

AN INVESTIGATION

OF

THE 1260, 1290 AND 1335 DAYS:

AS GIVEN BY

DANIEL AND JOHN.

BY F. H. BERICK.

CONCORD:

**PRINTED BY ERVIN B. TRIPP,—MAIN STREET,
N. H. STEAM PRINTING WORKS.**



FOR YET A LITTLE WHILE, AND HE THAT SHALL COME, WILL COME, AND WILL NOT TARRY.—Heb. x : xxxvii.

THE Coming of Christ is an event marked in scripture as the great crowning truth of God's economy ; and on this hangs the welfare of mankind. It is this transaction, which is (if we may be allowed the expression) to unite time and eternity ; it takes place at the end of the age, when the great Head of the Church will send forth His angels, and gather out of His Kingdom all things that offend, and them that do iniquity ; and, casting them into a furnace of fire, He will restore the earth back to its original beauty, to be inhabited by the saved of all ages, from righteous Abel, down to the last saint which shall be sealed, just prior to the end of the world. The necessity of this event will be more fully appreciated, if we take into consideration the fact, that the saints will not be rewarded until the Savior comes : for, He is to judge the quick and the dead, at His appearing, and his kingdom. They cannot even be with Him, for, in His address to the disciples, He says : “ As I said to the Jews, so say I unto you, whither I go ye cannot come, but if I go away I will come again and receive you unto myself.” The above, with other passages, assure us that there can be no reward, no immortality, no life, until the great source of life shall return again to this world. When the Son of God gives life to His people, they are (according to the promise) to inherit the earth ; but before this can be, the Almighty will sweep it with the besom of destruction, and then, the saints will take the kingdom under the whole heaven, and possess it forever. Then will the redeemed sing in the heights of Zion, for, “ Violence shall be heard no more within the land, wasting nor destruction within thy borders.” The Bible not only points out the fact and object of His coming, but also the nature of that coming—it is to be a real affair. “ The Lord himself shall descend from Heaven.” This same Jesus shall so come in like manner. This is the language of *inspiration* ; and it is so plain that none

need to mistake its meaning. But we go further, and say that it is the privilege of all who will credit divine testimony, to understand and know the day to be near. And it is certain that this is not too positive ground, for if we reason from analogy, or the history of the past, we may infer that God's people will be in the light, will understand. We are informed in the sacred history that Noah understood, not only the character of the event to transpire in his day, but also the time. It would not have answered, when the Lord said to that patriarch, "I will destroy all flesh," to have replied, it does not make any matter if we are only prepared for death. No, it would have met the frown of the Almighty. To be prepared for death is one thing—to be prepared for the flood was quite another. Noah was to live to see and realize this event; and his great concern was to know how to escape that overwhelming destruction, how to live, not prepare for death. And to do this he must first believe God, prepare the ark, and wait patiently the result. The same principle may be discovered in the history of Lot. It was necessary to believe the testimony of the angel—this he did—while those who disobeyed were destroyed. We see the same principle developed in the history of the Jews. They were destroyed because they *knew not the time* of their visitation. It depended on a knowledge of the time in which they lived, a substantial faith in God. After looking over the history of the past, we are led to inquire, will not the people of God understand the event of His Second Coming, at the time when it is near? If this is not the case, how is it that the Bible informs us that, at His coming, the wise servant will be found giving meat in due season, viz: preaching; "Behold the Bridegroom cometh, go ye out to meet him." This certainly will be found meat in due season, to all who love the Lord. But this does not rest altogether on inference, for, we have positive testimony to assure us that the church will know. The Savior instructs the church in relation to this matter as follows: "And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." How clear this instruction to him who is willing to believe God. In a subsequent verse, He says, "When ye see these things come to pass, *know ye* it is near, even at the door." Now who can fail to understand unless willingly ignorant? We think none. To those who are disposed to cavil, we have nothing to say; but to those who will believe God, we say, "Behold the Bridegroom cometh,

go ye out to meet him. The sun has been darkened, the moon has withdrawn her light, the stars have fallen from heaven, and every thing betokens the near coming of Christ. The Prophet has given us a sketch, or outline, of the four great kingdoms, their rise, progress, decline, and fall; all of which has passed off the stage, excepting the broken pieces of the fourth empire, which only remains to be crushed by the stone cut out of the mountain without hands. The seals have been opened, at least six of them, covering a space of eighteen hundred years, during which, we have had kingdom against kingdom, and nation against nation, earthquakes, pestilences and famines, as the forerunners of that awful day. And now wickedness is on the increase, and the "love of many has waxed cold." The perilous times of which the Apostles spoke are being realized—men are lovers of themselves, proud, covetous, boasters, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, covenant breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of Godliness, but denying the power. The time has come when men will not endure sound doctrine, but after their own lusts have they heaped to themselves teachers having itching ears; and they have turned their ears away from the truth, and are turned unto fables. Scoffers have arisen, saying,—“Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation.” They are walking after their own lust, insulting Jehovah by trampling his mercies under foot. Having departed from the faith, they are giving heed unto seducing spirits, and doctrines of devils, speaking lies in hypocrisy, *affirming the same old lie* that Satan coined six thousand years ago,—“Thou shalt not surely die.”

While the above is in process of fulfillment, the virgins are trimming their lamps and going forth to meet the Bridegroom. There has, indeed, been a long night of darkness, during which the virgins have slept, but the cry being heard “Behold He cometh,” all who are really loving our blessed Lord, are trimming their lamps, rejoicing in the prospect of their soon coming Lord. This is a case of life and death. May the Lord help us to have our lamps trimmed and burning, and we, like unto men who wait for their Lord, that we may open unto him immediately. We can adopt the language of the poet,—

" The Lord our Savior will appear,
His day is nigh at hand,
The signs bespeak His coming near
And *all* may understand."

Another evidence of the near coming of the Lord is, the conclusion of some of the prophetic periods. In connection with these measurements of time, are certain events, which, it is necessary to understand, in order to see the full force of evidence connected with this subject. The Apostle Paul, in speaking of the history of the church, deemed it necessary to caution her (the church) as follows :—" Let no man deceive you by any means, for that day" (Christ's Second Coming) " will not come except there come a falling away first, and that man of sin be revealed the son of perdition. He would not have them troubled, either by spirit, or letter, or word, that the day of Christ was at hand. He gives them to understand that, before that day can be ushered in, this man of sin, this son of perdition, must sit in the temple of God, showing himself to be God. He had spoken to them on the subject before, but they, like many at the present time, were slow to believe all the Prophets had had written—they must have line upon line, precept upon precept to establish them in the truth.

In predicting the rise of the man of sin, he evidently does not refer to a single man, but a succession of men. And it may be remarked, that, it is agreeable to the phraseology of scripture, and especially to that of the Prophets, to speak of a body or number of men, under the character of one. Thus a king (Dan. 7. 8 : Rev. 17,) is often used for a succession of kings, and the high priest (Heb. 9, 7, 25,) for the series and order of priests. Again, this power spoken of here, is to be a blasphemous power ; he is to exalt himself above all that is called God, or that is worshipped ; and in this, he resembles the beast (Rev. 13,) concerning which it is said, " He opened his mouth in blasphemy against God,"—and in Dan. vii. 7 : 25, " He shall speak great words against the Most High. " He blasphemeth the name of God, by assuming the divine titles and honors to himself ; and as it is said in the wisdom of Solomon (14, 21,) by ascribing unto stocks and stones the incommunicable name." " He blasphemeth the tabernacle of God, temple and His church by calling true christians who are the house of God, scismatics and heretics, and anathematizing them accordingly." He blasphemeth them that dwell in Heaven, (angels) by idolatrous worship and impious adoration.

By referring to Dan. 7, we have another characteristic of the man of sin, or little horn, viz: That of persecuting the saints of the Most High. In Rev. 13, it is said, "And it was given him to make war with the saints, and to overcome them, and power was given him over all kindreds, tongues, and nations." As the little horn of Daniel had a mouth speaking great things, so to the apocalyptic beasts was given a mouth speaking great things. As the little horn of Daniel was to make war upon the saint's time, times, and the dividing of time, so to the beast was given power to make war, (marg.) or according to Murdock's translation, OPERATE, forty and two months:—and the portraits being so near alike, it might be fairly presumed, if there was no other arguments, that they were both drawn for the same person. The Apostle informs us, that this power is to sit in the temple of God, showing himself that he is God. By the temple of God, the Apostle evidently refers to the church of God. In his letter to the Corinthians, in his first Epistle, 3, 16, 17, he speaks as follows: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are: And thus again, in his second Epistle, 6, 16, "What agreement hath the temple of God with idols? for ye are the temple of the living God." "He adviseth Timothy (1st Tim. iii. 15) how he ought to behave himself in the house of God, which is the church of the living God, the pillar and the ground of the truth." The above passages are sufficient to show that the temple referred to by the Apostle, is the church. "The man of sin *sitting*, implies his ruling and presiding there, and sitting as God, implies his claiming divine authority in things spiritual as well as temporal." While the Apostle was writing, the mystery of iniquity was indeed already working: but the seeds of corruption had not yet grown up to maturity: the leaven was at work, but it had not yet infected the whole mass. There was some obstacle that hindered his appearance, which must be removed before he could be *revealed in his time*. "And then shall that wicked be revealed whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming. "*Even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth that they might be saved."

But can we get sufficient evidence to ascertain the time of its rise—the time when the man of sin takes his seat in the temple of God, showing himself that he is God? By turning to the seventh of Daniel, we may get an idea of the time of its rise. In this chapter (Dan. vii.) the fourth, or Roman Empire is brought to view under the symbol of a great and terrible beast. Subsequently, this Empire is divided into ten Kingdoms, which took place between A. D. 356 and 483, or thereabouts. The next event in the history of this division of the prophecy is, the rise of the little horn, *making eleven*. This little horn is to pluck up three of the first horns by the roots—hence this little horn, or eleventh Kingdom, must come into existence after the ten, viz: this side of A. D. 483, and before 534, for then one of the ten (Vandels) were plucked up. Well now, this is not so indefinite as many would have us imagine; for the whole distance between A. D. 483 and 534, the time during which this little horn is to arise, is only about 51 years. And surely, an event of this magnitude must be marked in the history sufficiently clear to ascertain the time of its rise.

There are three things that we must bear in mind, which are as follows: 1st. He (this power) is to sit in the temple of God. 2d. The saints are to be given into his hand, which implies at least, that he shall domineer over them in matters of faith. 3d. He shall make war, or wear out the saints of God for a time, times, and the dividing of time.

In 483, Zeno sat upon the throne at Constantinople; he was succeeded by Anastasius, about A. D. 491. The former persecuted the Catholics, and so did the latter. When Anastasius took the throne, he promised to respect the Catholics and the Council of Chalcedon; but subsequently, he quarreled with the Pope: "The Pope in return retorts the charge of manicheism against the Emperor; and, besides, taxed him with countenancing heretics of all denominations, and wreaking his vengeance on those Catholics alone, whom alone he ought to protect." [Bower's His., 304, vol. 1.] These religious quarrels continued, with but very little intermission, untill the death of Anastasius. All this time the Bishop of Constantinople and the Pope of Rome strove to augment their power; efforts were made to unite the churches of the east and west, but the demands of the Pope were so exorbitant in the estimation of the Emperor, that it did not take place (as may be seen by Bower, p. 318) until A. D. 519. On the death of Anastasius, Justin was proclaimed Em-

peror in his room. "This change in the State was attended with a far GREATER change in the church. * * * * The news of his promotion was, therefore, received by the Orthodox (Catholics) throughout the Empire, with demonstration of joy not to be expressed. On this occasion the people of Constantinople distinguished themselves by their zeal for the *Catholic FAITH above the rest.*" [Ibid.] In De Cormanin's History, p 520, we read as follows: "During the same year the Emperor Anastasius died, struck by lightning. The Priests, availing themselves of this circumstance, frightened the superstitious multitude, and *threatened the heretics* with the vengeance of God. Their intrigues were so well conducted that they placed on the throne Justin, a very ignorant man, and from that very cause, a good Catholic. The Prince, on his elevation, gave a direction to affairs *entirely opposite* to that of his predecessor. The pretended heretics *were punished*, and the populace, by reiterated acclamation, made the *Catholic faith triumphant*. The will of a fanatical mob having been confirmed by a council held at Constantinople, the Catholics could *exercise their vengeance* against the Eutychians." A few days after Justin's elevation a council was called, or assembled, during which several measures were adopted. "The acts of the council," says Bower, (p. 316, v. 1,) "were immediately communicated to the Emperor, who not only *approved and confirmed them*, but *issued an edict*, commanding *all Bishops, within his dominions*, to receive publicly, in the presence of the clergy and people, the council of Chalcedon, on pain of *forfeiting their sees*. By the same edict he restored to their rank, honors, and dignities, such as had been *deposed*, or sent into exile, for standing up in defence of the doctrine defined by that holy synod. A few days after another edict appeared, *excluding heretics of all denominations*, viz: the Eutychians, from *all employments*, both civil and military. * * * * Justin himself was known to be a zealous Catholic; but that did not disqualify him, with an Eutychian Emperor (Anastasius) from being raised to the first employments. The publication of *these edicts* was followed by the *execution of Amantius*, and *such of the Eutychians*, as were the most obnoxious to the Orthodox (Catholic) party. * * * * The above mentioned edicts were no sooner published in the Provinces, than Councils were everywhere assembled, and synodical letters sent up from all quarters to Constantinople, fraught with invectives, curses, and anathemas against *all* who presumed

to dispute the authority of the holy council of Chalcedon. They were now all convinced that the doctrine of the two natures was the only true doctrine, and, as such, they received it, declaring the opposite dogma, which, in the late Emperor's time, most of them had held, and zealously defended, to be blasphemy against Heaven, and pronouncing all, who countenanced it, enemies to God and His Church." * * * Justin having *united* the Eastern Bishops among themselves, (*for none durst now utter a single word against the council of Chalcedon, or the two natures,*) undertook in the next place, to *unite them* with their brethren in the West, coveting nothing so much as the glory of putting an *end* to these unhappy divisions, that, to the disgrace of the Christian name and religion, *had so long prevailed in catholic church.* He, therefore wrote a most kind and obliging letter to Hormisdus (Pope) acquainting him with his promotion, with the sincere and ardent desire he had of seeing all who professed the *same faith, unite in the same communion,* and, at the same time, entreating him in his own name, as well as the name of the Bishop of the Imperial City (Constantinople,) and other well disposed prelates, to send legates into the East, capable of forwarding and accomplishing so desirable a work. With the Emperor's letter, and others, to the same purpose, from John of Constantinople, from the synod, which was then sitting in that City, from other Bishops, and from Count Justinian, the Emperor's nephew and successor in the Empire, was dispatched to Rome,—Gratus, a person of distinction, and honored with the title of Clarissimus. On his arrival in that City, he was immediately introduced to the Pope, who received him, as we may well imagine, and read the letters he brought, with inexpressible joy. He concluded, from the earnest desire they all expressed of seeing the unity of the Church restored, and all scism and divisions banished forever from the kingdom of Christ; that they were disposed to purchase such valuable blessings upon any terms. Resolved, therefore, to improve such a disposition to the advantage of his see, he answered immediately the Emperor's letter, and that of the Patriarch's, commending their zeal, and assuring them that if they, on their side, were ready, as he hoped they were, to remove the cause of discord, he was ready on his part to concur with them in establishing concord; that is, he was ready to establish concord on his own terms, and no other." (Bower's Hist., p. 316.) The following year (519) the Pope sent a third legation to Constantino-

ple. Their instructions were, first,—“To receive none to their communion who had not first signed the above mentioned articles, viz.—To anathematize all heretics in general, and those in particular, who had been mentioned above together with Aca-cius. 2d. To receive the Council of Chalcedon, the letter of Leo on the incarnation, and all the letters which that Pope had written on the Christian religion. And 3d. They were to declare that they conformed, and would conform in all things, to the apostolic see ; that they receive all the Constitutions of the Roman Church, and would suppress at the altar, the names of those who had died out of the communion of the Catholic Church, that is, (for so it was explained in the confession) of those, who, at their death, had disagreed in opinion with the Apostolic see. This was obliging all, who would communicate with Rome, to promise an entire submission and obedience to the ordinances of that see, and to own all who died out of the communion of Rome, to die out of the communion of the Catholic Church.” In addition to the above, the legates from Pope, “were not to see the Bishop of Constantinople, till he had declared that he received the articles, and was ready to sign them without any kind of restriction or explanation. The Bishop of Constantinople remonstrated, but to no purpose ; for Justin finding the legates inflexible, they would not yield ; he declared that the Patriarch should ; and accordingly, having first caused the Senate to approve of the articles, he commanded him (the Patriarch) to receive them. The Patriarch objected, but finally was obliged to yield.—(Bower’s Hist.)

From the above we may be assured that this is the time (A. D. 519) when the man of sin took his seat in the temple of God, or the church, the time when the daily was taken away, and the abomination set up. They (the dissenters) were deprived of worshipping God according to the dictates of their own conscience, for no toleration was given to heretics. Justin issued an edict against heretics of all denominations, he commanded the Asians to deliver up their Churches to the Catholics, and although this edict against the Asians was revoked, (for Theodoric threatened to persecute the Catholics if it was not) yet, after the death of that Prince all heretics shared alike, with but very few exceptions.

The very idea of no toleration to heretics shows the saints to be given into the hands of the little horn. All, or the greater part, had become corrupt, they had sullied the native purity of

divine truth by a motley mixture of human inventions. And, as Bower says when speaking of the Pagans, "I might add, that the christian worship was now become no less idolatrous than that of the Gentiles, who therefore chose to retain their own, there being no material difference between the one and the other, between their worshiping the ancient heroes, or the modern saints," they had taken away the daily (true worship) and placed the abomination that maketh desolate. The Bishop were fond of legislating, (and those, or the greater part of those, at the present time, have got the same disposition,) they had forgotten, as Bower says, that there was such a book as Scripture. If this was so, I conclude that the witnesses began to prophesy in sackcloth. It was during the reign of Justin, that Hormisdus filled the see of Rome, and he, as it will appear from the following, was the first of the Popes who openly countenanced persecution. "Hormisdus was a man of uncommon parts, of great policy and address, as appears from his whole conduct; but of a most haughty, vindictive, and imperious temper, and to the eternal infamy of his name and memory, the first Christian Bishop, who, in matters of conscience dared openly to countenance—nay, and to sanctify, slaughter and bloodshed." (Bower's Hist.) This same Pope wrote to Justin, to persuade him that persecution was right; it is as follows: "Many things," says he, which we naturally detest and abhor, are, in some cases, necessary remedies; and then, our health being at stake, we are not to consult, but strive to overcome, our natural aversion. In sickness, we are apt to complain of the remedies prescribed for our cure, and hate those who prescribe them. But would it be good natured or friendly in a physician to forbear applying what he knows to be conducive to health, out of compassion, or through fear of causing momentary pain? It is cruelty to spare, and compassion to cure, let the remedies that work the cure be ever so painful. * * * These anti-christian principles have ever since been maintained, as is but too well known, by the church of Rome; and, in compliance with them, the Popes have never failed, when it was in their power, to encourage persecution, and stir up the popish princes to persecute, and pursue with fire and sword, their protestant subjects." [Ibid.]

De Cormenin, when speaking of this same Pope, says that he "persecuted the unfortunate heretics, Nestorians, Eutychians, Arians, Pelagians and Manicheans, whom he caused to be

publicly scourged, both men and women, before sending them into exile."

Gibbon, in speaking of Justinian, says, "In the first days of the new reign, viz: that of Justin, he prompted and gratified the popular enthusiasm against the memory of the deceased Emperor (Anastasius.) After a schism of thirty-four years, he reconciled the proud and angry spirit of the Roman Bishop, and spread among the Latins a favorable report of his pious respect for the apostolic see. The thrones of the east were filled with Catholic Bishops devoted to his interest, the clergy and monks were gained by his liberality, and the people were taught to pray for their future sovereign, the hope and pillar of true religion." Justinian was Consul (519,) adopted in 520, some say as Colleague, others as successor; but however this may be, it is certain, he had a great influence in the government, as the following will show: "After the death of Anastasius, the diadem had been placed on the head of a feeble old man; but the powers of government were assumed by the nephew of Justin, (Justinian,) who already meditated the extirpation of heresy, and the conquest of Italy and Africa. A rigorous law was published at Constantinople, to reduce the Arians by the dread of punishment within the pale of the church." And in a letter addressed to Justin by Theodoric, we have this sharp reproof. "That to pretend to a dominion over the conscience is to usurp the prerogative of God; that by the nature of things the power of the sovereign is confined to external government; that they have no right of punishment but over those who disturb the public peace, of which they are the guardians; that the most dangerous heresy is that of a sovereign who separates from himself a part of his subjects because they believe not according to his belief." Justin, while under the influence of Catholicism, together with the Pope himself, did, as Theodoric says, usurp the prerogatives of God, or as Paul says, sit in the temple of God, showing himself to be God. I do not ask for better evidence to show the rise of the little horn (of Dan. 7.), for the watchword with both Justin and the Pope was, give the heretics no quarters. They proscribed them in matters of faith. They did not, they would not, grant them toleration. Never, until very recently, has my mind been fully settled on the fact of the 1260 days, commencing in 519, although I believe the 1290 to start from that point. After all the opposition manifested of late, after all their resources have been exhausted to

prove there was no truth in it, yet, it stands in the history as the point where the daily was taken away, and the abomination was set up. That the papal power was not at its height in 519 is admitted, for the historian informs us that it was not until the fourteenth century that it attained its full height, its full power. It was then that Boniface stood on that proud and guilty eminence, of absolute, spiritual and temporal power. But I think that 519 was the time when the beast began to operate, to make war upon the saints, to tread under foot the holy city, the time when the witnesses began to prophesy in sackcloth, and when the women (church) fled into the wilderness. Even the Catholics themselves regard this as an important era in the history of the church. They heap up their anathemas, their curses, on the two former Emperors—Zeno and Anastasius—while they lavish their benedictions on the heads of Justin and Justinian. This event was of importance to the Catholics, it gave them power and wealth, they could pursue with fire and sword those who refused to bow to their mandates; and from this time onward, with but very few exceptions, if any, there was an unbroken chain, a steady increase down to the time of the Reformation. And as we have inserted a number of historical extracts, we shall do well, perhaps, to take a retrospective view of the facts defined by this historic testimony. We learn,

1st. That Anastasius dies, and that Justin succeeds to the throne, A. D. 518. 2d. Justin, being a rigid Catholic, he compelled all the Bishops in his dominion to subscribe to the above mentioned articles, on pain of forfeiting their sees. 3d. The above mentioned articles were signed by the Patriarch at Constantinople, and the union of the Oriental, and Occidental, or the Eastern and Western Churches, took place A. D. 519, after a schism of nearly forty years. 4th. The Catholic Bishops, according to Putnam, were recalled from their exile the same year (519). 5th. *That heretics of all denominations were excluded from all employments, both civil and military. 6th. That the Emperor and the Pope did, in compelling the Bishops to sign

* There seems to be a striking coincidence between this edict of Justin and Rev. xiii. 16, 17. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or on their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

those articles, take away liberty of conscience : And in granting no toleration to heretics, as they were called, fulfilled 2d Thess. 2 —“He shall sit in the temple of God, showing himself to be God.”

7th. Those who would not yield obedience to the decree of the Emperor, viz : receive the articles which were approved by the Senate, (civil power), and dictated by the Pope, (ecclesiastical power), were regarded as schismatics and heretics, and as such, many of them were scourged, imprisoned and put to death.

8th. That from this date (519), the witnesses began to prophesy in sackcloth, the holy city is trodden under foot, and the woman flees into the wilderness, into her place, (the mountains), where she is nourished 1260 days (years). And as this power was not developed as rulling in the church of God until 519, (although the mystery of iniquity was at work in the days of the Apostles), in like manner it may be presumed that the Great Head of the church, previous to the closing of the 1260 days, would call into action instrumentalities, which in the end would prove its destruction. This was the case ; for at the time that Luther rose, about one thousand years after the man of sin took his seat in the temple (church) of God, darkness covered the earth, and gross darkness the people ; ye, light was made to shine out of obscurity, and to those who sat in the region of the shadow of death light sprung up. “The loss which the Roman church sustained by the Reformation was severely felt by her. Her gigantic power had been successfully attacked, and her wide-spread influence was narrowing down.” It became necessary to adopt some means by which she could be sustained, and it was at this time (1540), that the order of Jesuits were formed, “and before the end of the 16th century they had obtained the chief instruction of the youth in every Catholic country in Europe.” In both Europe and Asia immense and splendid missionary establishments were founded. Another plan adopted by the Roman church was the persecution of protestants. Thousands were put to death for, or in consequence of their religion ; the Catholics made every effort to regain their power, but it was only a death struggle, the very powers that had sustained her, became her enemies. The Jesuits were driven out of China in 1722-6, Japan, 1615, Abyssinnia, 1634, England, 1604, Venice, 1606, Portugal, 1759, France, 1764, Spain and Scicily, 1767, and the order was totally abolished by Clement, in 1773. “With the Jeusits fell the amazing power of papal Rome.” [Marsh’s

Ec. His.] "But the event, which more than any other tended to abridge the power of the Pope, was the suppression of the order of the Jesuits." [Goodrich.] The above events mark an important epoch in the history of the Catholic power; but there is something else needed to demonstrate fully the end of the 1260 years. That is, we must find events of a character to correspond with their end. For if the year 519 is marked (as I think we have shown), as the time when the saints went into the hand of the little horn, when no toleration was granted, no quarters given to heretics; an event of an opposite character, viz: toleration given to the dissenters, or, the privilege to worship God according to the dictates of their own conscience, will mark the end: the one is as certain as the other. We may remark that freedom of worship was extended to protestants in France* during Neeker's administration, (he was a Swiss Protestant), from 1776 to 1781 as the following extract from White's History will show:—"From the dictates of his own natural disposition, however, Louis effected much partial good. He made reforms in the administration, abolished various feudal exactions and the practice of torture. He also extended freedom of worship to the protestants."

"In Austria, Maria Theresa made very important improvements for the benefit of her wide dominions. In 1776, she abolished the torture in the hereditary states; and from 1774 to 1778, her attention was occupied with the establishment of a general system of popular education. Various salutary regulations were enforced, touching the temporalities of the clergy; and in Italy the arbitrary power of the Inquisition was circumscribed within narrow limits." [White's Hist.] In 1780 to 1781, the Emperor (Joseph) of Austria, suppressed one thousand three hundred and twenty-four Convents, and thirty-three thousand monks and nuns were ejected. The same monarch forbid his subjects sending money into foreign countries for masses. He prohibited his subjects from seeking any honor of the Court of Rome. And to show the contrast between the laws of Joseph and those of Justin 1260 years previously, we submit the following:—"Thou shalt forbear all occasions of dispute relative to matters of faith; and thou shalt accordingly to the true principles of Christianity, affectionately and kindly treat those which are not of thy communion." This is a con-

* The persecution, however, in the South of France did not cease until after this date.

trast indeed, for while Justin allowed the Catholics to treat the heretics with the utmost rigor, Joseph makes a law that they shall be treated very affectionately, very kindly.

In 1781, this same Emperor, to carry into effect more fully these principles of reform, introduced by his mother, just before her death, published the following edict of toleration :—“ By this edict he granted to all members of the Protestant and Greek Churches, under the denomination of A Catholics or Non-Catholics, the free exercise of their religion. He declared all Christians of every denomination equally citizens, and capable of holding all charges and offices in every department of state ; he permitted every community consisting of three thousand souls, resident in any town, to build a church, provided they could establish a permanent fund for support of a preacher and the relief of the poor ; and he ordered a new translation of the Bible to be made in the German tongue. On the Jews he also conferred many liberal privileges, and granted to them the right of exercising all arts, and trades, following agriculture, freely pursuing their studies at the schools and in the universities. These innovations, introduced with such precipitancy by the first sovereign of Europe, whose ancestors had evinced so warm an attachment to the Catholic faith, alarmed the see of Rome, and occasioned the memorable journey of Pius VI. to Vienna.

After an intimate, but ineffectual correspondence, the Pope, who was vain of his eloquence, hoped, by his personal interference, to arrest the progress of these dangerous reforms. The unbending spirit of Joseph did not brook this interference, and he declared that the presence of the Pope would not change his resolutions. Pius, however, persisted, and notwithstanding his advanced age, weak state of health, and the severity of the season, commenced his journey on the 27th of February, 1782.

* * * The pontiff, however, obtained only some works of distinction ; his exhortations and remonstrances were received with coldness and reserve, and he was so narrowly watched, that the back door of his apartments was blocked up to prevent him from receiving private visitors without the knowledge of the Emperor. Even his presence at Vienna did not, for a moment suspend the progress of the ecclesiastical reform ; the Archbishop of Goritz, who had distinguished himself by his opposition to the imperial edicts, was sent in disgrace to his diocese, and several convents in Lombardy was suppressed. Pius, chagrined at the inflexibility of the Emperor, and morti-

fied by an unmeaning ceremonial and an affected display of veneration for the holy Church, while it was robbed of its richest possessions and deprived of its most valuable privileges, quitted Vienna at the expiration of a month, equally disgusted and humiliated, after having exhibited himself a disappointed suppliant at the foot of that throne which had been so often shaken by the thunders of the Vatican." [Coxe's House of Austria, v. 3, p. 491-2.]

The time had now come for the Church to come up from the wilderness, "leaning upon her beloved." The sackcloth state of the Church had passed, the beast had trodden the Holy City under the foot forty and two months; and now the free exercise of religious worship was to be enjoyed, not only in Catholic countries, but in England, where repeated efforts had been made to obtain toleration, but no advantages gained; at length the shackles were taken off, as the following will show: "After repeated applications for relief, rendered unsuccessful by the formidable and decided opposition on the Episcopal Bench, the cause seemed to be set forever at rest, at least, till all those Bishops and Nobles, had slept with their predecessors and their fathers. The determination of the English peers was not like the laws of the Medes and Persians, which could not be altered. In the space of only a few years, unexpected occurrences transpired to render it proper for the dissenting ministers to resume their efforts to obtain what they had so earnestly desired. At a period, therefore, not farther distant than 1779, the subject was again brought forward, and, on the motion of Sir Harry Houghton, a bill was introduced, which passed not only the Commons, but also the Lords, with an opposition so feeble as not to be worthy of notice." [Hist. of Religious Liberty, by Brook, v. 2, p. 371.]

But again, if at the time of the end knowledge is to increase, and its commencement is marked by the ending of the 1260 days of persecution, tribulation, and bloodshed, and those days ended about 1780, we must look for some extra effort to be made in the scientific, theological, or political world to fulfill the prediction. And have we not something of this character in the following extract? "In one particular Joseph surpassed his rival, Frederic II.; though illiterate himself and not affecting to honor or patronise men of letters, he encouraged the arts and sciences, and contributed more to the advancement of learning, during his short reign, than any other sovereign in Europe.

In every province he instituted or improved a university, academy, or seminaries, founded or augmented public libraries, created establishments for the study of medicine, surgery and botany, natural philosophy and natural history, and built numerous observatories and laboratories. He took away from the Priests the power of censoring books, a power which they had hitherto exercised with such rigor that on subjects of religion, morality and government, a valuable and a prohibited publication were almost synonymous terms; this office he vested in a committee of men of letters at Vienna, whose liberal views were directed to encourage the freedom of the press." [Coxe's House of Austria, v. 3.]

In the above, we have a perfect fulfillment of the prophesy. Between A. D. 519 and 1780 was fulfilled that long, dark and tedious night of the Church, during which, the saints were to be in the hand of the man of sin; but the time had now come, the judgment must sit, and they must take away his dominions, to consume and destroy it unto the end. The civil power had supported the harlot of Babylon forty and two months; and now the Emperor of Austria declared that he was resolved to terminate all relation with the Court of Rome. This work of judgment on the Roman Church was not confined to Austria; the finishing blow was to be given by France. "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 revenues 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. Her Priests were massacred, her silver shrines and saints were turned into money for the payment of the troops, her bells were converted into cannons, 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." [Hist. of the Church by Goodrich, p. 183-4.]

"A civil constitution was formed for the clergy, to which all were required to swear, on pain of death or banishment. The great body refused, and priest and altar were overturned, and blood, once esteemed sacred, flowed to the horse bridles. Such as could, escaped through a thousand dangers, and found an asylum in foreign countries. No tongue can tell the woes of the nation." [Marsh's Ec. His., p. 300.]

"The abolition of the inquisition in most countries, has also still narrowed down the influence of the Roman pontiffs. * * To Buonaparte the world is indebted for its annihilation. I have, says he, in his speech to the magistrates of Madrid, in 1808, abolished the Court of the Inquisition, which was a subject of complaint to Europe and the present age. Priests may guide the minds of men, but must exercise no temporal nor corporal jurisdiction over the citizens." [Goodrich.]

The next year, (1809), he passed a decree, re-uniting the estates of the Pope or the Church, to the French Empire. This fact may be found in the histories of Scott, Koch, Munder, Bower, Alison, and others, as the year when Buonaparte proclaimed an end of the civil power of the Pope. Hence from 519 to 1779, are 1260 years; and from 519 to 1809, are 1290; which cover not only the time of tribulation, but also the session of judgment. The years 1779 and 1780, was not only marked as the time when the saints were taken out of the hands of this power, but also the time when the great enemy of the Church—the little horn—was taken into custody; and the year 1809, the time, when the execution took place. And, it may be well to remark, that John Westley and Lorenzo Dow have given the same date (1709), as the time when the civil power of the Pope was broken. Mr. Miller believed and taught that at the end of the 1290 years the civil power of the papacy was broken, although he places their end in 1798. (See Miller's Lectures, pp. 78, 99, 113, 297.) But it is very evident that Mr. Miller was not right in placing the event so early as 1798, for if the 1290 terminated in 1798, the 1335 must have closed in 1843, which we know is not true. And as 1809 marks a great epoch in the history of the papal power, it is rational to suppose the 1290 ended at that time, for his dominion was taken away.

OBJ. — The Pope has just as much civil power as ever.

ANS. — This is not true. “As a temporal prince, the political power of the Pope is now regarded with absolute contempt by all the European Governments; but it is supported by them as a matter of policy.” [Goodrich.]

The Pope has been in a like condition since 1809, (at least in some respects), with the Sultan of Constantinople; the former, as the historian informs us, was reduced in 1809, to a mere cipher; the latter in 1840, to a mere puppet. They are both under the control of the allied powers of Europe. The difference between 1809, and the present time, in relation to the papacy, is, a change of masters; but this has not changed its real condition. If it had not been for the word of God, it would have been destroyed long ago; but the ancient seer declared long before this, that the beast should be given to the burning flame; hence it must exist unto the end.

From the foregoing scriptural, historical and chronological testimony, we may learn the following facts:

1st. That the fourth, or Roman kingdom of (Dan. 7), was to be divided into ten kingdoms, which accordingly came to pass between A. D. 356 and 483. — 2d. Subsequent to the rise of these ten kingdoms, another was to arise, making eleven. — 3d. This eleventh kingdom was to pluck up three of the first by the roots. — 4th. One of the ten (Vandels) was plucked up A. D. 534; hence this eleventh kingdom must arise between A. D. 483, thereabouts, and A. D. 534. — 5th. The little horn of (Dan. 7), Paul’s man of sin (2 Thess. 2), and the beast of (Rev. 13), are one and the same power. — 6th. This power did (in the sense of the prophesy), come into existence on the accession of Justin to the throne, A. D. 518. — 7th. That Justin, in the year 519, did compel all the Bishops within his dominions to sign the articles dictated by the Pope, on pain of forfeiting their sees. And by virtue of this act, together with others of a like character, he took away liberty of conscience, and gave the saints into the hands of the man of sin. — 8th. Justin published an edict against the heretics of all denominations, and excluded them from all offices of trust, both civil and military. — 9th. That Hormisdus, the then reigning Pope (A. D. 519), was the first of the Christian Bishops, who openly countenanced, yea, sanctified, slaughter and bloodshed; and that both he and the Emperor Justin, did persecute the heretics, confiscated their property, scourged and imprisoned them, after

which, many of them were put to death. — 10th. The space of time between A. D. 519 and 1779, is the same with the forty-two months of (Rev. 11), during which the holy City (Church) was to be trodden under foot. — 11th. The above arrangement agrees with the language of Christ, (Matt. 24), “Immediately after the tribulation of those days, the sun shall be darkened.” — 12th. That between A. D. 1778 and 1781, toleration was granted to dissenters, since which time, all have enjoyed the privilege (with but very few exceptions), of worshiping God, according to the dictates of their own conscience. — 13th. From A. D. 1780 to 1809, we have the session of judgment on the little horn.

RECAPITULATION AND THE RESULT.

The saints given into the hands of the little horn of (Dan. 7), and the abomination set up, A. D. 519	
The length of time during which the saints are in his hands, or the holy City trodden under foot,	1260
<hr/>	
The saints taken out of his hands, and the tribulation ends, 1779	
The 1290 years of (Dan. 12), being thirty years longer,	30
<hr/>	
Than the 1260, bring us to the year	1809
The 1335 years of (Dan. 12), being forty-five years,	45
<hr/>	
Longer than the 1290, carry us to the year,	1854

We believe the above arrangement of the prophetic periods to be the truth, and time will determine whether it is, or is not, in harmony with the plan of God. We do not expect, however, that the great mass will believe, for He that spake as man never spake, informs us that “as it was in the days of Noah, so shall it be in the day when the son of man is revealed.” Thousands and tens of thousands, will be eating and drinking, buying and selling, planting and building, — steeping all their senses in the earthly business of the passing hour. The farmer at his market! the planter with his trees! the tradesman in his shop! the miser counting his gold! the idler at his folly! the evil servant smiting his fellow! Each in his day dream! The Lord bears it no longer. His fiat has gone forth. The vengeance storm obeys, and that cloud surcharged with the ire of Jehovah,

19 05 07

rolls on and hangs over. One moment's pause, — the world is still merry, and laughing, and knows not. One moment's pause, — hark ye saints! ye lonely pilgrims listen, the pause is for you, — hark! the trumpet is sounding, the Angels are gathering the elect into the chambers of Omnipotence. Great day of separation! of instant and awful separation! of husband and wife, brothers and sisters, parents and children. "Then will be the cry of the child that is left. O! my father, O! my mother, take me with thee, take me with thee. One look of love and pity, seeming to say, — my poor child, I cannot save thee, thou would'st not hearken to me in the days that are gone." The parent is taken to meet the Lord in the air, the child is left to perish. The storm is bursting, the lightnings are flashing, the elements are melting, the earth is shaking, and the thunders mutter in the distance the vengeance of Omnipotence; all nature is convulsed, she reels, and groans, and sinks to rise no more. O, sinner, prepare to meet thy God.

He which testifieth these things saith, surely I come quickly.
Amen, even so, come, Lord Jesus. [Rev. 22.]