

Gift of N. E. School of Theology, Boston, to General Conference of S. D. A., Washington,

ADVENT SOURCE COLLECTION 4, 1933.

General Conference of Seventh-Day Adventists

WASHINGTON, D. C.

360

THE

# PROPHETIC GUIDEBOARD,

POINTING TO THE COMING OF THE LORD IN

1867.

*W. N. Pyle*

Feeling, as we do, the vast responsibility resting upon one who sees a judgment-bound generation rushing madly on to destruction, almost wholly unconscious of its danger, we have endeavored to utter the voice of warning, and thus "clear our skirts from the blood of all men." We trust the reader will thoroughly investigate before forming conclusions.

The declaration is made by an apostle of Jesus, that "*all scripture is given by inspiration of God, and is profitable.*"—2 Tim. 3: 16. To be in harmony with this fact, we can never lay aside any portion of God's Word as something superfluous. Another declaration, emanating from the same source, viz: "We have a more sure word of prophecy, whereunto ye do well that ye take heed."—1 Pet. 1: 19. The origin and design of prophecy are plainly stated. It emanated from God, and is designed as a "light" to the Church; therefore, by giving "heed unto" it, we are but fulfilling the requirements of the Word of God, which is a "lamp to our feet, and a light to our path."

One of the great objects of prophecy seems to be to set before the Church the fact, that there should be a *definite period* of "great tribulation" upon the followers of Christ during the Gospel dispensation. In defining the power that was to make this "war on the saints," we have a sure foundation upon which to rest our faith—that of the inspired prophets of the Jewish dispensation, together with the blessed Saviour, as the great exponent of all prophecy.

ADVENTIST

HERITAGE CENTER

James White Library

ANDREWS UNIVERSITY

## DANIEL'S VISION.

In the days of ancient Babylon, the prophet Daniel had a vision, in which he saw "four beasts," which were afterward interpreted, by an angel of God, to represent the four universal monarchies that should arise in consecutive order, to be followed by the "kingdom of God," as a fifth universal and everlasting kingdom. All expositors are agreed that these are, Babylon, Medo Persia, Grecia, and Rome. Inasmuch as three of these kingdoms had fallen prior to our Saviour's first Advent, we cannot be mistaken in the view, that it was under some form of the Roman government that this period of persecution upon the saints should begin. Daniel states that the fourth beast had "ten horns," and also that another "little horn" arose after them, which "had eyes like the eyes of a man, and a mouth speaking great things;" and that it was this last horn which "made war with the saints."—Dan. 7:21.

The prophet is informed that the "ten horns" represented the division of the fourth, or Roman empire, into ten kingdoms, which the historian states took place between the years 377 and 455, A. D. But as the horn, or power that should begin the "war with the saints," is said to arise "after" the ten had arisen, we are compelled to look to a period subsequent to 455 for its rise. We will now turn to Rev. 13: 1, 2, where we have this "little horn" power brought to view in a manner that enables us to discover the date of its rise. In Rev. 12, we have the fourth, or Roman empire symbolized by a "great red dragon," as admitted by expositors; and in Rev. 13: 1, 2, the Revelator sees another beast come upon the stage of action, to which "the dragon," or Roman empire, gives its "power, seat, and great authority." A short extract from history will show a remarkable fulfilment of this voluntary donation, and positively identify the power symbolized by the "little horn," or war-making power.—In 476, Augustulus, the last Roman emperor resigned, and the Roman Senate enacted the following: "In their own name, and in the name of the people, they consent that the SEAT OF THE UNIVERSAL EMPIRE shall be transferred from Rome to Constantinople; and they basely renounced the right of choosing their own masters, the *only vestige* that yet remained of the authority that had given laws to the world"—Gibbon, vol. 3, p. 512. Here we see the dragon, or Pagan Rome, giving up his "seat," &c. to what historians term the Greek Roman empire, which had previously been a province of the Roman empire proper. But again, it is said that this "little horn" should "pluck up," or subdue "three of the first horns," or divisions of the Roman

empire; and as the Greek Roman empire, to which the dragon gave his "power," was that which accomplished this work, we cannot be mistaken.

The "eyes and mouth" in this horn are understood by Protestant expositors to represent an ecclesiastical power,—thus showing a union of Church and State. This ecclesiastical power can be no other than the Roman Catholic Church. No one can fail to see that the "little horn" of Dan. 7, and the "beast like a leopard" of Rev. 13, are synonymous. They both arise after the division of the Roman empire into ten kingdoms; both have mouths "speaking great things, or "blasphemies;" both make war on the saints the same length of time, viz., "time, times, and a half," or "forty and two months," which is explained in Rev. 12: 14, to be 1260 prophetic days, which, according to holy writ, are symbols of so many years.—See Ezek. 4: 6.

## THE ABOMINATION OF DESOLATION.

Having now settled the question as to the power that was to begin this infamous work, we will notice our Saviour's reference to this subject, with his additional remarks in Matt. 24. The disciples "came to him privately," and propounded this question—"What shall be the sign of thy coming, and of the end of the world?" Among other remarks in answer to this important question, the Saviour says, in ver. 15, "When ye therefore shall see the abomination of desolation *spoken of by Daniel the prophet*, stand in the holy place, (whoso readeth, let him understand.") From this, all must see that this event, referred to by our Saviour, must, in some way, throw light upon the time of Christ's coming, and "of the end of the world." It has been supposed by many that this event took place at the destruction of Jerusalem, but this is manifestly an error, from the following considerations: 1st. The Saviour says, (verse 21) "then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be;" whereas the destruction of 1,100,000 Jews in A. D. 70 bears no comparison to the slaughter of over 50,000,000 of Christ's followers during the 1260 years of Roman Catholic persecution. 2nd. The result of the standing of the abomination of desolation in the holy place, is a "great tribulation" upon those who should "be hated of all nations for" Christ's "namesake."—(See ver. 9)—Whereas at the destruction of Jerusalem, there was not a *single Christian* destroyed, the tribulation coming wholly upon the Infidel Jews, who despised the name of Christ. 3d. The Church is exhorted to "pray that their flight might not be in the winter,

neither on the Sabbath day," (ver. 20,) while, according to facts in history, the Christians had two years and ten months in which to flee from Jerusalem after it was "compassed about with armies," which was to be a sign to the Christian Church of its speedy destruction; and, as we have seen, the Church, obeying the instructions of her Lord, "fled out," and escaped unscathed. See Luke 21: 4. By a reference to Dan. 12: 12, we find that this event marks the beginning of a period of 1330 prophetic days, or years, which terminate at the resurrection, which we shall notice more particularly hereafter.

We see from this, why the Saviour directed our minds to this event, as revealing the commencement of that period which reached to His coming and "the end of the world," for the resurrection cannot take place prior to his second advent. We will now inquire into the nature of this event.—Dan. 11: 30: "For the ships of Chittim shall come against him; therefore, he shall be grieved and return, and have indignation against the holy covenant; so shall he do: he shall even return and have intelligence (understanding) with them that forsake the holy covenant. And arms shall stand on his part, and they (the arms, or military power) shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." Here we find "them that forsake the holy covenant," (an apostate Church,) and the Roman power uniting together, and the military power is brought into requisition, which takes away the "daily sacrifice," and "sets up," or places, "the abomination that maketh desolate" in the "sanctuary of strength," or "holy place." As the "abomination that maketh desolate" is set up in the place previously occupied by the "daily sacrifice," we must ascertain what the "daily sacrifice" is. The "daily," or continual "sacrifice," under the law, consisted in the offering of two lambs daily unto God, and typified the offering of Christ as the one sacrifice for the Church. But as we have seen that this "daily sacrifice" was to be taken away, and the "abomination of desolation" was to take its place during the gospel dispensation, or after all carnal offerings had ceased, by the sacrifice of Christ, as the "Lamb of God," we must ascertain what the daily sacrifice is during this dispensation. Let Peter answer; "Ye also, as lively stones, are built up a spiritual house, an *holy priesthood*, to offer up *spiritual sacrifices*, acceptable to God by Jesus Christ."—1 Pet. 2: 5. As the Levitical priesthood offered the sacrifice of the Lamb, so the Gospel Church is constituted a holy priesthood, and offer the daily sacrifice during the gospel dispensation.

The holy place, under the law, was the "*tabernacle of the congregation*," or the place where they made the offering; so now, the holy place is wherever the Gospel Church is met together to "offer up" their "spiritual sacrifice." The daily sacrifice, then, is the true worship of God, and the "abomination of desolation," being the direct opposite, must be the false and idolatrous worship of the Catholic Church. That this is the fact, is further proven from the 17th chapter of Rev., where we have the symbol of a "woman drunken with the blood of the saints," which all Protestant expositors admit is the Catholic Church; "and upon her forehead a name written, *'MYSTERY, BABYLON THE GREAT, the mother of harlots and abominations of the earth.'*" Here is the "abomination of desolation" distinctly declared, its desolating character being proven by the fact that the woman is "drunken with the blood of the saints." This woman is said to have "committed fornication with the kings of the earth." Although the woman is drunken with the blood of the saints, it is the civil power that puts them to death, as we have seen from Daniel. What is required, then, to take away the "daily sacrifice," and place this "abomination that maketh desolate" in its stead, is an edict going forth from the civil power establishing the faith of the Catholic Church as a law, and compelling all to embrace it under the penalty of death or banishment; for in no other way can a tribulation of this nature be brought upon the saints. The Revelator says, "they were slain for the word of God, and for the testimony which they held."—The angel informed Daniel that this desolating power should continue 1290 days, (Dan. 12: 11,) but the Saviour said that "those days should be shortened."—Matt. 24: 22. The Revelator is informed that it shall continue but 1260 days, showing that it had been shortened 30 days, or years. As it is a fact well known, that all Protestants who were put to death, during the "dark ages," were put to death for "*heresy*," that is, for dissenting from the Catholic faith, we think it unnecessary to adduce any other proof.

Having now ascertained the nature of this desolating power, what is required to fulfil the prophecy, and the time of its continuance, we will now leave this point, and show other phases of the 1260 years, before presenting the edict, with its date, as we shall see that this one edict marks the beginning of this period in all its phases, and our space will admit of but one insertion. The Book of Revelation has been considered by some almost unintelligible, from its highly symbolic character; but the fact of its being a *revelation*, is sufficient

to refute this idea. By a reference to the first few verses of this last light of prophecy, it will be seen that it was given by Jesus "to show unto his servants things which must shortly come to pass," and a blessing pronounced upon him "that readeth, and they that keep the sayings of the prophecy of this book." Its design being plainly stated, let all beware how they charge God with making a *revelation* to man which he cannot understand.

#### THE "WOMAN" IN THE "WILDERNESS."

We will now give an exposition of this great period, in a new light, as brought to view in Rev. 12: 1: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This woman is a symbol, and is admitted by all expositors to symbolize a Church. That she symbolizes the true Church of Christ, is proved from her surroundings—"clothed with the sun," representing the gospel dispensation, "and the moon under her feet," representing the Jewish dispensation, which had then passed away, or "under her feet." Paul says that "the law was a shadow of good things to come." As the moon borrows and reflects the light of the sun, so the ceremonial law, being regulated by the moon, looked forward to, typified and reflected the superior light of the coming gospel day. "Upon her head a crown of twelve stars," representing the twelve apostles, as the great lights in the constellation of Christianity, and the nucleus around which the early Church was formed.

Having shown that the woman symbolizes the true Church, in the beginning of her career, we will now notice the *time* connected with these symbols, as first brought to view in verse 6 h, which reads thus: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days." The means by which she reaches this wilderness, is said to be by virtue of the gift of the "two wings of a great eagle."—See ver. 14. The woman being a symbol, the two wings, her flying with those wings, and the wilderness into which she flies, must all be symbolic. We will now give a short extract from Dr. Clark, showing what is represented by the "two wings." He says—"The two wings of the great eagle refer to the *two grand independent divisions* of the Roman empire, which took place Jan 17, A. D. 395, and were given to the woman, Christianity being the *established religion* of both empires." The reader will perceive that the support and protection of these two mighty empires added to the

Church, could have but one effect, viz., that of causing her to apostatize from God. The moment the Church disregarded the injunction of Him who said, "My kingdom is not of this world," and relied upon the influence and support of those empires, she flew, not toward God, but into the "wilderness." Her flying with those wings represent her as using these governments for her support and maintenance. The "wilderness," as a symbol, must represent her barrenness of true religion, and therefore is a fit emblem of her condition. As in the beginning of her career, her condition is set forth by such glorious surroundings, as being "clothed with the sun." &c.—so, after the gift of "the two wings," her barren state is likened to that of a "wilderness." But says one, it is said her "place is prepared of God," she therefore must represent the true Church." But God has prepared a place for the devil, his angels, and all wicked persons, but that does not change their condition. The very fact of that place being a "wilderness," when correctly understood, is a striking proof of her apostasy. Though "her place" was "prepared of God," yet God did not "feed her" there. Mark this. But again, it is said, in verse 17, "And the dragon was wroth with the woman, and went to make war with the *remnant* of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." A remnant is a small portion that is left after the great body has been cut off, or disposed of; and as the remnant is constituted such by keeping the "commandments of God, and having "the testimony of Jesus Christ," it proves that the woman, or nominal Church has apostatized. But we shall now follow the woman "into her place," where we shall see her in the lowest depths of her fallen condition.

We will now turn to Rev. 17: 3-6.—"So he carried me away in the spirit into the WILDERNESS; and I saw a *woman* sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns, and the woman was arrayed in purple and scarlet-color, and decked with precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH; and I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." We are no longer left in doubt with regard to the character of the woman that "fled into the wilderness," for we have the Roman Catholic Church here plainly revealed. As this apostate woman, or Church, was to be "fed and nourished from the face

of the serpent" *after* her entrance into the wilderness, we shall now define the power symbolized by the serpent. This serpent is said to be the dragon that stood before the woman in the beginning of her career, and is also called the "devil" and "satan." See Rev. 12: 9. These terms are, of course, symbolic. Dr. Clark remarks thus on the passage: "Now, if by the dragon be meant the devil, then we are necessarily led to the conclusion that the great apostate spirit is a monster having seven heads and ten horns: and also, that he has a tail, with which he drags after him the third part of the stars of heaven. The appellations, *old serpent, devil, and satan*, must, therefore, be understood figuratively. The heathen power is called *that old serpent which deceiveth the whole world*, from its subtlety against the Christians, and its causing the whole Roman world, as far as it was in its power, to embrace the absurdities of *paganism*. It is called *the devil*, from its continual false accusations and slanders against the true worshippers of God, for the "*devil is a liar from the beginning*." We see that the dragonic power, from whose "face," or open manifestation, the Catholic Church was to be "fed and nourished," was paganism, or infidelity, a power that had always persecuted the Christians. The "kings of the earth," (seven in number, and rising in consecutive order—Rev. 17: 10.) with whom she had "committed fornication," are "*they*" who should protect her from the infidel power, and, at the same time, "feed her" upon "the blood of the saints."

The reader will perceive that the "war on the saints" begins at the same time that the Catholic Church is placed beyond the persecutions of paganism, and consequently an edict, going forth from the civil power, compelling the pagans, as well as true Christians, to embrace the Catholic religion, will accomplish both purposes. Please keep these facts in mind, as we shall consider another phase of this period before giving the edict.

#### THE TWO WITNESSES.

Rev. 11: 3.—"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." These witnesses are Christ's, and are not literal, but symbolic. We will notice a few of the results of literalism, as applied to the book of Revelation. It is said that they are "two olive trees and the two candlesticks," and that fire is belching from their mouths, and devours their enemies; that no rain falls during the 1260 years of their prophecy; and that they are finally killed by a "beast out of the bottomless pit,"—which must all be accom-

plished literally, if the witnesses are understood as such. We think such a view too absurd to be entertained. We will, therefore, inquire what they are. A witness is one who gives testimony. Testimony is *oral*—that is, a witness testifies to what he knows, verbally—or it is *written*. The latter is the stronger. For instance, three witnesses testify that A owes B a sum of money; but if B can produce a receipt for said sum, signed by A, the debt is considered paid. Christ declares (John 5: 34), "*I receive not testimony from man*." We will let the Saviour inform us as to what these witnesses are. John 5: 36—"For the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me." The works of Christ is one witness, the record of which is found in the gospel. Further proof of this is found in Matt. 24: 14—"This gospel of the kingdom shall be preached in all the world for a witness to all nations.—The Father is said to be the other one. John 5: 37—"And the Father himself, which hath sent me, hath borne witness of me." Where is this testimony? Christ answers, (John 5: 39,) "*Search the Scriptures: for in them ye think ye have eternal life, and they are they which testify of me*." Here, then, we have the two witnesses plainly declared. The Old Testament was all the scripture that was written, and was then complete. The New Testament being completed, the whole revelation of God to man is comprised in these two testaments, or witnesses.

We will now notice the meaning of their prophesying in "sackcloth." "This emblem is used for two purposes; the first denotes sorrow, affliction, mourning. It is so used frequently in the Old Testament. Second, it is also used to denote a state of obscurity and partial darkness. Rev. 6: 12—"The sun became black as sackcloth of hair." Sackcloth of hair over the sun would not produce an entire obscuration, but a partial darkness. So the witnesses were to be partially darkened in the testimony they held. It was to be faithfully borne, but in a measure hid." Dr. Croly, in speaking of the early portion of this period, says—"The Scriptures died out of the world's memory..... a code of the most furious persecution was established against all who dared to bring the Scriptures out of the dust, and put a tongue into the dead." We see, then, that the two witnesses began their prophesying in sackcloth at the same time that the "war on the saints," and the "feeding and nourishing" of the apostate woman is inaugurated.

## THE HOLY CITY.

This period is once more given in Revelation 11: 1, 2—"And there was given me a reed like unto a rod, and the angel stood saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." The holy city here mentioned cannot refer to Jerusalem, as that city was to be "trodden down" "until the consummation;" whereas the "holy city" is to be trodden down but 42 prophetic months, or 1260 years.—See Rev. 13: 5; 11: 3.

Again, Jerusalem, and the temple therein, were destroyed by the Romans A. D. 70, or 26 years before the Revelation was given. The Roman Catholic Church is called "that great city Babylon." It is also said to John, "The woman which thou sawest, is that great city."—Rev. 17: 18. Now, as the Catholic Church is symbolized by an unholy city; so the true Church is represented by an "holy city." The "kings of the earth," with whom the Catholic Church sustained an unholy relation, are they that "tread under foot," or make war on the holy city, or true Church; and this can only be done by incorporating the Catholic Church into the empire, and making her faith a law. The law that raises the one city to the ruling position in the empire, inevitably "treads under foot" the other.

## THE EDICT.

The edict that marks the beginning of these different phases of prophecy, was issued by Justinian, who was Emperor of the Greek Roman empire, or the power symbolized by the "little horn" of Dan. 7, and the "beast like a leopard" of Rev. 13, which is the power marked out in prophecy, that was to begin this bloody work. Its date is A. D. 532; and it is the only edict on the page of history, of its character, and perfectly fulfils the prophecy in all its parts.

We will now introduce it. Bower's History of the Popes, vol. 1, p. 334:

A. D. 532: "While the Arian king was striving, by the most just and equitable laws, to clear the Church from all simony in the West, the Catholic emperor was employing the most unjust and unchristian means of clearing her of all heresies in the East—that of persecution; and the most cruel persecution any Christian emperor had yet set on foot, or countenanced. For by an edict, which he issued to unite all men in *one faith*, whether JEWS, GENTILES, or CHRISTIANS,

Such as did not, in the term of *three months*, embrace and profess the Catholic faith, were declared to be *infamous*, and as such excluded from *all employments, both civil and military*, rendered incapable of leaving anything by will, and their *estates confiscated, whether real or personal*. These were convincing arguments of the truth of the *Catholic faith*. But many, however, withstood them; and against such as did, the *imperial edict was executed with the utmost rigor*. *Great numbers were driven from their homes, with their wives and children, STRIPPED and NAKED*. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintenance; but they were *plundered of the little they had*, and many of them *INHUMANLY MASSACRED by the Catholic peasants, and soldiery, who guarded the passes*."

The comprehensiveness of this edict cannot be overlooked. It embraces "all men." Daniel informed us that "arms" should "stand on his part," and they (the arms) should "take away the daily sacrifice." Here we see the military power of the empire engaged in "taking away" the true worship, and "setting up the abomination of desolation" in its stead. Three months only being given, we can see why the Saviour said, "Pray ye that your flight be not in the winter," for had they just covered the winter season, the saints would have been in danger of perishing from cold, as they were "turned out doors stripped and naked." The prophet said that when this event took place, the "holy people" should "fall by flame, spoil, sword and captivity." The historian says that Justinian "piously labored to establish, with FIRE AND SWORD, the unity of the Christian faith." The reader will see by this that the Catholic faith took the place of the Word of God, so that, in the language of the Revelator, from this time the saints were "slain," or "beheaded for the Word of God, and for the testimony of Jesus." 532 is thus shown to be the time when the "abomination of desolation" stood "in the holy place," or in the place of the "daily sacrifice," or true worship. The reader will notice that as this edict embraces "all men;" the Pagan power, or infidelity, from whose face the Catholic Church was to be "fed and nourished," is as effectually suppressed as the true Christian worship. We will now give a short extract from history, bearing directly on this point.

Gibbon, vol. 3, pp. 264, 265:—"A *bishop* was named as *inquisitor of the faith*, and his diligence soon discovered in the court and city, the magistrates, lawyers, physicians, and sophists, who still cherished the *superstitions of the Greeks*," (pagans.) "They were sternly informed that they must choose

without delay between the displeasure of Jupiter and Justinian, and that their AVERSION to the GOSPEL could no longer be disguised under the scandalous mask of indifference or impiety. \* \* \* \* \*

By the care of the same bishop, seventy thousand Pagans were detected and converted in Asia, Phrygia, Lydia, and Caria; ninety-six churches were built for the new proselytes; and linen vestments, bibles and liturgies, and vases of gold and silver, were supplied by the pious munificence of Justinian."

A more beautiful and remarkable fulfillment of prophecy, we do not believe, can be found on the page of history, than is here shown. The "dragon," or Pagan power was, by this edict, forcibly baptised into the Catholic Church, and thus having his "face," or outward appearance covered up by a false profession of religion, he no longer appeared as a Pagan, but as a Christian power, though a Pagan at heart, as before. Instead of "persecuting the woman," he was compelled to embrace her faith while "they," (the kings of the earth, or civil power,) "fed" her upon the "blood of the saints." The two witnesses" here began their prophesying "in sackcloth." The Scriptures being wholly shut up in the hands of the Catholic clergy, and their faith only allowed to be taught, a pall of "mystery" was thrown over them, which obscured their true meaning to such an extent, that "no rain,"—i. e., no refreshing showers of grace were poured out during this period, as it is only by obeying the teachings of these witnesses to the truth, that we can be made partakers of the divine spirit. The "holy city," or true Church, began to be trodden "under foot" by the establishment of the faith and worship of the mystical city "Babylon," as the only tolerated religion, by the Gentile kings with whom the apostate woman had "committed fornication."

#### END OF THE 1260 YEARS IN 1792.

We shall now identify the power destined, in God's providence, to arise and put an end to this period. We have already noticed that seven different civil powers were to arise in consecutive order, and support the Catholic Church in this work. See Rev. 17: 10. We have seen that the first of these was the Greek empire, under Justinian, in 532. This power was followed by France, under Charlemagne, A. D. 800, and again by the Saxons in 961. The Saxons were succeeded by the "house of Franconia," in 1024, which also gave way to the "house of Swabia," in 1138. Spain became the sixth "head," or king, about the middle of the 16th century, and was followed by Austria, as the seventh and last head, or king,

in 1713. If we had space, we would give the historic evidence, proving that these are the only seven powers that formed a union with the Church of Rome, and perpetuated the "Justinian code."

"The beast out of the bottomless pit" is the power that was to rise at the end of the 1260 years, and kill the "witnesses." See Rev. 11: 7. This power is also said to be an "eighth, and is of the seven;" and this power must be an infidel, or Pagan power, from the fact that it kills Christ's "two witnesses," or makes a direct and open war on the Word of God. Again: the woman, or Catholic Church, was to be "fed and nourished" from the face of this power 1260 years, and no longer; consequently, we must see infidelity manifesting itself again, and returning to its ancient practice, i. e., that of "persecuting the woman." The power that arose at that time and fulfilled these prophecies, is Infidel France, as admitted by expositors. The Revelator is informed that this power is one of the preceding seven that had supported the Catholic Church. As France was the second one, as we have seen, and is the only power of modern times that has established infidelity by law, we cannot be mistaken. The "bottomless pit," out of which this power arises, is a symbol, as it contains a living nation, and as such can only symbolize the Catholic Church. The doctrines of this Church have no foundation in truth, therefore none at all, and therefore "bottomless." France, a Catholic nation previously, arose out of the Church of Rome, and declared herself infidel or Pagan. In 1789, the "French Revolution" broke out, and culminated in 1792, just 1260 years from the date of the issuance of Justinian's edict; and in the beginning of that year, toleration was proclaimed, which marked the end of the 1260 years. Proof, Bower's History of the Popes, vol. 3, p. 414, says: "About the commencement of the year 1792, the direct personal attack on the ecclesiastics (Roman) began. The Assembly proclaimed the toleration of all religious worship." Allison says, toleration "was secured in its fullest extent." This act allowed the Protestants, or true Church, to resume the true worship, or "sacrifice," and removed the "abomination" from the "holy place," thereby ending the "great tribulation," by destroying the union of the Church of Rome with the civil power, which constituted its "desolating" feature. This ended the war on the saints, by the "beast like a leopard," or "little horn." The holy city was no longer "trodden under foot." This also released the "dragon," or infidel power, which had been bound securely in the Catholic Church for 1260 years; and he soon tore the false

mask of Christianity from his "face," which he received in 532, and resumed his war upon his old enemy—the Catholic Church—with a vigor only increased by the remembrance of his past involuntary servitude. In proof, we give the following:

"Says Goodrich, pp. 133, 184:

"At the commencement of the French revolution, the clergy in France were both numerous and wealthy. They amounted to no less than *eighteen Archbishops, one hundred and eleven bishops, and one hundred and fifty thousand priests*, having under their control a revenue of *five millions sterling, annually*, besides three thousand four hundred convents. The clergy and their wealth were now attacked by the INFIDEL revolutionists, and fell an easy prey. The tithes and revenue of the clergy were taken away by a decree of the Constituent Assembly; the possessions of the church were now declared to be the property of the nation; the religious orders were abolished, the monks and nuns ejected from their convents, and their immense wealth seized for the nation. The revolutionary torrent, which was thus set in motion, destroyed law, government and religion in France, and laid waste the ROMAN CHURCH, both there and in neighboring countries. The priests were massacred, her silver shrines and saints were turned into money for the payment of troops, her bells were converted into cannon, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God *now* gave her *blood to drink*."

The Hon. Gerard Noel says:

"Can the overthrow of the monastic orders, plunder of the church property, the destruction of religion by legislative enactment, and the massacre of a hundred thousand of her clergy, be consistent with any reasonable estimate of domination and power. Under such terrific judgments upon the persecutors, can we refuse to admit that the period of the *twelve hundred and sixty years* has terminated its course?"

The reader will readily admit that the apostate woman is no longer "fed and nourished from the face of the serpent," or infidel power.

In 1792, the "two witnesses," or testaments, were condemned as "a forgery," and "publicly burned," in the streets of Paris, while houses of worship were closed. They were no longer allowed to prophesy, even in sackcloth. They were to lie dead "three days and a half in the streets of the great city,

*spiritually* called Sodom and Egypt, where also our Lord was crucified."—Rev. 11: 8. Paris was a Sodom in licentiousness, and an Egypt in infidelity, where also thousands of the mystical "body of Christ,"—the saints—had been put to death. Three years and a half, counting 1792 as the first year, brings us to the period of their resurrection. Says Mr. Kett, an eminent writer, "On the 28th day of May, 1795, Lanjuinais obtained a *decree* for the freedom of religious worship, and on the 27th of June following, the churches in Paris were opened, and service was performed with great ceremony." Mr. Scott also remarks,—"*The witnesses being killed,* \* \* \* it was not until 1795 that the Protestants began again to celebrate their worship." Thus the three and a half prophetic days were fulfilled exactly.

#### THE 1335 DAYS.

We will now return and notice the 1335 days of Dan. 12: 12. In ver. 2 the resurrection is brought to view in positive terms. Thus—"Many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt." The question is then asked, "How long shall it be to the end of the wonders?" (the resurrection being the last one in the category)—the answer to which is this: "Blessed is he that waiteth and cometh to the *thousand, three hundred and 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"—Dan. 12: 12, 13. This language cannot be mistaken. This period reaches to the coming of Christ, and the resurrection, for they are simultaneous events. See 1st Thess. 4: 16, 17. This period begins at the taking away of the "daily sacrifice" and the setting up of the "abomination of desolation." See Dan. 12: 11-13. The ending of the 1260 years in 1792, marked the beginning of a period called "*the time of the end*," (a period of 75 years—the difference between the 1260 and 1335,) during which it was said, "Many shall run to and fro, and knowledge shall be increased." The seals were to be removed from the prophecy, and the promise is given that "*the wise shall understand*," what Daniel could not understand, viz., the "time, times and an half," afterward explained to be 1260 prophetic days.—See Dan. 12: 8-10; Rev. 12: 6-14. This period (in which we live) was to be a time of universal toleration, which we know to be the fact. This generation has witnessed the darkening of the sun and moon, in 1780, and the falling of the stars, in 1833,—which generation, the Saviour says, "shall not pass away" till He comes. See Matt. 24: 34.



Commencing the 1335 years in 532, where the "abomination of desolation" was "set up," as we have seen, and they point to 1867, as the period when Daniel shall rise and "stand in his lot," with all the children of God. Adding 75 years to 1792, where the 1260 years ended, and we have the same result. We will now notice briefly the 2300 prophetic days, or years, of Dan. 8: 13, 14, which also reach to the resurrection. The question is asked, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The answer is, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This desolating power, we have seen, is the "little horn." The 2300 days, or years, measure two things—1st, the "daily sacrifice," which was "taken away" in A. D. 532, which marked the beginning of the 1335 years. Now, as 1335 years is the period which lies between the taking away of the "daily sacrifice" and the end, it leaves 965 years as the length of the "daily sacrifice," which did not exist at the time Daniel received the vision; consequently we run back 965 years from A. D. 532, and we reach 434 B. C., at which time it was restored under Nehemiah, permanently, for the first time, since the beginning of the Babylonian captivity.—See Neh. 13th ch. Thus it is seen that the 2300 years reach from 434, B. C., to A. D. 1867, and end in harmony with the 1335. That this period ends at the resurrection, is proved by the fact that the "host," or Church, cannot be "trodden under foot" after that event has taken place.

O then, what solemn moments are these we occupy. A few months will end earth's career of sin. Reader, are you ready for the solemn scenes of the "last day?" If you are, "hold fast that thou hast, that no man take thy crown." If not, O be "reconciled to God" immediately. There is no time to lose. Soon, very soon, will the "master of the house rise up and shut to the door," when it will be forever too late! Eternal life is to be gained by casting yourself unreservedly into the arms of a Saviour whose blood is still efficacious, or lost by a fatal persistence in rejecting the offers of mercy, so long held out to you. May reader and writer, alike, share in this ineffable glory so soon to be revealed, through the infinite mercy of God in Christ Jesus. Amen.

W. N. PILE.

**THE HERALD OF THE BRIDEGROOM,** a religious journal, devoted mainly to the consideration of the prophecies relating to the coming of Christ in 1867, is published semi-monthly, at 151 Market st., Newark, N. J., at the rate of \$1.25 per year, S. S. Brewer Editor.