

Through the great powers controlled by paganism and the papacy, symbolized by the dragon and the leopard-like beast, Satan for many centuries destroyed God's faithful witnesses. Under the dominion of Rome, they were tortured and slain for more than a thousand years; ***but the papacy was at last deprived of its strength, and forced to desist from persecution.*** REV. 13:3, 10. At that time the prophet beheld a new power coming up, represented by the beast with lamb-like horns. The appearance of this beast and the manner of its rise seem to indicate that the power which it represents is unlike those brought to view under the preceding symbols. The great kingdoms that have ruled the world obtained their dominion by conquest and revolution, and they were presented to the prophet Daniel as beasts of prey, rising when the "four winds of the heaven strove upon the great sea." DAN. 7:2. But the beast with horns like a lamb is seen "coming up out of the earth;" REV. 13:11. signifying that instead of overthrowing other powers to establish itself, the nation thus represented arose in territory previously unoccupied, and grew up gradually and peacefully. {4SP 276.2}

Here is a striking figure of the rise and growth of our own nation. And the lamb-like horns, emblems of innocence and gentleness, well represent the character of our government, as expressed in its two fundamental principles, Republicanism and Protestantism. The Christian exiles who first fled to America, sought an asylum from royal oppression and priestly intolerance, and they determined to establish a government upon the broad foundation of civil and religious liberty. These principles are the secret of our power and prosperity as a nation. Millions from other lands have sought our shores, and the United States has risen to a place among the most powerful nations of the earth. {4SP 277.1}

But the stern tracings of the prophetic pencil reveal a change in this peaceful scene. The beast with lamb-like horns speaks with the voice of a dragon, and "exerciseth all the power of the first beast before him." The spirit of persecution manifested by paganism and the papacy is again to be revealed. Prophecy declares that this power will say "to them that dwell on the earth, that they should make an image to the beast." REV. 13:14. The image is made to the first or leopard-like beast, which is the one brought to view in the third angel's message. By this first beast is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. ***The image to the beast represents another religious body clothed with similar power. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States. Here is to be found an image of the papacy. When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their institutions, then will Protestant America have formed an image of the Roman hierarchy.*** Then the true church will be assailed by persecution, as were God's ancient people. Almost every century furnishes examples of what bigotry and malice can do under a plea of serving God by protecting the rights of Church and State. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience. In the seventeenth century thousands of non-conformist ministers suffered under the rule of the Church of England. Persecution always follows religious favoritism on the part of secular governments. {4SP 277.2}

"I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth. *Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints.* I saw that as the mother has been *declining*, in power, the daughters had been *growing*, and soon *they will exercise* the power once exercised by the mother." {SpM 1.4}

At the time when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. *This power, the last that is to wage war against the church and the law of God,* is represented by a beast with lamblike horns. The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized--the United States. {ST, February 8, 1910 par. 5}

At that time a French army entered Rome and made the pope a prisoner, and he died in exile. *Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.* GC 266 written 1911}

All too well the people had learned the lessons of cruelty and torture which Rome had so diligently taught. A day of retribution at last had come. It was not now the disciples of Jesus that were thrust into dungeons and dragged to the stake. Long ago these had perished or been driven into exile. *Unsparing Rome now felt the deadly power of those whom she had trained to delight in deeds of blood. "The example of persecution which the clergy of France had exhibited for so many ages, was now retorted upon them with signal vigor. The scaffolds ran red with the blood of the priests. The galleys and the prisons, once crowded with Huguenots, were now filled with their persecutors. Chained to the bench and toiling at the oar, the Roman Catholic clergy experienced all those woes which their church had so freely inflicted on the gentle heretics."* {GC 283.2}

THE
SECOND COMING
OF CHRIST:
OR,
A BRIEF EXPOSITION
OF
MATTHEW TWENTY-FOUR.
BY ELD. JAMES WHITE.
1876
page. 15

Commencing the 1260 years A.D. 538, they reach to A.D. 1798, when Berthier, a French general, entered Rome, and took it. The pope was taken prisoner and shut up in the Vatican. *The papacy was stripped of its civil power.* Here ended the period of tribulation spoken of by our

Lord, which was

SHORTENED FOR THE ELECT'S SAKE.

Verse 22: "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." The papacy was clothed with civil power to punish heretics for 1260 years; and had not the period of tribulation of the elect in the providence of God been shortened, the martyrdom of the church would have continued to 1798, in which event, in all human probability, no flesh of the elect would have been saved. But the reformation under Martin Luther, and those associated with this great reformer, modified this tribulation, and continued to restrain the rage and consume the power of the papacy until 1700, since which time, according to all church history, there has been no general persecution against the church. In this was fulfilled the words of the prophets: "The earth helped the woman." Rev.12:16. "They shall be holpen with a little help." Dan.11:34. We are brought in this prophetic discourse of our Lord, down into the eighteenth century, very near the present time. We should naturally expect, then, that the instructions and warnings of the next verse would be applicable to this generation.

OUR FAITH AND HOPE.-NO.1.
BIBLE ADVENTISM;
OR, SERMONS ON THE
COMING AND KINDOM
OF
OUR LORD JESUS CHRIST.

BY ELDER JAMES WHITE.

SEVENTH-DAY ADVENTIST
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BATTKE CREEK, MICH.

Sermon Seven.
THE JUDGEMENT.

114-116

6. The termination of the 1260 years. From 538, 1260 years would extend to 1798. Did anything transpire that year to justify the belief that the dominion of the papacy ended at that time? It is a historical fact that, on Feb.10, 1798, Berthier, a French general, entered the city of Rome and took it. On the 15th of the same month, the pope was taken prisoner and shut up in the Vatican. *The papal government*, which had continued from the time of Justinian, *was abolished*, and a republican form of government given to Rome. The pope was carried captive to France, where he died in 1799. Thus, he that led into captivity went into captivity; he that killed with the sword was killed (subdued) with the sword. Rev.13:10. *His dominion was taken away by war.*

Verse 26: "But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." See 2Thess.2:8: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

That the pope was restored, or a new one chosen is admitted. *But that he has power to depose kings and put the saints to death now, is denied.* Before his dominion was wrested from him, he deposed kings at pleasure for centuries, and silenced heretics by the flame, the rack, the prison, and the sword. *This he cannot do now, nor has he been able to do it since 1798. The papacy is*

compelled to tolerate Protestantism. Hear the pope himself on that subject. Here is his letter, dated Sept., 1840, at Rome:—

"ENCYCLICAL LETTER OF OUR MOST HOLY LORD GREGORY XVI., by Divine Providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops.

"Venerable Brethren, - Health and the Apostolic Benediction. You well know, Venerable Brothers, how great are the calamities with which the Catholic church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted. . . . Indeed, are we not (oh, how shameful!) compelled to see the most crafty enemies of the truth, ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skillfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, traveling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people, and with the farmers? Thus they leave no means unattempted, whether by *corrupt Bibles* in the language of the people, or pestiferous newspapers and other like publications, or caviling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.

"We refer 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, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recall to your minds by our present letter the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled zeal, and with united labors, and with every kind of efforts, to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify against the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal."

"Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate.

"GREGORY XVI., Pope."

DANIEL AND THE
REVELATION.
BY URIAH SMITH
1897
Page 142.1, 525.3.

After describing the terrible career of the little horn, and stating that the saints should be given into his hand for 1260 years, bringing us down to 1798, verse 26 declares: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." In verse 10 of the same chapter we have substantially the same expression relative to the judgment:

“The judgment was set.” It would seem consistent to suppose that the same judgment is referred to in both instances. But the sublime scene described in verse 10 is the opening of the investigative Judgment in the sanctuary in heaven, as will appear in remarks on Daniel 8:14 and 9:25-27. The opening of this judgment scene is located by the prophecy at the close of the great prophetic period of 2300 years, which terminated in 1844. (See under chapter 9:25-27.) Four years after this, in 1848, the great revolution which shook so many thrones in Europe, *drove the pope also from his dominions. His restoration shortly after was through the force of foreign bayonets, by which alone he was upheld till his final loss of temporal power in 1870.* The overthrow of the papacy in 1798, marked the conclusion of the prophetic period of 1260 years, and constituted the “deadly wound” prophesied in Revelation 13:3, to come upon this power; but this deadly wound was to be “healed.” *In 1800 another pope was elected; his palace and temporal dominion were restored, and every prerogative except, as Mr. Croly says, that of a systematic persecutor, was again under his control; and thus the wound was healed. But since 1870, he has enjoyed no prestige as a temporal prince, among the nations of the earth.*

The head that was wounded to death was the papal head. We are held to this conclusion by the very obvious principle that whatever is spoken in prophecy of the symbol of any government, applies to that government only while it is represented by that symbol. Now Rome is represented by two symbols, the dragon and the leopard beast, because it has presented two phases, the pagan and the papal; and whatever is said of the dragon applies to Rome only in its pagan form, and whatever is said of the leopard beast applies to Rome only in its professedly Christian form. But Rome was pagan in John’s day, who lived under the sixth or imperial head. This shows us at once that six of the heads, including the imperial, belong to the dragon; and if it was any one of these heads which was wounded to death, then it was one of the heads of the dragon, or one of the forms of government that belonged to Rome in its pagan form, and not one of the heads of the beast; and John should have said, I saw one of the heads of the dragon wounded to death. But he says that it was one of the heads of the beast that was wounded to death. In other words, this wound fell upon some form of government that existed in the Roman empire after its change from paganism to christianity. But after this change, there was but one head, and that was the papal. Thus it is placed beyond controversy that it was none other than the papal head that was wounded to death, and his deadly wound was healed. This wounding is the same as the going into captivity. Revelation 13:10. It was inflicted when the pope was taken prisoner by Berthier, the French general, and the papal government was for a time abolished, in 1798. Stripped of his power, both civil and ecclesiastical, the captive pope, Pius VI, died in exile at Valence in France, Aug. 29, 1799. But *the deadly wound was healed when the papacy was reestablished, though with a diminution of its former power, by the election of a new pope, March 14, 1800.* (See Bower’s History of the Popes, pp. 404-428; Croly on the Apocalypse, London edition, p. 251.)

THE SEVEN HEADS
OF
REVELATION, 12, 13, AND 17.
BY URIAH SMITH
1896
Page 15.1-16.1

Without sufficient thought it is very easy to drop into the conclusion that the deadly wound of Rev.13:3,10, refers to the time and condition of the beast when it is said of it in Rev.17:8,11, that

it “is not.” But that *cannot possibly be the case*. The expression, “it is not,” denotes that the power, as a subject of prophecy, ceases to exist. But this could not be said of that experience in which it only receives “a deadly wound,” which is healed before life becomes extinct. Looking over the whole history of Rome, and considering that the scarlet beast of Revelation 17, takes in both the “daily” and the “transgression of desolation,” of Daniel 8, we can see very clearly where the expression “was not,” must come in. It was in the transition from paganism to the papacy, when the “daily” (paganism) was taken away, and the place of his sanctuary was *cast down*, and the beast under its pagan form, as a persecuting power *ceased to exist*. The beast, for a time, “*was not*.” But under a new form, after some two centuries or more, it reappeared as the papacy, and the persecution began again. There was an *end* of one form of the beast, and it “was not,” till it assumed another form. This meets completely the end of the prophecy; but as already remarked, the wounding of one of the heads *would not* by any means meet said conditions. In the case of the wounding of the head, the life of the beast is recognized as continuing right along; for the prophecy, after saying that he had a wound by a sword, does not say that he *did die*, but that he had a wound by a sword, and “*did live!*” ***But he received a wound, which, if it had not been healed, would soon have resulted in death.*** It is most infelicitous to say, as some do, that the papacy was wounded by the Reformation, in the sense of this prophecy, though not complete till its overthrow in 1798; for that was simply the earth opening her mouth and swallowing up the flood sent out to destroy the church (Rev.12:15,16); but the wounding brought to view in the prophecy is a violent attack, with *carnal weapons*; it is “by the *sword*.” I hope many have not departed from the view generally held among us, that the deadly wound was inflicted in 1798. And what was then done?—***The papacy was for the time being abolished; Rome was erected into a republic; the pope was carried away into exile, and died there; the college of cardinals was scattered and the whole papal machinery was thrown out of gear.*** It was a *deadly* wound; that is, had it continued for any great length of time, the papacy would by that calamity have then and there become *defunct*. But in 1800 a new demand arose for the influence of the papacy. Its sanction was wanted for the coronation of the elder Bonaparte—not the sanction of a *dead*, but of a *living*, power. The scattered cardinals were called together; another pope was elected; and the whole papal machinery was again put in operation. The wound was *healed!* The pope resumed his position of influence among the rulers of Europe: and that system of error, superstition, and opposition to God and his truth in the earth has gone on from that day to this. The effect of the wound is seen in the restraint of the open and boasted persecution formerly inflicted; but does any one doubt that the papacy is the same dragonic power as formerly? that it is ever carrying on a deadly warfare against the truth? and that in its secret dungeons, both in Europe and in our own country, there are multitudes even now suffering the horrors of the Inquisition? Doubt it who can, so long as its convents, nunneries, and other buildings are closely barricaded against even the demands of the *government* for an investigation of their secret workings! The papal power was symbolized in prophecy before it received power and authority from the emperor of the East, which marked the beginning of the 1260 years. Hence it is not necessary that a new decree should be issued by any earthly government, declaring the pope to be the head of all the churches, to constitute the papacy the beast of Revelation 13 and 17, or to heal the deadly wound, any more than it is already healed.

But more than this, if the deadly wound is not yet healed, we have anticipated the prophecy in regard to the two-horned beast; for the very first actions of the two-horned beast are done in the sight of the first beast, *whose deadly wound was healed*; for that point is especially noted. ***Now if the deadly wound is not yet healed, the two-horned beast has not yet done anything in fulfilment of the prophecy; which would be about as absurd as to say that the wound is not yet***

healed. The deadly wound was given in 1798; and if that wound is not yet healed, the beast has survived now nearly a century; for the wound, it will be noticed, does not kill the the beast. This is shown by the fact that when recovery is made from the wound, it is simply the *healing* of the *wound*, not the *resurrection of the beast*. But a beast that can survive a deadly wound for a century, has certainly enormous vitality. Should it, however, be said that the deadly wound was not given till 1870, then we *destroy entirely* the application of the prophecy of the 1260 years; and even then, the beast has been getting along very comfortably with the deadly wound for more than a quarter of a century, and yet lives, with a prospect of continuing in just as good circumstances while time shall last.

The 1260 years mark the period of papal supremacy. Why is this period here introduced?—Probably because this power is the one which does more than any other in the world's history toward scattering the power of the holy people, or oppressing the church of God. But what shall we understand by the expression, "Shall have accomplished to scatter the power of the holy people"? A literal translation of the Septuagint seems to present it in a clearer light: "When he shall have finished the scattering of the power of the holy people." To whom does the pronoun he refer? According to the wording of the scripture, the antecedent would at first sight seem to be "Him that liveth forever," or Jehovah; but, as an eminent expositor of the prophecies judiciously remarks, in considering the pronouns of the Bible we are to interpret them according to the facts of the case; and hence must frequently refer them to an antecedent understood, rather than to some noun which is expressed. So, here, the little horn, or man of sin, having been introduced by the particular mention of the time of his supremacy, namely, 1260 years, may be the power referred to by the pronoun he. For 1260 years he had grievously oppressed the church, or scattered its power. After his supremacy is taken away, his disposition toward the truth and its advocates still remains, and his power is still felt to a certain extent, and he continues his work of oppression just as far as he is able, till - when? —Till the last of the events brought to view in verse 1, the deliverance of God's people, every one that is found written in the book. Being thus delivered, persecuting *powers* are no longer able to oppress them; their power is no longer scattered; the end of the wonders described in this great prophecy is reached; and all its predictions are accomplished. {1897 UrS, DAR 310.2}

What city? (See chapter 17:18: "And the *woman* which thou sawest is that *great city* which reigneth over the kings kingdoms of the earth.") That city is the *papal* Roman power. France is *one* of the "ten horns" that gave "their power and strength unto the *papal* beast;" or is one of the ten kingdoms that arose out of the Western Empire of Rome, as indicated by the ten toes of Nebuchadnezzar's image, the ten horns of Daniel's beast (Daniel 7:24), and John's dragon. Revelation 12:3. France, then, was "a tenth part of the city," and was one of the strongest ministers of papal vengeance; but in this revolution it "fell," and with it fell the last civil messenger of papal fury. "And in the earthquake were slain of men margin, *names of men*, or *TITLES of men* seven thousand." France made war, in her revolution of 1793-98 and onward, on all titles of nobility. It is said by those who have examined the French records, that just seven thousand titles of men were abolished in that revolution. "And the remnant were affrighted, and gave glory to the God of heaven." Their God dishonoring and Heaven-defying work filled France with such scenes of blood, carnage, and horror, as made even the infidels themselves tremble, and stand aghast; and the "remnant" that escaped the horrors of that hour "gave glory to God"—not willingly, but the God of heaven caused this "wrath of man to praise him," by causing all the world to see that those who make war on heaven make graves for

themselves; thus glory redounded to God by the very means that wicked men employed to tarnish that glory. {1897 UrS, DAR 504.2}

Verse 22: “And except those days should be shortened, there should no flesh be saved; but for the elect’s sake those days shall be shortened.” The papacy was clothed with civil power to punish heretics for 1260 years; and had not the period of tribulation of the elect in the providence of God been shortened, the martyrdom of the church would have continued to 1798, in which event, in all human probability, no flesh of the elect would have been saved. But the reformation under Martin Luther, and those associated with this great reformer, modified this tribulation, and continued *to restrain the rage and consume the power of the papacy* until 1700, since which time, according to all church history, there has been no general persecution against the church. In this was fulfilled the words of the prophets: “The earth helped the woman.” Rev. 12:16. “They shall be holpen with a little help.” Dan.11:34. We are brought in this prophetic discourse of our Lord, down into the eighteenth century, very near the present time. We should naturally expect, then, that the instructions and warnings of the next verse would be applicable to this generation. {JW SC 15.1}

Some very startling events relative to the papacy, filling up the prophecies uttered in this chapter concerning that power, have taken place within a few years of the present time. Commencing in 1798 where the great national judgment fell upon the papacy, what have been the chief characteristics of its history? Answer: The rapid defection of its natural supporters, and greater assumptions on its own part. At the close of the 2300 days of chapter 8, in 1844, Judgment of another kind began to sit, namely, the investigative Judgment, in the heavenly sanctuary, preparatory to the coming of Christ. Dec. 8, 1854, the dogma of the Immaculate Conception was decreed by the pope. July 21, 1870, in the great Ecumenical Council assembled at Rome, it was deliberately decreed by a vote of 538 against 2 that the pope was infallible. *In the same year, Napoleon, by whose bayonets the pope was kept upon his throne, was crushed by Prussia, and the last prop was knocked from under the papacy.* Then Victor Emanuel, seizing his opportunity to carry out the long-cherished dream of a United Italy, *seized Rome* to make it the capital of his kingdom. To his troops, under General Cadorna, Rome surrendered, Sept. 20, 1870. *Then the last vestige of the temporal power departed, nevermore, said Victor Emanuel, to be restored; and the pope has been virtually a prisoner in his own palace since that time.* Because of the great words which the horn uttered, Daniel saw the beast destroyed and given to the burning flame. This destruction is to take place at the second coming of Christ and by means of that event; for the man of sin is to be consumed by the spirit of Christ's mouth, and destroyed by the brightness of his coming. 2Thess.2:8. What words could be greater, more presumptuous, more blasphemous, more insulting to high Heaven, than the deliberate adoption of the dogma of Infallibility, clothing a mortal man with the prerogative of the Deity, which was accomplished by papal intrigue and influence, July 21, 1870? *Following in swift succession, the last vestige of temporal power was swept from his grasp.* It was because of these words, and as if in almost immediate connection with them, that the prophet saw this power given to the burning flame. His dominion was to be consumed unto the end; implying that when the last vestige of this power was consumed as a civil ruler, the end is not far off. {1865? JW, JGMT 14.4}

All too well the people had learned the lessons of cruelty and torture which Rome had so diligently taught. A day of retribution at last had come. It was not now the disciples of Jesus that

were thrust into dungeons and dragged to the stake. Long ago these had perished or been driven into exile. *Unsparing Rome now felt the deadly power of those whom she had trained to delight in deeds of blood. "The example of persecution which the clergy of France had exhibited for so many ages, was now retorted upon them with signal vigor. The scaffolds ran red with the blood of the priests. The galleys and the prisons, once crowded with Huguenots, were now filled with their persecutors. Chained to the bench and toiling at the oar, the Roman Catholic clergy experienced all those woes which their church had so freely inflicted on the gentle heretics."* {GC 283.2}

Rev. 12:16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

"The earth helped the woman" by opening its mouth and swallowing up the flood. The Reformation of the sixteenth century began its work. God raised up the noble Luther and his collaborators to expose the true character of the papacy, and break the power with which superstition had enslaved the minds of the people. Luther nailed his theses to the door of the church at Wittenberg; and the pen with which he wrote them, according to the symbolic dream of the good elector Frederick of Saxony, did indeed span the continent, and shake the triple crown on the pope's head. Princes began to espouse the cause of the Reformers. It was the dawning of religious light and liberty, and God would not suffer the darkness to swallow up its radiance. Tetzl, the indulgence- peddler, swelled and bellowed with wrath, and Pope Leo roared with rage; but all in vain. The spell was broken. Men found that the bulls and anathemas of the pope fell harmless at their feet, just as soon as they dared exercise their God-given right to regulate their consciences by his word alone. Defenders of the true faith multiplied. And soon there was enough Protestant soil found in Switzerland, Germany, Holland, England, Norway, and Sweden, to swallow up the flood of papal fury, and rob it of its power to harm the church. Thus the earth helped the woman, and has continued to help to the present day, as the spirit of the Reformation and religious liberty has been fostered by the leading nations of Christendom. {1897 UrS, DAR 518.2}

Note: The theology expressed in reference to 1870 will also apply to 1929, or for that matter 2008!

Instead of claiming that the wound was inflicted on Paganism, and when healed was the Papacy, the position is much more clear that Papacy received its deadly wound in 1798, about which time the *temporal sovereignty of the Pope was declared to be wholly at an end.* And, as the healing of a wound is a gradual work, so Papacy a little after that time commenced to rise, while the world beheld wondering. The power that led into captivity the saints of God for 1260 years, did go into captivity in 1798. *A long standing quarrel, had existed between the Pope and Bonaparte, which reached its crisis about that time.*

"On the 10th of February, 1798, the French army under Berthier, entered Rome, took possession of the city, and made the Pope and the cardinal prisoners. Within a week Pius VI, was deposed; Rome was declared a Republic; the tree of liberty was planted, and the city and the states were delivered up to a long series of the deepest insults, requisitions, military murders, and the general injury and degradation of the feelings and property of all classes of the people. Pius VI, died in captivity. Pius VII, was dragged across the Alps to crown Napoleon and held in duress, and was finally restored only on the fall of the French Empire. The *Papal independence* was

abolished by France, and the son of Napoleon was declared King of Rome.”—*Croley on the Apocalypse*. Also *Their’s French Revolution*, Vol. IV, p.246.

By tracing briefly the specifications of this prophecy thus far we have found the time of the commencement, and close of the dragon’s work, also the commencement and overthrow of the first beast of Rev.xiii. Applying the same principle of interpretation we have thus far followed, in continuing this investigation, we shall expect to find the period distinctly marked for the rise of

THE TWO-HORNED BEAST.

Most expositors of prophecy have located the two-horned beast in the past. One however, looking at the subject concludes that it has not yet completed its work. Read the following testimony from *Josiah Litch*:

“The two-horned beast is represented as a power existing and performing his part after the death and revival of the first beast. If asked for my opinion as to what will constitute that beast with two horns, or the false prophet, I must frankly confess I do not know. I think it is a power yet to be developed or made manifest as an accomplice of the Papacy in subjecting the world. It will be a power which will perform miracles, and deceive the world with them. See Rev.xix, 20.”—*Litch’s Restitution*, pp.131,133.

We, with the above writer shall claim, that the *two-horned beast* has yet a work to accomplish with the Papacy in subjecting the world. Some who have given expositions of this power, have either blended it with the Papal beast, or claimed it to be the re-establishing of the Papacy under Napoleon. *On this, we remark here, that the Papacy when re-established by Napoleon in 1802 did not accomplish such a work as that introduced by the specifications of the two-horned beast.* We look upon this work of 1802, when the Catholic religion was again established, as a first step towards the healing of the deadly wound which had been inflicted upon the head of the first beast; but the two-horned beast is to accomplish his wonders in the sight of this beast, whose wound was healed, which clearly shows that the burden of the two-horned beast’s work, as marked out in the prophecy is after the healing of that deadly wound. {Two Horned Beast of Rev. XIII. J N Loughborough pg. 5 and 6}

PROPHETIC WAYMARKS

The Story of Daniel and the
Seer of Patmos

By

STEPHEN N. HASKELL 1905

CHAPTER VII

THE SEVENTH CHAPTER OF DANIEL.

THE JUDGEMENT SCENE.

page 132.1 line 13-15

This was a long-lived kingdom. "They the saints, the times, and the laws would be given into his hands for a *time and times* and the dividing of times." The reader is referred to chapter 11:13, margin; to the seventh verse of chapter 12, and to Rev. 12:6; 13:5, and Num. 14:34 for different expressions giving the same time and referring to the same power. This time, three and one half

years, or forty-two months, or twelve hundred and sixty years, as it is variously designated, began in 538, when three horns were plucked up to make way for the establishment of this one power, the little horn. It continued until 1798, when his dominion was taken away. His power, however, is not yet destroyed.

Rev. 13:10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

17:16 And the ten horns which thou sawest upon the beast, these shall ***hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.***

17:17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, ***until the words of God shall be fulfilled. 1260!!!***

Dan. 7:24 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.

7:25 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. ***1260!!!***

7:26 But the judgment shall sit, and ***they shall take away his dominion, to consume and to destroy it unto the end.***

Papal supremacy lasts longer than 1260? Not so, but Protestants would have us to believe so by this revision of the Bible to cover up their making an Image to the Beast.

2Thess. 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; KJV

3 Don't be carried away and deceived regardless of what they say. For that day will not come ***until*** two things happen: first, there will be a time of great rebellion against God, and then the man of rebellion ***will come***—the son of hell. TLB.

3 Don't let anyone deceive you in any way, for that day will not come ***until the rebellion occurs and the man of lawlessness[a] is revealed***, the man doomed to destruction. NIV

Dan. 12:7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have ***accomplished to scatter*** the power of the holy people, all these things shall be finished. KJV.

7 He replied, with both hands lifted to heaven, taking oath by him who lives forever and ever, that ***they will not*** end until three and a half years after the power of God's people ***has been***

crushed.[c] TLB

[C] *three and a half years after the power of God's people has been crushed*, literally, "a time, times, and half a time when the shattering of the power of the holy people comes to an end."

7 The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, "It will be for a time, times and half a time.[b] When the power of the holy people *has been finally broken*, all these things will be completed." NIV.

7 And I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and a half; and when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished. ASV.