

A Word to the "Little Flock".

By James S. White.

p. 1, Para. 1, [WLF].

The following articles were written for the DAY-DAWN, which has been published at Canandaigua, New York, by O. R. L. Crosier. But as that paper is not now published, and as we do not know as it will be published again, it is thought best by some of us in Maine, to have them given in this form. I wish to call the attention of the "little flock" to those things which will very soon take place on this earth. p. 1, Para. 2, [WLF].

After our Savior had spoken of "distress of nations, with perplexity," he said, "And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh." - Luke 21:28. p. 1, Para. 3, [WLF].

We do not rejoice to know that our fellow men are distressed, and famishing for want of food: but, still, the true believer will look up, and rejoice, in view of redemption, while this sure token of the coming of the Son of Man is beginning to come to pass. When we look abroad to other nations, and see them looking to this country for food: and then look at the scarcity, and rising price of food in our own nation, we cannot doubt but that the "time of trouble such as never was," is fast coming upon the nations of the earth. p. 1, Para. 4, [WLF].

JAMES WHITE --BRUNSWICK, Maine, May 30, 1847. p. 1, Para. 5, [WLF].

THE SEVEN LAST PLAGUES. p. 1, Para. 6, [WLF].

"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." - Rev. 15:1. p. 1, Para. 7, [WLF].

For more than one year, it has been my settled faith, that the seven last plagues were all in the future, and that they were all to be poured out before the first resurrection. p. 1, Para. 8, [WLF].

It may not be my duty to attempt to point out each plague

separately, but only give some of my reasons for believing that they are yet to be poured out, prior to the second advent. By the light of the brightly shining lamp, (the bible) we can see the events of our past experience distinctly; while future events may not be seen in their order so clearly. p. 1, Para. 9, [WLF].

If it be true that the plagues are yet to be poured out upon the earth before the resurrection and change of the saints, has not the time fully come for us to see the light in relation to them, that we may better see, and feel the force of Christ's words? Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke 21:36. p. 1, Para. 10, [WLF].

From the last clause of Rev. 15:1, "*for in them is filled up the wrath of God,*" it seems clear that all the wrath of God to be poured out on the living wicked, is contained in the plagues. The veils of wrath will certainly be poured out, in the day of the wrath of God, and of the Lamb. p. 1, Para. 11, [WLF].

Jesus is clearly represented in the bible, in his different characters, offices, and works. At the crucifixion he was the meek, slain lamb. p. 1, Para. 12, [WLF].

From the ascension, to the shutting of the door, Oct. 1844, Jesus stood with wide-spread arms of love, and mercy; ready to receive, and plead the cause of every sinner, who would come to God by him. p. 2, Para. 1, [WLF].

On the 10th day of the 7th month, 1844, he passed into the Holy of Holies, where he has since been a merciful "high priest over the house of God." But when his priestly work is finished there, he is to lay off his priestly attire, and put on his most kingly robes, to execute his judgment on the living wicked. Now where shall we look for the day of wrath, in which will be poured out the viols of wrath? Not to the crucifixion, nor while Jesus is fulfilling his Priesthood in the Heavenly Sanctuary. But, when he lays off his priestly attire, and puts on the "garments of vengeance" to "repay fury to his adversaries, recompense to his enemies;" then the day of his wrath will have fully come. As the "wrath of God" on the living wicked is "*filled up*" in the plagues, and as the day of wrath is future, it

follows that the plagues are all future. I think the following is a prophesy which has been fulfilling since Oct. 1844. p. 2, Para. 2, [WLF].

"And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. p. 2, Para. 3, [WLF].

Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment. p. 2, Para. 4, [WLF].

"And he saw that there was no man, and wondered that there was no *intercessor*." Isaiah 59:14,15,16. p. 2, Para. 5, [WLF].

I think that the next two verses, which speak of our Lord's putting on the "garments of vengeance for clothing," to "repay fury to his adversaries," point to the wrath of God in the seven last plagues. God has shown this day of wrath, in prophetic vision, to some of his servants by different symbols. Ezekiel saw it in the men with "slaughter-weapons," slaying "utterly, old and young." - Eze. 9:5,6. John saw it in the "seven last plagues;" while Esdras saw it in the famine, pestilence, and the sword. The Bible contains many descriptions of this soon expected day of wrath. p. 2, Para. 6, [WLF].

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee" - see Ps. 91:5-10. p. 2, Para. 7, [WLF].

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt;" - see Isa. 13:6-11. p. 2, Para. 8, [WLF].

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem (the saints): Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth." - Zech. 14:12. p. 2, Para. 9, [WLF].

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." p. 2, Para. 10, [WLF].

"The seed is rotted under their clods, the garnerers are laid desolate, the barns are broken down, for the corn is withered." - see Joel, 1:15-18; Jer. 30:23,24; Dan. 12:1; Hab. 3:12,13; Zeph. 1:17,18; 2nd Esdras, 15:10-13. I am quite sure that our Savior referred to the same, when he spake of "distress of nations, with perplexity;" "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." - Luke, 21:26,27. In the 36th verse we are exhorted to constant watchfulness and prayer, that we "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man:" at his appearing. p. 2, Para. 11, [WLF].

This makes it sure, that the trouble comes before the second advent; for the saints are to escape it, before they "stand before the Son of man." At the second appearing of our Lord Jesus Christ, the living wicked, who are not swept off by the plagues, are to be destroyed by the "brightness of his coming." - 2Thess. 2:8. p. 3, Para. 1, [WLF].

This is positive proof that the plagues come before, and not after the advent; for the wicked will not suffer by the plagues, after they are destroyed by the burning glory of his coming. p. 3, Para. 2, [WLF].

The plagues of Egypt, and the deliverance of ancient Israel from bondage, clearly shadow forth the seven last plagues, and the deliverance of the saints. p. 3, Para. 3, [WLF].

"I will bring them (the saints) with a mighty hand and a stretched-out arm, and smite Egypt with plagues AS BEFORE," etc. - 2Edras, 15:11. "Zion shall be redeemed with judgment," etc. - Isa. 1:27. see Eze. 20:33-38. The plagues were poured out on Egypt just before, and at the deliverance of Israel; so we may expect the last plagues on the wicked, just before and at the deliverance of the saints. p. 3, Para. 4, [WLF].

We may see by the 91st Psalm, that many of the wicked are to be cut off, while the saints are on the earth, in their mortal state; for they are to fall by thousands all around them. p. 3, Para. 5, [WLF].

The saints are exhorted not to fear the plagues at that time, for God will give his angels charge over them, so

that no plague shall come nigh their dwellings; but such an exhortation would be useless, if the saints are immortal before the plagues are poured out. p. 3, Para. 6, [WLF].

The men with slaughter-weapons in their hands have this charge, "come not near any man upon whom is the mark;" which shows that the marked saints are in their mortal state, at the slaying time. p. 3, Para. 7, [WLF].

But the humble followers of the Lamb, have nothing to fear from the terrors of the day of his wrath; for they will be sealed before the plagues are poured out. p. 3, Para. 8, [WLF].

The man "clothed with linen," marks the saints before the slaying commences. p. 3, Para. 9, [WLF].

The "four angels" are not to hurt the "earth, neither the sea, nor the trees," till the servants of God are sealed in their foreheads. - Rev. 7:1-3. p. 3, Para. 10, [WLF].

The marking or sealing of the saints, seems to be shadowed forth by the marking of the side posts and upper door posts of the houses of all Israel, before the Lord passed through Egypt, to slay the first-born of the Egyptians. p. 3, Para. 11, [WLF].

Israel was safe; for God was their protector in that perilous night. The true Israel of God will be safely protected, when Christ rules the nations with a "rod of iron," and dashes them "in pieces like a potter's vessel;" for he has promised to give his angels charge over them, to keep them in all their ways. p. 3, Para. 12, [WLF].

Those who keep the word of Christ's "patience" in this time of waiting, and trial, will then be kept "FROM the hour of temptation, (or trial) which shall come on all the WORLD, to try them that dwell upon the earth." - Rev. 3:10. p. 3, Para. 13, [WLF].

Those who do every well known duty to God, and his children: and confess their faults to God, and to one another: and are healed from their faults: will safely rest in the arms of the holy angels, while the burning wrath of God is being poured out on those who have rejected his counsel, and commandments. But I must leave this subject for the present, and close with the exhortation of the

prophet: p. 3, Para. 14, [WLF].

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." - Zeph. 2:3. p. 3, Para. 15, [WLF].

THE VOICE OF GOD. p. 4, Para. 1, [WLF].

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel, 3:16. p. 4, Para. 2, [WLF].

Second Advent writers and lecturers, have usually confounded the voice of God, which is to shake the heavens and the earth, with the "voice of the Son of God," which will call forth the saints. But I think, that we shall clearly see, that here are two distinct events. The voice of God, that is to shake the heavens and the earth, comes "out of Zion," and is uttered "from Jerusalem;" but before the voice of Jesus calls forth the sleeping saints, he is to leave the heavenly Sanctuary, and "descend from heaven," with his holy angels. Then, and not till then, will he send his angels to "gather his elect, from the four winds;" while his voice calls them forth to meet him "in the air." If the voice of God, which is to be uttered "from Jerusalem," raises the saints, then they will be caught up to meet the Lord in Jerusalem. But I think we shall all agree on this point, that Jesus is first to "descend from heaven" with the angels: then commission the heavenly host, to conduct the saints to meet him "in the air," while his voice calls them forth. - Mat. 24:30,31. Thess. 4:16,17. 2Thess. 1:7. p. 4, Para. 3, [WLF].

At the pouring out of the seventh vial, Rev. 16:17, we read: "and there came a great voice out of the temple of heaven, from the throne, saying, It is done." At the same time, there is a great earthquake, produced by the "voice from the throne," which shakes down the cities of the nations, and removes the islands and mountains. This "voice from the throne," which causes the earthquakes, must be the same as the voice uttered "from Jerusalem," which shakes the heavens and the earth. - Joel, 3:16, and Jer. 25:30,31. It seems clear that this voice which is to come "out of the temple of heaven, from the throne," is not the "voice of

the Son of God," that raises the saints; for if the voice that raises the saints, comes out of the heavenly temple, "from the throne:" then Jesus remains in heaven, on the throne, and calls his elect up to meet him in the temple; which is not in harmony with the teachings of St. Paul. p. 4, Para. 4, [WLF].

"For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trumpet of God; and the dead in Christ shall rise first; p. 4, Para. 5, [WLF].

Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." - Thess. 4:16,17. Therefore, I think we are safe, in believing that we shall hear the voice of God, which will shake the heavens and the earth, before Jesus descends from heaven, with his angels and trumpet, to awake and gather the elect in the air. p. 4, Para. 6, [WLF].

Will not the day and hour of Jesus' appearing, be made known by the voice of the Eternal God? p. 4, Para. 7, [WLF].

That the day and hour will be known by the true children of God, and no others, appears plain from the fact, that we are exhorted to watch for it; and if we do not watch, Jesus will come on us "as a thief," and we shall "not know what hour" he will come upon us. So, that none but those who truly *watch*, and "*hold fast*," will know the true time. - Rev. 3:2,3. Here I will introduce a quotation from "The True Midnight Cry," of Aug. 22, 1844. p. 4, Para. 8, [WLF].

"Concerning the time of that (Christ's) coming, he says, in Mark, 13:32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is thought by many, that this passage proves that men are never to know the time. But if it proves this, it likewise proves, that the Son of God, himself, is never to know the time; for the passage declares precisely the same concerning him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain ignorant of the time until the very moment that he comes to judge the world? p. 5, Para. 1, [WLF].

If not, then certainly this text can never prove that men may not be made to understand the time. An old English version of the passage, reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father." p. 5, Para. 2, [WLF].

This is the correct reading according to several of the ablest critics of the age. The word know is used here, in the same sense as it is by Paul in 1Cor. 2:2. Paul well understood many other things, besides Christ and him crucified, but he determined to *make known* nothing else among them. So in the passage first quoted, it is declared that none but God the Father, maketh known the day and hour; that is, the *definite time* of the second coming of his Son. And this necessarily implies that God makes the time known." p. 5, Para. 3, [WLF].

I believe the above, to be a fair and correct view of the subject, and that the Father will make known the true time of the advent, without the agency of men, angels, or the Son. The following prophesy is to the point. p. 5, Para. 4, [WLF].

"Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? p. 5, Para. 5, [WLF].

Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. p. 5, Para. 6, [WLF].

For there shall be no more any vain vision nor flattering divination within the house of Israel. p. 5, Para. 7, [WLF].

For I am the Lord: I will SPEAK, and *the word* that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I SAY THE WORD, and will perform it, saith the Lord God." - Eze. 12:22-25. p. 5, Para. 8, [WLF].

The burden of this prophesy is time, concerning which, there has been true, and false visions. The true vision (or light) on time, was written on the Chart, or table. - Hab. 2:2. God approved of the proclamation of 1843, and the 10th



day of the 7th month 1844: by the pouring out of the Holy Ghost. Since the 7th month 1844, the "rebellious house" of Israel, have been removing the "land-marks," and writing, and proclaiming false visions; but we all know that it has been the work of man, and not of God. These flattering divinings, have cheered on the "rebellious house" of Israel to some extent; but the work has not had the holy, sanctifying influence, as when God's hand was in the work on time. p. 5, Para. 9, [WLF].

The proverb that "every vision faileth," is, or soon will be complete; and God will make it, and the false visions to cease, by speaking from heaven, and giving his people the true time. "For I am the Lord: I will SPEAK, and the word that I shall speak, shall come to pass; etc." p. 5, Para. 10, [WLF].

Now if the burden of this prophecy is time; I think all will admit, that the word that the Lord God is to speak, is the true time. The false visions that have been written, and proclaimed by the "rebellious house" of Israel, have failed: but the word to be spoken by the "Lord God," will be the true time, and will surely come to pass. p. 6, Para. 1, [WLF].

Jesus has left us the sure promise, that his Father will make known the day and the hour of his coming. The "Lord God" has promised to speak, and assures us that the word that he will speak, "shall come to pass." With such testimony as this before us, from the Father and Son, what other conclusion can we come to, than that the "word which the Father is to speak, is the true time, and when he speaks, his voice will make it known to his saints? p. 6, Para. 2, [WLF].

As the signs in the sun, moon, and stars, have been literal, the shaking of the powers of the heavens, Mat. 24:29, must also be literal. p. 6, Para. 3, [WLF].

This sign is not in the past, and as it is a sign, it must come prior to the advent itself. p. 6, Para. 4, [WLF].

Therefore, it is clear, that this last sign will appear when the "Lord roars out of Zion," and shakes the heavens and the earth. We believe that the signs in Rev. 6:12-14, are the same as in Mat. 24:29, and Mark, 13:24,25. Then the shaking of the powers of the heavens, Mat. 24:29, is the

same as the heavens departing "as a scroll, when it is rolled together." Rev. 6:14: for they both follow the falling of the stars. p. 6, Para. 5, [WLF].

Now what is this heaven that is to be shaken and rolled together as a scroll? We may not see this event so clearly now, as we shall about the time of its fulfilment; but still, it is our duty to receive, and cherish all the light that we can see on this, or any other future event. As we travel onward toward the Holy City, our burning lamps discover new objects: but we cannot see all at once. If we reject a little light, because we cannot see the whole clearly at once, it will displease our heavenly leader; and we shall be left in the dark. But if we cherish the light, as fast as it is our Lord's will to open it to us, he will increase the light; and our souls will feast upon the opening truths of the blessed bible. p. 6, Para. 6, [WLF].

The word heaven, is applied to at least four places or things in the scriptures. 1st, It is applied to Paradise, where St. Paul was taken in vision, 2Cor. 12:2-4. 2nd. To the region of the sun, moon, and stars, Gen. 1:8-17. 3d. To the atmosphere which encompasses this earth, in which the fowls of heaven fly. Rev. 19:17,18. And 4th, To the church of God on earth. Rev. 14:6,7. It cannot be Paradise, nor the region of the heavenly lights, neither the church of God on earth, that is to be shaken and rolled together as a scroll: therefore, it must be the air around the earth, in which the fowls of heaven fly. p. 6, Para. 7, [WLF].

"And the seventh angel poured out his vial into the AIR; and there came a great voice out of the temple of heaven from the throne, saying, It is done." Rev. 16:17. p. 6, Para. 8, [WLF].

We may now see that it is the seventh vial, and voice of God, which will shake the powers of the heavens, and cause the great earthquake or the shaking of the earth: and that this event constitutes the last literal sign, just before the sign of the Son of man appears in heaven. p. 6, Para. 9, [WLF].

It seems clear that all the vials, the voice of God from the throne, the voices, and thunders, and lightnings, and the great earthquake, and the falling of the cities of the nations, and the removing of the mountains and the islands, are to take place before the advent. p. 6, Para. 10,

[WLF].

This view no doubt, will at once be rejected by many who profess to be looking for Jesus every day and hour; but I think it will appear very plain, by comparing Rev. 16:17-21, with chap. 6:14-17. p. 7, Para. 1, [WLF].

After the heavens depart "as a scroll when rolled together," and the "mountains and islands are moved out of their places," "the kings of the earth, and great men, etc." "hide in the dens, and in the rocks of the mountains," from the awful glory of the coming Jesus, attended by "all the holy angels;" and call for the rocks and mountains to fall on them, and hide them from the *brightness of his coming* (which is to destroy all the living wicked at his coming. - 2Thess. 2:8.); and overwhelmed with anguish, in view of their expected fate, (when Christ and the angels draw near the earth to raise and gather the elect,) they cry out: "For the great day of his wrath is come, and who shall be able to stand?" - Rev. 6:17. p. 7, Para. 2, [WLF].

Here we see that the wicked who are hid, are still looking forward to the time when the saints alone will "be able to stand" before Christ at his appearing. If Christ should burst in upon the world as suddenly and unexpectedly as some teach, no one would think of hiding in caves, dens, and rocks: for they are not within their reach. This shows that an entire change must take place in the earth's surface prior to the second advent, by the voice of God, in order for the wicked to have a chance to hide from the expected Lamb, in caves, dens, and rocks of the mountains. When the Father utters his voice "from the throne," which is to cause "a great earthquake, such as was not since men were upon the earth:" then there will be a chance for all the wicked, who are not swept off by the former plagues, to hide from the presence of the Lamb. But rocks, caves, and dens, will not shelter them from the burning glory of that holy throng, for all the living wicked are to be destroyed "with the brightness of that coming." - 2Thess. 2:8. p. 7, Para. 3, [WLF].

God has promised to be the "hope of his people," at the time his voice shakes the heavens and the earth. His children have nothing to fear from the terrors of that day; for they will be sheltered from the falling of cities, mountains, and houses. God's promise cannot fail. p. 7,

Para. 4, [WLF].

That will be a glad day for the saints; for they will then be "delivered" from every outward foe, and be filled with the Holy Ghost, to prepare them to gaze on Jesus, and stand before him at his appearing. Then the saints will better know the real worth of the blessed hope; and they will rejoice that they have been accounted worthy to suffer reproach for clinging close to the truth, and strictly obeying all the "commandments of God." When God spake to Moses in Sinai, his "voice then shook the earth;" and we are taught by St. Paul, in Heb. 12:22-27, that he is yet to speak from the "City of the living God," and "shake not only the earth, but also heaven." When God spake to Moses, the glory rested on him so that he had to cover his face with a vail, before his brethren could stand before him, and hear the word of the Lord from his mouth. And may we not expect the same effect, from the same cause? If so, then when God speaks from the Holy City to all his people, as he did to Moses: all will have the glory poured on them, as Moses had it poured on him. This out-pouring of the Holy Ghost must take place before the second advent, to prepare us for the glory of that scene: for in our present state, none of us could stand a single moment before the brightness of that coming, which is to destroy the "man of sin." At the presence of one angel at the resurrection of Christ, the Roman guard fell like dead men to the ground. It is therefore necessary, that the saints should share largely in the glory of God, to prepare them to stand before the Son of God, when he comes with all the holy angels with him. p. 7, Para. 5, [WLF].

Our present trying, waiting, watching state, is represented by a dark night; and the coming glory before us, by the morning. There are two parts to the morning: first, the dawn of day, and second, full day light, which is completed by the rising of the sun. So in the glad morning before us; the day of rest will dawn at the voice of God, when his light, and glory, rest upon us; then we shall rise from glory to glory, till Christ appears, to clothe us with immortality, and give us eternal life. O, Glory! Hallelujah!! my poor heart is set on fire for the kingdom, while I dwell on this sweet prospect, before the true believer. If we "hold fast" but a few days more, the dark shades of night will vanish before the glory of the preparatory scenes of the coming of the Son of man. p. 8, Para. 1, [WLF].

THE TIME OF TROUBLE. p. 8, Para. 2, [WLF].

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake," etc. - Dan. 12:1,2. p. 8, Para. 3, [WLF].

We are taught by some, that the standing up of Michael, the time of trouble, and the delivering of the saints are in the future; and that all these events are to be accomplished at the second appearing of Christ. Others teach, that Michael stood up on the 10th day of the 7th month, 1844, and that since that time we have been passing through the "time of trouble, such as never was;" and that the deliverance of the saints, is at the first resurrection. But as I cannot harmonize either of these views with the bible, I wish to humbly give my brethren and sisters my view of these events. It is clear to me, that here are four distinct events, all in the future. 1st. The standing up of Michael. 2nd. The time of trouble. 3d. The deliverance of the saints; and 4th. The resurrection of the just, to everlasting life. p. 8, Para. 4, [WLF].

That Jesus rose up, and shut the door, and came to the Ancient of days, to receive his kingdom, at the 7th month, 1844, I fully believe. See Luke 13:25; Mat. 25:10; Dan. 7:13,14. But the standing up of Michael, Dan. 12:1, appears to be another event, for another purpose. His rising up in 1844, was to shut the door, and come to his Father, to receive his kingdom, and power to reign; but Michael's standing up, is to manifest his kingly power, which he already has, in the destruction of the wicked, and in the deliverance of his people. Michael is to stand up at the time that the last power in chap. 11, comes to his end, and none to help him. This power is the last that treads down the true church of God: and as the true church is still trodden down, and cast out by all christendom, it follows that the last oppressive power has not "come to his end;" and Michael has not stood up. p. 8, Para. 5, [WLF].

This last power that treads down the saints is brought to view in Rev. 13:11-18. His number is 666. Much of his

power, deception, wonders, miracles, and oppression, will doubtless be manifested during his last struggle under the "seven last plagues," about the time of his coming to his end. This is clearly shadowed forth by the magicians of Egypt, deceiving Pharaoh and his host, in performing most of the miracles, that Moses performed by the power of God. That was just before the deliverance of Israel from Egyptian bondage; and may we not expect to see as great a manifestation of the power of the Devil, just before the glorious deliverance of the saints? If Michael stood up in 1844, what power came "to his end, and none to help him," "AT THAT TIME"? The trouble that is to come at the time that Michael stands up, is not the trial, or trouble of the saints; but it is a trouble of the nations of the earth, caused by "seven last plagues." So when Jesus has finished his work of atonement, in the Holy of Holies, he will lay off his priestly attire, and put on his most kingly robes and crown, to ride forth, and manifest his kingly power, in ruling the nations, and dashing them in pieces. p. 9, Para. 1, [WLF].

We believe, that our great High Priest is attired as the Jewish high priest was. See Lev. 16c. But when Michael stands up to reign, KING OF KINGS, AND LORD OF LORDS, he has on, many crowns, in one crown. Rev. 19:16. p. 9, Para. 2, [WLF].

The deliverance of the living saints, is before the first resurrection; for it is spoken of, as a separate event. p. 9, Para. 3, [WLF].

If the deliverance of the living saints is not until the first resurrection; why is the resurrection spoken of, as a separate event, after the deliverance? It seems clear that the deliverance is at the voice of God. Then, from that time till Christ appears, the saints will have power over the nations, who remain of the former plagues. p. 9, Para. 4, [WLF].

THE TIME OF JACOB'S TROUBLE. p. 9, Para. 5, [WLF].

Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it. Jer. 30:7. p. 9, Para. 6, [WLF].

By comparing Gen. c.32, with Jer. 30:7, and the prophesy of Obadiah, we may see that Jacob represents believers, and

Esau represents unbelievers. I doubt not, but these two characters will be brought out, and clearly seen in the closing strife with the Image Beast, which is just before us. See Rev. 13:11-18. Jacob's trouble was when the messengers returning to him, said, "We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid, and distressed." Gen. 32:6,7. p. 9, Para. 7, [WLF].

The true saints will be brought into a similar situation, at the time of the fulfilment of Rev. 13:11-18. p. 9, Para. 8, [WLF].

Not that the saints will be killed; for then none would remain till the change: but to fulfil this prophesy, a decree must go forth to kill the saints, which will cause fear, and distress. When Jacob was troubled, he wrestled with the angels "until the breaking of the day." Gen. 32:34. In the last closing strife with the Image Beast, when a decree goes forth that as many as will not worship the image of the beast shall "be killed," the saints will cry day and night, and be delivered by the voice of God. Then "the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau; for the Lord hath spoken it." Obadiah, 18th verse. I have not been able to see any thing in our past and present history, which answers to Jacob's trouble, and the day and night cry of the elect. Luke 17:7. I have been astonished at some of our brethren, while they have urged us to go about the work of crying day and night for deliverance. Not long since, I was in a meeting where the sentiment prevailed, that if all would then go about the work they might pray Christ down to the earth in twenty-four hours. It is clear that when the time comes for this cry, that the elect will have the spirit of prayer poured upon them. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication," etc. "And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart;" See Zech. 12:14; Eze. 7:15,16. p. 10, Para. 1, [WLF].

When Jesus has finished his work in the Heavenly Sanctuary and comes out upon the great white cloud, with his sharp sickle, then will be the time for the day and night cry, which is represented by the angel's crying to Jesus, to

thrust in his sharp sickle, and reap. - Rev. 14:14,15. p. 10, Para. 2, [WLF].

The desire, and prayer of every pure soul is, "Thy kingdom come." But the special mourning, praying time of the saints, is evidently yet to come. p. 10, Para. 3, [WLF].

THOUGHTS ON REVELATION 14. p. 10, Para. 4, [WLF].

The 13th chapter of Revelation, and the first five verses of the 14th, is one connected chain of past, present, and future events, down to the complete redemption of the 144000: then the 6th verse commences another chain of events, which carry us down through the history of God's people in this mortal state. John had a view of the beast and his image, as recorded in chapter 13th; and how natural it would be for him to view on a little further, and see the 144000, who had gotten the victory over the beast, and over his image, standing on mount Zion with the Lamb, etc., as recorded in chapter 14:1-5. So I think the division should be between the 5th, and 6th verses of the 14th chapter; and the 6th verse commences a series of events, relative to the successive messages of holy advent truth. p. 10, Para. 5, [WLF].

All classes of second advent believers agree, that the angel brought to view in the 6th, and 7th verses of this chapter, represents the advent message, to the church and world. If this is true, then all five of the angels brought to view in this chapter, represent five distinct messages, prior to the advent, or we are left without a rule to interpret this chapter. p. 10, Para. 6, [WLF].

The work of the second angel, was to show to the advent host that Babylon had fallen. And as a large portion of them did not learn this fact, until the power of the MIDNIGHT CRY waked them up, just in time for them to make their escape from the churches, before the 10th day came on; it follows, that the second angel brought us to the 7th month, 1844. The third angel's message was, and still is, a WARNING to the saints to "hold fast," and not go back, and "receive" the marks which the virgin band got rid of, during the second angel's cry. p. 11, Para. 1, [WLF].

And has not the true message for God's people, since the 7th month 1844, been just such a warning? It certainly has. I cannot agree with those who make two messages of the cry,



"Babylon the great, is fallen," and the voice, "Come out of her my people"; for every sermon that was printed, or preached on this subject, contained them both in one message. The 12th verse reads, "Here is the patience of the saints: here are they that keep the commandments of God," etc. Where did you see them, John? Why, "here" during this third angel. As the patient waiting time has been since the 7th month 1844, and as the class that keep the sabbath, etc. have appeared since that time: it is plain that we live in the time of the third angel's message. p. 11, Para. 2, [WLF].

The last two angels are messages of prayer. We shall, no doubt, better understand them at the time of their fulfilment. p. 11, Para. 3, [WLF].

JAMES WHITE. p. 11, Para. 4, [WLF].

TOPSHAM, April 21, 1847. To Bro. ELI CURTIS, New York City. p. 11, Para. 5, [WLF].

Some of our friends have seen this last vision and brother Bates' "remarks," published on a little sheet; but as that sheet cannot be circulated without considerable expense, I have put the vision with Scripture references and the remarks, into this little work, so that they may be widely circulated among the saints. p. 22, Para. 1, [WLF].

Those who have received the little sheet will see by referring to Ex. 26:35, that there is a mistake in the 10th and 11th lines from the top of the first column. This mistake is not in the original copy now in my possession, written by the author. I have therefore, corrected this mistake, that I made in hastily copying the vision to send to brother Bates. p. 22, Para. 2, [WLF].

It would be gratifying no doubt, to some of the readers of this little work, to know something of the experience and calling of the author of these visions. I have not room to say but very little now, but will make a statement of a few facts well known by the friends in the East. I will first give an extract of a letter from a beloved brother, who has stated I doubt not, his honest views in relation to the visions. p. 22, Para. 3, [WLF].

"I cannot endorse sister Ellen's visions as being of divine inspiration, as you and she think them to be; yet I

do not suspect the least shade of dishonesty in either of you in this matter. I may perhaps, express to you my belief in the matter, without harm - it will, doubtless, result either in your good or mine. At the same time, I admit the possibility of my being mistaken. I think that what she and you regard as visions from the Lord, are only religious reveries, in which her imagination runs without control upon themes in which she is most deeply interested. While so absorbed in these reveries, she is lost to every thing around her. Reveries are of two kinds, sinful and religious. Hers is the latter. Rousseau's, "a celebrated French infidel," were the former. Infidelity was his theme, and his reveries were infidel. Religion is her theme, and her reveries are religious. In either case, the *sentiments*, in the main, are obtained from previous teaching, or study. I do not by any means think her visions are like some from the devil." p. 22, Para. 4, [WLF].

However true this extract may be in relation to reveries, it is not true in regard to the visions: for the author does not "obtain the sentiments" of her visions "from previous teaching or study." When she received her first vision, Dec. 1844, she and all the band in Portland, Maine, (where her parents then resided) had given up the midnight-cry, and shut door, as being in the past. It was then that the Lord shew her in vision, the error into which she and the band in Portland had fallen. She then related her vision to the band, and about sixty confessed their error, and acknowledged their 7th month experience to be the work of God. p. 22, Para. 5, [WLF].

It is well known that many were expecting the Lord to come at the 7th month, 1845. That Christ would then come we firmly believed. A few days before the time passed, I was at Fairhaven, and Dartmouth Mass., with a message on this point of time. At this time, Ellen was with the band at Carver, Mass., where she saw in vision, that we should be disappointed, and that the saints must pass through the "time of Jacob's trouble," which was future. Her view of Jacob's trouble was entirely new to us, as well as herself. At our conference in Topsham, Maine, last Nov., Ellen had a vision of the handy works of God. She was guided to the planets Jupiter, Saturn, and I think one more. After she came out of vision, she could give a clear description of their Moons, etc. It is well known, that she knew nothing of astronomy, and could not answer one question in relation to the planets, before she had this vision. p. 22, Para.

6, [WLF].

THE TEMPLE OF GOD. p. 23, Para. 1, [WLF].

"And the temple of God was opened in heaven and there was seen in his temple the ark of his testament:" - Rev. 11:19. p. 23, Para. 2, [WLF].

The Temple of God in which is the ark of his testament, is in heaven. St. Paul while in vision, was caught up to the third heaven, or paradise which we believe is the New Jerusalem. The word heaven, is applied to other places beside the New Jerusalem, see Gen. 1:8 and 17; Rev. 14:6. But as they do not contain God's Temple, I must believe that the heaven in which is the Temple of God, is the New Jerusalem. Old Jerusalem, and its Temple were types of the New Jerusalem, and God's Temple which is in it. The ark containing the tables of stone, on which God wrote the ten commandments with his own finger, were put into the Holiest. When John had a view of the opening of the New Jerusalem Temple, he saw the ark in the same place in the antitype, that it was in the type. p. 23, Para. 3, [WLF].

Therefore it is clear that Old Jerusalem, its Temple, and the furniture of that Temple, have distinct antitypes in Paradise. That Paradise was taken up from the earth after the fall of man, is plain, as there is no such place on the earth which answers the description of it given by Moses. - Gen. 3:23,24. Also, the prophet says: "Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the Bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth. - 2Esdras, 7:26. The foundations, walls, and gates, of the New Jerusalem, have certainly been formed in Paradise, since Old Jerusalem was built: if not, then the New, is older than the Old. Abraham by faith looked for this City "which hath foundations;" but he did not expect to find it, until the faithful were raised. The Temple of Old Jerusalem was built purposely for the Old Covenant worship. The Temple, or Sanctuary of New Jerusalem, of which Christ is a minister, the Lord pitched and not man, purposely for the New Covenant worship. Therefore, when Christ has finished his ministry in the Heavenly Sanctuary, and has redeemed his people, there will be no more use for the New Jerusalem Temple, than there was for the Temple at Old Jerusalem, after Jesus had nailed the ceremonial law to the cross. John had a view of the Holy City when it shall come down,

Rev. 21:10, at the close of the 1000 years, Rev. 20:7-9, and said, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it - Rev. 21:22. He does not tell us what had become of it; but his saying that he saw no Temple therein at that time, indicates that he had seen one there before. The Holy City is called the Tabernacle of God, Rev. 21:3; Isa. 33:20; but it is not called so, until it is situated on the New Earth. The City is also called the Temple of God, Rev. 17:15; but not until the saints are raised, and gathered up into the City, where they will serve God "day and night." Then the Holy City alone, will be the Tabernacle, or Temple of God. p. 23, Para. 4, [WLF].

THE JUDGMENT. p. 23, Para. 5, [WLF].

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Mat. 25:31-33. p. 23, Para. 6, [WLF].

This scripture evidently points out the most important events of the day of Judgment. That day will be 1000 years long. - 2Pet. 3:7.8. The event which will introduce the Judgment day, will be the coming of the Son of Man, to raise the sleeping saints, and to change those that are alive at that time. p. 24, Para. 1, [WLF].

The second event, will be the King's sitting "upon the throne of his glory." The King will not sit upon the throne of his glory, until those who have followed him are raised, and sit upon the thrones of Judgment with him. - Mat. 19:28. John saw in Vision, the length of time that Christ, and the saints would set on the thrones of Judgment, and has written: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a THOUSAND YEARS," Rev. 20:4. The third event, will be the gathering of all nations before the King, in their separate places. All nations cannot be thus gathered, until the end of the 1000 years, when the wicked dead will

be raised, and gathered up around the Holy City. The saints will then be in the City, and the wicked out side of it. All nations will then be before him. p. 24, Para. 2, [WLF].

The fourth event, will be the delivering of the sentence by the King. His sentence upon the whole host of Gog and Magog, will be, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Mat. 25:41. If this is not the final sentence of the judgement on the wicked, I think we shall not find it in the bible. Therefore the wicked are not sentenced before Christ comes; but they will bear their sentence after they are raised, at the close of the 1000 years. p. 24, Para. 3, [WLF].

It is not necessary that the final sentence should be given before the first resurrection, as some have taught; for the names of the saints are written in heaven, and Jesus, and the angels will certainly know who to raise, and gather to the New Jerusalem. The fifth event, will be the execution of the final judgment. Some have taken the ground, that the 1000 years will be taken up, in executing the judgment on the wicked: but this cannot be; for the man of sin is to be destroyed with the brightness of Christ's second coming: therefore the wicked are to remain silent in the dust, all through the 1000 years. How can the judgment be executed on the wicked, before they are raised? It is certainly impossible. John saw the wicked, all raised and gathered up around "the camp of the saints," at the end of the 1000 years. He also saw fire come down "from God, out of heaven," which devoured them. This will be the execution of the final judgment on all the wicked. p. 24, Para. 4, [WLF].

God executed his judgments on the wicked, in the days of Lot, and Noah, and at the destruction of Jerusalem, and will execute his judgments on the living wicked, at the pouring out of the seven last plagues; but the pouring out of all these judgments cannot be the final execution of the judgment. That will be at the second death. Then God will make all things new. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." - Mat. 25:34. Then God will have a clear Universe; for the Devil, and his angels, and all the wicked, will be burnt up "root and branch." p. 24, Para. 5, [WLF].

JAMES WHITE. p. 24, Para. 6, [WLF].

This Pamphlet can be had by application, post paid, to the subscriber. My Post Office address is Gorham, Me. p. 24, Para. 7, [WLF].