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THE
PRESENT TRUTH
OR
MEAT IN DUE SEASON
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THE WISE SHALL UNDERSTAND
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THE PRESENT TRUTH

CHAPTER I

"*The wise shall understand.*" Understand what? The principles of godliness in the heart, is the ready answer of many. But Daniel says, "I understood not." Were not the principles of godliness understood by him? Certainly not, if they were what the wise were to understand. What, then, were they to understand? By consulting Dan. 12, and the preceding chapters, it will be clearly seen that the *time when* the events predicted should take place is what they would understand. No other reasonable interpretation can be given, or meaning attached to the expression under consideration. But was not Daniel a wise man, and more capable of understanding the *time* than anyone in this day? True, Daniel was a wise man; but wise as he was, he could not tell future events, only as they were revealed unto him: and as those in events were to mark the *commencement* and *termination* of certain *times* named in the prophecy, and as those

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events did not occur in Daniel's day, of course he could not tell when the times would commence and terminate. But those not as wise as Daniel, living after the occurrence of the events which marked the commencement of the times, and knowing how to reckon prophetic time, could understand the matter, and very accurately calculate when those times would end.

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

I. THE PROPHETIC IMAGERY OF THE VISION

The substance of the vision is as follows: The four winds strove upon the great sea, and four great beasts arose from the sea, diverse one from another. The *first* like a lion, with eagle's wings; the *second* like a bear, with three ribs in the mouth; the *third* like a leopard, with four wings and four heads; the *fourth* was a dreadful and terrible and exceeding

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strong beast, with great iron teeth; and it had ten horns. And there came up among the ten another little horn, before whom three of the first ten fell, or were plucked up by the roots. Daniel is told the meaning of the four great beasts in Dan. 7:16; the meaning of the fourth beast in Dan. 7:19; the meaning of the ten horns that were in his head in Dan. 7:20; the moaning of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth which spake great things, and which made war with the saints and prevailed against them until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. Thus he said: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be

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given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

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

Did ten kings, or kingdoms, as above predicted, arise out of the fourth beast, or Roman government? When and where? That ten kings did arise in the Western Roman empire is a matter too notorious to be disputed, and too plain to need proof. The only difficulty in the way seems to be this: What ten kingdoms are intended? for, since their first establishment, they have been continually changing their names and location. This point, however, I think may be settled by the text. "And it had *ten horns*. I considered the horns, and behold, there came up among them another little horn, before whom *three of the first horns were plucked up by the roots*." (Dan. 7:7-8.) Observe (1), there were to be ten kings contemporaneously flourishing, before any of the number were plucked up; and (2), that *three of the first ten horns* were to be plucked up by the roots, before the little horn's establishment. The kingdoms must then be the *first ten* established in Western Rome. According to Marchiaval, the historian (*History of Florence*, b. 1), Bp. Lloyd, "an excellent chronologer (in Lowth's *Commentary on the Prophets*, pp.

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381-2), and Dr. Hales' *Analysis of Chronology* (vol. II., b.1, pp. 536-8), the first ten kingdoms were as follows: The Huns, in Hungary, A.D. 356; the Ostrogoths, in Mysia, A.D. 377; the Visigoths, in Pannonia, A.D. 378; the Franks, in France, A.D. 407; the Vandals, in Africa, A.D. 407; the Sueves and Alans, in Gascoigne and Spain, A.D. 407; the Burgundians, in Burgundy, A.D. 407; the Heruli, in Italy, A.D. 476; the Saxons, in Britain, A.D. 476; the Lombards, in Germany, A.D. 483. If in the mouth of two or three

witnesses every word shall be established, then this, point is abundantly proved.

The next inquiry is the *meaning and history of the little horn*. "Another shall rise after them [the ten kingdoms], and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the, end." (Dan. 7:24-26.) From this passage we learn the character of the little horn.

1. *He was to be a blasphemous power*. "Speak great words against the Most High." Such has popery always been. To go back no farther than September, 1840, we shall find sufficient evidence of his arrogancy and blasphemy in his "Encycliean

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Letter of Our Most Holy Lord, Gregory XVI., by Divine Providence Pope." No being but Deity can claim and appropriate to himself such titles, or permit them to be applied to him by others, unreprieved, without robbing God of the glory which he declares he will not give to another, and incurring the charge of *blasphemy*. His arrogancy is also manifest in the same letter. "Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we, being charged with the superintendence of the *whole fold* of Jesus Christ, and the care of all; the churches," etc. There is no title which Jehovah has ever claimed, or prerogative he has professed to exercise, but what the Roman pontiff has, at one time or ether, professed to bear and exercise. "Sitting in the temple of God, showing himself that he is God."

2. *He was to be a persecuting power*. And how fully this trait has been exemplified in the popes of Rome, Church history must tell. More than fifty millions of innocent, unoffending Christians have suffered martyrdom at the hands of that bloody power, during its dark reign. Thus were the saints worn out.

3. *He was to think to change times and laws*. He shall assume to dictate laws to the world. This will be illustrated, too, by some extracts and letters from the popes. Pope Innocent III writes: "So hath Christ established the kingdom and the priesthood in the Church, that the kingdom is sacerdotal

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and the priesthood is kingly. He hath set one man, over *the world*, him whom he hath appointed his *vicar on earth*; and *as to Christ is bent every knee in heaven*, in earth, and under the earth, *so shall obedience and service be paid to his vicar by all*, that there may be one fold and one shepherd." (*Croly on the Apocalypse*, 1). 153.)

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

4. *He was to have dominion over the saints a time, times, and dividing of time*. This

period, it is generally agreed, is twelve hundred and sixty years. The difficulty is to determine with certainty that it is so; and if so, when the period was to begin. The only certain means by which we may know that the period means twelve hundred and sixty

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years is its accomplishment. But to determine whether it is accomplished, we must understand what was to precede, fill up, and immediately follow the time. The date of the last of the events which were to precede the period will mark its commencement; and the date of the first event which was to follow or close the period, will mark its end.

EVENTS WHICH WERE TO PRECEDE THE PERIOD

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

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

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

(4) The saints were to be given into his hands. In A.D. 533, Justinian, the Greek emperor, passed an edict constituting the bishop of Rome the head of all the churches; thus giving the saints over into his hands. Mr. Croly, speaking of the acts of Justinian, says that he, in "the fullest and most unequivocal form, declared the bishop of Rome the chief of the whole ecclesiastical body of the empire." "His letter (of A.D. 533) was couched in these terms;" "*Justinian, pious, fortunate, renowned,*

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triumphant, emperor, consul, to John, the most holy Archbishop of our city of Rome, and patriarch: Rendering honor to the apostolic see, and to your holiness (as always was and is our and, as it becomes us, honoring your blessedness as a father, we have laid without delay before the notice of your holiness all things pertaining to the state of the Church. *Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain without any interfering opposition, therefore, we hasten to subject and to unite to your holiness all the priests of the whole East. As to the matters which presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly dissolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, who are the head of all the holy churches. For in all things (as has been said or resolved) we are prompt to increase the honor and authority of your see."*

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

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head of all bishops, and that, "by decision and right judgment of his venerable see, heretics are corrected."

The same power, Justinian, in his *Novella*, gives to Rome the supremacy of the pontificate, and gave to the pope the precedence of all the priesthood. "The authenticity of the title," says Mr. Croly, "receives unanswerable proof from the edicts of the *Novella* of the Justinian code. The preamble of the 9th states, 'that as the elder Rome was the founder of the laws; so was it not to be questioned, that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and Privileges II., states: 'We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.'" (Croly, pp. 114, 115.)

(5) Three of the first horns, or kingdoms, were to be plucked tip by the roots before him. (a) In A.D. 493, ten years from the time of the establishment of the last of the ten kings, the Heruli, in Rome and Italy, were subverted by the Ostrogoths. (b) In 534, the Vandals, another of the ten kingdoms, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. (c) In 538, An the month of March, the Greeks conquered the Ostrogoths, in Rome and Italy, {1} and opened the way

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

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for carrying into effect the decree of Justinian, constituting the bishop of Rome head of all the churches: for the Ostrogoths were Arians, and bitter enemies of the pope and the Catholic faith; hence, while they held Rome the decree could not be carried into effect. But when the same power that issued the decree conquered and possessed Rome, it could be established. Those are all the circumstances predicted to precede the period specified. We must, therefore, begin at that point, or leave a vacuum in the series of events; the chain will be broken.

PREDICTED EVENTS DURING THE PERIOD

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

THE EVENT TO END THE PERIOD

"They shall take away his dominion." In the month of February, 1798, Berthier, a French general, by order of the French Republic, entered Rome with an army; and deposed the pope, abrogated his

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government, and in its place set up an entirely new form of government, viz: a republic; and then carried the pope a prisoner to France, where he died. From 538, the date of the last circumstance predicted to precede the period, to 1798, the date of the event which was to terminate the period, is twelve hundred and sixty years. A more perfect demonstration than this cannot be desired.

- (1) That the prediction of the reign of the little :horn is a prediction of the great anti-

Christian or papal apostasy.

(2) That time, times, and dividing of time is twelve hundred and sixty years.

(3) That the period has already passed by, and we are seventy-two years this side its termination.

II. THE CONDITION OF THE PAPAL POWER AFTER HIS DOMINION WAS TAKEN AWAY

"To consume and destroy unto the end." The great error of most expositors, in calculating "the time times and the dividing of time," and explaining the prophecy, seems to have been, in supposing that popery would cease to exist after the close of that period; whereas, the prophecy gives us most clearly to understand that it was to exist after that period, and undergo a consuming process, even from its fall "*to the end*." This consuming process has been realized in its history.

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

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

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

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

5. The pope acknowledges his own weakness and want of power to suppress heresy.

He feels the smart of his mortal wound, and the weakness of his broken arm, as the following extract, from his *Encyclical Letter* of September, 1840, will abundantly show. He says: "Indeed, are we not compelled to see the most crafty enemies of the truth ranging far and wide with impunity?" Again: "We refer you to facts, venerable brethren, which not only are known to you, but of which you are witnesses; even you who, though you mourn and, as your pastoral duty requires, are by no means silent, are yet compelled to tolerate in your dioceses these aforesaid propagators of heresy and infidelity." "Hence, it is easy to conceive the state of anguish into which our soul is plunged day and night," etc. "Once the *Holy Inquisition* Could quickly check the

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audacity of heretics and infidels, and the pope and his priesthood were not '*compelled to tolerate*' them in their *dioceses*; but now they have no alternative but to submit." Can we ask for a more explicit fulfillment of prophecy than we have of the consumption: of popery from 1798 until now?

But we are asked, "How do you know how long a *time* is, and how much is meant by *times*?" I answer, the Holy Spirit has defined it. In Rev. 13, the same power predicted under the emblem of the little horn in Dan. 7 is brought to view under the emblem of a beast. Daniel has given the time of his power, "a time, times, and dividing of a time." John has given it forty-two months. In forty-two months there are three and a half years. The forty two months are reduced (Rev. 11 and Rev. 12) to days -- 1260 days. We are

not, therefore, left to vague conjecture as to the import of the time, for the Holy Spirit has defined it. The reign of the pope was fulfilled, as already proved, in 1260 full solar years.

III. A SECOND ARGUMENT ON THE FULFILLMENT OF THE 1260 YEARS OF PAPAL AUTHORITY; OR EXPOSITION OF REV. 12 AND REV. 13

The Apocalypse, though of a highly figurative character, is a part of the revelation of God to man, and as such is worthy of our careful and prayerful study. And the study of it is greatly facilitated by

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the great similarity existing between the prophetic characters of Daniel and this book. The two chapters before us, especially, receive great light from the visions of Daniel. The Roman government being one of the principal subjects of prophecy with him, it is very fully described in all its various changes and phases. The characteristics occur in Revelation, and must apply to the same power.

THE DRAGON OF REV. 12

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

1. He was the government that existed or had jurisdiction at the time of the birth of "a man child who was to rule all nations with a rod of iron," and who "was caught up to God and his throne." Who this power is, there is no room for doubting. Jesus Christ the Son of God is the person who is to rule or break all nations with a rod of iron, even as he has received of his Father. (See Psalms 2:9; Rev. 2:27.) The Roman empire was the then reigning power, and under it Christ was crucified; and from its face was caught up to God and his throne, until his foes be made his footstool. The dragon was located in the West until the days of Constantine. He removed the seat of empire from Rome to Constantinople in A.D. 329. After his death, the empire was divided among his three sons; but in a

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few years was again united under the Eastern emperor, A.D. 353. In 356 commenced the conquest of the empire by the Huns. The imperial power however, was variously disposed of; sometimes being entirely in the East, and at other times enjoyed by both the East and the West. In 476, imperial power expired in the West by the conquest of Rome by Odoacer, the king of the Heruli; and by a vote of the Senate, imperial power was removed to the East. So that the Eastern emperor was properly and legally the emperor of Rome, by vote of the Roman Senate; and whatever shape or phase the empire assumed, it was properly a part of the dragon. Hence, it is said the dragon had seven heads and ten horns, in allusion to the seven forms of government which Rome was to assume; and ten horns, in allusion to the ten kingdoms of the barbarians within the empire. These ten horns have already been given. The seven heads, or forms of government, are as follows, viz: Regal or kingly power of the Latins; the dictatorship; the praetors; the consulate; the triumvirate; the imperial; the papal government. (See Clarke on Rev. 17:10.)

THE BEAST OF REV. 13

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of

blasphemy." This beast is

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clearly a perpetuation of the dragonic government. The government of Rome had long been in the hands of the imperial power; but at length that power was removed to the East, and another power came up amid the troubled elements of party strife which aspired to the supremacy of Rome, and at length obtained it. That power was popery. To this beast the dragon gave his power, his seat, and great authority -- and, of course, the beast assumed all the characters and attributes, of the dragon, when he received not his power only, but also his seat and great authority. The dragon giving his power and seat to the beast, the papal form of government thus created became an appendage of the dragon, the seventh head.

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

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

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

3. The little horn (Dan. 7:8, 20) "*had a mouth which spake very great things.*" So likewise there

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was given the beast of Rev. 13:5 "*a mouth speaking great things and blasphemies.*"

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

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

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

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

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

1. *The beginning or origin of his power.* "And the dragon gave him his, power, his seat, and great

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authority." (Rev. 13:2.) *The power of the dragon was transferred.* The dragon, the imperial government, from the days of Constantine to the time of Justinian, had been the supreme head of the church. The councils and bishops had been under their control. The Greek or Eastern emperors had the supremacy in the eastern third or division of the

empire; so that the tail of the dragon drew a third part of the stars of heaven, and did cast them unto the earth. What, then, I ask, did Justinian, the Greek emperor, do but give his power to the beast, and cast the third part of the stars to the earth, when in 533 he "*hastened to subject and unite to [his] holiness all the priests of the whole East?*" And also when he determined not to "*suffer anything which, belonged to the state of the church, however manifest and undoubted, that was agitated, to pass without the knowledge of his holiness, whom he declared the head of all the holy churches?*" Also, when he declared in his letter to the bishop of Constantinople that the pope of Rome "is the head of all bishops," and that "by decisions and right judgment of his venerable see, heretics are corrected?" Likewise, when he decreed that "the most blessed bishop of the elder Rome is the first of all the priesthood?" (See Justinian's *Letters and Decree*, pp. 86-7.)

The objection frequently arises, why not date the supremacy of the pope in 533, when Justinian gave him supremacy in the church? The plain answer is, the *dragon* was to give his *seat* as well as his

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power. But while the Goths held Rome, the emperor could not give it to the pope. But in 538, when the city came again under the power of the emperor, the power was in his hands to give his ancient seat to the beast. And he did it. For after the retreat of the Goths from Rome, and the complete conquest of the city by Belisarius, Justinian called home that general and his army, leaving the pope and Rome to protect themselves. From 538, therefore, the supremacy of the pope in Rome, the seat of the dragon, properly commences.

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

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

The forty two months duration of the beast's power. It has already been shown that the "*time, times, and dividing of time*" of Dan. 7:25, continued 1260 years. The power of the

beast was to continue forty-two months, the same number of prophetic days as the above period. That period was to end by taking away the dominion of the little horn, to consume and destroy unto the end. The forty-two months of the beast were to close by leading him into captivity, and putting him to death by the sword. Has such an event occurred? It certainly has. It is a most notorious matter of history that on Feb. 10, 1798, Gen. Berthier, at the head of the republican army of France, entered the city of Rome and took it. On the 15th of the same month, the pope and his cardinals were taken prisoners, and

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shut up in the Vatican. The papal government was abolished, and Rome and Italy, at the request of the people, was erected into the Roman republic. The pope was carried captive to France, where in 1799 he died a prisoner and an exile. (See Dr. Clarke on Dan. 7:25; *Croly on the Apocalypse*; *Thiers' History of the French Revolution*.) The government was, in its administrators, led into captivity, and itself abolished by the power of the French sword.

A more distinct and literal fulfillment of prophecy never was recorded than we have in this instance. From 538, when the dragon gave his seat to the beast, to 1798, when that beast was led into captivity, was 1260 years.

But, say our opponents, "this could not be a fulfillment of the period, for popery now exists." What if it does? Is it not in accordance with the prophecy that it exists? Did not the Revelator foretell the history of this government subsequently to its captivity, as well as the captivity itself? He most certainly did. Had popery ceased to be in 1798, or since that time, the word of prophecy would have been broken. If the 1260 years have not expired, the same scenes must be acted over again, word for word, that took place in 1798 and since that time. But have we a right to expect it? Certainly not. The 1260 years of papal rule have been accomplished precisely according to the prediction, and it is all we have a right to expect. If our opponents

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are dissatisfied with this evidence, we ask them what they would have; or what evidence would be sufficient to satisfy them of the fulfillment of the 1260 years of papal rule. Can they produce an argument of one-fourth the strength, proving the period to have begun at any other time? They cannot do it. It has been tried time and again.

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

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," (Dan. 12:2.) If the resurrection of the dead is not here stated, I despair of finding it revealed any where in the oracles of God. Daniel next informs us that he "looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river." And one said to the man clothed in linen which was upon the waters of the river, *How long shall it be to the end of these wonders?* And I heard the man clothed in linen which was upon the waters of the river, when he held tip his right hand and his left hand unto heaven, and swear by him that liveth forever and ever, that it shall be for a *time, times, and a half*: and when he shall have accomplished to scatter the power of the holy people, all these things shall be

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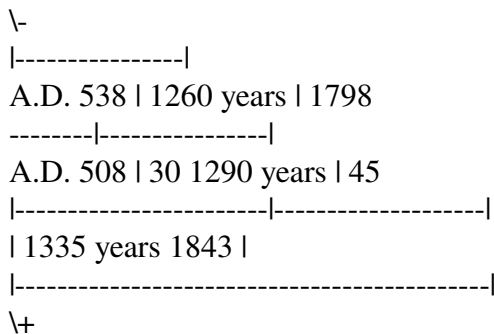
finished." Here we have stated the same period, during which the saints were given into the hands of the little horn; but Daniel says, "I heard, but I understood not: then said I, my Lord, what shall be the end of these things?" Though Daniel's question was, *What* shall the end of these things be? the answer shows that his question implied, *When?* "And from the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." The expression, "Thou shalt rest, and stand in thy lot at the end of the days," shows conclusively that the resurrection will take place at the end of the 1335 days.

We are all agreed that the "daily" sacrifice means Pagan Rome, and the abomination that maketh desolate Papal Rome. The grand error, into which William Miller and others since his day have fallen, was in commencing the 1,290 and 1,335 years at the downfall of Paganism, instead of at the setting up of Papacy. Mark, the angel does not say from the taking away, but the setting up of the abomination, &c. All the arguments and history adduced by William Miller and others, showing that papacy was enthroned in 538, and the saints given into his hands at that date, stand good to-day, and are the eternal

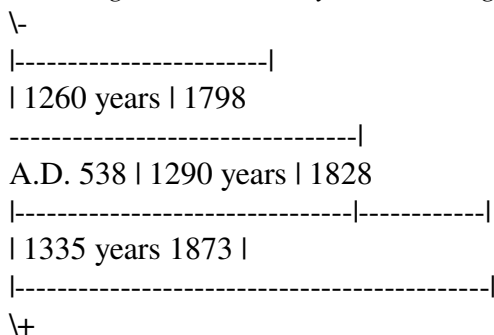
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truth of God, as the literal fulfillment of the 1,260 years demonstrates. Commencing then the 1290 and 1335 years where the angel tells us to start, all is plain. Let me illustrate by a diagram.

1. *Mr. Miller's calculation:*



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



The evidence is then clear and conclusive, that the 1260 years commenced in A.D. 538 and ended in 1798; and as the 1290 and 1335 commence at the same point of time, the

1290 would terminate 30 years after the 1260, viz: 1828, and the 1335 would end 45 years after the 1290, viz: 1873.

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

The angel tells Daniel "that from the time the daily shall be taken away and the abomination that maketh desolate set up," &c. If we turn to

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

Edward King, Esq., F.R.S., A.S., of London, published an article on the fall of the Papal supremacy, A.D. 1798, in which he says: "This is the year 1798 -- and just 1260 years ago, in the very beginning of 538, Belisarius put an end to the empire and dominion of the Goths in Rome. He left no power in Rome that could be said to rule on the earth, excepting the ecclesiastical pontifical power."

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

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CHAPTER II

TIME OF THE SECOND ADVENT

Some honest, conscientious minds will doubtless think it useless to say more on the time of the Lord's coming. But we think differently; and therefore continue the investigation of this highly interesting and important subject. The Bible is *not* silent on this question, as we shall see as we progress in our investigation. After meeting with repeated disappointments, it must be admitted that we are better, prepared to investigate this question than when the light first broke in upon our minds, and we were highly elated with the joyful expectation of soon meeting our Lord. We have learned from our experience of more than a score of years past, that human opinions, inferences, impulses, and notions weigh nothing in the scale of truth. Knowing these things, we think we can now examine our Bible on the question of the time of the second advent with our wills in perfect submission to the will of God; with no other desire than to know the truth, the *Bible truth* on this matter.

I shall now endeavor to show (1) that the time of Christ's second coming is revealed in Dan. 8; and

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(2) when, according to that revelation, the event will take place.

1. The question. "How long the vision, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Rejecting what was supplied by man, we adhere alone to the word of God. It is presumed no one will dispute that this is the true and correct reading of the original.

For the convenience of the reader we here place the vision and interpretation in opposite columns

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THE VISION | THE INTERPRETATION

|

"Then I lifted up mine eyes, | "The ram which thou sawest
and saw, and behold, there | having two horns are the kings
stood before the river a ram | of Media and Persia." (Dan. 8:20)
which had two horns." (Dan. 8:3) |

|

"And as I was considering, | "And the rough goat is the
behold a he-goat came from the | king of Grecia: and the great
west on the face of the whole | horn which is between his eyes
earth, and touched not the | is the first king." (Dan. 8:21)
ground: and the goat had a notable |
horn between his eyes." (Dan. 8:5) |

|

"Therefore the he-goat waxed | "Now that being broken,
very great: and when he was | whereas four stood up for it,
strong, the great horn was | four kingdoms shall stand up
broken; and for it came up | out of the nation, but not in
four notable ones towards the | his power." (Dan. 8:22)
four winds of heaven." (Dan. 8:8) |

|

"And out of one of them | "And in the latter times of
came forth a little horn, which | their kingdom, when the transgressors
waxed *exceeding great*, toward | are come to the full, a king of
the south, and toward the east, | fierce countenance and understanding
and toward the pleasant land." | dark sentences shall stand up." (Dan. 8:23)
(Dan. 8:9) |

|

"And it waxed great, even | "And his power shall be
to the host of heaven; and it | mighty, but not by his own
cast down some of the host and | power: and he shall destroy

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THE VISION | THE INTERPRETATION

|

of the stars to the ground, and I wonderfully, and shall prosper stamped upon them." (Dan. 8:10) I and practice, and shall destroy I the mighty and holy people." (Dan. 8:24)

I
"Yea, he magnified himself I "And through his policy also even to the prince of the host, I he shall cause craft to prosper and by him the daily [sacrifice] I in his hand; and by peace shall was taken away, and the place I destroy many: he shall also of his sanctuary was cast down." I stand up against the prince of (Dan. 8:11) I princes; but he shall be broken I without hand." (Dan. 8:25)

\+

In the language of Gabriel to Daniel, we would say to our readers, "*understand the matter and consider the vision.*" What a wonderful prophecy; beginning with the Medo-Persian empire, and extending through Grecia into Rome and down the Roman kingdom to his final and utter destruction "without hand."

2. *The answer.* "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Daniel's vision is given in symbolic language; hence, those days which measure the length of the vision are symbols representing years. It is morally impossible that they can be literal days, for they were to span the whole duration of Daniel's vision. The date of the 2,300 days is the most important point to settle in the whole controversy. We turn to the instruction of Gabriel to Daniel and search for it, but search in vain. He concluded his communication by saying: "The vision of the evening and morning is true; wherefore, shut up the vision, for it shall be for many days." "I Daniel fainted, and was sick certain days; afterward I rose up and did the king's

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business; and I was astonished at the vision, but none understood it."

We turn to Dan. 9, and there we find the key to this, important question. Gabriel then informs Daniel: "I am *now* come forth to give the *skill* and *understanding.*" The direction to do so came as soon as Daniel commenced his prayer; "therefore understand the matter and consider the vision." There is no vision in the ninth chapter to consider; therefore; it must refer to the *vision* of the eighth chapter. Gabriel now informs Daniel that "seventy weeks are determined upon *thy people* and upon *thy holy city*, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the *vision* and prophecy, and to anoint the Most Holy."

We learn then from Gabriel that "seventy weeks," or if properly translated, "*seventy sevens are cut off* for, *thy people* and for *thy holy city.*" Cut off from what? Why, from the 2300 days; there is nothing else to *cut* them *off* from. "*To finish the transgression;*" a word which signifies to revolt, to rebel, to be contumacious, to refuse subjection to rightful authority, or obedience to a law which we ought to observe. The Jews and Jerusalem finished their transgression, or rebellion (not, as some have supposed, when they rejected Christ at his first advent; for Christ said unto them, "Fill ye up therefore the measure of your fathers;" but) when the "seventy

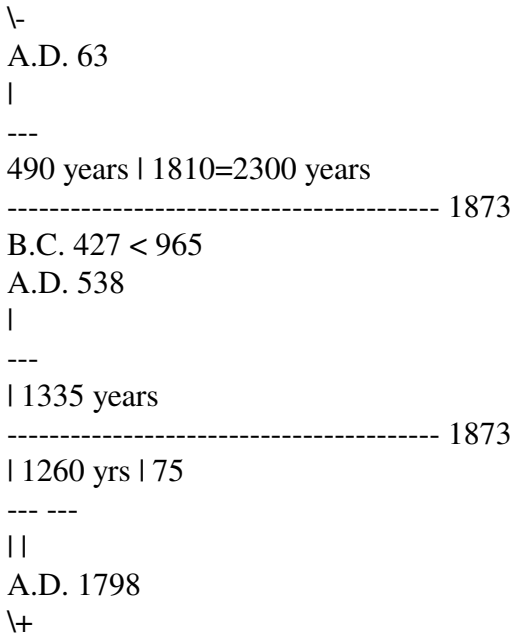
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weeks" or 490 years which were cut off for *them* and *their city* was fulfilled.
 In Dan. 9:26 we read: "And the people of the prince that shall come shall destroy the city and the sanctuary." We find a parallel passage in Luke 22:7: "But when the king heard thereof, he was wroth and sent forth his armies, and destroyed those *murderers*, and burned up their city." This makes it clear that the 70 weeks did end just before the beginning of the war. According to Tytler the historian (*Tytler's Ancient and Modern History*), "Vespasian had obtained from Nero the charge of the war against the Jews, which he had conducted with ability and success, and was proclaimed emperor by his troops in the east." The same historian says: "Nero perished in the thirtieth year of his age, after a reign of fourteen years, A.D. 69." Mr. Thurman, in his *Book of Daniel Opened*, says the war commenced in A.D. 65. If the war commenced at that date, the seventy weeks must have ended *before that date*, unless the preparations were all made *before the time cut off* for them had expired, which does not seem reasonable. I think I can demonstrate that the seventy weeks or 490 years ended in A.D. 63. And that gives two years for the emperor to select his general, collect his army, &c.
 That the "two thousand and three hundred days" and the "one thousand three hundred five and thirty days" end at the same time, I think there can be no doubt. 2300 being the whole period of the

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vision, 1335 taken from it leaves 965 years fulfilled when the 1335 commenced. A.D. 538, the date for the commencement of the 1335 days; B.C. 427, the date for the commencement of the 2300 days.

We think the following diagram will illustrate the subject, and make it plain



A and B start at the same point, B.C. 427. A takes the upper line of prophecy. He travels 490 miles, and comes to a monument (No. 63); immediately after passing the monument, he beholds an army going against the city in which the monument was erected; he is perfectly satisfied that he is on the right road, and proceeds on his way rejoicing. B takes

the other line, and travels 965 miles, and comes to a monument (No. 538); and as he passes along, he sees the saints of God persecuted, driven, martyred: his journey is perilous, the way is dark and gloomy; he travels just 1260 miles from this last monument, and he reaches another monument (No. 1798). Beyond this the way grows bright; the saints are now no more in the power of their murderers; he beholds the world all astir, "many running to and

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fro;" he knows he is in the "time of the end." He beholds the prophet Nahum's "chariots" with "fiery torches;" he hears them "rage in the streets;" he sees them "J I jostle one against another;" they seem "like torches, they run like the lightning;" and he knows that he is in "the day of God's preparation." Seventy-five miles from the last monument will bring him home. Nearly seventy-two miles of it are passed already, and we hear him singing as he passes along:

"But my journey's end is near,
Soon I shall rest."

All those who are familiar with the views of Father Miller know that he terminated the seventy weeks or 490 years at the crucifixion of Christ, in A.D. 33. Here we discover a mistake of thirty years: for it is certain the seventy weeks did not end at the cross, but extended on to about the time of the Roman army going against Jerusalem. In one of the published lectures of William Miller, he said: "Let my enemies show any other year in which all these periods will center, then I will admit I may be mistaken." Time proved that which his enemies could not do. I must confess that it did appear to me that no other year could be found, in which all the periods would center, until within a few months; and now I am satisfied that the year 1873 is the year in which the 2300 days [years], the 1335 days [years], and the 6000 years end. They come together in that year without the sound of a hammer;

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there is no passage of Scripture strained from its plain, literal meaning to reach this result. Some, I have no doubt, will continue harping upon the chronological mistakes of the people of God, in other times, and who will adduce them as an argument why we should let the whole subject alone, and have nothing more to do with it. But I must confess, notwithstanding all past mistakes, my faith never was stronger in the angelic declaration, "The wise shall understand."

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CHAPTER III

Another chain of prophecy to which we will now direct the attention of the reader, and which proves beyond a reasonable doubt the immediate coming of our Lord Jesus Christ in the clouds of heaven, is in our Lord's answer to his disciples' interrogation: "What shall be the sign of thy coming, and of the end of the world?" If the *desire* to know the *time* of our Lord's return is worthy of condemnation, here is right where we should look for the seal of condemnation to be put upon it. Was not this desire fostered by the Savior? Did he not proceed to the answer of their question, and did he not tell them to "*know*" from what he stated to them in answer to the question *when* it was "near, even at the door?" In the investigation of this prophecy, I shall not enter into all the minutiae of the subject, but trace out in the history of the past the plain lineaments as given by the Savior in Matt. 24.

We have in the first fourteen verses of this chapter a skeleton history of the world down to the end. We have the many false Christs; the "wars and rumors of wars." The very first war after the Savior uttered this prediction of any note was the

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one in which was involved the destruction of Jerusalem. Next, "nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places." This was fulfilled in the breaking up of the Roman empire into ten different kingdoms, which was all accomplished during the first five centuries.

"Then they shall deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." How perfectly this agrees with Daniel's vision. After he saw the ten horns, he saw another horn come up after them, and power was given him to make war with the

saints. "Hated of all nations." During the time of the reign of that little horn, all nations were Roman Catholic; and Christians were regarded by them as heretics, and punished as such. The saints were to be in his hands for twelve hundred and sixty years; during this time they are to "hate one another," "betray one another," "many false prophets should rise and should deceive many," iniquity should abound, the love of many wax cold, "and this gospel of the kingdom, should be preached in all the world for a witness to all nations, and then shall the end without the least fear of successful contradiction that them is not a single prediction in the first fourteen verses of thin chapter but has been fulfilled, and become matter of history , except the last, viz. "then shall the end come."

Having passed down to the end, the Savior goes

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back and fastens our mind upon an important event. "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)." (Dan. 9:15.) What an important event, and how the dear Savior would impress it upon our minds! The same event is given to the prophet Daniel (Dan. 12:11), *marking* the commencement of the prophetic period that should reach to the resurrection. "Whoso readeth let him understand." To Daniel it was said, "but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall *understand*." This event is spoken of and recorded in Dan. 11:31. "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [sacrifice], and they shall place the *abomination* that maketh *desolate*." Now mark what follows the setting up of this "*abomination of desolation*;" "such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong and do exploits." "And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* [1260] days."

In Matt. 24 the Savior, after predicting this same "*abomination*" of which Daniel had spoken, says: "Then let them which be in Judea flee into the mountains:" and at Daniel 9:21 tells them why: "for *then*

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shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Those who interpret this as having reference to the destruction of Jerusalem make Christ a false prophet; because the distress that came upon that nation, at

the destruction of their city bears but a slight comparison, to say the most, to the *great tribulation* that came upon the people of God since that time. Mark: when this "*abomination*" stands in the holy place, it is the elect that are the subjects of the tribulation. The children of God were not seriously affected by the destruction of Jerusalem: indeed, it is said "not a Christian perished." Strange, that men will make such havoc of the word of God for the purpose of sustaining a theory. If we would find the Savior's meaning, we must look over our world's history and find the greatest tribulation on record. And now, I ask the candid reader, would we stop at the destruction of Jerusalem, and say we had found it? Nay, verily. What! is the destruction of a few thousand enemies of Christ to be compared to the inhuman slaughter of from fifty to one hundred millions of Christ's most intimate friends? Can you believe for a moment that the Savior in this great prophecy overlooks, or but slightly touches this great and important event, as though the blood of a few thousand Jews was of more importance than the blood of martyred millions.

We remark again, the Savior in Dan. 9:15 goes back to the time when Justinian issued his "decree"

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making the bishop of Rome "supreme head over all the churches, and the effective corrector of heretics," and by his army conquered the Ostrogoths in Rome, giving the pope "his seat" as well as great authority. (For the date of this event and the full history of the same, I refer the reader to the first chapter of this book.) The Savior, after passing down through those days of tribulation, says: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." Since those days of tribulation have ended, we have had a most literal fulfillment of the predictions of the Savior. Some tell us Christ is here, and others say there. We are told he came at the destruction of Jerusalem; that he comes at death; at conversion; and last, but not least, we are told that in the great and mighty improvements of the age "is manifested the second coming of Christ."

"Wherefore; if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chamber, believe it not." Never has the Savior given caution where there was no danger, nor a command but what was disobeyed; the Mormons have compassed sea and land, proclaiming that Christ had come spiritually, and his kingdom was now established in the great Salt Lake *Desert*, and thousands have left their homes and kindred, have braved the dangers of the ocean, and in disobedience of the Savior's admonition, have "gone forth;" and thousands, on the other hand, have been led to *believe* that Christ has come in some secret or

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mysterious manner, while but a few believe in, and are looking for the personal, visible coming of our Lord and Savior Jesus Christ, The Savior gives us the very best of reasons why we should not go to the "desert" to meet him, nor believe that he was in the "secret chamber." "For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be." Here, we are brought down to his coming, and yet he has not given an answer to the important question of the disciples, which called out this great prophecy.

Again the Savior takes us back, but not as far as he did before. Before he took us back to the *commencement* of those days of tribulation; now he takes, us back to the *close* of the

tribulation of those days: "He says: "Immediately after the tribulation, of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. . . And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Now, we have not only an *answer* to the *question*, but we have also the *time* given: when the *sign* should be seen.
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Matthew records it "immediately after the tribulation of those days." Mark 13:24 says: "But in those days, after that tribulation, the sun shall be darkened." As we have shown in a previous chapter, the days of tribulation commenced A.D. 538 and continued for 1260 years, ending in A.D. 1798. Now, was the sun darkened "in those days," as predicted by the Savior? It was; and that within the memory of many now living. I refer to the dark day of May 19, 1780. In Tract No. 379, published by the American Tract Society, you will find this language: "In the month of May, 1780, there was a very terrific dark day in New England, when all faces gathered blackness, and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear;' the neighbors all flocked around the holy man, for his lamp was trimmed, and burning brighter than ever amid the unnatural darkness; happy and joyful in God, he pointed them to their only refuge from the gathering storm, and spent the gloomy hours in earnest prayer for the distressed multitude." Mr. Gage says: "The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by 10 o'clock a.m. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts; and before noon, lights became necessary to the transaction of business within doors. The darkness
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continued through the day; and the night till near morning was as unusually dark as the day." Rev. Mr. Tenny, of Exeter, N.H., quoted by Mr. Gage, in some speculations upon the cause of the darkness, forwarded to the Historical Society, in which he says: "No satisfactory solution of it has yet appeared," in remarking upon the following evening, says: "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."
"The stars shall fall from heaven." The shower of falling stars on the morning of Nov. 13, 1833, is fresh in the minds of the present generation. Says Prof. Olmsted, a distinguished meteorologist: "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been seen since the creation of the world; or at least within the annals covered by the pages of history." Thus we see that the signs began just at a point of time in the history of events where the Savior said they should, and have all been fulfilled, and have become matter of history;

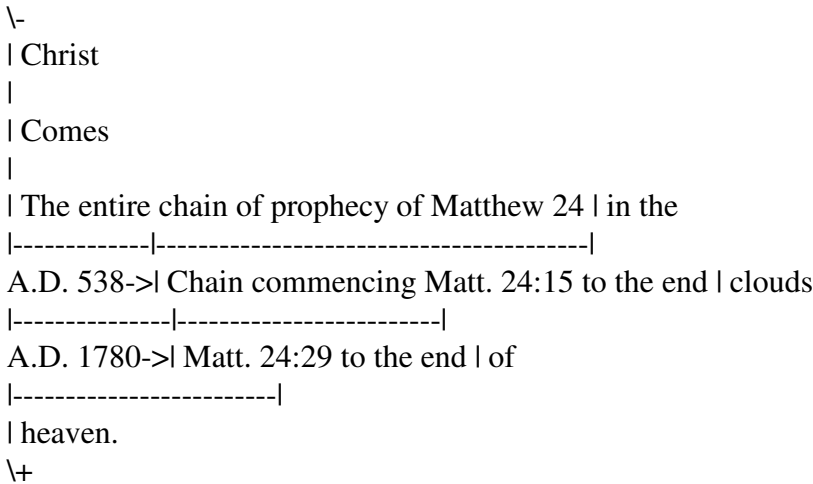
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and now it only remains that the coming of Christ should close the scene.

"Now learn a parable of the fig-tree : when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [he] is near, even at the door. Verily, I say unto you, This generation shall not pass till all these things be fulfilled." (Matt. 24:32-34.) But how near will it *most certainly* be when these signs begin? *Answer.* -- Within one generation. "*This generation*" who see these things begin to come to pass "*shall not pass away till all these things be fulfilled.*" It is certain. "Heaven and earth shall pass away, but my words shall not pass away." That this is the true import of the passage is to my mind clear, from the fact that the events here specified did not take place in the lifetime of those who heard him, but were to, and did, take place since the "great tribulation" ended. There is no other rational conclusion but that the same generation who see the *signs* of an event should live to witness the *event* signified by those signs. As a generation is equivalent to a hundred years (compare Gen. 15:16 with Matt. 24:13), and the first sign was the darkening of the sun in 1780, this generation will end in 1880: therefore we may expect the coming of Christ in the clouds of heaven *before* 1880.

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DIAGRAM ILLUSTRATIVE OF THIS PROPHECY



EXPLANATION OF THE DIAGRAM

The Savior in the first fourteen verses of this chapter gives a skeleton, or outline history of the world, from his, day down to the end, which is represented by the first line. He then in Matt. 24:15 takes us back to the time the "abomination of desolation" is set up, A.D. 538, and from that point runs down again to the end, as represented in the second line. In Matt. 24:29 we are carried back to the "darkening of the sun," A.D. 1780, and from that point takes us down to the end, as, shown in the third line; and this line embraces, the generation who witnessed the signs and who will also witness the power and coming of our blessed Savior in the clouds of heaven. Oh, hail happy day! Thy bright beams have already penetrated the darkness of our world; and

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we rejoice, and so much the more as we see thy near and certain approach. Oh, let us be ready to strike the glad harp-note of eternal joy, and sing redemption's song on the

waveless bosom of the "sea of glass mingled with fire." Amen.

THE DAY APPROACHING

"The day is fast approaching
When Jesus shall descend,
And call upon all nations
The judgment to attend.

"The sky begins to brighten
Before my ravished eye;
The glory, it appeareth,
Of Jesus drawing nigh.

"The fig-tree is in blossom,
The promised time is near
When in the clouds of heaven
The Bridegroom shall appear.

"O friends, can you not see it--
The clear and radiant bow
Of signs that speak his coming,
As winter doth its snow?

"The stars have fell from heaven,
The sun has took his vail,
The moon also has given
Her bloody sign of wail.

"The great deep too is roaring,
Its waves are mounting high;
Distress among the nations
Bespeak his coming nigh.

"Hell's yawning pit is open,
And Satan is at work;
His frog-like fiends are croaking
Amid the growing dark.

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"They know the time is wasting,
And soon they'll cease to ring,
For Jesus Christ is coming
Eternal day to bring.

"The scoffer sees no promise,
And thinks that we are mad
Because such blessed tokens
Are making our hearts glad.

"But if no signs you've witnessed.
Your eyes are dull as lead;
Or else the Savior's teachings
You've not attentive read.

"So turn your Bible over,
And note the tokens there

That speak the Savior's coming
In glory in the air.
"God's word will give thee wisdom.
And make thy face to shine,
And teach thee Christ is coming
At the appointed time.
And that the time is nearing
Its periods will thee show,
While signs in earth and heaven
Unite to prove it so.
So lay aside your scoffing,
And join the faithful few
Who pray and look for Jesus
Creation to renew.
And when he comes in glory
To make the earth his home,
You'll gladly bid him welcome,
And mount up to his throne.
And with the saints forever
In joyous strains will sing --
Our Savior and Deliv'rer,
Our great and glorious King."