

Present Truth,

or,

MEAT IN DUE SEASON.

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Giving some of the Evidences for the Coming of our Lord and
Saviour, this year, 1871.

To which is added an Essay on "THE END."

"The wise shall understand." Understand what? The principles of godliness in the heart, is the ready answer of many. But Daniel says, "I understood not." Were not the principles of godliness understood by him? Certainly not, if they were what the wise were to understand. What, then, were they to understand? By consulting Dan. 12. and the preceding chapters, it will be clearly seen that the time when the events predicted should take place is what they would understand. No other reasonable interpretation can be given, or meaning attached to the expression under consideration. But was not Daniel a wise man, and more capable of understanding the time than any one in this day? True, Daniel was a wise man; but wise as he was, he could not tell future events, only as they were revealed unto him: and as certain events were to mark the commencement and termination of certain times named in the prophecy, and as those events did not occur in Daniel's day, of course he could not tell when the times would commence and terminate. But those not as wise as Daniel, living after the occurrence of the events which marked the commencement of the times, and knowing how to reckon prophetic time, could understand the matter, and very accurately calculate when those times would end.

The prophecies of Daniel, relating to the successive events of time, are, above all the other prophets, consecutive and full, taking up long chains of events from his own day, and carrying us down the stream of time to the coming of the ever-lasting kingdom of Jesus Christ. So full is he, in his delineations of the characters of governments, and their relations one to another, that it would hardly seem possible for us to mistake the governments intended. In none of his visions, however, is he more clear than in the visions of the four beasts, in Dan. 7.

I. The Prophetic Imagery of the Vision.

The substance of the vision is as follows: The four winds strove upon the great sea, and four great beasts arose from the sea, diverse one from another. The first like a lion, with eagle's wings; the second like a bear, with three ribs in the mouth; the third like a leopard, with four wings and four heads; the fourth was a dreadful and terrible and exceeding strong beast, with great iron teeth; and it had ten horns. And there came up among the ten another little horn, before whom three of the first ten fell, or were plucked up by the roots. Daniel is told the meaning of the four great beasts in v. 16; the meaning of the fourth beast in v. 19; the meaning of the ten horns that were in his head in v. 20: the meaning of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth which spoke great things, and which made war with the saints and prevailed against them until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. Thus he said: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

By consulting history, we find that Rome, or the Roman government, is the fourth kingdom upon earth; and this government yet exists, and exerts its influence in every land, whether civilized or savage, and in every land has its sworn liege subjects.

Did ten kings, or kingdoms, as above predicted, arise out of the fourth beast, or Roman government? When and where? That ten kings did arise in the Western Roman empire is a matter too notorious to be disputed, and too plain to need proof. The only difficulty in the way seems to be this: What ten kingdoms are intended? for, since their first establishment, they have been continually changing their names and location. This point, however, I think may be settled by the text. "And it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom three of

the first horns were plucked up by the roots." (v. 7, 8.) Observe (1), there were to be ten kings contemporaneously flourishing, before any of the number were plucked up; and (2), that three of the first ten horns were to be plucked up by the roots, before the little horn's establishment. The kingdoms must be the first ten established in Western Rome. According to Marchisani, the historian (*History of Florence*, b. 1), 11p. Lloyd, an excellent chronologer (in *Lowth's Commentary on the Prophecy*, pp. 381-2), and Dr. Hales' *Analysis of Chronology* (vol. II., b. 1, pp. 536-8), the first ten kingdoms were as follows: The Huns, in Hungary, A. D. 354; the Ostrogoths, in Mysia, A. D. 377; the Visigoths, in Pannonia, A. D. 378; the Franks, in France, A. D. 407; the Vandals, in Africa, A. D. 407; the Sæves and Alans, in Gascongne and Spain, A. D. 407; the Burgundians, in Burgundy, A. D. 407; the Heruli, in Italy, A. D. 476; the Saxons, in Britain, A. D. 476; the Lombards, in Germany, A. D. 483. If in the mouth of two or three witnesses every word shall be established, then this point is abundantly proved.

The next inquiry is the meaning and history of the little horn. "Another shall rise after them [the ten kingdoms], and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." (v. 24-26.) From this passage we learn the character of the little horn.

1. *He was to be a blasphemous power.* "Speak great words against the Most High." Such has popery always been. To go back no farther than September, 1640, we shall find sufficient evidence of his arrogance and blasphemy in his "Encyclical Letter of Our Most Holy Lord, Gregory XVI., by Divine Providence Pope." No being but Deity can claim and appropriate to himself such titles, or permit them to be applied to him by others, unreprieved, without robbing God of the glory which he declares he will not give to another, and incurring the charge of blasphemy. His arrogance is also manifest in the same letter. "Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we, being charged with the superintendance of the whole fold of Jesus Christ, and the care of all the churches," etc. There is no title which Jehovah has ever claimed, or prerogative he has professed to exercise, but what the Roman pontiff has, at one time or other, presumed to bear and exercise. "Sitting in the temple of God, knowing himself that he is God."

2. *He was to be a persecuting power.* And how fully this trait has been exemplified in the popes of Rome, Church history must tell. More than fifty millions of innocent, unoffend-

ing Christians have suffered martyrdom at the hands of that bloody power, during its dark reign. Thus were the saints worn out.

3. *He was to think to change times and laws.* He shall assume to dictate laws to the world. This will be illustrated, too, by some extracts and letters from the popes. Pope Innocent III. writes: "So hath Christ established the kingdom and the priesthood in the Church, that the kingdom is sacerdotal and the priesthood is kingly. He hath set one man over the world, him whom he hath appointed his vicar on earth; and as to Christ is best every knee in heaven, in earth, and under the earth, so shall obedience and service be paid to his vicar by all, that there may be one fold and one shepherd." (*Croly on the Apocalypse*, p. 153.)

But the authority of the popes over kings is still more strongly asserted by Pope Gregory VII. in his epistles. "The Roman pontiff alone is by right universal. In him alone is the right of making laws. Let all kings kiss the feet of the pope. His name alone shall be heard in the churches. It is the only name in the world. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify it never shall err." (*Croly*, p. 154.) Again, the bull of Pope Pius against Queen Elizabeth, reads: "This one he hath constituted prince over all nations, and all kingdoms, that he might pluck up, destroy, dissipate, overturn, plant, and build." (*Id.*)

4. *He was to have dominion over the saints a time, times, and dividing of time.* This period, it is generally agreed, is twelve hundred and sixty years. The difficulty is to determine with certainty that it is so; and if so, when the period was to begin. The only certain means by which we may know that the period means twelve hundred and sixty years is its accomplishment. But to determine whether it is accomplished, we must understand what was to precede, fill up, and immediately follow the time. The date of the last of the events which were to precede the period will mark its commencement; and the date of the first event which was to follow or close the period, will mark its end.

EVENTS WHICH WERE TO PRECEDE THE PERIOD.

(1) There were four great kingdoms successively to arise in the earth, and fill up all the time from Daniel to the coming of the Son of man in the clouds of heaven. All this has taken place, and the last now exists, and awaits the coming of Christ.

(2) Out of the fourth and last of those kingdoms, ten kingdoms were to arise. They did so.

(3) Another, a blasphemous, persecuting power was to arise after the ten kingdoms, and wear out the saints. Such a power, popery, did so arise.

(4) The saints were to be given into his hands. In A. D. 533, Justinian, the Greek emperor, passed an edict constituting the bishop of Rome the head of all the churches; thus giving the saints over into his hands. Mr. Croly, speaking of the acts of Justinian, says that he, in "the fullest and most unequivocal form, declared the bishop of Rome the chief of the whole ecclesiastical body of the empire." "His letter (of A. D. 533) was couched in these terms:" "*Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John, the most holy Archbishop of our city of Rome, and patriarch: Rendering honor to the apostolic see, and to your holiness (as always was and is our desire), and, as it becomes us, honoring your blessedness as a father, we have laid without delay before the notice of your holiness all things pertaining to the state of the church. Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain without any interfering opposition, therefore we hasten to subject and to write to your holiness all the priests of the whole East. As to the matters which presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly dissolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, who are the head of all the holy churches. For in all things (as has been said or resolved) we are prompt to increase the honor and authority of your see."*

If the pope was not here entitled to the head of all the holy churches, he never can be. This title was confirmed and acknowledged by Justinian in his epistle to Epiphanius, bishop of Constantinople, dated March 25, 533. He acknowledges his epistle to the Roman pontiff, and maintains that he is the head of all bishops, and that, "by decision and right judgment of his venerable see, heretics are corrected."

The same power, Justinian, in his *Novelle*, gives to Rome the supremacy of the pontificate, and gave to the pope the precedence of all the priesthood. "The authenticity of the title," says Mr. Croly, "receives unanswerable proof from the edicts of the *Novelle* of the Justinian code." The preamble of the 3th states, "that as the elder Rome was the founder of the laws; so was it not to be questioned, that in her was the supremacy of the pontificate." The 131st, on the Ecclesiastical Titles and Privileges II., states: We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome." (Croly, pp. 114, 115.)

(5) Three of the first horns, or kingdoms, were to be plucked

up by the roots before him. (a) In A.D. 403, ten years from the time of the establishment of the list of the ten kings, the Heruli, in Rome and Italy, were subverted by the Ostrogoths. (b) In 534, the Vandals, another of the ten kingdoms, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. (c) In 538, in the month of March, the Greeks conquered the Ostrogoths, in Rome and Italy,¹ and opened the way for carrying into effect the decree of Justinian, constituting the bishop of Rome head of all the churches: for the Ostrogoths were Arians, and bitter enemies of the pope and the Catholic faith; hence, while they held Rome the decree could not be carried into effect. But when the same power that issued the decree conquered and possessed Rome, it could be established. These are all the circumstances predicted to precede the period specified. We must, therefore, begin at that point, or leave a vacuum in the series of events; the chain will be broken.

PREDICTED EVENTS DURING THE PERIOD.

- (1) *Blasphemy.* "He shall speak great words against the Most High."
- (2) *Persecution.* "He shall wear out the saints of the Most High."
- (3) *Assumption of authority.* "Change times and laws."
- (4) *Domination over the Saints.* "They shall be given into his hands."

THE EVENT TO END THE PERIOD.

"They shall take away his dominion." In the month of February, 1798, Berthier, a French general, by order of the French Republic, entered Rome with an army; and deposed the pope, abrogated his government, and in its place set up an entirely new form of government, viz: a republic; and then carried the pope a prisoner to France, where he died. From 538, the date of the last circumstance predicted to precede the period, to 1798, the date of the event which was to terminate the period, is twelve hundred and sixty years. A more perfect demonstration than this cannot be desired.

- (1) That the prediction of the reign of the little horn is a prediction of the great anti-Christian or papal apostasy.
- (2) That time, times, and dividing of time is twelve hundred and sixty years.
- (3) That the period has already passed by, and we are seventy-two years this side its termination.

II. The Condition of the Papal Power after his Dominion was TAKEN AWAY.

"To consume and destroy unto the end." The great error of most expositors, in calculating "the time, times, and the dividing of time," and explaining the prophecy, seems to have been,

¹ See Gibbon's *Decline and Fall of the Roman Empire*.

in supposing that popery would cease to exist after the close of that period; whereas, the prophecy gives us most clearly to understand that it was to exist after that period, and undergo a consuming process, even from its fall "to the end." This consuming process has been realized in its fullness.

1. One of the fundamental principles of popery was the suppression of the Scriptures. But since 1798, the word of God has been translated into more than one hundred and fifty languages in which it was never before published, and is now scattered among nearly all nations in their own languages.

2. The Inquisition has been abolished since that period. The light of the nineteenth century will not tolerate such an engine of torture.

3. Monastic institutions in some of the darkest papal countries of Europe have been abolished.

4. Protestants are tolerated in all papal countries, even in the city of Rome.

5. The pope acknowledges his own weakness and want of power to suppress heresy. He feels the smart of his mortal wound, and the weakness of his broken arm, as the following extract from his *Encyclical Letter of September, 1840*, will abundantly show. He says: "Indeed, are we not compelled to see the most crafty enemies of the truth ranging far and wide with impunity?" Again: "We refer you to facts, venerable brethren, which not only are known to you, but of which you are witnesses; even you who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet compelled to tolerate in your dioceses these aforesaid propagators of heresy and infidelity." "Hence, it is easy to conceive the state of anguish into which our soul is plunged day and night," etc. "Once the Holy Inquisition could quickly check the audacity of heretics and infidels, and the pope and his priesthood were not 'compelled to tolerate' them in their dioceses; but now they have no alternative but to submit." Can we ask for a more explicit fulfillment of prophecy than we have of the consumption of popery from 1798 until now?

But we are asked, "How do you know how long a time is, and how much is meant by *times*?" I answer, the Holy Spirit has defined it. In Rev. 18, the same power predicted under the emblem of the little horn in Dan. 7 is brought to view under the emblem of a beast. Daniel has given the time of his power, "a time, times, and dividing of a time." John has given it forty-two months. In forty-two months there are three and a half years. The forty-two months are reduced (Rev. 11 and 12) to days—1260 days. We are not, therefore, left to vague conjecture as to the import of the time, for the Holy Spirit has defined it. The reign of the pope was fulfilled, as already proved, in 1,260 full solar years.

III. A Second Argument on the Fulfillment of the 1,260 years of Papal Authority; or Exposition of Rev. 12 and 13.

The Apocalypse, though of a highly figurative character, is a part of the revelation of God to man, and as such is worthy of our careful and prayerful study. And the study of it is greatly facilitated by the great similarity existing between the prophetic characters of Daniel and this book. The two chapters before us, especially, receive great light from the visions of Daniel. The Roman government being one of the principal subjects of prophecy with him, it is very fully described in all its various changes and phases. The characteristics again occur in Revelation, and must apply to the same power.

THE DRAGON OF REV. 12.

There are some traits in the chronology and history of the dragon which cannot fail to fix his identity.

1. He was the government that existed or had jurisdiction at the time of the birth of "a man child who was to rule all nations with a rod of iron," and who "was caught up to God and his throne." Who this power is, there is no room for doubting. Jesus Christ the Son of God is the person who is to rule or break all nations with a rod of iron, even as he has received of his Father. (See Pa. 2: 9; Rev. 2: 27.) The Roman empire was the then reigning power, and under it Christ was crucified; and from its face was caught up to God and his throne, until his foes be made his footstool. The dragon was located in the West until the days of Constantine. He removed the seat of empire from Rome to Constantinople in A.D. 324. After his death, the empire was divided among his three sons; but in a few years was again united under the Eastern emperor. A.D. 353. In 356 commenced the conquest of the empire by the Huns. The imperial power, however, was variously disposed of; sometimes being entirely in the East, and at other times enjoyed by both the East and the West. In 476, imperial power expired in the West by the conquest of Rome by Odoacer, the king of the Heruli; and by a vote of the Senate, imperial power was removed to the East. So that the Eastern emperor was properly and legally the emperor of Rome, by vote of the Roman Senate; and whatever shape or phase the empire assumed, it was properly a part of the dragon. Hence, it is said the dragon had seven heads and ten horns, in allusion to the seven forms of government which Rome was to assume; and ten horns, in allusion to the ten kingdoms of the barbarians within the empire. These ten horns have already been given. The seven heads, or forms of government, are as follows, viz: Regal or kingly power of the Latins; the dictatorship; the prætors; the consulate; the triumvirate; the imperial; the papal government. (See Clarke on Rev. 17: 10.)

THE BEAST OF REV. 13.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy." This beast is clearly a perpetuation of the dragonic government. The government of Rome had long been in the hands of the imperial power; but at length that power was removed to the East, and another power came up amid the troubled elements of party strife which aspired to the supremacy of Rome, and at length obtained it. That power was popery. To this beast the dragon gave his power, his seat, and great authority—and, of course, the beast assumed all the characters and attributes of the dragon, when he received not his power only, but also his seat and great authority. The dragon giving his power and seat to the beast, the papal form of government thus created became an appendage of the dragon, the seventh head.

THE BEAST IS IDENTICAL WITH THE LITTLE HORN OF DAN. 7.

1. The little horn (Dan. 7: 25) was to be a blasphemous power. "He shall speak great words against the Most High." So also was the beast of Rev. 13: 6, to do the same. "He opened his mouth in blasphemy against God."

2. The little horn (Dan. 7: 21) "made war with the saints, and persecuted against them." Thus the beast of Rev. 13: 7 was also "to make war with the saints, and to overcome them."

3. The little horn (Dan. 7: 8, 20) "had a mouth which spake very great things." So likewise there was given the beast of Rev. 13: 5 "a mouth speaking great things and blasphemies."

4. Power was given the little horn of Dan. 7: 25, "until time, times, and the dividing of a time." To the beast also (Rev. 13: 6) "power was given to continue forty and two months."

5. The dominion of the little horn (Dan. 7: 26) was to be taken away at the termination of that specified period. The beast of Rev. 13: 10, who led into captivity and put to death with the sword so many of the saints, was himself to "be led into captivity and be killed with the sword," at the end of the forty and two months.

With these points of similarity in the two emblems, the little horn and the beast, who can doubt their identity?

THE DATE OF THE FORTY-TWO MONTHS OF THE BEAST'S POWER.

The date of the twelve hundred and sixty years of the pope's reign is a matter of a great deal of doubt and uncertainty in many minds. But why should it be so? No argument was ever more clearly made out, than the argument on the time of the little horn's reign, from 538 to 1798, as already given. But I will here give another argument, based on Rev. 13.

1. The beginning or origin of his power. "And the dragon gave him his power, his seat, and great authority." (v. 2.) The

power of the dragon was transferred. The dragon, the imperial government, from the days of Constantine to the time of Justinian, had been the supreme head of the church. The councils and bishops had been under their control. The Greek or Eastern emperors had the supremacy in the eastern third or division of the empire; so that the tail of the dragon drew a third part of the stars of heaven, and did cast them unto the earth. What, then, I ask, did Justinian, the Greek emperor, do but give his power to the beast, and cast the third part of the stars to the earth, when in 533 he "hastened to subject and unite to [his] holiness all the priests of the whole East?" And also when he determined not to "suffer anything which belonged to the state of the church, however manifest and undoubted, that was agitated, to pass without the knowledge of his holiness, whom he declared the head of all the holy churches?" Also, when he declared in his letter to the bishop of Constantinople that the pope of Rome "is the head of all bishops," and that "by decisions and right judgment of his venerable see, heretics are corrected?" Likewise, when he decreed that "the most blessed bishop of the older Rome is the first of all the priesthood?" (See Justinian's Letters and Decrees, pp. 56-7.)

The objection frequently arises, why not date the supremacy of the pope in 533, when Justinian gave him supremacy in the church? The plain answer is, the dragon was to give his seat as well as his power. But while the Goths held Rome, the emperor could not give it to the pope. But in 538, when the city came again under the power of the emperor, the power was in his hands to give his ancient seat to the beast. And he did it. For after the retreat of the Goths from Rome, and the complete conquest of the city by Belisarius, Justinian called home that general and his army, leaving the pope and Rome to protect themselves. From 538, therefore, the supremacy of the pope in Rome, the seat of the dragon, properly commences.

But it is again objected, that "the Goths again returned, after the recall of Belisarius, and retook the city." True; but this only presents another evidence of the supremacy of the pope in Rome, and that he looked upon himself as the master of the city. For Gibbon informs us that on this occasion the pope made a personal journey from Rome to Constantinople, to arouse the decaying energies of Justinian, and induce him to send another army to repel the invaders. And at the instigation and importunity of the pope, it was done. Narses the eunuch, the successor of Belisarius, defeated the Goths A. D. 552, and achieved the conquest of Rome. Gibbon says: "As soon as Narses had paid his devotion to the author of victory, and the blessed virgin, his peculiar patroness, he praised, rewarded, and dismissed the Lombards. Neither the fortifications of Hadrian's mole, nor of the port, could long delay the progress of the conqueror; and Justinian once more received the keys of Rome, which under his reign had been five times

taken and received." During the reign of the barbarian kings in Rome, both the senatorial and consular power of Rome had been perpetuated; and Justinian, in his laws of 534, recognized them as then existing. But in a transcript of them, made in 540 says Ruter (*Catholic History*), no notice whatever is taken of the consuls. So that between 445 and 540 it expired. The possession of Rome by the pope in 538, and onward, as the conquest of Justinian, was a gift of the dragon, to the beast, who already possessed the dragon's power as head of the church, and the "true and effective corrector of heretics."

The forty-two months' duration of the beast's power. It has already been shown that the "time, times, and dividing of time" of Dan. 7:25 continued 1,260 years. The power of the beast was to continue forty-two months, the same number of prophetic days as the above period. That period was to end by taking away the dominion of the little horn, to consume and destroy unto the end. The forty-two months of the beast were to close by leading him into captivity, and putting him to death by the sword. Has such an event occurred? It certainly has. It is a most notorious matter of history that on Feb. 10, 1798, Gen. Berthier, at the head of the republican army of France, entered the city of Rome and took it. On the 15th of the same month, the pope and his cardinals were taken prisoners, and shut up in the vatican. The papal government was abolished, and Rome and Italy, at the request of the people, was erected into the Roman republic. The pope was carried captive to France, where in 1799 he died a prisoner and an exile. (See Dr. Clarke on Dan. 7:25; *Cooley on the Apocalypse; Thiers' History of the French Revolution.*) The government was, in its administrators, led into captivity, and itself abolished by the power of the French sword.

A more distinct and literal fulfillment of prophecy never was recorded than we have in this instance. From 538, when the dragon gave his seat to the beast, to 1798, when that beast was led into captivity, was 1,260 years.

But, say our opponents, "this could not be a fulfillment of the period, for popery now exists." What if it does? Is it not in accordance with the prophecy that it exists? Did not the Revelator foretell the history of this government subsequently to its captivity, as well as the captivity itself? He must certainly did. Had popery ceased to be in 1798, or since that time, the word of prophecy would have been broken. If the 1,260 years have not expired, the same scenes must be acted over again, word for word, that took place in 1798 and since that time. But have we a right to expect it? Certainly not. The 1,260 years of papal rule have been accomplished precisely according to the prediction, and it is all we have a right to expect. If our opponents are dissatisfied with this evidence, we ask them what they would have; or what evidence would be sufficient to satisfy them of the fulfillment of the 1,260 years

of papal rule. Can they produce an argument of one-fourth the strength, proving the period to have begun at any other time? They cannot do it. It has been tried time and again.

The consummation, or era of the second advent. I shall now endeavor to show that the time of Christ's second coming is revealed in Dan. 12; and when, according to that revelation, the event will take place.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12: 2.) If the resurrection of the dead is not here stated, I despair of finding it revealed any where in the oracles of God. Daniel next informs us that he "looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river." "And one said to the man clothed in linen which was upon the waters of the river, *How long shall it be to the end of these wonders?* And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth forever and ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Here we have stated the same period, during which the saints were given into the hands of the little horn; but Daniel says, "I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?" Though Daniel's question was, *What shall the end of these things be?* the answer shows that his question implied, *When?* "And from the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." The expression, "Thou shalt rest, and stand in thy lot at the end of the days," shows conclusively that the resurrection will take place at the end of the 1,335 days.

We are all agreed that the "daily" sacrifice means Pagan Rome, and the abomination that maketh desolate Papal Rome. The grand error, into which Wm. Miller and others since his day have fallen, was in commencing the 1,290 and 1,335 years at the downfall of Paganism, instead of at the setting up of Popery. Mark, the angel does not say from the taking away, but the setting up of the abomination, etc. All the arguments and history adduced by Wm. Miller and others, showing that popery was enthroned in 538, and the saints given into his hands at that date, stand good to-day, and are the eternal truth of God, as the literal fulfillment of the 1,200 years demonstrates. Commencing then the 1,290 and 1,335 years where the angel tells us to start, all is plain. Let me illustrate by a diagram:

1. Mr. Miller's calculation :

	A. D. 538.	1260 years.	1798.
A. D. 538.	80	1290 years.	45
		1335 years.	1843.

2. A diagram in harmony with the angel's instructions :

		1260 years.	1798.
A. D. 538.		1290 years.	1828.
		1335 years.	1873.

The evidence is then clear and conclusive, that the 1,260 years commenced in A. D. 538 and ended in 1798; and as the 1,290 and 1,335 commence at the same point of time, the 1,290 would terminate 80 years after the 1,260, viz: 1828, and the 1,335 would end 45 years after the 1,290, viz: 1873.

I said the evidence was clear and conclusive; but to make assurance doubly sure, I will present another evidence, and after giving that, will leave this part of the investigation, and proceed to the examination of another chain of divine revelation showing the *time* of the advent.

The angel tells Daniel "that from the time the daily shall be taken away and the abomination that maketh desolate set up," etc. If we turn to Dan. 11:31 we read: "And arms shall stand on his part;" that is, on the part of anti-Christ; "and they shall take away the daily sacrifice." *Sacrifice* is in the present reading of the English text. But no such thing as sacrifice is found in the original. "And they shall place the abomination that maketh desolate." This was most literally fulfilled when the emperor Justinian sent his army, headed by Belisarius his general, who conquered the Goths, and drove them from Rome.

Edward King, Esq., F. R. S., A. S., of London, published an article on the fall of the Papal supremacy, A. D. 1798, in which he says: "This is the year 1798—and just 1,260 years ago, in the very beginning of 538, Belisarius put an end to the empire and dominion of the Goths in Rome. He left no power in Rome that could be said to rule on the earth, excepting the ecclesiastical pontifical power."

And now, when the *last* seal is removed, or immutable facts mark the fulfillment of every part of the vision, except the crowning point, shall not the wise understand? It would be an absurdity apparent to all to say they cannot. True wisdom consists in understanding and obeying the truth. May we all be thus wise; be found with our lamp brightly burning at the return of our heavenly Bridegroom, that with the wise we may be admitted to the uninterrupted joys of the everlasting kingdom of God.

About three years have passed since Bro. Wendell wrote the foregoing. During this time the consumption of the civil power of the Pope has been finished; and not only has all civil power been taken from him, but even the monasteries in the Papal States, and things formerly held sacred to the Church have been confiscated by the Italian Parliament, and appropriated to the use of the State.

What a change! who can comprehend it! The Pope, who is the representative of a power which once held authority over the kings of the earth, is now stripped of all that power, and regards himself a prisoner in his palace.

Now let us ask again, what do the prophecies call for concerning this power, after its lease of 1260 years to wear out the saints of the Most High had run out? The words of the Angel to Daniel were, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end," vii. 26. The Revelator speaking of the same power says, "He that leadeth unto captivity shall go into captivity; he that killeth with the sword must be killed with the sword," Rev. xiii. 10. The French Directory, in the time of the French Revolution, sat in judgment upon that power, and in 1798 took away his dominion or authority, and took him into captivity, which was just 1260 years from the establishment of the Papacy in Rome.

To show how exactly these words were fulfilled as to the taking away of his dominion, as a civil power, and his going into captivity, we quote from the historian, Allison, "The Pope, who had been guarded by five hundred soldiers ever since the entry of the Republicans, was directed to retire into Tuscany; his Swiss guard relieved by a French one, and he himself ordered to *dispose himself of all his temporal authority*." . . . "Force was soon employed to *dispose him of his authority*; he was dragged from the altar in his palace, his repositories all ransacked and plundered, the rings even torn from his fingers, the whole effects in the Vatican and Quirinal inventories and seized, and the aged pontiff conducted, with only a few domestics, amid the brutal jests and sacrilegious songs of the French dragoons, into Tuscany, where the generous hospitality of the grand duke strove to soften the hardships of his exile." . . . "Fearful that from his virtues and sufferings he

might have too much influence on the continent of Italy, he was removed by their orders to Leghorn, in March, 1799, with the design of transferring him to Cagliari in Sardinia; and the English cruisers in the Mediterranean redoubled their vigilance, in the generous hope of rescuing the father of an opposite church from the persecution of his enemies. Apprehensive of losing their prisoner, the French altered his destination, and forcing him to traverse, often during the night, the Appennines and the Alps in a rigorous season, he at length reached Valence, where, after an illness of ten days, he expired, in the eighty-second year of his age, and the twenty-fourth of his pontificate." (Vol. I, pp. 445.)

Who can mistake such a fulfillment of prophecy? His dominion was taken away, and he died in captivity. Notwithstanding the popes had this dominion restored to them by the Allied Powers, their prestige was gone, and their support from the nations around was gradually withdrawn, till in the war between Austria and France and Sardinia, a part of their temporalities was taken away, and the remainder consequent upon the war between France and Prussia. And this gradual process of consumption after the first great stroke is just what the prophecy calls for: "to consume and to destroy it unto the end." As already remarked, the consumption is finished, it is just finished, and consequently the end is at hand, or, in other words, has come.

Thus the current events of the day are in exact agreement with the prophetic periods, for 75 years must be added to the 1660 to complete the 1735 when Daniel was to stand in his lot, and 75 years from 1798 bring us to 1873.

A more complete fulfillment of prophecy can not be found, and it is accomplished right before our eyes. It is a lighthouse to the Church of God, which casts no uncertain light amid the surrounding gloom. All can see it who have eyes to see; and the man who says 'I wait for more light, for clearer proof of our position,' will wait in vain unto dismay. The preparation for the "time of trouble" will go hastily on to finish the scene, but only in confirmation of our present position.

PROPHETIC EVENTS.

The Scriptures speak of certain phenomena and events which were to transpire in the ending of the days, and which were to be for signs and tokens of the coming of the Lord—great signals to the church. And we find them to be in harmony with the symbolic prophecies and the ending of the periods of Daniel and John :

The prophet Joel said : " And I will show wonders in the heavens and in the earth, blood, and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."—Ch. ii : 30, 31.

The Saviour corroborates his words : " And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; men's hearts failing them for fear, and for looking after these things which are coming on the earth ; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory — And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh. And he spake to them a parable : Behold the fig tree, and all the trees ; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke xxi : 25, 31. Have these things taken place ?

The sun was supernaturally darkened May 19th, 1780. The moon was darkened the same night, and though within twelve hours of the full it gave no light. The stars fell from heaven Nov. 13th, 1833. Distress of nations with perplexity in 1848, and subsequently. " The sea and the waves roaring " had a remarkable fulfillment in the tidal waves of a few years past.

Lack of space forbids particulars, but these things are all history : so we can safely say, all is accomplished, and therefore the kingdom of God is at the door. May God seal instruction on every heart is our prayer.