

IMAGE TO THE BEAST.

Let us turn to the 13th chapter of Revelation to begin with this evening, and study that passage of Scripture that refers to the United States, and see if we may know where in the prophecy the working of this power comes in to deceive "them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast." I know that a good many are losing sight of what has been done by looking for something that they had decided must be done first; and while looking for that which they had decided must be done, and neglecting to use that which has been done, they will still go on, getting further and further from the light, still less and less prepared to meet any of these things, whether they have come, or whether they are yet to come. p. 1, Para. 1, [BEAST].

Now, in the 13th and 14th verses is the statement of prophecy about the working of that power: "And he doeth great wonders, so that he makes fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." p. 1, Para. 2, [BEAST].

From the connection in which this is placed, a good many have been writing to me and saying that all these things must come to pass before the image is made; that these workings and wonderful manifestations are the workings of Spiritualism, and are to persuade the people to make an image to the beast. It is important, therefore, for us to study the prophecy and see what it says, and as much as possible, what it does not say. p. 1, Para. 3, [BEAST].

Let us now begin with the eleventh verse of the thirteenth chapter: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." When did he speak as a dragon? When he was coming up? [Congregation: "No."] When is it that he speaks as a dragon? Read the fifteenth verse: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." That is when he speaks as a dragon, is it? [Congregation:

"Yes.]" Isn't it the image of the beast that speaks as a dragon? [Congregation: "Yes.]" Was the image of the beast made, when he was seen coming up? [Congregation: "No.]" When this beast was seen coming up out of the earth, was the image of the beast made? [Congregation: "No.]" Was he then speaking as a dragon? [Congregation: "No.]" Then all of that verse does not apply in the place where it is printed. That you may see this a little more plainly, turn to "Testimony" 32, page 208. [Vol. 5, page 452]. This was printed in 1885:-- p. 1, Para. 4, [BEAST].

"The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whether the current is tending. Its professions are mild, and apparently Christian." p. 1, Para. 5, [BEAST].

Has that any reference to the two horns like a lamb? [Congregation: "Yes.]" p. 1, Para. 6, [BEAST].

"Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon." p. 2, Para. 1, [BEAST].

"When it shall speak." That was written in 1885; he had not yet spoken. Is that correct? [Congregation: "Yes.]" When was he seen coming up? [Congregation: "In 1798.]" "He had two horns like a lamb," when he was seen coming up, and has had them all the time. Is that so? [Congregation: "Yes.]" "its professions are mild, and apparently Christian." But there is the prophecy, -- "He spake as a dragon." And we have found by the connection that it is the image that speaks, and causeth that as many as will not worship the image of the beast shall be killed. That is the dragon voice. But "When it shall speak, it will reveal the spirit of the dragon." p. 2, Para. 2, [BEAST].

Then, I say again, that that eleventh verse is not all fulfilled in the place where it stands in the prophecy, and in the order in which the things that it mentions are mentioned in the prophecy. The last expression of the eleventh verse is not fulfilled until we reach the fifteenth verse. p. 2, Para. 3, [BEAST].

Let us read on. Twelfth verse: "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the beast, whose

deadly wound was healed." Now, has this beast that was seen coming up out of the earth been exercising as yet all the power that the first beast before him did? [Congregation: "No."] Has he compelled them that dwell on the earth to worship the first beast? [Congregation: "No."] Is that verse, then, the 12th verse, fulfilled until the time of the 15th verse? [Congregation: "No."] Until the time after the image is made? [Congregation: "Yes."] p. 2, Para. 4, [BEAST].

Then those two verses of the prophecy are manifestly not fulfilled in the order in which the statements are set down. Is that so? [Congregation: "Yes."] p. 2, Para. 5, [BEAST].

The thirteenth verse: "And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men." Is that fulfilled before the image of the beast is made? [Congregation: "No."] We all know, who have read "Vol. IV," that that is one of the last things that is ever done before Satan comes himself, personally. You who have read "Vol. IV" know that. And you who have not read it, just read it, and you will see that the making of the fire to come down from heaven is one of the last things that are done before Satan appears personally, or after, but, taking the most extreme view possible of it, it is among those things that are carried on when the very powers of the Satanic agencies are exerted to their full extent, to deceive, if possible, the very elect. This miracle is wrought to prove to the children of God that they are wrong in keeping the Sabbath. This miracle is wrought as a deciding test, and it will be one of the very last things before the decree goes forth to put people to death; if not the very last before that, it will be one of the last. The contest will be between the powers of the earth and the Lord; between those who yield and obey the powers of the earth, and those who obey the Lord. p. 2, Para. 6, [BEAST].

Now, are these miracles all wrought openly, and above board, distinctly as against the Lord? Is that what they pretended to do? [Congregation: "No."] Are they wrought by those who openly and professedly deny Jesus Christ? [Congregation: "No."] Who then? -- Those who profess themselves to be Christ. "False christs will arise, and shall show great signs and wonders." This will be done by those who themselves profess that they are representatives

of Jesus Christ, and that Christ is with them, and that God is the God of that side of the question. But it will be denied, and it will be known that it is not so, by those who know the Lord. But this challenge will be made. There was a contest once as to whether the Lord was God or whether the sun was god -- Baal. The test which decided that day amongst the people that Elijah was a man of God, and that God was the true God, and not the sun -- not Baal -- that test was, fire came down from heaven. p. 2, Para. 7, [BEAST].

Now, that test comes again, but this time it will be done to deceive; and it will be done by those who claim now to be Baal's, or rather, those who are really Baal's servants, but profess that Baal is god, which is Satan, of course. And they will present that challenge to you and me: "Now, you say that the Bible is the word of God. You stand on that?" "Yes, sir." "You say that God is your God?" "Yes, sir." "And that the Sabbath ought to be kept because that is the sign of what God is to man and what Christ is to man?" "Yes, sir, that is the position exactly." "Now, a test was put once before which decided this question. That was that fire came down from heaven. That decided there that the Lord was the true God. Now, we offer you, upon your own proposition, today, the same challenge. We say to you that we challenge you to this decision; we give you an open, fair challenge; we say to you now: If we are the men of God, if God is our God, and not yours, if we are men of God, let fire come down from heaven upon the earth." p. 3, Para. 1, [BEAST].

And what then? -- Fire comes. "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." Men will see it; and it is done to decide this question -- to decide that they are the people of God; that they are men of God. And when the true people of God say that that is not the test -- that that does not prove anything, then you see, they will say: "Well, you go back on your own evidences. You say you believe the Bible, you say that is your foundation, and you agree that that decided this question once." "Yes, sir." But now, when we do the same thing, you deny that that is any decision at all. What is the use of reasoning any more with such men as that? They all go back on the plainest evidence, that they themselves say that they stand upon. What more should be done but to kill such a people as that? You can't reason with them any more, and the fate of the world, the plagues,

and pestilences and all these things are coming upon the people on account of your craze, because you will not surrender or yield; you are stubborn, you will have it your own way anyway. p. 3, Para. 2, [BEAST].

Now, in order to save people whose lives are precious, the only thing we can do is to put you out of the way." So, we say, and you will see by reading, that that is not done before the image of the beast is made; it is after that, that it comes. p. 3, Para. 3, [BEAST].

Brethren, it is not only time for every one of us to read "Vol. IV," but to read it over and over and to know the situation of things as they are. It is time to read it, and we cannot afford not to read it. p. 3, Para. 4, [BEAST].

So then the three verses which we have read, you yourselves see, they are not fulfilled in the order in which the statements are set down. p. 3, Para. 5, [BEAST].

Now let us read on: "And he deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Let us read another passage now, in the 19th chapter of Revelation, referring to the coming of the Lord, 19th and 20th verses: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him with which he deceived them that had received the mark of the beast, and them that worshiped his image." p. 4, Para. 1, [BEAST].

Some one told me the other day about another translation, speaking of that -- I do not know whether it is the Revised Version or some other -- that reads, "the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that had received the image," p. 4, Para. 2, [BEAST].

[Elder D. T. Bourdeau: "So reads the French."] The same thought is in this. That shows then that the miracles, the deceiving miracles, that are wrought, are done to deceive them that had the mark of the beast. But do men receive the mark of the beast before the image is made? Under the message, and the responsibility which the message brings, are men held responsible for receiving the mark of the

beast and worshipping the beast before the image comes on and undertakes to compel them to do it? -- No; because we found in our lessons here that until the image was made there was a way of escape from the worship of the beast. The way was open for a man to refuse; but after the image is made, there is no way open for a man to refuse to worship the beast, because there is no place on the earth where the power comes, there is no escape any more, and then it is that men become responsible for worshipping either the beast or his image. There is no other way of escape. The only way is to turn to God, then. Then the time comes that the decision is clear cut, and must be made between God and the powers of the earth alone. p. 4, Para. 3, [BEAST].

Again: read the 16th chapter of Revelation. There the plagues, you know, are threatened to come upon the people because of worshipping the beast and his image. Under the sixth plague, we read verses 13 and 14: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of" -- What? Doesn't it read this way: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and deceived people into making the false prophet?" [Congregation: "No."] What is the false prophet, in other words? [Congregation: "The two horned beast."] The image of the beast is the false prophet, because that verse in the 19th chapter tells it: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshiped his image." In the 13th chapter, we read: "He exerciseth all the power of the first beast before him [in his sight], and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Then what is the false prophet? -- The image of the beast. p. 4, Para. 4, [BEAST].

Now then, these spirits, they are the spirits of devils. The next verse (Rev. 16:14) says: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." But these spirits of devils working miracles come from where? -- They

come from certain places to do these miracles. That is the truth, isn't it? And they come from those places, to gather the people to the battle of the great day of God Almighty. These spirits of devils come at that time with this miracle-working power, in this miracle-working power, in this miracle-working way, to do a certain thing. Where do they come from? -- The beast and the false prophet (or the image of the beast). Then, from those testimonies, and from those two verses, isn't it plain that the deceiving miracles -- the great miracles that are wrought to deceive men, come after the image is made, and not to make the image [Congregation: "Yes."] p. 4, Para. 5, [BEAST].

Well, let us see whether we are right. Testimony 32, page 207 [Vol. 5, page 45]:-- p. 5, Para. 1, [BEAST].

"To secure popularity and patronage, legislators will yield to the demand for Sunday law." p. 5, Para. 2, [BEAST].

Will they -- They have done it. Is that fulfilled? [Congregation: "Yes."] That has been fulfilled. They have done it, and they have done it so certainly that they themselves have publicly said that they did do it for that purpose. The evidence, more than we have had at any other time, is in this little pamphlet -- "The Captivity of the Republic." It is a report of the hearing before the Committee on the World's Fair Sunday Closing Bill, an account of which I gave here in my second talk. This is now being printed and coming from the press. It is entitled "The Captivity of the Republic." And the idea is that the Churches have captured the republic and hold it in the captivity in which they have taken it, and the quotations there from congressmen themselves, lately, not simply those of Hiscock and Hawley, and those of last summer, but those of the very latest -- members of that Committee which heard our arguments and refused to hear what they would not hear willingly, but which they had to hear -- statements from these very men saying that they must not go any further in that direction for fear of the damage to the Fair and country at large, that the church element would do. p. 5, Para. 3, [BEAST].

You have it over and over there in several different ways; so there is further evidence than that which we had last summer; but they keep on saying that they did it then, for that reason, and they still maintain it for the same

reason. So that is fulfilled over and over, if anybody wants evidence on that point. p. 5, Para. 4, [BEAST].

We continue reading from No. 32:-- p. 5, Para. 5, [BEAST].

"Those who fear God cannot accept an institution that violates a precept of the decalogue." p. 5, Para. 6, [BEAST].

Does this institution that has been set up by those men to secure popularity and patronage, refer in any way to a decalogue? [Congregation: "Yes."] Did they mention any precept of the decalogue in the doing of it? [Congregation: "Yes."] "Those who fear God cannot accept" it. Do you hear that? [Congregation: "Amen!"] p. 5, Para. 7, [BEAST].

"Those who fear God cannot accept an institution that violates a precept of the decalogue." p. 6, Para. 1, [BEAST].

And an institution that so entirely violates a precept of the decalogue that it itself could not be set up by the government without taking the precept of the decalogue out of the way, altering it entirely. It is not set alongside of the other one. They did not enact any Sunday law on its own merits, but they deliberately set up the precept of God, and took out of it what he put into it, and put into it what the Catholic church set up in the place of it. p. 6, Para. 2, [BEAST].

"On this battlefield comes the last great conflict of the controversy between truth and error." p. 6, Para. 3, [BEAST].

And the battle is joined, and we are to go from this Conference into the midst of it. p. 6, Para. 4, [BEAST].

"And we are not left in doubt as to the issue. Now, as in the days of Mordecai, the Lord will vindicate his truth and his people. By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness." p. 6, Para. 5, [BEAST].

Now another thing: I want to ask you whether it has been fulfilled. This was written in 1885, remember:-- p. 6,

Para. 6, [BEAST].

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power. . . ." p. 6, Para. 7, [BEAST].

That is, "when she shall." In 1884 it said, "She will." This says, "When she shall." That little special testimony, when it came a year ago now, said, "She is reaching." She is doing it. We know now that she has done it. Don't we? Let us read from "Testimony" No. 33, page 240:-- p. 6, Para. 8, [BEAST].

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery." p. 6, Para. 9, [BEAST].

But they joined hands with popery in the doing of it, in order to do it; and is it not all true in that one thing? She has joined hands with the papacy. That is fulfilled then, is it? [Congregation: "Yes."] Then the Testimony is fulfilled down that far. Is that so? [Congregation: "Yes."] p. 6, Para. 10, [BEAST].

Then further: this same paragraph here, on page 240 of "Testimony" No. 33:-- p. 6, Para. 11, [BEAST].

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism." p. 6, Para. 12, [BEAST].

We have found by our other studies and by the latest Testimonies that have come that it is through the influence of the United States government that all the nations are brought back to the papacy; and when that is done, it is through this country that life is given to that same tyrannical spirit which passes all over the world. So then, we are up to that point now, are we? [Congregation: "Yes."] Now let us see what remains. There is something else to come in this connection. On page 207 of "Testimony" No. 32 we read:-- p. 7, Para. 1, [BEAST].

"When she shall reach over the abyss to clasp hands with Spiritualism..." p. 7, Para. 2, [BEAST].

It is fulfilled up to that point -- up to that last one now. Is it? [Congregation: "Yes."] The other remains. p. 7, Para. 3, [BEAST].

"When she shall reach over the abyss to clasp hands with Spiritualism. . . .When, under the influences of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government. . . ." p. 7, Para. 4, [BEAST].

When they joined hands with popery, it was to set up the papal institution, as the testimony which has been printed in the BULLETIN told us, that God's memorial has been set aside, the false sabbath has been put in its place. In the doing of that, she has joined hands with popery, has set up the institution of the papacy instead of the institution of God. That much is fulfilled, then; that was accomplished in joining hands with popery. Now, the next thing is to join hands with Spiritualism. And then, "under the influence of this threefold union" every principle, not only as a Protestant, but as a Republican government goes. Now, a Republican government is a government of the people, not monarchical. What is the object of Satan in working all these miracles? Well, I shall read the rest of that sentence first:-- p. 7, Para. 5, [BEAST].

"When under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehood and delusion, then we may know that the time has come for the marvelous workings of Satan, and that the end is near." p. 7, Para. 6, [BEAST].

Now, why is it, and for what purpose is it, that Satan does these miraculous things? Isn't it to prove that he is Christ? [Congregation: "Yes."] "False christs shall arise, and shall show great signs and wonders, if possible to deceive the very elect." But he puts himself in place of Christ. p. 7, Para. 7, [BEAST].

"Christ is King," isn't he? [Congregation: "Yes."] When Satan in those miracles puts himself in the place of Christ, it is to be the same thing, is it? [Congregation: "Yes."] When this is done, then upon the very face of it, every principle of Republican government has been taken

away, and they will have a monarchy established. And so the object of Spiritual is to open the way for the professed coming of Christ and the setting up of his kingdom on the earth. p. 7, Para. 8, [BEAST].

So you see, having done so much already, it is easy enough to take the next step and to recognize "Christ" as king. That is the thing that is being urged now by the National Reformers, who have been working for that which they have obtained; by those who recognize the strength of what has been done in making this a "Christian nation." This will be done in much the same way. The principle will be recognized in some way; and they will clasp hands with Spiritualism. Then, when that is done, when the way is opened, "Christ" is recognized as king, that opens the way for Satan to come as Christ and set up his kingdom here and do all these miracles and sweep the world with him, and then the cry is raised -- "Vol. IV" gives it -- "Christ has come! Christ has come!" p. 8, Para. 1, [BEAST].

Then does not all this show to us that the working of Satan in Spiritualism, in these wonders and miracles that deceive men, is after the making of the image, even as the prophecy says? p. 8, Para. 2, [BEAST].

"Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in the right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the number of his name." p. 8, Para. 3, [BEAST].

Then you can see again that up to the fifteenth verse, not one of the verses is fulfilled in the order in which its statements are set down. "Well, then," says one, "what in the world is that that way for? How are we to know, then, when it does come?" "Vol. IV" tells you that, too. It says this, page 443:-- p. 8, Para. 4, [BEAST].

"To learn what the image is like, and how it is to be formed, we must study the characteristics of the beast itself, -- the papacy." p. 8, Para. 5, [BEAST].

We are to learn of the fulfillment of the prophecy, and be able to detect that, from our knowledge of the things of which it is an image. In other words, we are not to get the knowledge of the fulfillment of this prophecy from the prophecy itself alone; but we are to detect, and to learn of the fulfillment of this prophecy from the record of the nature, the working, and the disposition of the beast of which this is only an image. So you see, in order to see when these passages are fulfilled, in order to see when they are met, we must be acquainted with the original, we must be acquainted with the beast; and well acquainted with it, that when any one of these points appear, we can see where that belongs, because we know where it belonged in the original; and then, knowing where it belongs, we can avoid that thing. p. 8, Para. 6, [BEAST].

There is a peculiarity about this prophecy that is not about many others: There are some prophecies, like the prophecy of Daniel seventh chapter, the passing away of Babylon, Medo-Persia, Greece, and Rome, and so on, -- those prophecies, men could see the fulfillment of them in the event, and they could be perfectly safe in it. In other words, was it safe for men acquainted with the Scriptures to look for another kingdom to succeed Babylon, and to look for it as Medo-Persia, and know when that thing was fulfilled from the event itself? -- Yes; and they could see it fulfilled and the event itself. But mark you, here is this prophecy that comes at the end of the world, and in the whirl of events that bring the end of the world, and the man who waits to see this fulfilled in order to act, he will be too late. p. 8, Para. 7, [BEAST].

Therefore this is a prophecy with which God wants us to be so well acquainted beforehand that we will look at it from the right side, and not be behind when it does come. And in order to do that, you see the Lord gives us a picture that has already been wrought out in history; he gives the course of events that have already been carried out, fulfilled before the eyes of men, in a slow process; so that in studying it as it occurred slowly in that, we can become thoroughly acquainted with the principles that were established, and their outgrowth, and the result of them. And he does that in order that we may be so well acquainted with those things in all their bearings, that when the first hint of those things is touched here, we may know the outcome of it long beforehand, and, therefore, have ample time to take warning, and never get caught. p. 9, Para. 1,

[BEAST].

This is why the Lord does not want us to look for the fulfillment of this prophecy in the prophecy itself; because if we wait for that, the most important things in the fulfillment of the prophecy will be those things upon which depend our salvation at the very moment that that thing is fulfilled; and if we are on the wrong side, if we are late, we are simply left. Therefore he fixes it and has fixed it, so as to show up the beast in its fulness, in all his working, in order that by studying that, we may be able to detect the image, in every phase and on every side. The first hint of anything of the kind is enough; because we know what the thing is; everything is in it; and therefore just as soon as that thing is touched, we can say, "That means the image of the beast; the image of the beast is in that thing, and I must avoid every connection of it or with it from now until the end of the world." Watching the growth of that thing which has been started, which I know was the spirit and principle of the papacy when it was started, when I see that and avoid all of it at every step, I am on safe ground, and unless I do that I am on dangerous ground. p. 9, Para. 2, [BEAST].

Therefore the Spirit of Prophecy has told us that if we would know about the image, we must study the original -- the beast. And those who are watching it in this way will be able to detect the evil thing in every one of its phases; no difference how it comes up, or where it comes up, even if it be only the merest glimmer. And God wants us to be so well acquainted with the original that we can detect the image even though it be only a glimmer. p. 9, Para. 3, [BEAST].

Brethren, these things are important for us to consider, and for us to know, so that we shall not be overcome, so that we shall not be taken unawares on anything or at any point, but always be ahead in the thought and in the light of the Spirit of God. p. 9, Para. 4, [BEAST].

So I say it over again. From the nature of things and in the fast whirl of these last days and these things all coming so fast, in order to be safe we have got to be ahead of the actual occurrence of events. And in order to prepare us for that, God has drawn it slowly out before our eyes in the historical evidence of the beast. He has drawn that out so that we can study it at leisure, and in this study as it

occurred slowly, even up to the full development and ruin that was wrought by it before, we can, by the Spirit of God enlightening us, always be ahead of these things that are coming now; so that when they do come, however fast, we are only glad, because we know beforehand what it all means. p. 9, Para. 5, [BEAST].

That is all that I can say upon that particular line of prophecy, or this particular passage. But I did think that it was necessary as so many questions had been asked upon that, to call attention to it before we separate. p. 10, Para. 1, [BEAST].

Now let us just sketch what is in the book of Revelation after that. The third angel's message warns against the beast and his image and the danger of drinking the wine of the wrath of God. And then follows the coming of the Saviour to reap the harvest of the earth, and the people of God standing on Mount Zion. So there, that is the sketch through from where we are to the final victory. p. 10, Para. 2, [BEAST].

Then the sixteenth chapter takes up the plagues; the seventeenth refers to Babylon the great, the mother; the eighteenth is the message of warning; the times of refreshing, the latter rain, the lighting of the earth with the glory of God, the calling out from Babylon, because she is fallen, and is become the habitation of devils, as well as the hold of every foul spirit, and a cage of unclean and hateful birds, and that ye receive not of her plagues; and God hath remembered her iniquities. And then the word goes on and gives the actual occurrence of the judgment of God upon that great Babylon, to her utter ruin and perdition. p. 10, Para. 3, [BEAST].

Then the nineteenth chapter you will remember, is that song, that voice of a great multitude of much people in heaven, saying, "Salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments, for he hath judged the great" harlot, "which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a

great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. p. 10, Para. 4, [BEAST].

And he saith unto me, These are the true sayings of God." And the next thing he sees is heaven opened and behold a white horse and the coming of Christ, the destruction of the nations of the earth, the beast and his image are cast together into the lake of fire, and the remnant are slain. p. 10, Para. 5, [BEAST].

Then the 20th chapter is the binding of Satan, the resurrection of the righteous. Then the thousand years expire, and then comes the resurrection of the wicked and the judgment and destruction of them. The 21st chapter announces the new earth, and the heavenly city upon it. And the 22nd chapter -- "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." p. 10, Para. 6, [BEAST].

Now, brethren, don't you see that from the message of Rev. 14, from the record of the third angel's message, when the image of the beast is made, that the rest of the book of Revelation is a straightforward story, as straight as can be written? From the time the image of the beast is made, and the third angel's message goes forth as it reads, -- as now it goes forth from this Conference, as we go forth with the message, -- the rest of the book of Revelation is a straightforward story to you and me right through to the end of the book? Don't you see that? [Congregation: "Yes."] One event right after another, all coming in directly in connection, and those things are right before us, -- the rest of the book is just that, and you know that well enough. p. 11, Para. 1, [BEAST].

Sermon delivered by Elder A. T. Jones, in the Tabernacle

at Battle Creek, Mich., Sunday evening, March 5, 1893. p.
11, Para. 2, [BEAST].