (the church), with her maiden name, but the assurance is given in the concluding verse of this chapter, that this remnant church will be keeping the commandments of God, and the testimonies of Jesus. This is true of the Church of God, and there is no other church on earth that fills the Bible specifications for the people to carry the Third Angel's Message to the world, therefore we are "The people with the message."

We do not say this in a boastful way, but in the spirit of meekness and humble submission to the will of the Father, who has called us to the greatest work on earth. With prayer on our lips, and

grateful praise and thanksgiving in our hearts, let us each one press onward to the solemn duties thus called to perform, and "work for the night is coming, when no man can work." Today is the day of preparation, and the night is surely and swiftly coming. Thousands of precious souls there are, out in sin, amidst the turmoils of a deluded and drunken world, mad with pleasure and bound to eternal destruction. It is the sacred duty of each child of God, to be up and doing and about their Lord's business, realizing the glorious call of the hour, that they are especially selected from among the world and set apart as watchmen to warn those of every nation, kindred, tongue and people, calling them out of Babylon before it is everlastingly too late. The Church of God does not look upon the work before them as a burden, but they consider it a blessed privilege to be thus honored. Let us one and all be glad and rejoice, and give honor to Him that we are permitted to live in so wonderful an age, with such a blessed and far-reaching work to perform.

We are receiving calls from all over the world to have the message translated and printed in various languages. Converts are being made, and people raised up of all nations, who are now burdened to take the same truths by the printed page, to their own people. The great hindrance just now, is money to hire this printing done, and give the water of life to these thirsting souls. Jesus said "Feed my sheep." He was speaking of things eternal, of those hungering and thirsting after righteousness, when He said further, that whosoever would give them a drink of water in His name, "did it unto Him." Many there are to whom Jesus will say, "depart from me," because they had seen perishing souls "hungry, and they gave them no meat; thirsty, and they gave them no drink." The Lord has raised up a people diligent in business

here and there throughout the world, for the special purpose, that when the call came, they would hear and, being able to respond with money and property, to feed the dear souls of every nation, warning them by the loud cry of the Third Angel Messenger when the proper time should come, which is HERE.

This message is going with rapidity and God will by His Holy Spirit, stir to activity many dear honest souls, until they heartily and gladly respond to the needed calls of the hour to take the water of life to the thirsting ones of every nation under heaven.

The Lord says through the prophet, Isaiah 52: 6, that His people will know His name in the day when Jerusalem is putting on her beautiful garments, and arising from the dust of the past. These are the exact conditions today, and at this time His watchmen will see eye to eye, and raise up their voices together. In the age of which the Lord speaks through the prophet, Daniel 12: 9, 10, spoken of as the time of the end, MANY are to be made white. Then they are to be tried. We are now in the period when God is performing this work of preparation, making them white in the blood of the Lamb, when the wise will understand, and it is also said of the wise, that they will "shine, as the brightness of the firmament, and they that turn many to righteousness as the stars forevermore." When the message is finished according to Rev. 16th chapter, the seven last plagues will begin to fall, but only on those who reject the truths thus proclaimed, the ones accepting the message and keeping the commandments of God and the faith of Jesus escaping and standing spotless before His throne, as the saints of the Most High God.

What The Message Is

The last message going forth before the return of our Savior is spoken of as one to "prepare the way of the Lord," going forth to every nation. It is a warning to the world to "Prepare to meet thy God." An invitation to the marriage supper of the Lamb, that will be responded to by the honest at heart, in every church throughout Christendom. The third angel, or message, follows the two preceding ones, "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." Rev. 14: 9.

As the last message especially warns the people against worshipping the beast, or his image, or receiving his mark, it must be a message that clearly sets forth to everyone just what and who the beast is, where he is to be found, as well as the nature of his mark, that they may keep free therefrom, thus escaping the seven last plagues to quickly follow upon the close of the message.

In the two chapters preceding Rev. 14, we have clearly set forth the declaration of war, against the woman, symbolizing as she does, the true church of the apostolic age, which is the Church of God, (Rev. 12), while in Rev. 13 the beast is clearly identified, then in Rev. 15th and 16th chapters, the final victory is given to the saints of the Most High. and the seven plagues visited upon their enemies, Jesus comes accompanied by the mighty earthquake which completely changes the geography of the earth, and resurrects the dead by the power of God.

The dragon of Rev. 12 symbolizing as it does Pagan Rome, gives up its power and seat and great authority to the beast of chapter 13, and the warfare by these two powers against the true followers of Jesus continues on to the end and they are in

an alliance together when the Third Angel's Message closes, and through them the nations of earth are gathered for the final onslaught (Rev. 12:17), when the victory is won for God, as in Zech. 14th chapter, also the conclusion of Rev. 16.

The Number 666

It is said of the beast, "Here is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred three score and six." Rev. 13: 18.

The number of the beast being a number of a man, would naturally cast suspicion, upon the man who was the most closely associated with the affairs of the world, during the period covered by this prophecy, which embraces those days when millions of people were killed because of their faith mentioned in the prophecy relating to the beast, of this chapter. Those acquainted with history well understand that was the dark ages, and covers 1260 years, according to the prophecy of forty-two months. Rev. 13: 5.

There being thirty days to the month, in reckoning Bible prophecy, and each day standing for a year, as the Bible clearly sets forth, this would embrace a period of twelve hundred and sixty years, and church and state were united 538 A. D., when the beast symbolizing as it does the federating together of the nations of Europe under the one head, known as the Holy Roman Empire, reaching to 1798. During this period, the Papacy was united with the beast, or civil power, and church and state entered into this union or marriage. This in a course of time gave birth to the harlot daughters, and hundreds of churches of protestantism,

which quite naturally would have names of blasphemy, and would not be known by the true Church of God.

*Can this be said of the church of the 2nd Message?*

value in different languages. For instance in the Latin V equaled 5, X equaled 10, L 50 and so on. These values are still retained, and we see them on the faces of many watches and clocks. Letters like N, O, P, A, B and many others have no value. This is also true in the Hebrew and Greek languages.

Briefly stated it has been previously set forth as follows, the beast which is a type of the Roman empire is identified by the number 666, both by the Hebrew word 'ROMIITH' and the word 'SATURN-IUS' directly applying to it.

The woman or church which was in union with the beast at this time, is also identified by 666, viz., "LATEINOS", the Greek word for Latin man or church, and also in the Latin by the numerical values of the words on the crown of the pope "VICARIVS FILII DEI," thus both parties, united together as they were, have been branded so visibly, that the wisdom of those with understanding can count the number, as stated in Rev. 13: 18.

It will also be observed with startling significance, that as these numbers are found in the Greek, Latin and Hebrew languages giving the identity of the beast power, that the accusation was written against Jesus at the time of His crucifixion in the same languages, Luke 23: 38, it was then the real warfare commenced, which has since been carried on against the seed of the woman, "that kept the commandments of God, and the testimonies of Jesus." Rev. 12: 17.

The Third Angel's Message is expressly a warning against receiving the Mark of the Beast and it being clearly evident what the beast power is, we shall proceed to determine his mark, and how it is received in the forehead and the hand.

The Mark and Sign of God's Power  
It is a well understood fact that God has set

The number of the beast being the number of a man, and his number being six hundred and sixty-six, it is with care that we investigate first the man who was closely associated with the beast power, during the 1260 year period, the pope of Rome. In doing so, our suspicion is not in vain, for we find from the following sources, the name six hundred and sixty-six applying to him, thus the identity of the beast clearly ascertained, we can easily learn what his mark is against which the Third Angel's Message is particularly directed.

We find upon the triple crown of the Pope the inscription as follows: VICARIVS FILII DEI. The numerical values of the letters in these words are: V is 5, I is 1, C is 100, A and R have no value in the Roman numerals, I is 1, V is 5, and S has no value, making a total from this word of 112.

FILII—F has no value, I is 1, L is 50, II is 2, or a value of 53 in this word.

DEI—D is 500, E has no value, I is 1, or a value of 501 in this word, making a total in the three words of exactly 666.

In the ancient Chaldean name of Italy, which was SATURNIA, Rome was called "The City of Saturn." The Chaldean numerals in the word SATURN gives us the required number. See Chambers's Ency., p. 171. SATURNIA, S-60; T-400; U-6; R-200 equals 666. King Romulus built Rome 2,600 years ago. his name in Hebrew being ROMIITH. ROMIITH, R-200; O-6; M-40; I-10; I-10 T-400; equals 666. LATEINOS (Latin man or church). LATEINOS, Greek, L-30; A-1; T-300; E-5; I-10; N-50; O-70; S-200; equals 666.

It has only been during comparatively recent years that certain figures have been used and universally adopted among the various nations, and before this was brought about, certain letters in each language had special values placed upon them and these values differed in their

forth the Holy Sabbath day, as a memorial of creation. He says, "The seventh day is the Sabbath of the Lord thy God, for in six days the Lord made heaven and earth and the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it." Exodus 20: 10, 11. He said it would be a sign between Him and His people forever, Exodus 31: 17. The true Sabbath is the memorial of God's creative power, and it sets Him forth in the highest respect possible, exalting Him and His magnificent works above everything in heaven and on earth. By the wonderful fact of God having created the heavens and the earth in six days, it stands evident that He can resurrect from the dead our friends and loved ones, and give to each one of us a body incorruptible that dieth no more.

The fourth day of July, in the United States, stands as a memorial of great achievements and aspirations, as well as accomplishments of our forefathers, a memorial of the Declaration of our national independence, and who is there, only the most unpatriotic person that will disregard it; and cast it entirely to one side unnoticed and unheeded.

The seventh day of each week was blessed and sanctified by the God of heaven, for His people to keep forever in commemoration of His great achievement in the creation of heaven and earth. It is only the most disloyal person to God, who will utterly disregard it, and cast it off unheeded and unnoticed. The true Sabbath stands out today, and forevermore, as a monument exalting the majesty of God, and telling each Sabbath of His great power and matchless purpose, to be a sign between Him and His people forever, and His people are showing love and loyalty in recognizing it as a holy day blessed and set apart by God.

### The Mark and Sign of the Beast's Power and Authority

It is a well understood fact by all prophetic students that our beloved brother Daniel while in Babylonian captivity, prophesied of a power that would arise and change the law of God, in whose hands the saints of the Most High would be given for a period of 1260 days or years, Daniel 7: 8, 24, 25. Paul also told of his coming in 2 Thes. 2: 1 to 8, and said that he would exalt himself above God, etc. The presence of this power, and his achievements, on the ecclesiastical and political sphere, have already been quite extensively noted, and this beast mounted by the woman did the precise work outlined in the prophecy, and occupied the exact time allotted, continuing for a space of 1260 years, as the Lord declared. And Sunday stands out everywhere as a mark and sign to the world, not only of the exaltation of this beast above God, but also of the power it had universally gained. Sunday stands today as a memorial of the beast's greatness and power. It shows that it was able to compell the whole world to wonder after it, as was declared by Holy Inspiration, Rev. 13: 3, and now the first day of the week is still unofficially recognized throughout the earth as a day of rest, in place of the true Sabbath of God, blessed and sanctified at creation.

Everyone knows, who is acquainted with facts, that nowhere in the New Testament, or in the entire Bible, is Sunday, the first day of the week, spoken of as taking the place of the ancient Sabbath which was, and still is, Saturday, the seventh day of the week. The first day of the week is mentioned but eight times in the entire New Testament, and everywhere as the first day of the week, and nothing more. Never is there one word spoken about it as the Sabbath; as having taken the place of the seventh day, which was sanc-



tified at creation, kept by all the faithful patriarchs, honored and observed by Jesus Himself, and all the beloved apostles.

Mr. William Gearhart of Stanberry, Mo., has a standing offer of ten thousand dollars for one text of scripture that speaks of the first day of the week as a holy day, a sacred day, where any of the apostles of Jesus ever kept it as such, or told anyone to keep or not to work upon it, or where it is spoken of as a Sabbath day, taking the place of the Sabbath of God, set apart at creation.

In view of the foregoing facts, the question arises, from whence came Sunday, and how did it happen to be kept by the world as a day of rest? Everyone knows that the Catholic church, which ruled the world in union with the beast observes Sunday today. Also that a principle of their faith is, "Rome never changes," consequently they observed Sunday during the dark ages. It was one of the doctrines, with many others, that they forced upon the world under penalty of death, and Sunday stands out prominently in this age as a sign to the world of their past greatness. It is a memorial of the dark ages when they ruled the world, and by taking away the Sabbath of God, which was declared to be His memorial forever, and putting in its place Sunday, they have exalted themselves above God, usurping a place not divinely given, and as the Third Angel's Message advances the matter is being squarely put before the people of the whole world, which will they obey, the pope of Rome, or the God of heaven? The true Sabbath shows the power and majesty of God and keeping it demonstrates the true heart with love and obedience to the Father in heaven, the Creator of both heaven and earth.

Sunday shows the past power and exalted majesty of the nope, and keeping it demonstrates a heart of fidelity and love to the beast who together with the same ruled the world.

What Catholics Say

The following questions and answers are taken from Catholic books and papers.

Question—Does the Catholic Church acknowledge that it has changed the Sabbath?

Answer—It does.

Q.—How prove you that the church hath power to command feasts and holy days?

A.—By the very fact of changing the Sabbath into Sunday which protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feast days commanded by the same church. "Abridgement of Christian Doctrine," by Rev. Henry Tuberville, D. D., of Douay College, France (1649), page 58.

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

A.—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. "A Doctrinal Catechism," by Rev. Stephen Keenan, page 174 of Catholic doctrine.

The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law. Kansas City Catholic, Feb. 9, 1893.

The Catholic Church, ..... by virtue of her divine mission, changed the day from Saturday to Sunday. Catholic Mirror, Official organ of Cardinal Gibbons, Sept. 23, 1893.

The above statements are taken from Catholic works printed and put out by that church, and they show plainly that the Catholics set Sunday up as a sign to mark their power, and boast that they changed the day, which even exalts them above God Who blessed and set apart the seventh day of the week to commemorate His power in the creation of heaven and earth.

As the true Sabbath rolls around every seventh day of the week, it brings to the mind of God's faithful followers, the supreme greatness of God wherein He created the heavens and the earth in six days, giving them fond and positive assurance, that if true and patriotic to Him, He is able, and will resurrect them from the dead, according to His promise and give them everlasting life.



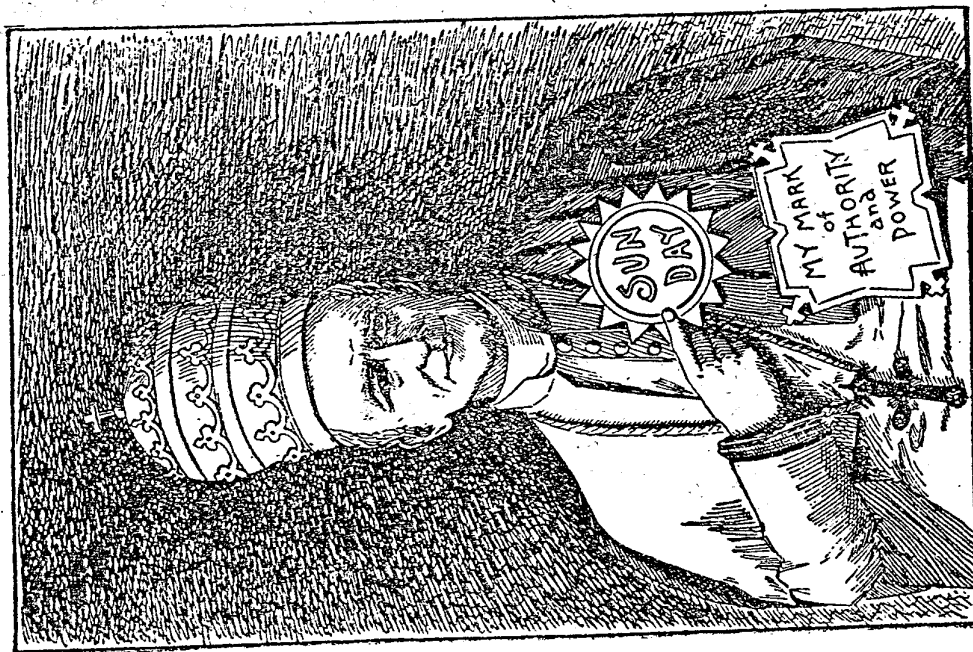
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As the counterfeit sabbath rolls around every first day of the week it brings to the minds of those who understand, the greatness of the beast power, wherein he ruled the world for 1260 years, exalting himself above God, Sunday being the memorial of this lost power, and a sign and mark of his past greatness.

The seventh day Sabbath is a memorial forever, of the greatness of God, while Sunday stands out as a memorial of the one time greatness of the beast united with the Catholic church, and both together being one. It follows then that as the Third Angel's Message goes forth warning people of the world against this power, it means that those loyal to God, will keep His commandments and the faith of Jesus, receiving the divine blessing in the end, while others will ignore the message, continue to show loyalty to the beast, spurning the commandments of God, and receive the seven last plagues soon to come, and whose final end will be eternal destruction.

The true Sabbath is the memorial of God's creation, the sign and mark of His power. The counterfeit Sunday is the memorial of the time of the pope's greatness, the sign and mark of his past power. Receiving the sign of loyalty to God in our foreheads and hands, is receiving the truth of the Message in the mind (or forehead) and carrying it into execution by ceasing to perform labor with our hand on the true Sabbath. Receiving the sign or mark of loyalty to the beast in our foreheads is paying homage and respect to him in our minds (foreheads), and carrying it into execution by ceasing to perform labor with our hand on Sunday, and working on the true Sabbath.

It is a well understood fact among all prophetic



interpreters that a beast in Bible prophecy symbolizes a government, or more usually, the combined civil governments of the world. For example in Daniel chapter seven it is said of the four beasts there described, and particularly of the fourth, that it represented the fourth kingdom that would rule the earth. A woman is a figure or symbol of a church. See Matt. 25 where Christ is spoken of as the bridegroom, represented as coming to receive His bride, the church, Rev. 19: 7, 8, and 21: 9 are also equally plain, and 2 Cor. 11: 2.

In Rev. 17 we have a wonderful description of the union of the civil powers, with a church, represented by a woman in rich apparel seated upon a beast with seven heads and ten horns. The character and work of this combined power, need only to be read together with the events of past history, to ascertain without a doubt its correct application, in the uniting of the Roman church with the civil powers of earth, an accurate and exhaustive record of which will be quickly found in any general history or encyclopaedia. Church and state were united. The church formed a union with the world, and as a consequence more than six hundred daughter churches were born, each one bearing a worldly name, and that is why we read of this beast and woman that they were full of the the name of blasphemy. Rev. 1: 3.

During this period there was formed a world's court, having one man at the head, while the different nations of Europe each had their kings as now, and ambassadors were sent by them to the chief magistrate, who was the civil head of the Roman Empire represented by the head of the beast. The pope of Rome was the spiritual head, and as a woman peacefully riding upon a beast, would control it, making it do her bidding, the civil power was in subjection to the ecclesiastical or the church, the

pope having universal world dominion. Whether or not the beast with seven heads represents just seven such contemporaneous successions to universal kingship, over whom the pope had jurisdiction, if the number seven is used as completeness is a question, but either way, it is a fact peculiar in history that there have been seven significant world tribunals formed in the past in succession one following the other, with the popes as chief rulers over them all. That these heads are figures representing the consolidation and uniting of what is known in history as the Holy Roman Empire, under one head is an undisputed fact among prophetic scholars.

The beast then being the so-called Holy Roman Empire, and each head being a chief magistrate, to whom the ambassadors sent to the pope reported, the wounding of one head of the beast, (not the woman's head), would be the wounding of one of the heads to the civil government, and as a result destroying this world court of which one man was head. This is precisely what took place as all historians well know, and through this wounding of the head of the beast the woman was forced to dismount, being no longer carried by the nations of the world. The beast then, as it were, went into the bottomless pit, a symbol in the Bible of a place of confinement or isolation.

There is considerable said throughout the book of Revelation regarding the beast that comes up out of the bottomless pit, going into perdition, or into destruction. The events and conditions associated with this prophecy are such as to attract keen interest, and so important as to deserve the candid attention of every child of God.

In Rev. 17: 8 it is said of the beast which carries the woman "The beast that thou sawest, was and is not; and shall ascend out of the bottomless pit and go into perdition."

deadly wound was healed. The similarity here is that in the 17th chapter when the head is revived it is spoken of as the eighth, but as one of the seven, while in this chapter one of the seven heads is wounded and the deadly wound is healed, which in this sense would make it an eighth, still in reality one of the seven. These two statements are very similar and are descriptive of the same power, and of the same time, which is yet future, for the following reasons.

1. This beast makes war with the lamb and the lamb overcomes it. This has never been, therefore it is future.
2. It would be impossible for the lamb to overcome the beast if it were not in existence.
3. It follows, therefore, as the lamb does overcome it, that it truly is in existence, which would be impossible if it were not revived and the Bible plainly tells us that it comes out of the bottomless pit, just before it goes into perdition.
4. When it comes out of the bottomless pit, and has been recognized officially by ten kings, it only lives one hour (or about two weeks) making war on the saints and God intercedes, sending it and the kings allied together into perdition.

The territory of the Roman Empire is still in existence with each division having its king or ruler, but the world court was abolished, and truly the beast was wounded by the sword and did live, and from the declaration of God's word which is sure, the old beast is to emerge from his place of isolation and again come upon the stage of action, for a brief period, and so brief that the prophetic prediction says they receive power as kings one hour with the beast. These have one mind and shall give their strength and power unto the beast. These shall make war with the lamb and the lamb shall overcome them. Verse 14.

The ten kings that reigned in the past overcome  
*not so of the*  
*2. 10 Dan 7.*

In verse 11 the statement is repeated again that the beast goes into perdition, and to describe just which beast is meant it is said again to be the beast that was and is not, and is the eighth.

Before going further we will notice the similarity of these two statements.

In each place it is said the beast goes into perdition.

The beast that was and is not and yet is.  
 The beast that was and is not, even he is the eighth.

In verse twelve there are ten kings that give their strength and power unto this beast, for one hour.

In verse 14 they all together make war with the Lamb, and the Lamb overcomes them.

A parallel scripture is given in Rev. 19: 19, 20, where the kings of the earth and their armies are gathered together to make war on the Lamb, and this same beast is taken and cast into the lake of fire, going into perdition.

That these two chapters are narrating the same event is a fact unquestioned, in that both are recording the destruction of the beast.

And the fact that the beast about which they are speaking is the one that ascends out of the bottomless pit, is also unquestioned, for it is plainly stated that this is the beast or power referred to, Rev. 17: 11 to 14.

It will be noted that the beast seen carrying the woman had seven heads, and also that the beast that comes out of the bottomless pit is "of the seven" but numbered as the eighth. Chap. 17: 11.

The very same period is also covered by the prophecy of Revelations 13th chapter, where is brought to view a beast having seven heads and ten horns, after which the world followed for twelve hundred and sixty years, and here it is said that one of its heads was wounded by the sword, and the

the Lamb, the saints of God were slain in all conceivable ways, and the faithful were so overcome as to seek shelter in the wilderness for a long period of time. There is, however, to be a reverse, the Lamb is to overcome the ten kings that federate together, forming anew the head of the beast which is said to be the eighth, but of the seven. There are ten toes on the image when the stone strikes it upon the feet that are broken to pieces and also ten kings in Ezekiel who come up against the city of God in the battle of Armageddon, the striking similarity of which is worthy of note. Dan. 2 and Ezek. 38.

THE BEAST COMING UP

Through the influence of its dismounted rider the beast is now ascending out of the bottomless pit, its sad and ultimate fate entirely unknown, only to the careful prophetic student, to whom the prophecy is indeed a light that shines in a dark place, and shines brighter and brighter as world events unfold themselves. Ambassadors are now being sent to the pope of Rome from almost every country except the United States. England, since the war, with twelve other leading nations have created this new office within their governments, and are thus represented in the world's court as in former time. That such would be the case and that the reviving of the Holy Roman Empire in this form would be the ultimate outcome of the world war, and the fulfillment of this prophecy, has been long held to by students of prophecy.

The following item taken from the Literary Digest of July 1st speaks very plainly as to conditions in Europe as pertaining to the growing power of the Papacy, and its leading in the coming affairs of the world.

"The Vatican has negotiated with the Bolsheviks more successfully than have the secular statesmen, for it is announced that Rome and the Soviet authorities have concluded an agreement which grants the Roman Catholic Church in Russia religious liberty and the right to say mass in public. This action, we are told, may be taken as the first step toward healing the 1200-year-old breach between the Greek and Latin churches and the conversion of the Russians to the Roman faith. A large number of highly trained Polish priests are said to be available for the purpose, and the field has already been partly prepared by the present Pope, who, as Cardinal Ratti, won recognition for his establishment of a regular ecclesiastical regime in the great ter-

ritories disorganized by war. Now the chaos into which Bolshevism has plunged the Russian Church presents an opportunity for which the Roman Catholic Church is said to have been waiting. It has sought, almost continuously, the recovery of the East by all forms of passification, and occasionally by theological argument, says the Boston Herald. Both Pius IX and Leo XIII tried to reopen official relations with the Greeks, but, we are told, the encyclical of 1848 received no friendly reply, the Greek Patriarch refused to accept the invitation to assist at the Vatican Council in 1870, and the answer to Pope Leo's letter of 1894 asking recognition as the successor of St. Peter, was both decisive and rude. Now, however, Pope Pius 'looks to the people rather than the titular heads of the Eastern Church.' And he has made careful study of the Russian rite, in Poland and elsewhere, with a view to finding just how the work of converting the Russians can best be effected, says the Baltimore Sun, which continues:

"The Catholic Church is today preaching a sane liberalism. In Italy, for example, it has assumed the leadership of an important liberal party, whose influence has been felt in the industrial disputes of that country. It has thus brought its ideas near to something that might be acceptable in revolutionary Russia.

"The conversion of Russia to Roman Catholicism would be one of the major international developments of our time. Its repercussion would be world-wide and would reverberate for long years to come. Indeed, it might not be too much to say that the vast increase in the influence of the Papacy bids fair to be ranked as one of the major results of the World War."—Literary Digest.

The above, then, is indeed important, and it is well to note here, that all watchmen should heed these current happenings as very significant events, noting keenly also the prophetic prediction of Ezekiel 38th chapter, that Russia is to be a leading nation in the Armageddon battle that hooks have been put in her jaws; she has been turned back, but in this way is being prepared to again be brought forth, by the beast power.

The Seven Plagues

When the Third Angel's Message is finished and all the world has been warned against the mark of the beast, and taught the binding force of the ten commandment law together with the testimonies of Jesus, then the seven last plagues are poured out upon the ones who do not heed the message.

It will be noted that in Rev. 14: 9, 10 the Third Angel's Message is a direct warning to the world, that if they worship the beast, and receive his mark, either in the forehead or the hand, that upon them will be poured the wrath of God from the cup of his indignation. Then when the message is finished, we have brought forth in the following language, found in the first verses of the next chapters of Revelation, namely, the 15th and 16th, what this wrath of God is. It reads, "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 I heard another voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." "And the first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

Just as sure as the Third Angel's Message, which the Lord has given to the Church of God to take to the world, is a warning against the mark of the beast, and each messenger boldly declaring, that whosoever will not heed it and accept the commandments of God and the testimonies of Jesus, will receive the wrath of God, from the cup of His indignation, just that sure will it come. God's servants may depend on Him, for He is faithful that has promised, and when this last message has gone forth, the seven plagues will follow.

Just before God's people were delivered from Egyptian bondage God sent a succession of terrible plagues all over the land, and just so it will be in our final deliverance, over into the promised possession, God will again pour out the vial of His wrath, not only upon Egypt, but upon the whole world, and soon, yes, very soon thereafter, will His true follow-

ers be delivered safely within the shadow of His power, entering forever His glorious kingdom.

The plagues will be a terrible thing for the ones who are thus afflicted. During last winter there was quite an epidemic of boils over many states, and some persons were considerably alarmed, fearing that possibly they were the first plague; of the noisome and grievous sore, but we told them they were not, for the time had not yet come for the fulfillment of this prophecy, that the last message must first go to all the world. There were some who even died with the boils in different places, but they afflicted christian people, as well as those making no profession. It will not be so with the first one of the seven plagues, as they will afflict only those who reject the message, and will cover quickly the whole world.

Only a few weeks ago we read in the daily papers of a peculiar disease spreading through Europe that the doctors could not cope with, nor understand. Lately we have not heard further of it, but when the first plague falls, the whole world will soon know, without reading it in the daily papers, although, doubtless they will be filled with news of the strange malady afflicting people similar to boils causing great suffering, and the doctors will be absolutely powerless to stop or check it, with all their modern science and learning. God will be the controlling One, and to obey His precepts, walking in the path of Jesus, before this plague begins to fall, will be the only remedy or preventative. May God help each one to be a messenger of warning to all the people of these pending disasters, that they may escape the wrath of God upon a careless and wicked world.

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