

THE SCATTERING

THE TIMES OF THE GENTILES

FORWARD

It seems important to identify Hiram Edson. James and Ellen White thought well enough of elder Edson to name one of their sons after him. It was elder Edson that was given the vision of what had taken place in the heavenly sanctuary on October 23, 1844 that placed the events of October 22, in the true perspective. Why did God allow him to receive this light? The following is the biography found on the *Pioneer CD ROM*:

Hiram Edson—Born December, 1802, died January, 1882.

Hiram Edson was the instrument whom God used to reveal to the early Sabbath-keeping Adventists the meaning of the cleansing of the sanctuary. With Bates and White, he was one of the deep-thinking students who developed the Seventh-day Adventist faith, a self-sacrificing servant of God, an ardent evangelist, and faithful all of his long life in his devotion to Christ. He was at one time a Methodist.

In the 1840's he lived on a farm near Port Gibson, New York, a little town on the Erie Canal almost midway between Albany and Buffalo. A small company of Advent believers, mostly farmers, lived in this area, and they looked to Edson as their leader. His farm was about a mile south of town. At that place the Adventists gathered on October 22, 1844, to await the coming of the King. But Christ did not come as they expected.

The following day in answer to their prayers for light, God opened to Edson—as if in a vision—a scene of wonderment; Christ, our High Priest, entering into the Most Holy place of the Heavenly Sanctuary to begin a special work of judgment prior to His return. Edson shared this light with his friends, Owen Crosier and Dr. F. B. Hahn of nearby Canandaigua. They determined to study the sanctuary and its cleansing from the Biblical viewpoint. The results of their research appeared in their own little Advent paper published in Canandaigua, the *Day Dawn*. Later also in the *Day Star*, Cincinnati. From this point on, light came to the disappointed Adventists and the “why” of their pain and disappointment began to dawn upon them.

It was Edson who advanced funds to purchase the first Seventh-day Adventist press. It was at Edson's home in Port Gibson that the third Sabbath Conference of 1848 was held. Edson sold his farm, turned to preaching and became a successful evangelist. In his later life he labored near Roosevelt, New York. For years he was leader of our work there. He lies buried in the Roosevelt cemetery.

See: *Footprints of the Pioneers*, 73–82; *Captains of the Hosts*, 91–105; *Pioneer Stories Retold*, 25–31.

A STORY ABOUT HIRAM EDSON

This is a story about the dawning of new light!

Early on the morning following the October 22 disappointment—Edson said to a few friends who remained at his house, “Let us go out to the barn and pray.”

They entered the barn, shut the door and waited in earnest prayer for light to dawn upon their minds. The answer came, too. Not while they were in the barn, though they did have the witness of the Spirit that their prayers were heard; but less than an hour later, as

Edson and his friend were crossing the corn field to visit a neighbor. Arthur Spalding tells what happened:

“About midway of the field Hiram Edson was stopped as with a hand upon his shoulder. He turned his face to the gray skies, and there seemed to open a view into the third heaven . . . He saw Christ as the great high priest going from the Holy Place of the sanctuary into the Most Holy. ‘And I saw,’ writes Edson, ‘that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, He for the first time entered on that day the second apartment of that sanctuary; and that He had a work to perform in the Most Holy before coming to this earth.’

“His companion . . . had reached the other side of the field. At the fence he turned, and . . . he called, ‘Brother Edson, what are you stopping for?’ Edson replied, ‘The Lord was answering our morning prayer.’ Then, rejoining his friend, he told him of the vision. They went on their way, discussing the subject, recalling what little study they had made of the sanctuary, and shaping up the Bible evidence of the revelation.” *Captains of the Host*, 94.

The Adventists could now understand that Jesus could not come till His work as our Priest was finished in heaven. When this important truth was shared, good news spread and the disappointment was seen for the first time in its true light.

The following year more precious light dawned upon the Port Gibson Adventists. Joseph Bates—apostle of the Sabbath—journeyed there with his Sabbath message.

“Edson . . . now hailed Bates’ message with joy, and kept the next Sabbath. Dr. Hahn joined him in this. But Crosier said, ‘Better go slowly, brethren, better go slowly. Don’t step upon any plank before you know it will hold you up.’

“‘I have tried the plank already,’ replied Edson, ‘and I know it will hold.’” *Ibid*, 104.

“It would appear,” wrote Arthur Spalding, “that the Port Gibson company was the primary Adventist group to step out on the first two planks of the platform being built into the Seventh-day Adventist faith—the sanctuary and the Sabbath.”

Quoted from, the *Pioneer CD ROM*.

PREFACE

The following series of articles contained Bible references in Roman numerals. I have changed the references to the current style of referencing. I have done some other minor editing. I have not changed his thoughts or meaning. The *Review and Herald* in the past—used CAPITALIZATION as a common way of accenting certain words or phrases. I have left this technique within the articles. Several times elder Edson refers to a passage in the Bible, but either quoted part or none of it. I have chosen to add in some of those Bible references. It makes his articles a bit awkward where he states, “See this Bible verse or verses”. I simply wanted all his proof to be readily available for the readers.

There are conclusions which elder Edson draws—that I disagree with.

“My husband, with Elders Joseph Bates, Stephen Pierce, **Hiram Edson**, and others who were keen, noble, and true, was among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure.

“We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed.

“We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God’s appointed way, and then there was perfect harmony. We were all of one mind and one spirit.

“We sought most earnestly that the Scriptures should not be wrested to suit any man’s opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that His disciples might be one as He and the Father are one.

“Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another.” *Testimonies to Ministers*, 25.

“I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord’s witnesses. The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan’s deceptions. This instruction has been repeated recently. I must present before the people the testimonies of Bible truth, and repeat the decided messages given years ago. I desire that my sermons given at camp meetings and in churches may live and do their appointed work.” *The Publishing Ministry*, 31.

REVIEW AND HERALD
JANUARY, 3, 1856—NUMBER 14
THE TIMES OF THE GENTILES

BY HIRAM EDSON

[The following article was received from Brother Edson some time since; but we have not yet had time to examine it thoroughly. Many of the ideas presented are new, and we think it proper to publish them for the consideration of the brethren, letting the writer remain responsible for the views presented, as he proposes in the following lines to Brother White, which accompanied the article.]

Dear Brother White: As I have been informed that the inquiry has arisen, why I have remained so long silent, I would just say that I have been necessarily employed in manual labor, providing for my family; and have had but little time either to read or write, and worn with excessive toil I have felt but little disposition or spirit of writing, and hence, am poorly prepared to write any thing that would be of service to the church. But what little sympathy and zeal I have had in exercise for the cause of truth, has been with the *Review*, and those who have borne the heat and burden of the day, in advancing the truths it advocates.

As you recently requested me to write out for the *Review*, some of the prominent leading points of my long un-matured article, such as the evidences on the beginning and ending of the seven prophetic times, or 2520 years of Leviticus 26.

But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

And if ye will not yet for all this hearken unto me, then **I will punish you seven times more for your sins.**

And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

And if ye walk contrary unto me, and will not hearken unto me; **I will bring seven times more plagues upon you according to your sins.**

I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me;

Then will I also walk contrary unto you, and **will punish you yet seven times for your sins.**

And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver

you your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me;

Then I will walk contrary unto you also in fury; and **I, even I, will chastise you seven times for your sins.** Leviticus 26:14–28.

As I have not time at present to mature the subject, I send you a portion of the broken, un-matured ideas as they are. **I do not ask that they now go out as adopted or sanctioned by the Review, but merely for the examination and inspection of the brethren;** and if the subject by them be judged to be of service to the church and worthy of further investigation, then it may hereafter be revised, improved, and carried out in its further bearing and extent.

But before entering upon the subject, permit me to notice, in short, an inspired rule of interpretation of prophecy. God is the same yesterday, today, and forever: his dealings with his creatures are uniform, or in like manner throughout all ages of the world. Hence “whatsoever things were written aforetime, were written for our learning.” Romans 15:4. The final deliverance and entrance of the people of God into the promised, eternal inheritance, is to be in like manner as it was in the day that Israel came up out of the land of Egypt.

Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. Isaiah 10:24.

And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. Isaiah 11:11, 16.

According to the days of thy coming out of the land of Egypt will I show unto him marvellous *things*. Micah 7:15.

Hence Paul testifies:

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Now all these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come. 1 Corinthians 10:6, 11.

The thing that hath been is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the sun.

Is there any thing whereof it may be said, See this is new? it hath been already of old time, which was before us.

That which hath been is now; and that which is to be hath already been; and God requireth that which is past. Ecclesiastes 1:9, 10; 3:15.

The destruction of the Antediluvians, and of the Sodomites are made examples of the destruction of the ungodly in the end of the world. As it was in the days of Noah, also as it was in the days of Lot, even thus “shall it be in the day when the Son of man is revealed.” Luke 17:26–30.

Elijah was to be sent before the coming of the great and notable day of the Lord. In other words, the history of Elijah is made an example, not only of the preparatory message of the first advent given by John the Baptist, but it is also an example of the preparatory message of the second advent; an example of the voice that crieth in the wilderness, “prepare ye the way of the Lord, make strait in the desert a highway for our God.”

Examples like these might be multiplied, but the above are sufficient; in view of which we may understand why we are called upon [Isaiah 46:9, 10] to “remember the former things of old, for God by them declares the end from the beginning, and from ancient times the things not yet done.”

Former things of old which are made examples, are designed to aid us in understanding prophecies which are to be fulfilled in like manner in after ages; and hence it is not un-frequently the case that a prediction fulfilled in days of old, designed to serve as an example, is recorded in connection with a prophecy to be fulfilled in like manner in after ages. See **Jeremiah 25**, where the prophet after predicting the overthrow of ancient Babylon, then glides almost imperceptibly down the stream of time to where he beholds and foretells the downfall and destruction of Mystery Babylon the great. **Without observing this fact and the above rule, some in reading these chapters and other like predictions, might confound the downfall and destruction of ancient and modern Babylon together, and conclude that all applied to ancient Babylon.** But by the aid of the above rule we may distinguish between the former examples and its likeness fulfilled in after times.

JEREMIAH 25:

The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon; The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear.

They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever: And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt. Therefore thus saith the Lord of hosts; Because ye have not heard my words,

Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands. For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as *it is* this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which *are* beyond the sea, Dedan, and Tema, and Buz, and all *that are* in the utmost corners, And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach shall drink after them.

Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink.

For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts.

Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth. A noise shall come *even* to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the Lord.

Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard*: for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

It is predicted that God would set his hand again the second time to recover the remnant of his people. In connection with this recovery, is predicted a glorious triumph and prosperity of the church. The wilderness and the solitary place to be made glad for them, and the desert to rejoice and blossom as the rose, and in the wilderness waters were to break out, and streams in the desert: the parched ground to become a pool, and thirsty land springs of water, and her wilderness to become like Eden, and her desert like the garden of the Lord; and she is called upon to arise and shine for her light is come, and the glory of the Lord is risen upon her, and Gentiles were to come to her light, and kings to the brightness of her rising. This predicted triumph and prosperity of the Church is a sort of prelude preparatory to entering the immortal state; hence it may be seen **in Isaiah 60** that the prophet glides almost imperceptibly from this state of triumph and prosperity of the church into the restitution or immortal state. Some in reading this chapter and other like predictions confound this state of triumph and prosperity of the Church with the immortal state, and hence look for a glorious probationary age to come after the second advent of Christ. The above rule and considerations are necessary to be observed **in reading Isaiah 40** and other like predictions.

ISAIAH 40:

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see *it* together: for the mouth of the Lord hath spoken *it*.

The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people *is* grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

Behold, the Lord God will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or *being* his counsellor hath taught him? With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?

Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him *are* as nothing; and they are counted to him less than nothing, and vanity.

To whom then will ye liken God? or what likeness will ye compare unto him?

The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that *is* so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved.

Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

To whom then will ye liken me, or shall I be equal? saith the Holy One.

Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, *that* the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding. He giveth power to the faint; and to *them that have* no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

ISAIAH 60:

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Who *are* these *that* fly as a cloud, and as the doves to their windows?

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought. For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

We will now come to the subject before us, which for the present we shall denominate:

**THE TIMES OF THE GENTILES, AND THE
DELIVERANCE AND RESTORATION OF THE REMNANT
OF ISRAEL FROM THE SEVEN TIMES, OR 2520 YEARS
OF ASSYRIAN OR PAGAN AND PAPAL CAPTIVITY
CONSIDERED.**

“JERUSALEM shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” Luke 21:24. Jerusalem, in this text, is synonymous with the host. Daniel 8:10, 13; see also Isaiah 10:5, 6. Jerusalem signifies “the vision or possession of peace.” See *Cruden*. God’s loyal subjects are a law-abiding people; hence we find it written, [Psalm 119:165,] “Great peace have they which love thy law.” Thus the people of God are in possession of peace, and therefore Jerusalem is a characteristic name, significant of the character of the people of God, in distinction from those of whom it is written, “There is no peace, saith my God, to the wicked.” Isaiah 57:21. It was the host, or people of God, that were scattered among all nations to be trodden down of the Gentiles till the times of the Gentiles were fulfilled. We will now quote a few prophecies which have their application and fulfillment at the point of, and immediately following, the fulfillment of the times of the Gentiles.

And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. And there shall be an highway for the remnant of his people which shall be left from Assyria; like as it was in the day that he came up out of the land of Egypt. Isaiah 11:11, 12, 16.

According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things. Micah 7:15.

For there shall be a day that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord save thy people, the remnant of Israel. Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of water in a strait place, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden. Jeremiah 31:6–12.

When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. See Psalm 14:7; 76.

Oh that the salvation of Israel *were come* out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad. Psalm 14:7.

A very large class of prophecies in character like the above, clearly predict a glorious triumph and prosperity of the church of God in their deliverance and return from under the cruel tyranny and bondage of Gentile dominion over them.

It is upon this class of prophecies that the favorite theory has been reared, of the return of the Jews and a temporal millennium before the second advent of Christ. To those who hold these views, this class of prophecies have formed an objection in their minds against the idea of the second advent being now nigh at hand. That this class of prophecies have their fulfillment prior to, and in immediate connection with, the second advent, I freely admit; for they predict the preparatory scenes of making ready a people prepared for the Lord, and so far from forming any valid objection to the second advent nigh, they, on the contrary, when rightly understood, form an impregnable bulwark to the great truth that the second advent is now at the door; for we shall demonstrate in the following article that the people of God of the present generation constitute the remnant which will be sharers in the glorious deliverance, triumph, and prosperity and glories which this class of prophecies will warrant them to expect.

More recently upon this same class of prophecies has been framed the theory of a probationary age to come, after the second advent. Some who hold this view remove the angels' messages [Revelation 14:6–12] into their anticipated probationary age to come, and say we shall there have and keep the Lord's Sabbath. Some who now take the no-Sabbath ground, freely and frankly admit the obligation of the Lord's Sabbath in connection with the fulfillment of this class of prophecies upon which they build their age to come.

We affectionately invite those who hold to the temporal millennium and age to come views, candidly, with an unprejudiced mind, to follow us while we endeavor to show the true chronological application and fulfillment of this class of prophecies, and we think that you will, with us, see that you have been in the very midst, and surrounded with all the privileges and glories of the probationary age which this class of prophecies will warrant you to expect. And if you would share in the benefits of the glorious truths embraced in the angels' messages, [Revelation 14:6–12,] and the blessing awarded to those who keep the Lord's Sabbath in connection with the fulfillment of this class of prophecies, it is high time that you were awake to this subject; for the last lingering moments of the probationary age warranted in these prophecies are now almost spent. This will appear as we proceed.

Here I anticipate the inquiry will arise, Does this class of prophecies predict THE RETURN OF THE JEWS?

To this we answer that:

The middle wall of partition between Jew and Gentile is broken down, and they are made BOTH ONE. Ephesians 2:14. And there is now NO difference between the Jew and the Greek. Romans 10:12, 13; 1 Corinthians 12:13. For ye are all the children of God by faith in Christ Jesus, there is neither Jew nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all. For ye are all one in Christ

Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. Colossians 3:11; Galatians 3:26–29. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12.

When the unbelieving Jews claimed Abraham as their father, said Jesus to them, If ye were Abraham's children ye would do the works of Abraham. Ye are of your father the devil, and the lusts (or works) of your father ye will do. John 8:39–44. Again he says, I know the blasphemy of them which say they are Jews and are not, but are of the synagogue of Satan. Behold I will make them of the synagogue of Satan which say they are Jews and are not, but do lie. Revelation 2:9; 3:9. For he is not a Jew which is one outwardly; but he is a Jew which is one inwardly. Romans 2:28, 29. They are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children; but in Isaac (or Christ) shall thy seed be called; that is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed. Romans 9:6–8. Now we brethren, as Isaac was, are the children of promise. Galatians 4:28. Abraham "is the father of us all as it is written, I have made thee a father of many nations." Romans 4:16, 17.

If ye be Christ's then are ye Abraham's seed and heirs according to the promise. Galatians 3:29.

Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers. Romans 15:8. For ALL the promises of God in him are yea, and in him amen to the glory of God by us. 2 Corinthians 1:20.

Romans 11, is one of the strong pillars upon which the fabric of the return of the Jews is built. To advocate the return of the carnal Jews to old Palestine from this chapter is to array Paul against Paul in the above scriptures.

Paul in Romans 11, quotes from, and bases his argument upon Isaiah 59:20, 21. And so all Israel shall be saved as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins. Romans 11:26, 27.

If this scripture refers only to the natural descendants of Abraham, the natural Jews, it proves entirely too much; for if so it proves the universal salvation of their entire race. But this cannot be so. Said our Lord to the Jews, The men of Nineveh shall rise in judgment with this generation and shall condemn it: the queen of the South also. See Matthew 12:41, 42. Again: They should see Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God, and themselves thrust out. Luke 13:28.

The text from which Paul quotes in Isaiah 59, reads as follows: And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob. This is fulfilled when the salvation of Israel is come out of Zion WHEN the Lord bringeth back the captivity of his people, then Jacob rejoices and Israel is glad. See Psalm 14:7.

Isaiah continues the prophecy by saying, Arise, shine; for thy light is come and the glory of the Lord is risen upon thee. And the GENTILES shall come to thy light, and kings to the brightness of thy rising. Please turn and read from verse 20 of Isaiah 59, to verse 16 of chapter 60; and I think you will see that Paul and Isaiah perfectly agree in their testimony that when God brings back the captivity of his people there is no difference between Jew and Gentile, but both are alike equal sharers in the brightness of that rising in their return from captivity; and why should they not be, inasmuch as Gentile

Christians (who are Jews inwardly) have been large sharers in the captivity, being trodden under foot and martyred under Pagan and Papal rule which constitutes the very captivity to be turned when the Lord sets his hand again the second time to recover the remnant of his people.

When God sets his hand again the second time to recover the remnant of his people from the countries wherein they have been scattered, he sets up an ENSIGN not for the Jews only, but for the NATIONS and by this means assembles the outcasts of Israel and gathers together the dispersed of Judah from the four corners of the earth. Isaiah 11:11, 12.

ALL the inhabitants of the world and dwellers on the earth are called upon to see when this ensign is lifted up and to hear when the trumpet is blown. See Chapter 18:3. This ensign is the mountain (or government) of the Lord's house (or people) established in the last days in the tops of the mountains and exalted above the hills; and not the natural Jews only, but ALL nations flow unto it. Chapter 2:2; Micah 4:1.

I understand that the establishment of the mountain or government of the Lord's people in the last days predicted in Isaiah 2, and Micah 4, is the establishment of the government of the United States of North America. This point will be noticed more at length hereafter.

This subject of the return of the Jews might be pursued much further, but the above must suffice, and is, we think, sufficient to satisfy the candid that the legitimate heirs who are to share in the promises to be fulfilled in the deliverance, return, and the glorious triumph and prosperity of the people of God, when he sets his hand again the second time to recover them, are not the natural Jews according to the flesh; but that they are made up of every nation, kindred, tongue and people, who fear him and work righteousness. We leave this point by referring the reader to the able writings of others on this subject. See *Advent Review*, Volume 5, 128, 137; also Volume 4, 133, 134. We next inquire more particularly,

FROM WHAT ARE THE REMNANT RECOVERED WHEN GOD SETS HIS HAND AGAIN THE SECOND TIME TO RECOVER THEM?

It is very important that we rightly understand this point in order that we may arrive at right conclusions in the subject before us.

A second time supposes a first. The second is described to be in character like as it was in the day that Israel came up out of the land of Egypt; hence the first time was the recovery or deliverance from under the Egyptian rod or cruel yoke of bondage and oppression; hence the second recovery or deliverance must be from a position in its nature and character like that of the first. This will be clearly seen as we pursue the subject.

We say then that the remnant are recovered from their dispersion among the nations of the earth. "From Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." In this recovery, God assembles the outcasts of Israel, and gathers together the dispersed of Judah from the four corners of the earth. See Isaiah 11:11, 12.

This recovery embraces the deliverance of the host [Daniel 8:13] from being longer trodden under foot. In a word it is their recovery from under the INDIGNATION.

In Isaiah 10:5, 6, it is written, O Assyrian, the rod of mine anger, and the staff in their hand is mine INDIGNATION. I will send him against an hypocritical nation and

against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to TREAD THEM DOWN like the mire of the streets.

And in verse 12, we read, “Wherefore it shall come to pass that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, (his work of wrath and indignation in giving them to be trodden down like the mire of the streets,) I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.” The fruit of the stout heart of the king of Assyria to be punished at the end of the indignation is undoubtedly the last in the line of his successors which is the fourth or Roman kingdom which finishes the treading down indignation. (The glory of his high looks may be read in Daniel 7:8, 20; 11:26–30.)

The story is continued in verses 20–27. And it shall come to pass in that day that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the holy one of Israel in truth. The remnant shall return, even the remnant of Jacob unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of (or among them, margin) shall return: the consumption decreed shall overflow with righteousness, &c. Verse 24.

Therefore, thus saith the Lord God of hosts, O my people that dwellest in Zion be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while and the indignation shall cease, and mine anger in their destruction. Verse 27. And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck.

In the next chapter [verses 11–16] we have the prophetic account of God’s setting his hand again the second time to recover the remnant of his people from under this indignation described in the previous chapter.

The remnant then are recovered from Gentile dominion over them to tread them under foot, they are recovered from their dispersion among the nations of the earth. In a word, they are recovered from under the INDIGNATION. A longer catalogue of testimonies showing from what the remnant are recovered seems unnecessary: the above is sufficient. Let it be borne in mind that this indignation was upon God’s professed people and not upon their oppressors. God’s anger and wrath comes upon their oppressors after this indignation ceases. The next inquiry that arises is,

WHEN DOES GOD SET HIS HAND AGAIN THE SECOND TIME TO RECOVER THE REMNANT FROM THIS INDIGNATION?

The wise man has said, [Ecclesiastes 3:1] “To every thing there is a season, and a time to every purpose under the heaven.” That there is an appointed time for the Lord to cause the above indignation to cease by his setting his hand again the second time to recover them from the same is clear from very many portions of the prophetic scriptures. It is called in Psalm 52:13, The set time to favor Zion. In this Psalm we have a prophetic history of Jacob’s trouble and the voice of his groaning, sorrow and weeping, which is expressly stated in verse 10, to be “because of thine INDIGNATION, and thy wrath; for thou hast lifted me up and cast me down;” and in verse 13, Jacob comforts himself by saying, “Thou shalt arise and have mercy upon Zion for the time to favor her, yea, the SET time, is come.” Please read the whole chapter.

In Isaiah 11:1, it is called Jerusalem's APPOINTED TIME. Comfort ye, comfort ye my people saith your God; speak ye comfortably to Jerusalem, and cry unto her that her appointed time (margin) is accomplished.

In Daniel 8:13, two important questions are asked: as really two as in Matthew 24:3. In Daniel 8:14, the first question, respecting the Sanctuary, is answered; but the second question, how long the host were given to be trodden under foot then remained unanswered. In verse 16, Gabriel receives a charge to make Daniel understand the vision. Verse 19. Gabriel said to Daniel, "Behold I will make thee know what shall be in the last end of the INDIGNATION; (i.e., the last end of treading under foot the host;) for at the time APPOINTED the END shall be." And thus we have an appointed time for the end of the indignation, the end of treading under foot the host; an appointed time to comfort God's people, Jerusalem; [Isaiah 11:1] an appointed or SET TIME to favor Zion; [Psalm 52:13] an appointed time for the Lord to set his hand again the second time to recover the remnant of his people from under the indignation or from being longer trodden under foot.

The question next arises,

WHEN IS THE APPOINTED TIME FOR THE TREADING UNDER FOOT INDIGNATION, TO END AND CEASE?

Advent believers generally have supposed that the appointed time for the indignation to end referred to, [Daniel 8:19] was the 2300 days of verse 14. But this is evidently a mistake; for the 2300 days were given to serve another purpose. They were given in answer to the first question respecting the Sanctuary. The evidences are uninvalidated that the 2300 days ended in 1844. But there was no historical event of that year which could in any wise fulfill the many prominent predictions respecting the deliverance and recovery of the remnant from the treading under foot indignation.

It is worthy of note that at the time when Gabriel said to Daniel at the time appointed the end (of the indignation) shall be, there had then no revealed appointed time been given to cover the length of the indignation and reveal its end except the seven prophetic times of Moses; hence Gabriel could have referred to no other appointed time than the seven times chastisement predicted by Moses. Leviticus 26. This will appear when we come to follow Gabriel in the fulfillment of his charge, and redemption of his pledge to make Daniel to understand the vision, and to know what shall be in the last end of the indignation.

When God had delivered his people from under the rod of the Egyptians and thrown off the yoke of their cruel and hard bondage, he then declared to them his covenant which he commanded them to perform, even ten commandments, and he wrote them upon two tables of stone, [see Deuteronomy 13] accompanied with promises of great blessings and prosperity on condition that they obeyed and kept ALL of them. But in case they should prove recreant, apostatize and not keep ALL these ten commandments he threatens to punish them seven times more for their sins, which signifies an addition to the 400 years punishment inflicted on them in Egypt. Seven prophetic times more is a little short of seven times 400 years.

He threatened to break the pride of their power; (or government;) or according to Isaiah 7:8, they should be broken that they be not a people (or nation.) He threatened to bring their land into desolation and their enemies to dwell therein, and make their cities waste, and scatter and disperse them among the heathen, and bring a sword upon them

which should avenge the quarrel of his covenant, and thus he would chastise them seven times for their sins.

From the above we see that the seven prophetic times cover the time of their dispersion, the time of the scattering of the power of the holy people. The seven times cover the treading under foot indignation and constitutes the appointed time which reveals the end of the same.

The time, times and a half, of Daniel's and John's prophecies is a part of the indignation or treading down time, and are explained in Revelation 12 to be 1260 days, and in Chapter 13 to be 42 months, which is, prophetic time, 30 days to the month, for there are just 42 times 30 in 1260 days. Twelve months to the year, making three and a half years or 1260 days, each day symbolizing one revolution of the earth around the sun or one year, amounting in all to 1260 years. Hence the three and a half times which is 1260 years, when twice told make the seven times or 2520 years which is the duration of this indignation and captivity of the people of God.

(TO BE CONTINUED.)

REVIEW AND HERALD
JANUARY, 10, 1856—NUMBER 15
THE TIMES OF THE GENTILES, AND THE
DELIVERANCE AND RESTORATION OF THE REMNANT
OF ISRAEL FROM THE SEVEN TIMES, OR 2520 YEARS
OF ASSYRIAN OR PAGAN AND PAPAL CAPTIVITY
CONSIDERED.

BY HIRAM EDSON—CONTINUED

The way is now prepared to establish next in order,

THE BEGINNING AND ENDING OF THE SEVEN TIMES OR 2520 YEARS.

The book of Daniel's visions was closed up and sealed till the time of the end. A correct understanding of many portions of the inspired volume, have been hidden for ages to be made manifest in their due and proper time. See Colossians 1:26.

The Advent chart of 1843, without doubt, was arranged in the order of God's counsel; but perfection of knowledge in understanding all parts of the inspired volume had not then been attained; knowledge is still increasing. It is evident that God saw fit to suffer a mistake in some of the figures on the '43 chart, but for wise purposes hid that mistake until the proper time arrived for the mistake to be developed.

There was no mistake in the figures given on the chart for the beginning of the 2300 days, there must also of necessity be, and there was, a harmony of the dates of the 1260, the 1290, and the 1335 days with that of the 2300 days. These then were all correct. True there was a mistake in the minds or faith and teaching of Advent believers in dating the commencement of the 2300 days from the first month of 457 B. C., but this mistake was not on the chart. 457 is the true year from which to reckon the 2300 days: 457 and 1843 full years added together make just 2300 full years; hence there was no mistake on the chart in all these figures. And as I understand the time which the angel of Revelation

10:5, 6, swore should be no longer, included all prophetic time, and that that testimony given, and that most solemn oath was fulfilled in the time of the tenth of the seventh month move 1844, hence I believe that all of the prophetic periods were then ended, and none of them can be extended beyond that point.

But as there were no historical events occurring in 1843–4, which could in anywise answer the fulfillment of events predicted to transpire at the end of the seven times, or 2520 years indignation or captivity of the people of God, and certainly their captivity should be turned when their appointed time was accomplished, then I necessarily conclude there must have been a mistake on the chart in the figures 677 B. C., as the point from which to reckon the seven times, or 2520 years indignation upon the people of God. And as this period cannot be extended this side of 1843–4, the conclusion is irresistible that this divinely appointed period terminated some time prior to 1843–4. Hence I feel at liberty to look for some other historical event aside from, and prior to, the carrying of Mennasseh king of Judah to Babylon, 677 B. C., from which to reckon the seven times, and for some corresponding historical events which mark their termination and the appointed end of the indignation.

The event from which to reckon this period of indignation upon God's people, is the breaking of the pride of their power, the uprooting of their government and carrying them captives into their enemy's land foretold in Leviticus 26, called in Daniel 12, the scattering of the power of the holy people.

Ephraim in the prophecy of Isaiah 7:8, embraces the ten tribes which revolted from the house of David and chose their own line of kings which reigned over them in Samaria. These ten tribes were called Israel, and their kings, the kings of Israel, in distinction from the tribe and kings of Judah.

In this prophecy of Isaiah 7:8, it is predicted that within (not at the close of—but WITHIN) three-score and five years EPHRAIM (not Judah) shall be broken that it be not a people. Mennasseh was king of Judah, hence neither he, nor the tribe of Judah, are embraced in this prophecy; and hence it is written, [2 Kings 28,] when Ephraim or Israel was broken, and the Lord delivered Israel into the hand of spoilers and removed them out of his sight, there was none left but the tribe of Judah ONLY. And David also in Psalms 78, speaks of the same event, where he gives an account of the sins of Israel which provoked the Lord so that he was wroth and greatly abhorred Israel, so that he forsook the tabernacle of Shiloh, the tent which he placed among men, and delivered his strength into CAPTIVITY, and his glory into the enemy's hand. He gave his people over also unto the sword, and was wroth with his inheritance. Moreover he refused the tabernacle of Joseph, and chose not the tribe of EPHRAIM, but chose the tribe of JUDAH, the mount Zion which he loved.

Thus we have the testimony of two witnesses which are said to be true, that the tribe of Judah was exempted from going into captivity at this point. And wherefore were they exempted? We answer, because it was written, [Gen.49:10,] The scepter shall not depart from Judah, nor a law-giver from between his feet until Shiloh come.

From the above three important testimonies it is clear that the taking of Mennasseh, king of Judah among the thorns, and binding him in fetters and carrying him to Babylon 677 B. C., cannot be the event nor point from which to reckon the seven

times. Furthermore it is written that Mennasseh humbled himself and was restored back and reigned over Judah in Jerusalem till the day of his death and was then succeeded by his son; and we have the account of a continued succession of the kings of Judah. Here perhaps the objector may quote Hosea verse 5. "Therefore shall Israel and Ephraim fall in their iniquity: Judah also shall fall with them."

It is true that Judah has fallen with Israel and Ephraim; that is, they have since been scattered among the nations of the earth; but they did not fall at the same point of time, if their fall embraces their being broken from being a people, or nation. To fall with, may signify in like manner. That it does not always signify at the same point of time is evident. Paul has said, [1 Thessalonians 4:14,] Them also which sleep in Jesus will God bring with him; that is to say, they shall be brought from their sleep of death in like manner as Christ was raised, but not at the same point of time. This will appear still more clear by reading Isaiah 26:19. Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust, &c.

From the foregoing considerations we are unavoidably driven off from the taking of Mennasseh king of Judah, bound to Babylon 677 B. C., as the point from which to reckon the seven times, and are necessarily compelled to take the breaking of Ephraim from being a people or nation from which to reckon the seven times or 2520 years captivity of the people of God. The record of which we find in 2 Kings 17.

In Isaiah 10:5, 6, we read, "O Assyrian, the rod of mine anger, the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey and to tread them down like the mire of the streets." In 2 Kings 17, we have the inspired record of the fulfillment of this prediction, which without further controversy is the point from which to reckon the appointed time of treading down the host like the mire of the streets.

In verse 4 we learn that the king of Assyria took Hoshea king of Israel and shut him up and bound him in prison. Verses 5 and 6 read, "Then the king of Assyria came up throughout all the land and went up to Samaria and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes."

Verse 24. "And the king of Assyria brought men from Babylon, and from Cutha, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria and dwelt in the cities thereof." In verses 22, 23, it is written, "For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight AS he had said by ALL his servants the prophets. SO was Israel carried away out of their own land to Assyria unto this day." Thus in **2 Kings 17, is found the inspired record of the fulfillment of what God has said by his servant Isaiah, Chapter 10:5, 6, and by Moses in Leviticus 26, and by David in Psalms 78:59–62, and 1 Kings 14:15, 16.** It is in fact the inspired historical record of the fulfillment of what God had said by ALL his servants the prophets on this point of giving Israel over into captivity to be trodden down of the Gentiles like the mire of the streets." The validity of the above testimony cannot be invalidated or impeached; hence there can be no room left for further doubt on this so clear a point. **This, then, is the inspired historical event; and its chronology, which is 723 B. C., is the point from which to**

reckon the 2520 years captivity. Instead of reckoning from the taking of Mennasseh king of Judah to Babylon, 677 B. C., we reckon from the shutting up and binding in prison Hoshea king of Israel, which was 723 B. C.

This was 19 years after Isaiah's prophecy, recorded in Chapter 7:8, which was 742 B. C.; hence Ephraim was broken from being a people literally within three-score and five years. From whatever point in the year 723 B. C. we reckon, the same corresponding point in the year 1798, must be reached to fill up 2520 full years; the same as in the case of the 2300 days, dating from the Fall of 457 B. C., and ending in the Fall of 1844 A. D. The year 723 B. C. is the true beginning, and 1798 is the true terminus of the 2520 years captivity of the people of God. And we have a historical record of a corresponding event transpiring in the year 1798, which perfectly answers the fulfillment of the predictions of the prophets which have foretold the events which mark the end of the 2520 years indignation and captivity.

It is a truth known and read of all men that in the year 1798 the Papal yoke was broken off, the dominion of the little horn, Papacy, [Daniel 7:26,] was taken away to consume and to destroy it unto the end; and free toleration the heaven born boon of religious liberty has been the result. The saints are no longer under the Papal galling yoke. They are not under, but are free from, the dictation of the Papal see. God has been faithful to fulfill his word; viz., "I will deliver thee out of the hand of the (or that) wicked, I will redeem thee out of the hand of the terrible." Jeremiah 15:21.

Again, "For the Lord hath redeemed Jacob, and ransomed him from the hand that was stronger than he." Chapter 31:11. And they have not since been delivered over, neither is there any prediction that will deliver them over into the hands of another oppressor; but we have positive inspired testimony to the contrary. Isaiah 14, contains a prophetic account of God's choosing Israel again (that is the second time) and giving them rest from their sorrow, and fear, and hard bondage, wherein they were made to serve. Then they were to take up this proverb against the king of Babylon (the Papal king of Mystery Babylon) and say, how hath the OPPRESSOR ceased, the golden city ceased. (Margin, the exactor of gold ceased.) The Lord hath broken the STAFF of the wicked and the scepter of the rulers. He who smote the people with a continual stroke, he that ruled the NATIONS in anger is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, (these figuratively represent God's people; see Ezekiel 17:2-5, 12, 13,) saying, Since thou art laid down NO FELLER IS COME UP AGAINST US. . . . Thy pomp is brought down to the grave, and the noise of thy viols. The worm is spread under thee, and the worms cover thee." Isaiah 14:3-8, 11. These worms denote a consuming process: synchronizing with the consumption decreed in Chapter 10:10-23; Daniel 7:26.

The above inspired testimony is positive that since the Papal king of Mystery Babylon was led captive in the year 1798 no feller has come up against God's people; that is to say, they have not been again brought under the galling yoke of an oppressor to be trodden under foot; hence this inspired evidence is conclusive that the treading under foot indignation then ceased in the year 1798. Were it not for occupying too much space, we would like to copy Isaiah 14, entire. We request the reader to turn and read the whole chapter.

The fact that the seven prophetic times of Gentile dominion to tread under foot the people of God was fulfilled and ended with the downfall of Papacy in 1798, is also further sustained from the inspired testimony of the New Testament writers. Matthew and Mark locate the signs of the second advent nigh at the door; viz., the darkening of the sun and moon, &c., immediately after the tribulation of the Papal persecution. And **Luke locates the same signs where and when the times of the Gentiles are fulfilled; where he also terminates the treading down of Jerusalem, the church or the people of God. See Luke 21:24, 25.**

Thus it is seen from the testimony of Matthew, Mark and Luke, that the fulfillment of the times of the Gentiles, and Jerusalem (the people of God) being trodden under foot, and the downfall of Papacy, and the end of those days of tribulation, all occur at one point.

If any seem still inclined to think that Jerusalem [Luke 21:24,] embraces the old city Jerusalem composed of dwelling houses, in ancient Palestine, for the information of such we would say that the name Jerusalem is written upon the people of God; [see Revelation 3:12,] and they are called the city of the Lord, the Zion of the Holy One of Israel. Isaiah 60:14. Jerusalem trodden down of the Gentiles. Luke 21:24.

When the times of the Gentiles are fulfilled, the appointed time of that treading down is accomplished, the same Jerusalem is then addressed in the following language: "Comfort ye, comfort ye my people saith your God, speak ye comfortably to Jerusalem, and cry unto her that her appointed time (margin) is accomplished, that her iniquity is pardoned; for **she hath received of the Lord's hand double for all her sins**;" (viz., trodden under foot of the Gentiles 1260 years twice told.) O Zion that bringest good tidings, get thee up into the high mountain. O Jerusalem that bringest good tidings, lift up thy voice, lift it up with strength, &c. See Isaiah 40:1, 9.

Much more might be said on this point, but we judge the above sufficient. None we think can fail to see that Jerusalem in this text is the name applied to the church and people of God.

That the seven times of the Gentiles, and the treading under foot indignation ended with the downfall of Papacy in 1798 is also further sustained and clearly set forth from the 7th and 12th chapters of Daniel.

In Daniel 8:13, there are two questions asked. This we have before confirmed. We will now read the text, omitting the question or inquiry respecting the Sanctuary. "How long shall be the vision concerning the daily (Paganism) and the transgression of desolation (Papacy) to give the host to be trodden under foot." This question names and reveals the agents; viz., Paganism and Papacy, which accomplish the entire work of treading under foot the host. Three and a half times are allotted to the Papacy, leaving the other three and a half times as having been accomplished under Paganism. Isa. xl, 1, testifies that when the appointed time of God's people, Jerusalem, is accomplished that "she hath received at the Lord's hand DOUBLE for all her sins;" that is, three and a half times or 1260 years, twice told, equally divided between Paganism and Papacy.

It is not reasonable to suppose that Paganism accomplished but part of its allotted 1260 years, before it gave place to, and was succeeded by, the Papacy; and when Papacy had filled her 1260 years, that she gave place to her predecessor Paganism, to fill up the fraction of her allotted 1260 years; and facts in the case forbid such an idea. Paganism has not been revived and adopted as the national religion of the Roman Empire in the nineteenth century.

From the fact of the important question under consideration being proposed at the close of the vision by the numberer of secrets, or the wonderful numberer, (margin,) I understand that the burden and great object of the vision was, to reveal not only the agents, but particularly the duration and end of the appointed time of giving the host to be trodden under foot.

The appointed seven prophetic times of Moses' prophecy, was a portion of the hidden wisdom of God, hidden for ages. No revelation had been given to explain how much time they embraced. This important question, how long the host were given to be trodden under foot, was not answered in the eighth chapter; for Daniel testifies at its close that none understood the vision. But Gabriel had received a charge to make Daniel understand the vision; and Gabriel had given Daniel his pledge that he would make him know what should be in the last end of the indignation, assuring him that at the time appointed (which we have shown to be the seven times) the end should be. Hence Gabriel to redeem his pledge must necessarily give a key to unlock the mystery of the appointed time and show its end. And to fulfill his charge to make Daniel to understand the vision, he must necessarily answer the important question, how long the host were given to be trodden under foot. Hence we may expect to find somewhere in Gabriel's instruction to Daniel, a key which will unlock the mystery of the appointed seven prophetic times, and a clear answer developed to the important question, how long the host were given to be trodden under foot. To believe otherwise would charge God and his ministering angels with folly, and Gabriel with perjury. But the key is not given, nor is the question answered either in the eighth or ninth chapters; hence we may expect to find them contained in the three remaining chapters; else Gabriel never fulfilled his charge, nor the redemption of his pledge.

The sight of what Daniel had already beheld, and the story of the long continuance of the indignation, the treading under foot of his brethren, was too appalling for the Prophet to endure: he was overwhelmed with astonishment at the vision, so that he fainted and was sick certain days. The astonished Prophet was unable to endure all the sad tale of what should befall his people in the last end of the indignation. A full explanation of the whole vision at once, was more than Daniel could bear; hence Gabriel was under the necessity of making repeated visits to Daniel, before he could accomplish the fulfillment of his charge, and the redemption of his pledge, by developing to Daniel, a clear and decisive answer to the question, how long the vision, to give the host to be trodden under foot, and make him know what should be in the last end of the indignation.

This fact is further sustained from the fact that Gabriel at his last visit informed Daniel that he had then come to make him understand what should befall his people in the latter days; or in other words, to finish the fulfillment of this charge, and the

redemption of his pledge; viz., to make him to understand the vision, and make him know what should be in the last end of the indignation.

This renewal of the sad tale, caused Daniel's SORROWS to turn upon him again, so that he became dumb, and retained no strength, (or fainted as before,) and said to Gabriel, How can the servant of this my lord talk with this my lord; (or in other words, How can I endure to hear the sad story of what shall befall my brethren in the last end of the indignation;) and it was not till Gabriel had strengthened the prophet Daniel, that he could listen to the sorrowful relation of what should befall his people, and brethren, in the latter days, or last end of the indignation. See Chapter 10:14–19.

From the consideration of the statement at the close of Chapter 8, that none understood the vision, in connection with the statement in the first verse of Chapter 10, that a thing was revealed to Daniel, and he understood the thing, and had understanding of the vision, our brethren have believed and taught that the explanation of the vision of Chapter 8 must have been completed in Chapter 9. But this is evidently a mistake, from the fact that the question, How long the vision to give the host to be trodden under foot? is not answered either in chapters 8, or 9; neither had Daniel yet learned from these chapters what should befall his people in the last end of the indignation.

And furthermore, the thing revealed to Daniel, so that he understood the thing, and had understanding of the vision, as stated in the first verse of Chapter 10, was in the third year of Cyrus, four years after what Gabriel revealed to Daniel, as recorded in Chapter 9, which was in the first year of Darius; hence the thing revealed to Daniel in the third year of Cyrus, cannot refer to what was revealed to him in the first year of Darius, which was four years previous.

It is true that the point from which to reckon the 2300 days was revealed in Chapter 9, but that was in answer to the question respecting the Sanctuary.

What was revealed to Daniel in the third year of Cyrus, embraces chapters 10, 11, and 12, in which we find a clear answer developed to the question of Chapter 8:13, how long the host were given to be trodden under foot. Hence Gabriel said to Daniel, [Chapter 10:14,] "Now I am come to make thee know what shall befall thy people (the host) in the latter days; for yet the vision is for many days;" or in other words, now I am come to make you know what shall be in the last end of the indignation, and show you the end of the time appointed, as I promised in the vision of Chapter 8:19. For the thing revealed to Daniel in the third year of Cyrus, embraced the time appointed which was long. See Chapter 10:1.

That the object of Gabriel's mission to Daniel in the third year of Cyrus was to finish his explanation of the vision of Chapter 8, is also further sustained from his testimony in the last verse of Chapter 10; viz., "But I will shew thee that which is noted in the scripture of truth, and there is none that holdeth with me in these things but Michael your Prince."

From this language of Gabriel's testimony we learn that he had come to explain some definite scripture already noted; a scripture, which none but Michael and Gabriel held; in other words, none else knew the hidden secret of this noted scripture. This identifies the noted scripture which Gabriel had come to explain, to be the vision of Chapter 8, which Daniel was told to shut up. See Chapter 8:26. It identifies it to be a scripture embracing appointed prophetic time which was shut up to be hidden for ages. This is further sustained from the fact that at the close of Gabriel's explanation, he

affirms that the words are closed up and sealed till the time of the end; and he gives Daniel a charge to “shut up the words and seal the book.”

The vision of Chapter 8, which Daniel was told to shut up, was for many days. Verse 26. The thing revealed to Daniel in the third year of Cyrus was long appointed time; it was the vision which was for many days. See Chapter 10:1, 14, and Chapter 8:26. The fact that what was revealed to Daniel in the third year of Cyrus, does explain how long the host were to be trodden under foot, is sufficient of itself to justify our position.

Daniel understood the thing, after the explanation given him in the third year of Cyrus, and had understanding of the vision, as Gabriel was commanded to make him understand it, in Chapter 8:16; but Daniel must shut up the words and seal the book; i.e., not divulge the hidden wisdom.

Chapter 10, is but the introduction to the explanation given in chapters 11 and 12. In verse 2 of Chapter 11, Gabriel informs Daniel that he is now ready to enter upon the explanation, by saying, “Now will I shew thee the truth;” and he commences with the kings of Persia, and carries him down through a successive line of the kings of Persia, Grecia, and of the Roman emperors, past the first advent, down to the sixth century of the Christian era, where Paganism, as the religion of state was to be abolished. Here Gabriel had reached the close of the first half of the indignation, and the way is now prepared to introduce and show Daniel what shall be in the last end of the indignation, and reveal the appointed time when it should end. Hence at this point, [verse 31,] Gabriel informs Daniel, that the Roman power shall take away the daily, (Paganism,) and they should place the abomination of desolation, (the Papacy,) which should accomplish the last end of the indignation.

He then proceeds to tell Daniel what shall befall his people in the last end of the indignation under the Papal supremacy. He commences by first showing the cause of the severity, of the last end of the indignation upon the saints; viz., on account of their forsaking the holy covenant, (God’s holy law of ten commandments, and doing wickedly against the covenant, being corrupted by flatteries, and thus accomplishing the great apostasy and falling away. Compare 2 Thessalonians 2:3, with Psalms 89:30–32, and Daniel 11:30–32. He then says to Daniel, “But the people which 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 days. Now when they shall fall, they shall be holpen with a little help; (that is, by the reformation commenced under Luther; and thus the tribulation of those days should be shortened;) but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.”

Gabriel in this text has guarded against the danger of believing that when the little help should come and the flood of persecution be checked that the indignation was then ended, and the appointed time accomplished, by affirming that some of understanding should still fall even to the time of the end; because it is yet for a time appointed; as much as if he had said the appointed time of the indignation will not cease when the flood of persecution is checked, but will extend forward to, and cease at, the time of the end.

And to make this point still clearer, and fortify it against successful controversy, he further testifies that the king, that is, the Pope or Papal king, should do according to his will, and exalt and magnify himself above every god,” that is to say, above every one of the kings of Europe, by holding all those kings under his dictation and control, claiming the right to crown and depose kings at his will, practicing and prospering in doing according to his will in this magnified, exalted station, TILL the indignation be ACCOMPLISHED.

Hence when this dominion of the Pope was taken away in 1798, and he was led into captivity, since which time the consumption has been consuming, and destroying it to the present, his practice and prosperity in exalting and magnifying himself above every god, is at an end, and is in this respect turned to adversity. Hence, the truth is incontrovertible, that the indignation ceased with the downfall of Papacy in the year 1798.

Verses 36–39 contain a catalogue of the acts and doings of the Papal king; and verse 40 foretells an event which should mark the time of the end, where the indignation would cease; “And at the time of the end the king of the South shall push at him.” He also foretells that the king of the North shall come against him like a whirlwind, and gives a prophetic history of his campaign, at which time Michael would stand up, and there or then should be a time of trouble such as never was. And at that time Daniel’s people should be delivered every one which should be found written in the books. This deliverance is not from the indignation, but from the bondage of death and corruption, from their sleep in the dust of the earth.

(TO BE CONTINUED.)

REVIEW AND HERALD
JANUARY, 17, 1856—NUMBER 16
THE TIMES OF THE GENTILES, AND THE
DELIVERANCE AND RESTORATION OF THE REMNANT
OF ISRAEL FROM THE SEVEN TIMES, OR 2520 YEARS
OF ASSYRIAN OR PAGAN AND PAPAL CAPTIVITY
CONSIDERED.

BY HIRAM EDSON—(CONTINUED)

Gabriel has now led Daniel down through the prophetic chain, and made him know what should be in the last end of the indignation; and shown him clearly the termination of the appointed time where the indignation should cease; and has set up waymarks and high heaps, to serve as light-houses, to shed a brilliant light upon the point of its termination: and from thence to the standing up or reign of Michael and the resurrection.

But a very important point, the main secret of the hidden wisdom yet remained to be unfolded. The key had not yet been given to unlock and reveal the manner of time contained in the appointed seven times. At this point, Daniel sees two heavenly ones; one of them said to the man clothed in linen, How long shall it be to the end of these wonders? And the man clothed in linen lifted up his hand to heaven and swore by him

that liveth for ever, that it should 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.

Here perhaps some may be ready to say, You are cornered at last; for the scattering of the power of the holy people, which is the indignation itself, is not accomplished till ALL THESE THINGS are finished, among which things is embraced the standing up of Michael, the time of trouble such as never was, and the resurrection. Well, let us lay aside our former views on this point and let Gabriel be his own interpreter, and he will make it plain, and harmonious with all his past testimony.

But first permit me to ask a few simple questions. The standing up of Michael, signifies his reign. See Daniel 12:2–4. Will Michael’s reign be finished when the scattering of the power of the holy people is accomplished? Sober reason and inspiration answer in the negative. Once more, the second resurrection which is one thousand years later than the first, is as really embraced as is the first, in Daniel 12:2. Will the second resurrection be finished and the everlasting shame and contempt of the wicked, and the shining of the saints as the brightness of the firmament, and as the stars for ever and ever, as predicted in verses 2 and 3, be finished when the scattering of the power of the holy people is accomplished? An enlightened conscience answers, No.

“These things,” is a definite expression, and must refer to its antecedent, and embraces no more than its antecedent expresses. The antecedent of “these things,” is found in the previous verse, in the question “How long shall it be to the end of these wonders?” These things, in the answer, refer to these wonders in the question, and is equivalent to saying all these wonders shall be finished. It is only the avoiding of repetition.

The next question that arises then is; how much is embraced in these wonders? From the above, we see that all of Gabriel’s instruction to Daniel, is not embraced in these wonders. Wonder, signifies astonishment, and vice versa, astonishment signifies wonder. See *Walker*. We inquire then, What was the most astonishing portion of the vision of Chapter 8, and of its explanation? We answer that Daniel saw that the Roman power in its Papal form would wax great even to the host of heaven, and would cast down some of the host and of the stars to the ground, and stamp upon them. Verse 10. In verse 24, Gabriel informs Daniel that this power would destroy WONDERFULLY, and practice, and prosper, and destroy the mighty, and the holy people. The heart-sickening sight of the WONDERFUL martyrdom, and bloodshed that would befall Daniel’s people, and brethren in the last end of the indignation, was too appalling for the prophet to endure, and being thus ASTONISHED at the vision, he fainted, and sickened at the sight, and was sick certain days.

In Chapter 11:31, the desolating power of Papacy is called the abomination that maketh desolate, (margin, that ASTONISHETH.) This same blood thirsty power, was shown to St. John while on the isle of Patmos, represented by the symbol of a woman, drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when John saw her, he also WONDERED with GREAT ADMIRATION. Revelation 17:6.

The Papal beast, and his cruel persecution of the saints have been the wonder of the world. Revelation 13:3, 7. See also Deuteronomy 28:59. Is it any marvel that the

ministering heavenly angel, should put forth the anxious, sympathizing question, “How LONG shall it be to the END of THESE WONDERS?”

The martyrs under the opening of the fifth seal, reiterate with a loud voice, the anxious inquiry, “How LONG, O Lord, holy and true, dost thou not judge and avenge our BLOOD on them that dwell on the earth?” Revelation 6:10.

The important question, and its answer, now under consideration, is equivalent to saying, How long shall it be to the end of this wonderful bloodshed of martyrs, and casting the host down to the ground, and stamping upon them? And the answer given by the heavenly one under oath, is that it should be for (i.e., continue) three and a half times. And that the scattering of the power of the holy people, which is the indignation itself, should be accomplished when these wonders should be finished, which wonders, according to the oath, must end with the termination of the three and a half times; and we are thus strongly assured that the indignation was accomplished when the three and a half times of the Papal supremacy expired; which was in the year 1798.

But Daniel says, “I heard (this question and the answer) but I understood not.” The thing was not yet revealed to Daniel: he did not yet understand the thing. See Chapter 10:1. What was the hidden thing which Daniel did not yet understand? Certainly Gabriel had made him know what should befall his people in the latter days, what should be in the last end of the indignation, and the point of its termination; and the angel had sworn that it should be for (continue) a time, times, and an half. But notwithstanding all this, Daniel says, “I understood not: then said I, O my lord, WHAT shall be the end of these things? (or these wonders?)

The burden of Daniel’s anxiety, in this his diligent inquiry, is couched in the little word “WHAT.” Peter’s comment on this word, will give us the light on this point. See 1 Peter 1:10, 11. “The prophets have inquired and searched diligently, what, or what MANNER of TIME,” &c. Daniel’s anxiety was now to understand the hidden wisdom, or the MANNER of time contained in the three and a half times, (which was the last half of the indignation,) which would also unlock the hidden wisdom, or mystery of the seven times, which was the appointed time of the whole period of the indignation.

The object of the angel, in testifying that the duration of the wonders, or the last end and half of the indignation should be for three and a half times, was designed to pave and open the way for the revealing of the hidden wisdom or manner of this time to Daniel. We have the inspired testimony in Chapter 10:1, that a thing was revealed to Daniel, and he understood the thing and had understanding of the vision. In Chapter 7:8, Daniel testifies, “I understood not,” and but four verses remain to complete the fulfillment of Gabriel’s charge and the redemption of his pledge to Daniel, and then Daniel will understand the thing, and have understanding of the vision. Verse 9, Gabriel informs Daniel that the words (that is to say, the manner of the time which he is now about to reveal to Daniel) is closed up and sealed, (or hidden from all mankind except Daniel) till the time of the end.

But Gabriel in answer to Daniel’s inquiry, gives him in verse 11, the key which unlocks the manner of time contained in the three and a half times, by first referring him to a political event previously named in Chapter 11:31, from which to reckon; and then a period in round numbers reaching from that event down to the end of the wonders; viz., “And from the time that the daily shall be taken away, (to set up. Heb., margin,) the abomination that astonisheth, there shall be a thousand two hundred and ninety days.”

Daniel having been previously informed that the time appointed was long, could now readily understand that the days must be prophetic days, 1290 years.

He could then also readily see that each day contained in the three and a half times must symbolize so many years; and counting 12 months to the year, and 30 days to the month, would amount in all to 1260 days, each day for a year amounting in all to 1260 years as the duration of the wonders, or last end, and last half of the indignation; leaving 30 days or years to intervene between the abolition of Paganism, and the establishment of Papacy, which 30 years being added to the 1260, fill up the 1290 years. Daniel now understanding that the three and a half times contained 1260 years, could understand that the seven times, the whole period of the indignation, would be 2520 years. Daniel now having the manner of the time, and also the point clearly established where the indignation would cease, (this object being accomplished,) Gabriel next informs Daniel that a blessing would immediately succeed the indignation following the termination of the 1290 years, as follows: "Blessed is he that waiteth, and cometh to the thousand three hundred five and thirty days." It has generally been understood, that the blessing promised in this text, was to be realized at the close of the 1335 days. But this is evidently a mistaken view.

By reading this text carefully, it will be seen that the waiting time is between the 1290 and the 1335 days, and also that the blessing is pronounced upon the waiting ones, DURING the waiting time, while waiting and coming to the 1335 days.

By comparing the account of the indignation spoken of in Daniel with 2 Thessalonians 2:3; Psalms 89:27–32; Isaiah 10:5, 6; Leviticus 26; Deuteronomy 11:26–28; it will be seen that the 2520 years indignation was the Lord's great CURSE upon rebellious Israel. This curse ceases at the end of the 1290 days. At this point the galling yoke of their cruel and hard bondage was broken off, and Zion or Jacob is redeemed and ransomed from the hand of him that was stronger than he. Jeremiah 31:10, 11. Jacob's captivity was then turned, and Jacob then rejoiced, and Israel was then glad. See Psalms 14:7. When the Lord turned again the captivity of Zion we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, the Lord hath done great things for them. The Lord hath done great things for us whereof we are glad." Psalms 126:1–3.

The Bible has been brought out of its sackcloth covering by being translated into the different languages now in use, and has been circulated throughout the world; and the books of Daniel's and John's vision, have been unsealed and opened, and the light and knowledge of Bible truth has been increasing since the 1290 days ended. The blindness and darkness which happened to Israel till the fullness of the Gentiles were come in, has been dispersing as the light and knowledge of Bible truth has been increasing; and the Lord has been binding up the breach of his people, and healing the stroke of their wound as it is written. Isaiah 30:26. "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Compare with this text, Solomon's Songs 6:10. Also Isaiah 60:1–3, is a parallel text and applies itself to the same space of time. "Arise, shine for thy light is come, and the GLORY of the Lord is risen upon thee. For behold the darkness (of Papal error) shall cover the earth and gross darkness the people, but the Lord shall arise upon thee, and his

glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising.”

Please turn and read Chapter 61:9, and Chapter 62. Scripture quotations might be greatly multiplied on this point, but we forbear. In the rise and progress of the Protestant religion, Gentiles and kings have become its converts. The Bible was translated under the protection of king James of England, as defender of the Protestant faith. Other potentates of Europe have become converts to the Protestant religion. And thus Gentiles have come to the light, and kings to the brightness of Zion’s rising in this latter-day glory.

Reformation has succeeded reformation, during the 45 years waiting time between the 1290 and the 1335 years. Just call to mind the wonderful outpouring of the Holy Spirit, and the almost unparalleled reformations that swept over the land in the closing scenes of the 1335 days, while the first angel of Revelation 14:6, 7, was giving his message with a loud voice, which contained the healing balm that was capable of healing the breach and confusion of divisions and subdivisions among Protestant religionists; for it did heal all that embraced and lived out its holy truths, and united them in one body. But this healing balm, was by the great body of Protestants rejected, and they were not healed. The 1335 days ended in 1844, and O how sad the change which then came over the great body of Protestant religionists, themselves being judges. The following is from the Christian Palladium for May 15th, 1844, (just after the 1335 days ended.)

“In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the icebergs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy, and desolation are distressing the borders of Zion. Perhaps it is so. What then? Do we well, like the howling women of ancient days, to rend our flesh—our hair, and fill the whole atmosphere with our wailings? It is but a few passing months since the whole extent of our widespread country, rang with triumphant peals of joy borne on the wings of numerous religious periodicals, and spontaneously overflowing from every Christian heart. Not a lip but was shouting the victories of the cross, or joining in the triumphant songs of the REDEEMED. And is the whole scene now so CHANGED?” The above is but a sample of the many extracts which might be given from different religious periodicals, from articles in character like the above: headed DEPARTURE OR FAMINE OF THE SPIRIT; GREAT SPIRITUAL DEARTH, &c., &c.

About that time proclamations of fasts, and seasons of prayer for the return of the Holy Spirit, were sent out in religious papers. And were we now to put the question to the members and parties of the different Protestant churches, Are your churches in possession of that deep humility, and vital godliness which formerly characterized them? the ready answer would be in the negative, Nay, nay. And the fact is known, read, and admitted by all, that the blessing of the light and glory of the Lord which had arisen upon Protestants during the 45 years, between the 1290 and the 1335 days ending 1844, is now departed from them and Ichabod may be written upon her walls. Their sun has gone down at noon, and their light become darkness in a clear day. See Amos 8:9, 10. During the 45 years of the latter day glory, in the rise, triumph and prosperity of Zion, many were to be purified, made white and TRIED. The trial to the great mass came in the closing scenes of the 45 years. The unpopular doctrine of the speedy coming of our Lord, as given in the

message of the first angel of Revelation 14:6, 7, proved to be the test and turning point with the great body of Protestants.

Here their fidelity to their coming Master and his truth was tested and tried. And upon the few also who adhere to the present truth, is come the time of fiery trial which is to try them, and they have now need of patience that they may receive the promise. The tribulation is upon them that need patience, else the inspired witness would not have so emphatically declared, "HERE is the patience of the saints." Revelation 14:9–12. So that Daniel 12, does not now apply to them.

Hence from the above considerations, the fact must be apparent to all that the latter-day glory in the rise, triumph, and prosperity of Zion, and which constitutes the blessing predicted Daniel 12, was realized during the 45 years between 1798 and 1844. Here then the prophetic pencil has traced the lines and set the bounds of the latter day glory. And every effort to remove them must prove ineffectual.

The third angel of Revelation 14:9–12, is now announcing the last solemn warning. And the next link in this prophetic chain is the Son of man on the white cloud with his sharp sickle to reap the harvest of the earth.

From the ground we have gone over in Daniel's visions, it may be seen that from verse 15 of Chapter 8, to the last verse of Chapter 7, if we except Daniel's prayer, and Gabriel's introductory and preparatory remarks, is but the explanation of the vision recorded in the first 14 verses of Chapter 8. Therefore all prophetic periods found in this explanation, the 70 weeks not excepted, must necessarily be parts and divisions of the great period in the vision explained. And hence a connection of the whole is unavoidable: each period forming a link in the one great prophetic chain.

The manner in which this vision is explained, forms a key which unlocks the mystery of the manner of time contained in the seven times. **The seven prophetic times of Gentile dominion over the people of God, and the prophetic periods of Daniel's visions, are alike connected with the reading underfoot indignation, forming but one prophetic chain, which cannot be disconnected.** Hence the dates of each period must necessarily harmonize with the dates of all the rest, so that any effort to fix the date of either one or more of these periods which will not harmonize with the dates of all the rest, can have no foundation in truth, or weight of argument in its favor. And from the fact of the existence of this harmony, it must appear that if the date of any one of these periods can be correctly ascertained, it will harmonize with the correct dates of all the rest; so that all of the uninvalidated evidences that establish the correct date of either one of these periods, will bear with equal weight upon the correct harmonious dates all of the rest.

For example: The 70 weeks and 2300 days date from the seventh year of the reign of Artaxerxes Longimanus. "The commencement of his reign was B. C. 464. This is demonstrated by the agreement of above twenty eclipses which have been repeatedly calculated, and have been found to fall in the time specified. Before it can be shown that his reign is wrongly fixed, it must first be shown that those eclipses have been wrongly calculated. This no one has or ever will venture to do; consequently the commencement of his reign cannot be removed from that point."

This argument will bear with equal weight upon the correct harmonious dates of all this connected chain of prophetic periods; so that the date of either one of the

connected periods cannot be removed without first invalidating all the evidences bearing upon the date of each period.

Again, when Daniel could not understand the answer to the question, how long shall it be to the end of these wonders, which was the end of the indignation, Gabriel made him understand how long by telling him it should be 1290 days from a given point. And now suppose we take the amount of evidence I have already adduced in this article, that the whole period of the indignation ended in 1798, all of which demonstrate the end of the 1290 days in 1798, and I have yet more very strong evidence to present on this point, then if we run down on the last link of 45 years in this prophetic chain, dating from the end of the 1290, the given point, which 45 years is the time of the end of the 2300 days vision, and reveals the end of the 2300 days independent of their beginning or connection with the 70 weeks; we may then run back 2300 days from the clearly ascertained point of their termination, and find their beginning to correspond with the date of the 70 weeks, and thus call to our aid this additional evidence of their connection which some have denied.

The number seven is a perfect number in the Bible. The seven prophetic times complete the fullness of prophetic times given in the inspired volume. A prophetic time symbolizes 360 years. There is not another prophetic time given or named in the Bible to be fulfilled after the seven prophetic times expire; hence the seven times complete the fullness of times given us in the inspired volume, and hence the seven prophetic times is the appointed period which brings us to, and ushers in, the dispensation of the fullness of times, in which is to be gathered together in one all things in Christ, both which are in heaven, and which are on earth. From this text we learn that the dispensation of the fullness of times is the GATHERING dispensation.

The **seven times was emphatically the scattering time**, in which God's people were dispersed among all nations; and we have before clearly proved that at the end of the seven times, was the appointed time for God to set his hand again, the second time, to recover the remnant of his people, and to assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth; and that the yoke of their cruel and hard bondage was then broken off, and their captivity was then turned, and the latter-day glory was then ushered in, and we shall hereafter prove that the gathering has been going on from that time to the present.

The gathering together of all which are in heaven and on earth, will be consummated when Christ shall come and ALL the holy angels with him, and the righteous are all caught up to meet him. Then the gathering dispensation, which is the dispensation of the fullness of times, will be ended. Hence the dispensation of the fullness of times was ushered in, in 1798, and will close at the second advent of Christ. Joseph Marsh commences this dispensation of the fullness of times after the second advent; but it will then be among the things that are in the past. He identifies it as the glorious probationary age to come after the second advent; but will he find it there? Nay, verily. See his Pamphlet. Title page, *Age to Come*, pp.1, 98, 125.

(TO BE CONTINUED.)

REVIEW AND HERALD
JANUARY 24, 1856—NUMBER 17
THE TIMES OF THE GENTILES, AND THE
DELIVERANCE AND RESTORATION OF THE REMNANT
OF ISRAEL FROM THE SEVEN TIMES, OR 2520 YEARS
OF ASSYRIAN OR PAGAN AND PAPAL CAPTIVITY
CONSIDERED.

BY HIRAM EDSON—(CONTINUED)

I anticipate that some may urge Daniel 7:21, 22, as an objection to the position set forth in this article, with respect to the deliverance of the saints in 1798 from under the Papal rule, and their rise, triumph, and prosperity during the 45 years, &c., by telling us that the little horn, Papacy, was to make war with the saints and prevail against them until

THE COMING OF THE ANCIENT OF DAYS.

At the first view of the above text, there may be some seeming objection to our position; but when rightly compared with other portions of the inspired volume, the seeming objection will vanish. Facts are stubborn things to dispose of, and it is a fact, known, read, and admitted by all, that Protestants are no longer under the dictation of the Papal see, but are themselves in the ascendancy over the Catholics, and that the Catholics have not prevailed in war against the Protestants as a body since 1798. And furthermore, prophecy limits their prevailing against the saints, as predicted in Daniel 7:21, 22, to a time, times, and an half, or 42 months, 1260 years. Daniel 7:25; 7:7; Revelation 13:5, 7. See margin. To prevail signifies to have the advantage over, or the better of. See Judges 16:5; Genesis 49:26. See also *Cruden*. Rezin, king of Syria, and Pekah, king of Israel, went up toward Jerusalem to war against it, but could NOT PREVAIL against it. Isaiah 7:1. See also 1 Samuel 17:9.

Perhaps you may be ready to inquire, Did the Ancient of days come when the captivity of Zion was turned, when the seven times ended at the downfall of Papacy in the French revolution? In reply we say that the Ancient of days is God the Father. See Daniel 7:9, 13. And he does not come personally himself, even at the Second Advent, but he sends Jesus Christ. See Acts 3:20; Joel 3:13. When God set his hand the first time to recover his people from their Egyptian bondage, he said to Moses, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows: and I am COME DOWN to deliver them out of the hand of the Egyptians, &c. Exodus 3:7, 8. In other words, this was setting his hand the first time to recover them from their captivity in Egypt.

The coming of the Ancient of days at the downfall of Papacy, [Daniel 7:21, 22,] I understand to be no more, nor less, than his setting his hand AGAIN the SECOND time to recover the remnant of his people out of the hand of the little horn, Papacy.

At the first deliverance the Lord has represented himself as COME DOWN to deliver. The second deliverance is to be in like manner as the first. Isaiah [Chapter

59:20,] in predicting this second deliverance says, “And the Redeemer shall COME TO ZION and UNTO them that turn from transgression, in Jacob.” Paul quotes this text and locates it where the fullness of the Gentiles is come in. See Romans 11:25, 26. This is identical with the coming of the Ancient of days. Daniel 7:21, 22.

The Lord CAME DOWN to see the tower of Babel, to confound their language. The Lord appeared to Abraham when he was about to destroy the cities of the plain. Finally, whenever the Lord has particularly and signally favored his people, or even executed his judgments upon the wicked, it is represented as his COMING to them, or visiting them. See Exodus 3:7, 8, 16; 4:31; Isaiah 26:14; 29:6; Zechariah 10:3.

It is worthy of note that this title, “Ancient of days,” is found only in Daniel 7; and that too in connection with the point of time predicted for him to set his hand again the second time to recover the remnant of his people from their captivity under the Papal yoke. The Lord’s thus manifesting himself by this title at this point of time, seems directly calculated to carry the mind back to ancient time, where God set his hand the first time to recover his people from Egyptian bondage, and to call to mind the fact that he was their glorious and triumphant deliverer in ANCIENT DAYS. It is written, [Isaiah 46:9, 10,] “Remember the former things of old: for I am God, and there is none else: I am God and there is none like me, declaring the end from the beginning and from ancient times the things that are not yet done saying, My counsel shall stand, and I will do all my pleasure.”

From the above facts it is evident that the Lord by manifesting himself by the title Ancient of days at the point where he set his hand the second time to turn the captivity of his people, has designed by this name or title to inspire faith and confidence not only in his ability, but in his faithfulness to perform his word, and that he will as assuredly perform the second recovery of his people at the appointed time as that he did the first in ANCIENT DAYS gone by.

And this view of the matter is further sustained by reading Isaiah, chapters li, and lii. These chapters contain a prophetic account of the second recovery now under consideration. Chapter 51:9–11, contains a prophetic prayer for the Lord to set his hand again the second time to perform this second recovery of his people, in language as follows: “Awake awake, put on strength, O arm of the Lord, awake, AS in the ANCIENT DAYS, in the generations of old art thou not it that hath cut Rahab (or Egypt; see, Psalms 89:10, margin) and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over? (ANCIENTLY.) THEREFORE the redeemed of the Lord shall return (the second time) and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you:” (when your appointed time is accomplished.) The above we deem sufficient on this point.

We will notice one more objection and then the way will be prepared to enter upon the subject of the gathering predicted to be accomplished in the present dispensation of the fullness of times. The objection is that the dominion of the little horn, Papacy, is not taken away till

THE SITTING OF THE JUDGMENT—DANIEL 7:26.

We will commence our reply to this objection by quoting Isaiah 1:27. “Zion shall be redeemed with JUDGMENT, and her CONVERTS (or they that return of her, margin) with righteousness.” This text synchronizes with Jeremiah 15:21. “And I will deliver thee out of the hand of the wicked, (that wicked, or the man of sin; see 2 Thessalonians 2:3, 8,) I will REDEEM thee out of the hand of the TERRIBLE.” The dreadful and terrible beast. Daniel 7:7.

God spake to Abraham on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I JUDGE, said God, and after that shall they come forth and serve me in this place.” Acts 7:6. 7; Genesis 15:13, 14. Again it is written, [Exodus 6:6,] “Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm and with great JUDGMENTS.” And in like manner was the remnant redeemed when God set his hand again the second time to recover and redeem them out of the hand of their oppressors. Paul in speaking of the first recovery from Egyptian bondage says, Now all these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of this world are come. And the trodden down host, the martyrs, were heard when the fifth seal was opened, crying with a loud voice, saying, how long, O Lord, holy and true, dost thou not JUDGE and avenge our blood on them that dwell on the earth, and it was said unto them that they must rest yet a little season till their fellow-servants that should be killed as they were should be fulfilled. The appointed time for God to judge, &c., had not yet come; for some of understanding must fall, i.e., be killed as they were, even to the time of the end. Then God would JUDGE and avenge their blood on their oppressors. This I understand to be the judgment that sat when the dominion of the little horn, Papacy, was taken away to consume and to destroy it unto the end.

It is apparent from this text that the judgment sits and the dominion of the Papacy was to be taken away a space of time before the end, for a consuming process follows and is continued to the end, when he is destroyed. And thus the fruit of the stout heart of the king of Syria is punished, and the glory of his high looks. See Daniel 7:20; 11:36; Isaiah 10:12. This is the consumption decreed which has overflown with righteousness. Isaiah 10:12, 22. Whom the Lord shall consume with the spirit of his mouth, &c. Said Jesus, “My words they are spirit,” &c. It was the light of truth that began to shine out in the reformation that crippled the influence and power of Papacy; and since the time of the end, the Bible which was formerly suppressed, and kept from the people, has been brought out of its sackcloth covering by being translated into the different languages and circulated throughout the world. Also the books of Daniel’s and John’s visions have been unsealed and open, and the increase of knowledge in understanding of the same has revealed and exposed the corruptions of the Papal church, and thus the word of the Lord which is the spirit of his mouth has been consuming the power and dominion of the Man of Sin; and thus the consumption decreed has overflown with righteousness.

This is also the righteousness with which Zion’s converts have been redeemed. Isaiah 1:27. It is written, [Acts 7:17,] But when the time of the promise drew nigh which God had sworn to Abraham, the people grew and multiplied in Egypt. So also when the time of the promise drew nigh, that the Lord would set his hand again the second time to

recover the remnant of his people from spiritual, or antitypical Egypt, the people Israel began to grow and multiply by the reformation under Luther.

The book of Revelation was as much a sealed book up to the time of the end as was the book of Daniel's visions. Revelation 22:10, 11, were alike prophetically spoken, and can only apply after the time of the end arises. The dragon of Revelation 12, and the Papal beast of Chapter 12, symbolize the same as Daniel's fourth beast with ten horns, and little horn that made war with the saints. Revelation 17 alone explains who THEY were that took away his dominion predicted in Daniel 7:26. To understand the prophetic periods of Revelation, is to understand those of Daniel's visions; hence the book of Revelation was a sealed book until opened in connection with the book of Daniel's visions at the time of the end.

Said Jesus, the word that I have spoken shall judge him in the last day. John 12:48. The books of Daniel's and John's visions contain the principal prophetic history of the wickedness of the Papal kingdom, and the predicted judgments which were to be inflicted upon the Papal nation when Jerusalem's appointed time was accomplished; hence may be seen the necessity of these books being opened at that time. These two books constitute a very important portion of the two witnesses, or the two prophets which tormented them that dwell on the earth by smiting the earth with all plagues as often as they will. Revelation 11:3–10.

The ten horns of the Papal beast were dependent upon, and received their power and authority, their crown and thrones from the Papal head, from the Pope; and when his dominion was taken away, it was the overthrowing of the throne of kingdoms. Haggai 2:22. Hence all the Papal thrones dependent on the Papal head were in effect cast down with their head. And Buonaparte soon set himself to the work of displacing the kings set up by the Papal see, and set up in their stead those of his own choice. The thrones of the Papal kingdom were thus overthrown, or cast down when God began to JUDGE, and avenge the blood of his servants on them that dwelt on the earth, in answer to the prayer of the martyrs. See Revelation 6:9–11. These are the facts in history, and we shall not stop to prove that these were the thrones referred to in Daniel 7:9.

The angel said to John while on the isle of Patmos, Come hither; I will shew thee the JUDGMENT of the great whore that sitteth upon many waters. The angel showed John a woman, which symbolized the Papal church, seated upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns; the angel informed John that the ten horns or kings would hate the woman and make her desolate and naked, &c. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast until the words of God should be fulfilled. This text does not embrace the fulfillment of all of God's words, but only those words which predict the JUDGMENT of the Papal church. This was all that the angel had pledged himself to show John in this vision.

The woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls. To deprive the Papal church of this gaudy array, and her

costly decoration, is what leaves her DESOLATE and NAKED, and is so far the JUDGMENT of the Papal church which the angel showed to John.

This attire of the Papal church is not without its signification. The purple and scarlet color attire is the sign or emblem of being clothed with the civil power of state. This will appear from the following extracts:

Josiah Litch in his *Prophetic Expositions*, Vol. II, pp.84–86, in speaking of the first Catholic war, 508–18, gives the following from Gibbon: “The crown and mitre were staked on this momentous quarrel:” “and it nearly cost the emperor Anastasius his throne and his life.” Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics before his face rehearsed the genuine Trisagion; they exulted in the offer, which he proclaimed by the voice of a herald, of ABDICATING THE PURPLE; they listened to the admonition that since all could not reign they should previously agree in the choice of a sovereign.”

From the above we see that to abdicate the purple is to deprive one of the civil power of state. Our Saviour was by the Roman soldiers arrayed in a mock SCARLET robe and crown of thorns, who mockingly said, Hail, king of the Jews.

An American clergyman who visited Rome, in describing his visit to the church of St. Gregory, describes the entrance of the pope into the church in the following language: “A venerable old man, clothed in SCARLET, attended by a large retinue, almost immediately entered, at whose approach the monks fell back with the most respectful deference. He had scarcely trod upon the threshold before a dozen of his attendants gathered around him; some in SCARLET livery, others in rich canonicals, and others in military equipage, &c.” The spirit of Popery, in letters from a father to his children, pp.95, 96.

The pope has ever claimed the right of crowning and imparting civil power to kings. “Boethus, B. 13, of Scotland, p.788, speaks of the inauguration of the king: “A legate was sent by the pope with a sword and PURPLE hat.” The sword was the emblem of the military power, and the PURPLE hat the sign of the civil power imparted by the pope to the king.

The purple and scarlet colored dress is the Roman sign or emblem of royalty. In 1798 the pope was compelled to abdicate the PURPLE when he signed his abdication with respect to his temporal power. In 1798, Buonaparte at the head of the French nation put on the SCARLET DRESS. The following is from Lockhart’s *Napoleon*, page 160. Lockhart after speaking of Napoleon’s removing the seat of government from the Louxembourg to the old palace of the Tuilleries, &c., says, “Shortly after this he (Buonaparte) appeared in his NEW OFFICIAL dress of RED SILK, and a black stock. Some one observed to him that this last article was out of keeping with the rest. No matter, replied he smiling, a small remnant of the military character will do us no harm.” One point we wish noted, viz., the Pope was deprived of his civil power and purple and scarlet dress in 1798 and Buonaparte puts it on in the following year, 1799.

From 508 to 538 the supremacy of the Catholics and of the civil power of the west was invested in the person of Clovis, king of France. The following is from the *Midnight Cry*: “Constantine first abolished Paganism; it was restored under the Barbarians, and continued until their conversion to Christianity. Clovis, king of France, was converted to the faith, A. D. 496, and embraced the Catholic faith, and obtained the title of “most

Christian king,” and “eldest son of the church,” the other kings were converted soon after, some to the Catholic, some to the Arian faith. The Ostrogoths of Rome embraced the Arian faith, as also the Vandals of Africa. In connection with this Arian government, the old Roman government still retained a hold in Rome under the consular dignity and power.

Clovis from the time of his conversion devoted his time and energies to the extension of the Catholic faith; and carried forward his wars to that end. His last great battle was fought in the conquest of the Visigoths and their subjection to the faith IN 508; and on his return home he was met at the city of Tours, by the ambassador of Anastasius, emperor of Constantinople, conferring on Clovis the insignia and title of CONSUL of ROME and patrician . . . so that a Catholic king of the west for the first time, became the SUPREME Roman power in 508, A. D. This was the supremacy of Catholics, not of Popery. The supremacy of the pope was in 538.”

In 538 the Papal form of government was established by the decree of Justinian being carried into effect. This was the dragon giving his power, his seat, and great authority, to the Papal beast. This decree clothed the Pope, the head of the church, with the civil power and the PURPLE and SCARLET robe. The supremacy of the pope is limited in prophecy to 1260 years. Then the judgment was to sit and they should take away his dominion to consume and to destroy it unto the end. Add 1260 to 538 and it brings us to 1798.

Dr. Adam Clarke says on this passage, [Daniel 7:26,] “In 1798 the French Republican army under general Berthier, entered Rome and ENTIRELY superseded the whole Papal power.” “On the 15th of February, 1798, the Papal government was ABOLISHED, Rome declared a Republic, five consuls, a senate, and tribunate composed the government of Rome. The pope signed his ABDICATION in reference to his temporal power, and was then carried to France where he died a prisoner, August 29th, 1799. *Rotteck’s History of the world.*”

From the above extracts from history it is seen that IN Clovis, king of France, was the supremacy of the Catholics, and in him was vested the civil power of state in the ten-horned kingdom of Rome from 508 up to 538. This power then passed into the hands of the pope who held it for 1260 years, up to 1798. The French then took back into their own hands the supremacy of the Roman kingdom which had passed from their hands into the hands of the pope just 1260 years previous. In 1798 the pope signed his abdication with respect to his civil power of state, in other words he abdicated the PURPLE. This act divested the church of Rome of the purple and scarlet robe, and also of the crown in which was set the gold and precious stones and pearls with which she was decked.

From the fact of the purple and scarlet robe’s being literal and emblematical, I understand the gold, the precious stones, and pearls in the crown with which she was decked, and also the golden cup in her hand to be all literal and emblematical. The pope professes to fill the office of Christ in expiating sins. The golden cup I understand to be the golden censer in which the Roman high priest offers incense in their idolatrous worship; hence the golden cup is emblematical of her pretended high priesthood; and hence the woman’s attire, decoration, and her golden cup being all literal and emblematical, it argues that the name written in her forehead be also literal and emblematical; that is to say, allusive, or in other words significant or emblematical of her real character.

The gold, the precious stones, and pearls set in the Pope's crown might have been arranged in a hieroglyphical, which signifies emblematical or allusive, manner so as to read, Mystery Babylon, the great, the mother of harlots. That this was the case there is some evidence.

The following is from the *Advent Herald*, under the head of "The pope the man of sin, and Rome the Babylon of the Apocalypse. Two lectures delivered on Tuesday, May 27th, and Thursday, May 29th, 1851, in Exeter hall, London, by Rev. J. Cumming, D. D. "The system is delineated in the passage I have read, as the 'mystery of iniquity.' 'I heard the other day from a friend, that among the Arabs there was a system of what is called jewel writing—a sort of hieroglyphics, by which one could read the meaning conveyed by the arrangement and colors of jewels, as placed on a crown. I was told by him that the ancient tiara of the popes had jewels upon it, signifying in that mode of writing which a Jew who knew the secret was able to read, 'Mystery Babylon, the great, the Mother of harlots.' The Jews it is said thus arranged the precious stones, because they hated the pope as they hated him now."

In 1798 the pope signed his abdication with respect to his temporal power; in other words, he abdicated the PURPLE. This left the church of Rome desolate and naked; stripped of her purple robe and civil power of state. The Papal government was abolished, and entirely superseded and the government of Rome re-organized, and the pope led a captive to France in 1798. In this history we find a perfect fulfillment of Daniel 7:26, and Revelation 13:10.

The following year, 1799, Buonaparte, who was chief consul, put on the scarlet dress. He afterwards declared the temporal sovereignty of the pope wholly at an end, incorporating Rome with the French empire, declaring it to be his second city. He proceeded to the work of displacing the Papal kings set up by the pope, and set up in their stead those of his own choice, incorporating their territory with the French empire, declaring himself the inheritor of Caesar's throne. Thus in the person of Buonaparte was then invested the supremacy of the Roman kingdom, and the supremacy of the Catholics; the same as it was in the person of Clovis, king of France, from 508 to 538; and Buonaparte never yielded that supremacy until he abdicated in favor of young Napoleon, his son.

From the above facts it must be apparent to all, that in the French revolution the supremacy of the Roman government was re-organized and a new system or form of the government framed as really so as when the Papal form was established; consequently the Napoleon dynasty must necessarily constitute one of the seven heads of the beast or forms of universal supremacy. Note this point.

During this revolution millions were slain upon the battle-field, and by the hand of the executioner.

The following is from the history of the church by Goodrich. pp.183-4:

"The revolutionary torrent which was thus set in motion, destroyed law, government, and religion in France, and laid WASTE the ROMAN CHURCH BOTH there and in neighboring countries. Her priests were MASSACRED. Her silver shrines and saints were turned into money for the payment of troops, her bells were converted into cannon, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic she presented but one APPALLING SPECTACLE. She had shed the blood of saints and prophets, and God now gave her blood to drink.

“A civil constitution was framed for the clergy, to which all were required to swear on pain of death or banishment. The great body refused, and priest and altar were overturned, and blood once esteemed sacred, flowed to the horses’ bridles. Such as could, escaped through a thousand dangers, and found in asylum in foreign countries. No tongue can tell THE WOES of the nation.” *Marsh’s Eccl. Hist.* p.300.

This was eating her flesh in the same sense that she had drunk the blood of the saints and prophets. And while the French were burning and destroying the Roman inquisitions, it is said that they sent home word that they were consuming the old carcass with a slow FIRE. And thus the Papal church was made desolate and naked and they ate her flesh and burned her with fire. And such was the JUDGMENT of the Papal church shown by the angel unto John; and thus in answer to the prayer of the martyrs also when the fifth seal was opened, [Revelation 6:9–11,] God did JUDGE and avenge their blood on their oppressors, when their appointed time was accomplished, and thus the judgment was set when they took away the dominion of the Papal horn. Daniel 7:26.

The Napoleon dynasty and form of government was the successor of the Papal form. When the kings of Europe willingly permitted the French nation to take the Papal supremacy into its own hands, it was in fulfillment of Revelation 17:17. “For God hath put in their hearts to fulfill his will, and to agree and give THEIR KINGDOM unto the beast until the words of God be fulfilled;” that is to say, till the JUDGMENT was executed upon the Papal church in making her desolate and naked, &c.

From this text we learn the stubborn fact that the ten-horned kingdom was given to that power which made the Papal church desolate and naked, which was none other than the French nation; hence there is no avoiding the conclusion that the Napoleon dynasty constituted the scarlet-colored beast with seven heads and ten horns; for it was the scarlet-colored beast to which the ten kings in their agreement, gave THEIR KINGDOM. See Revelation 17:3, 16, 17. As we have before intimated that when the ten kings of Europe willingly permitted the French nation to take the Papal supremacy, which was the supremacy of the ten-horned kingdom, into their own hands, it was the ten kings giving their (supreme) power and kingdom unto the scarlet beast.

Another important fact is here worthy of notice; viz., that if the scarlet-colored beast symbolizes the Papal form of government during the 1260 years as has been supposed, then the above act of the ten kings would be their giving their Papal power and kingdom, to the Papal power and kingdom; or in other words, it would be the scarlet-colored beast giving his power and kingdom to himself; so we see this will not do; hence we are driven to the conclusion that the scarlet-colored beast with seven heads and ten horns, must symbolize the form of the Roman government which succeeded the Papal form, and can be none other than the Napoleon dynasty.

It was the scarlet beast that ascendeth out of the bottomless pit. See Revelation 17:8. It was this beast that made war against the two witnesses. See Chapter 11:3–14. This was the act of the French government in their attempt to extirpate the Bible and Christianity from the world. Buonaparte in his official scarlet-colored dress, became emperor of the Roman ten-horned kingdom. He declared the temporal sovereignty of the

pope wholly at an end, incorporating Rome with the French empire, declaring it to be his second city, and appointed a committee for the administration of the civil government.

He pursued his onward progress in dethroning the Papal kings set up by the pope, and setting up in their stead those of his own choice, incorporating their territory with the French empire. But the sun of Napoleon's glory soon reached its zenith and was destined to sink with greater rapidity. Its last glimmering rays died away upon the memorable plains of Waterloo. The great powers had formed an alliance against him, and when the sun of his glory was obscured, they convened a conference of the allied powers in 1815, and replaced the kings which Buonaparte had dethroned. They restored to the pope the civil authority over a small territory in Italy, and thus they bound up and slightly healed the deadly wound of the Papal head, that its life, like that of the three beasts of Daniel 7:12, might be prolonged for a season and time to be destroyed by the brightness of Christ's coming.

When the deadly wound was thus healed in 1815, the Napoleon dynasty then disappeared. Then would apply the words of the angel; viz., "The beast that thou sawest WAS and is not." From 1815 to 1848-9, the Napoleon dynasty was not. But in the unparalleled revolution which swept over Europe like a mighty tornado in 1848-9, the Napoleon dynasty ascended out of the bottomless pit. But his career is short, his prophetic history is told in few words; viz., "And shall ascend out of the bottomless pit and go into perdition." He is no sooner risen out of the pit than he is on the high road to perdition; and in spite of all his energies to avoid the mighty whirlpool, yet by the resistless power of an unseen hand he is already being drawn toward the mighty vortex where he will find himself in the battle-field of the great day of God Almighty, to be trodden in the wine-press of the fierceness of the wrath of the Lord of hosts, and thus be engulfed in the pit and dark night of "perdition;" and thus will end the Roman government and kingdom, when he ventures to make war with the Lamb, and the Lamb shall overcome him; for he is Lord of lords, and King of kings.

It may now be said, since 1848-9, of the beast that was, and then disappeared in 1815 and was not till 1848-9, that now he "yet is." And this beast that ascended out of the bottomless pit and is now on the high road to perdition in the successive line of the heads, is the eighth, and is of the seven. This fact clearly reveals the first Napoleon dynasty, which was the predecessor of this eighth, to be the seventh head. The most common view has been that the Papal form of the Roman government constituted the seventh head of the Roman beast; but the angel said to John, "Five are fallen, one is, (that is the sixth,) and the other, (viz., the seventh,) is not yet come, and when he cometh he must continue a SHORT SPACE."

Since the foundation of the world, there has no form of Universal supremacy existed or continued so long a space as the Papal; hence with no degree of propriety whatever can the language of the angel, [Revelation 17:10,] viz., "When he (the seventh head) cometh he must continue a SHORT SPACE," be applied to the Papal head. But in the history of the Napoleon dynasty, we find a perfect fulfillment of this prophecy. The Napoleon dynasty continued but a short space: just long enough to accomplish the object for which it was raised up. Buonaparte was as really a subject of prophecy as was Cyrus the Persian; and accomplished the divine design for which he was raised up, as really as did Cyrus the king of Persia, in overthrowing the kingdom of Babylon.

(TO BE CONTINUED.)

Battle Creek, Michigan, January 31, 1856—The manuscript for the continuation of Brother Edson's article on *The Times of the Gentiles*, is not received at the date of closing up this paper, January 30.

REVIEW AND HERALD
FEBRUARY 14, 1856—NUMBER 20
THE TIME OF THE GENTILES, AND THE DELIVERANCE
AND RESTORATION OF THE REMNANT OF ISRAEL
FROM THE SEVEN TIMES, OR 2520 YEARS OF
ASSYRIAN OR PAGAN AND PAPAL CAPTIVITY
CONSIDERED.

BY HIRAM EDSON—(CONTINUED)

THERE has been much speculation and confusion respecting the seven heads of the Roman beast. In order to arrive at a correct understanding of what the seven heads symbolize, one of two positions must necessarily be established; that inspiration does interpret, and reveal, and designate what the seven heads symbolize, or it does not. If the latter be the case, then we are for ever left in the dark to our own speculations, and hence perfect confusion on this point must for ever unavoidably reign. This cannot be the right position; hence we choose the former, and are thus prepared to search the inspired volume for an interpretation of the seven heads. The inspired Interpreter testifies that "the seven heads are seven mountains on which the woman sitteth. And they are seven kings, (or kingdoms—*Whiting's* translation,) five are fallen, one is, and the other is not yet come," &c.

From this testimony we learn that the seven heads symbolize seven different successive forms of universal supremacy. Each form of universal supremacy or head has in its successive turn swayed the universal scepter over all other minor governments and provinces. According to the inspired testimony, the woman, Babylon, has been seated upon each of the seven heads, or successive forms of the universal supremacy. But if this woman, Babylon, symbolizes ONLY the Papal form of the world's church, then she has never been seated upon more than two of the seven heads or mountains; the sixth, or Papal head, and the seventh head, or Napoleon dynasty.

Those who make the seven heads symbolize seven different forms of the Roman government, make the Papal form the seventh head. According to this theory the woman Babylon had been seated upon six of the seven heads before the Papal form of the world's church existed. It was the PAGAN form of the world's church which sat upon the preceding forms of the Roman government until it gave place to the Papal form in the forepart of the sixth century of the Christian era; hence the woman Babylon, symbolizes the Pagan, as well as the Papal form of Satan's counterfeit rival church; and this truth is also further sustained from the fact that in her is found the blood of saints, and of prophets, and of ALL that were slain upon the earth; hence we may put it down as a settled truth that this woman Babylon, symbolizes both the Pagan and Papal forms, or the world's church in her different forms through ALL ages. And the Pagan form of this

church has been seated upon the ancestral Assyrian or Babylonian, the Medo-Persian, the Grecian, and the Roman kingdoms; hence ALL of these must necessarily be taken into the account of the seven heads, or forms of the universal supremacy. And if we allow the Bible to be its own interpreter of the seven heads, in vain shall we search the inspired volume for a designation of seven different successive forms of universal supremacy in the Roman government.

The present Napoleon dynasty with Louis Napoleon as its representative head, is by inspiration designated to be the eighth but is of the seven; (i.e., a revival of the seventh and goes into destruction. See *Whiting's* translation;) hence we can count heads no farther in this direction. The first Napoleon dynasty with Napoleon Buonaparte as its representative head which continued a short space, is also designated to be the true seventh head. This fact we have clearly demonstrated.

Having the true seventh head thus designated, we are prepared to follow the inspired history in the line of its predecessors in the universal supremacy until we find the number one and thus we shall find the Bible designation of the true seven heads.

The predecessor of the seventh head in Roman supremacy was the Papal form, symbolized by the Papal beast; [Revelation 13:1–10] and also by the little horn, which came up among the ten. Daniel 7:8, 2–26. And that which preceded the Papal form, was the divided state of the Roman government, symbolized by the mixture of iron and clay; [Daniel 11:41] and also by the rise of the ten horns out of the Roman kingdom, [chapter 7:24] which arose from the Barbarian conquests on the imperial power of Rome.

If it be objected that the ten horns are distinct from the seven heads, and hence are not to be counted as one of the heads, we reply, that however valid this objection may appear, one fact must be admitted, that the divided state of the Roman government symbolized by the ten horns, has existed under different forms of supremacy which must be taken into the account of the seven heads; otherwise the seven heads must have preceded the rise of the ten horns.

We have demonstrated the Napoleon form of supremacy to have constituted the seventh head, and all will admit that the Papal form which arose after the divided state must be counted as one of the heads.

The Papal power and kingdom is designated [Revelation 17:13, 17] to be the property or power and kingdom of the ten horns, which power and kingdom they (the ten horns) transferred or gave to the scarlet-colored beast, and thus the ten horns emerge themselves from the Papal into the Napoleon form of supremacy. And if these which constitute the second and third forms of the divided state, be taken into the account of the seven heads, what valid objection can there be to the first form of the divided state being counted as one of the heads?

The last of the ten horns had arisen A. D. 483. They arose upon the downfall and conquest of the Roman Empire. The imperial power died and became extinct in the West 476, upon the conquest of Rome by Odoacer a barbarian chieftain who then became established on the throne of the Caesars. See *Guthrie's Universal Geography*, Vol. 1, p. 49. Also *Litch's Prophetic Expositions*, Vol.ii, pp. 66, 79. And thus the barbarian form of government possessed the seat of the dragon as did the Papal beast, and as did also Napoleon, who in his circular mandate speaks as follows: "WE THE INHERITORS OF CAESAR'S POWER, are firmly resolved to maintain the independence of our throne, and inviolability of our rights." See Litch, p. 107.

“The submissive people of Italy were prepared to obey without a murmur the authority which he (Odoacer) should condescend to exercise as the vicegerent of the emperor of the West; but Odoacer resolved to abolish that useless and expensive office.” He was also invested with the office of Patrician. Litch, Vol. 1, pp. 99, 100.

Constantine abolished Paganism, the national religion of the empire, but the barbarian government restored it; hence it is apparent that the barbarian form of government was in the supremacy with Odoacer as its representative head, 476, A. D. And A. D. 508, Clovis king of the Franks became the representative head of the supreme Roman power.

If it be further objected that the imperial power existed in Constantinople the seat of the Eastern empire till 538, we reply, that it still continued a long while in the East after the Papal supremacy was established in the West. Its life like that of the beast’s, [Daniel 8:12,] was prolonged for a season and time, after its supremacy of dominion was taken away. And in like manner as the Papal government has existed, though its supremacy of dominion has been taken away. Hence we feel justified in counting the barbarian form of the divided state of the Roman government as one of the seven heads, it being designated by inspiration in the rise of the ten kings. Daniel 8:24.

And that form which preceded the barbarian form was the imperial form, and is symbolized by the great red dragon. Revelation 12.

The Imperial, the Barbarian, the Papal and the Napoleon forms of the Roman supremacy are all that inspiration has designated to be taken into the account of the seven heads. The other three which preceded the Roman, are symbolized by the leopard, the bear, and lion of Daniel 7:4–6. These were the three predecessors, and were merged into the Roman kingdom; hence the Roman beast, [Revelation 13:1–10,] has a body like a leopard, and feet like to a bear, and mouth as a lion. These three and the four Roman forms make up the only seven different successive forms of universal supremacy that inspiration has revealed and designated.

The stone which became a great mountain or kingdom and filled the whole earth, [Daniel 2:35, 45,] was cut out of the mountain. The mountain is a definite expression referring to an antecedent; and in this case has nothing in this connection to refer to for its antecedent, but the great image composed of its different metals, symbolizing different forms of supremacy. This great image symbolizes the Gentile supremacy over the people of God during their long period of 2520 years captivity. Jeremiah 51, is a prediction of the destruction of all earthly or Gentile governments, and synchronizes with the smiting of the image upon its feet, when it becomes like the chaff of the summer threshing floors, and the wind carries them away, that no place was found for them. Daniel 2:35, 45. The 25th verse of Jeremiah 51, reads, “Behold I am against thee, O destroying MOUNTAIN saith the Lord, which destroyest ALL the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and make thee a burnt mountain.” See also Zechariah 4:7.

From the above we learn that the universal supremacy of Gentile dominion from its beginning to its final destruction is denominated THE GREAT MOUNTAIN. This great mountain has undergone several grand revolutions. The seven heads which are seven mountains, symbolize the seven changes or forms which the one great mountain

has assumed by its seven grand revolutions. Seven is a perfect number, and brings the Gentile supremacy to its final crisis.

From the above we learn the fact that inspiration has designated Babylon, Medo-Persia, Grecia, and the four forms of supremacy in the Roman government. These are the true seven heads.

The way is now prepared to examine those prophecies relative to the gathering of the REMNANT during the dispensation of the fullness of times.

THE GATHERING OF THE REMNANT OF ISRAEL.

The REMNANT were to be saved FROM the land of their captivity. They were to be delivered OUT OF ALL PLACES and countries wherein they had been scattered during the cloudy and dark day, or period of 2520 years captivity. See Isaiah 11:11, 12; Jeremiah 30:10; Ezekiel 34:11–13.

The land of their captivity during the 2520 years of Gentile dominion over them embraces the ancient Assyrian, or Babylonian, the Medo-Persian, the Grecian, and the Roman empires. These empires embrace all territory **East of the Atlantic Ocean**; the ancient land of Palestine not excepted; hence we are crowded off from the Eastern Continent, and **are necessarily driven to this Western American Continent to find the country into which the Lord has been gathered the remnant of his people since the 2520 years of their captivity ended.**

We believe that the country, or nation and government of these United States of North America, which we also believe to be symbolized by the two-horned beast of Revelation 13:11, is the country and place to which the remnant have been gathering. Hence we will now look at some of the evidences relative to the location of the two-horned beast. Revelation 13:11–18.

The territory over which the seven heads of the first beast have exercised their supremacy, embraces the ancient Assyrian, or Babylonian, the Medo-Persian, the Grecian, and the Roman empires; hence the boundaries of all those vast empires form an enclosure around all territory East of the Atlantic Ocean, and for ever precludes the possibility of locating the two-horned beast of Revelation 13, anywhere within that vast enclosure.

This is apparent from the fact that the seven heads denote all the successive forms of Gentile supremacy in that territory from the beginning to the end; and inspiration affirms that the two-horned beast exercises ALL the power of the first beast before him. This he could not do in the territory over which either one of the seven heads had exercised their supremacy, without constituting one of the seven heads of the first beast, and becoming the successor of the first beast before him. This would constitute him a beast with seven heads and ten horns, in like manner as the Papal, and also the scarlet beast. Each appear with seven heads and ten horns, because they are in the successive line of their predecessor, the dragon of chapter xii, with seven heads and ten horns.

The idea of locating the two-horned beast within the territory of the seven-headed dominion is also further precluded from the fact that the last two of the seven heads, viz., the Papal and Napoleon forms of supremacy cover the entire ground from A. D. 538, up to the time when the ten horns of the scarlet-colored beast, or Napoleon form of supremacy makes war with the Lamb and is overcome by him who is Lord of lords and King of kings, whose dominion is an everlasting dominion, and his kingdom and supremacy is that which shall not pass from one to another. Hence there is no space left

for the two-horned beast to exercise ALL the power of the first beast before him in the territory of the seven-headed dominion between A. D. 538, and the battle of the great day when all earthly supremacies come to their final end.

The above is sufficient to preclude the location of the two-horned beast east of the Atlantic Ocean. The first beast of Revelation 13:1–10, with seven heads and ten horns, synchronizes with the Papal king, [Daniel 11:36,] which magnified himself above every god or king, and practiced and prospered in so doing, holding this high and exalted station till the indignation or scattering of the power of the holy people was accomplished. This prophetic history of the Papal supremacy will not admit of the infliction of the deadly wound of the first beast, or his being killed with the sword and led into captivity until the scattering or treading-under-foot indignation was accomplished, which was in 1798.

The two-horned beast was seen COMING up out of the earth, at the point where the first beast received the deadly wound, and was led into captivity, 1798; also the two horned beast performs his wonders and miracles in the sight of the first beast after his deadly wound was healed, which was in A. D. 1815 as we have before clearly shown.

This makes the two-horned beast a very modern power, and fixes its chronological rise at the very point where the treading-underfoot indignation ceased, and the appointed or set time for the Lord to favor Zion by setting his hand again the second time to recover the remnant of his people from the land of their captivity comes, and as the location of the two-horned beast is effectually shut out of all territory on the Eastern Continent, we are necessarily driven to this Western Continent; and as Canada is under the dominion of one of the ten horns of the scarlet-colored beast, we are necessarily confined to these United States as the location of the two-horned beast.

The breaking of the pride of Israel's POWER, [Leviticus 26:19,] was the uprooting and abolition of their national power and government in the land of Palestine, and scattering them under Gentile rule among all nations. This scattering of the POWER of the holy people could not be accomplished, (that is to say, ended and finished,) as predicted Daniel 7:7, until a restoration of their national power and government was effected. This must be apparent to all. We have before demonstrated that the scattering of the power of the holy people was accomplished A. D. 1798.

At this epoch we might reasonably expect to find somewhere on the globe a newly organized government, resembling in character, the ancient government of Israel in the land of Canaan. That the former, and the latter are both in character republican forms of government, may be seen by comparing 1 Kings 4:25, with Micah 4:4, 5.

Let me here inquire, What was the motive, and object which induced many of the early settlers of this American wilderness, to leave their native land, endure the perils of the sea, the perils among the savage foe of the forest, and the hardships of this lonely and solitary wilderness? I answer they left their native land as the land of Catholic persecution and captivity. Their object in coming to these American wilds was that they might here organize and establish a commonwealth, a government AS NEAR LIKE THAT OF THE JEWS as the difference of circumstances would admit, in order that they might here open an ASYLUM from religious persecution. This fact is conspicuous upon the pages of history.

The following is from Hale's premium history of the United States, p. 78. He says: "It is not un instructive to observe, how early, in some of the colonies, were sown the seeds of the American revolution." On pp. 11, 12, of his introduction he says: "The religious wars which afflicted France in the sixteenth century, induced that illustrious statesman, [Jasper Coligni,] THE HEAD OF THE PROTESTANT SECT to project, in 1502, a settlement in America, to which his brethren might retire from the persecution of the Catholics. Fitting out two ships, he sent them thither under command of John Rebaut, who landed at a place supposed to be within the limits of South Carolina, &c. This was the first attempt to plant a colony within the limits of the United States; and it is worthy of remark, that to secure an asylum from religious persecution was the object in view." On p. 31, he says: "One great object of the Puritans, in retiring to the unoccupied regions of New England, was the establishment of a religious commonwealth as nearly upon the MODEL of that of the JEWS as the difference of circumstances would admit. To accomplish this object, they deemed it necessary, and at a general court, held in 1631, they ordained, that none but those who had made a profession of religion, and had become members of some church, should be admitted members of the corporation, or enjoy the privilege of voting.

This law has been too severely censured by those who have lived in more liberal and enlightened times. It contradicted none of the professions of the Puritans. It was in strict accordance with the avowed motives of their emigration. It exhibited less intolerance than was then displayed by every other nation. It violated the rights of none; for no one could claim a right to come into the territory which they had purchased. And it was doubtless essential, such was then the temper of men's minds, to the repose of their little society." Read also pp. 61 and 62 of the same history.

Extracts in character like the above, might be multiplied; but the above are sufficient to show that the object of many of the early emigrants to these United States, was to establish a commonwealth, as nearly after the model of that of the Jews, as the difference of circumstances would admit.

(TO BE CONTINUED.)

REVIEW AND HERALD
FEBRUARY 21, 1856—NUMBER 21
THE TIMES OF THE GENTILES, AND THE
DELIVERANCE AND RESTORATION OF THE REMNANT
OF ISRAEL FROM THE SEVEN TIMES, OR 2520 YEARS
OF ASSYRIAN OR PAGAN AND PAPAL CAPTIVITY
CONSIDERED.

BY HIRAM EDSON—(CONTINUED)

THAT a restoration of a republican, national power and government of the remnant of the Lord's people was to be effected and established in the closing scenes of the present dispensation will further appear by consulting Ezekiel 17; Isaiah 2, Micah

3:12; 4, and other like predictions. The last verse of Micah 3, predicts the abolition and uprooting of the government, power and nationality of the Jews and placing them under Gentile rule, as follows: “Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.”

“The house,” named in the 12th verse, refers to the house of Jacob and house of Israel of verse 9, as its antecedent, and is synonymous with the house of the Lord in the first verse of Chapter 4, and applies in these three verses exclusively to the Lord’s professed people.

“The high places of the forest,” in this prophecy figuratively represents the supremacy of Gentile rule. This will appear by reading Ezekiel 31; 17; Daniel 4:10–2, 20–22; Isaiah 9:18; 10:18, 19; Jeremaih 7:7, 8; Ezekiel 20:46, 47. Mountain, in symbolic prophecy, signifies government or kingdom.

I understand then that Micah 3:12, predicts that the “mountain” or government and kingdom of Israel should be uprooted and abolished, and the supremacy of Gentile rule over them would take its place, and thus their enemies would rule over them. But the prophet Micah does not leave them in this condition under Gentile rule without foretelling the restoration of their government as follows:

“But in the LAST DAYS it shall come to pass that the mountain (i.e., government or kingdom) of the house (or people) of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come and let us go up to the mountain (or government) of the Lord, and to the house of the God of Jacob,” &c. Micah 4:2.

By reading the first five verses of this chapter it will be seen that the government here predicted is a Republican government which tolerates and guarantees and protects the rights of civil and religious liberty, the right of worshiping God after the dictates of our own conscience under our own vine and fig-tree, or in other words, under our own government. Vine and fig-tree figuratively represent government. See Ezekiel 17; Matthew 21:33–41; Isaiah 5:1–7. Luke 8:6–9. **Such a government as is here predicted, is found in the constitutional government of these United States of North America** , symbolized [Revelation 13:11] by a beast coming up out of the earth having two horns LIKE A LAMB. These two LAMB-LIKE horns represent the civil and ecclesiastical authorities of these United States, which have tolerated, protected and maintained the heaven-born boon of civil and religious liberty, and hence were lamb-like in their character.

The declaration of independence of these United States reads as follows: “We hold these truths to be self-evident: that all men are created EQUAL; that they are endowed by their Creator with certain unalienable rights; that among these, are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men,”.

The constitution based upon this declaration, pledges that all men shall be protected in worshiping God according to the dictates of their own consciences.

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

The decision of George Washington with regard to the DESIGN of the Constitution is as follows: “If I had the least idea of any difficulty resulting from the Constitution adopted by the convention of which I had the honor to be president when it was formed, so as to endanger the rights of any religious denomination, then I NEVER should have attached my name to that instrument. If I had any idea that the general government was so administered that LIBERTY OF CONSCIENCE WAS ENDANGERED, I pray you, be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecutions. You can, without doubt, remember that I have often expressed my opinion, that every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and SHOULD BE PROTECTED in worshipping God according to the dictates of his own conscience.”—GEORGE WASHINGTON.

The above is a letter written by him to a committee of a Baptist society in Virginia in reply to questions as to the design of the constitution.

Although the administrators of our government, the rulers of this people, like the princes and rulers of Israel in days of old, neglect, and fail to execute the justice, judgment, truth, and mercy which this constitutional government require; and although Jeshurun has here again waxen fat and kicked; and has so far departed from the righteous principles of the Constitution as to speak by their enactments of unrighteous laws, “as a dragon,” and in their own degenerate course, resolve themselves into an image of Papal government, from under whose cruel and galling yoke we were but as yesterday delivered; and although our rulers yet exercise all the unrighteous power of the Papal hierarchy by the establishment of religious observances by law with the annexation of unrighteous penalties of a deprivation of the right of buying and selling, and of death itself; and though this people so far degenerate from the principles of uprightness as to perform their wonders and miracles of deception, and constitute themselves the false prophet of these last days, to be taken in connection with the Papal beast and cast alive into the lake burning with fire and brimstone, as clearly predicted in Revelation 13:11–17; 19:20; yet notwithstanding this sad departure from the righteous principles of our CONSTITUTIONAL GOVERNMENT, the Constitution itself in its un mutilated form, breathes the lamb-like principles of a heaven-ordained government, which was established by divine appointment. It is called the mountain, i.e., government of the Lord, [Micah 4:2,] and regards man in the same light as does Revelation and the moral government of God.

It is just such a govern ment as is predicted by the prophets, and as might be expected that God would establish when the SET TIME to favor Zion had come; when he would arise and have mercy upon Zion, by setting his hand again the second time and recovering the remnant of his people from under Gentile rule, by

bringing them in to an asylum of civil and religious liberty, where they could be protected in the right of worshipping him according to the dictates of their own conscience, with none to make them afraid.

The establishment, increase and growth of this government is strikingly set forth in few words. Psalms 72:16, compared with Micah 4:1, 2. "There shall be an handful of corn in the earth upon the TOP OF THE MOUNTAINS; the fruit thereof shall shake LIKE LEBANON: and they of the city shall flourish like grass of the earth." The parable of the grain of mustard seed, [Matthew 8:31, 32,] bears a very striking resemblance of the planting and growth of our own government. Compare together Ezekiel 18:22–24; Psalms 72:16; Micah 4:1, 2; Matthew 13:31, 32. **It is here that the parable [Matthew 25:1–10] has had its principal fulfillment.**

That the SCATTERING of the POWER of the holy people was accomplished and ended and that the GATHERING dispensation of the fulness of times was ushered in, in the year 1798; and that God did then set his hand again the second time to recover the REMNANT of his people from the land of their captivity, and GATHER them out of the countries wherein they had been scattered, we have clearly demonstrated in the former part of this article. **And there is none other country that will answer the specifications of prophecy respecting the location and description of the country into which they are gathered, but this American land.**

But some may object to this and say that they were to be gathered into the land which God gave unto their fathers and affirm that that is none other than the ancient land of Canaan and quote to sustain this objection, Jeremiah 30:3; 16:15; Ezekiel 20:38, and other like predictions. But I do not understand these scriptures to refer exclusively to the ancient land of Canaan: for the land which God gave unto the fathers, Abraham, Isaac and Jacob, and their seed is the whole earth made new, the kingdom under the whole heaven. Please read Genesis 13:14, 15; Acts 7:5; Hebrews 11:8–10, 39, 40; Daniel 7:27. Abraham and his seed were made heirs of the world. Romans 4:13. The righteous shall inherit the earth and dwell therein for ever. Psalms 37:29.

We freely admit that God will finally gather Abraham, Isaac and Jacob, and all the true seed, the WHOLE house of Israel, even ALL of it into the land which he gave by promise unto the fathers, which will be the whole earth made new. But we here wish one important point distinctly understood, and borne in mind, viz., that there is a clear distinction between the final gathering of the WHOLE house of Israel; and the recovery or gathering of the REMNANT of Israel from the land of their captivity and out of the countries wherein they were scattered. Please read Isaiah 11:11, 12; 10:20–22; Jeremiah 30:10; Ezekiel 34:11–13. This recovery and gathering of the REMNANT is prior and PREPARATORY to the final gathering into the land of Israel given by promise unto the fathers. In like manner as when God set his hand the first time to recover his people from their Egyptian bondage, he gathered them out of Egypt the land of their captivity into the wilderness to prove and test their loyalty to him by the requirement of obedience to the righteous rules of his moral government as a

CONDITION and necessary PREPARATION to enter in and possess the land of Canaan. See Deuteronomy 8:1, 2; 6:17, 18; 4:1.

So also in like manner when he set his hand again the second time to recover the REMNANT of his people, he gathers them out of the land of their captivity, the countries wherein they were scattered and brings them into the WILDERNESS, where they are again the second time tried, and their loyalty proved by the requirement of faithful obedience to the same righteous rules of his moral government, as the CONDITION and necessary PREPARATION before they can enter the land of Israel, the whole earth made new, given by promise unto the fathers. Accordingly we find it written, [Ezekiel 20:33–38,] “As I live saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: (that is to say, during the 2520 years captivity after which) “I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out, (as in the French revolution,) and I will bring you into the WILDERNESS of the people, and there will I plead with you face to face. LIKE as I pleaded with your fathers in the WILDERNESS of the land of Egypt, so will I plead with you saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the BOND of the COVENANT: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they SHALL NOT enter into the land of Israel, (the earth made new,) and ye shall know that I am the Lord.”

Again, [Micah 7:14–16,] “Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the WOOD, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. ACCORDING to the days of thy coming out of the land of Egypt will I shew unto him marvelous things. The nations shall see and be confounded at all their might,” &c. “And they shall dwell safely in the WILDERNESS and sleep in the WOODS.” Ezekiel 34:25. Also Hosea 2:14, 15. “Therefore behold I will allure her and bring her into the WILDERNESS, and speak COMFORTABLY unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and AS in the day when she came up out of the land of Egypt.”

Once more we read Isaiah 40:1–10. “Comfort ye, comfort ye my people, saith your God. Speak ye COMFORTABLY to Jerusalem, and cry unto her that her appointed time (margin) is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins. The voice of him that crieth in the WILDERNESS, PREPARE ye the way of the Lord, make strait in the DESERT a highway for our God.” O Zion that bringest good tidings, get thee up into the high mountain: O Jerusalem that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid: say unto the cities of Judah, behold your God! Behold the Lord God will come with strong hand, and

his arm shall rule for him: behold his reward is with him, and his work before him.”
Verses 9, 10.

(TO BE CONTINUED.)

REVIEW AND HERALD
FEBRUARY 28, 1856—NUMBER 22
THE TIMES OF THE GENTILES, AND THE
DELIVERANCE AND RESTORATION OF THE REMNANT
OF ISRAEL FROM THE SEVEN TIMES, OR 2520 YEARS
OF ASSYRIAN OR PAGAN AND PAPAL CAPTIVITY
CONSIDERED.

BY HIRAM EDSON—(CONTINUED.)

IT is in this American land that the great body of the Church has chiefly shared her glorious triumph and prosperity since 1798. It is here that the wilderness and the solitary place have been made glad for them, and the desert has rejoiced and blossomed as the rose.

It is here that the loud voice of preparation, “Prepare ye the way of the Lord,” has been chiefly given. From this **American land** the Advent message has sounded forth to every nation, kindred, tongue, and people. This land, and people are recognized by the name of Zion, and Jerusalem, [Isaiah 2:1–3; 40:1, 9; Micah 4:1, 2] of whom it is written, [Micah 4:2] “The law shall go forth of Zion and the word of the Lord from Jerusalem.” This is now being literally fulfilled in the proclamation of the Third Angel’s Message, [Revelation 14:9–12] advocating the perpetuity and obligation of God’s ten moral precepts, the constitution and foundation of his moral government.

By consulting Ezekiel 38:8–12, we learn the fact that God’s people in the closing scenes of the present dispensation are found dwelling in a land of un-walled villages, having neither bars nor gates, dwelling safely or confidently, (margin,) and that they are a people gathered out of the nations, and out of many people into a land that has always been desolate and waste, that is, an uncultivated, waste, howling wilderness, but is now inhabited by a people gathered out of the nations, and have gotten them goods, and cattle, and gold, and silver. Please read Ezekiel 38:8–12.

We have reached the appointed time when the great body of God’s living, professed people are to be found in such a land as above described; and there is no people or country on the habitable globe at this time that will answer the above description, but the people and country of this **American land**.

This **American land** so far as the ancient history of the world is concerned, has been always waste and desolate; an uncultivated, desolate, waste, howling WILDERNESS, unknown to the civilized world until the time of the promise drew nigh, when God was about to fulfill his word, and set his hand again the second time to recover the remnant of his people from the land of their captivity, and bring them into the wilderness of preparation. It was just in due time that God permitted this **American continent** to be discovered, and without doubt the Lord sent his angel to stir up the spirit

of Columbus to engage in the enterprise, and guided his bark across the trackless deep to the discovery of this new world.

The dreadful and terrible beast, [Daniel 7:7, 9] which devoured, brake in pieces, and stamped the residue with his feet, thought also to cause this **American land** to feel his iron stamp; but in due time God removed his brazen hoof by bringing back these **United States** from the sword in **the American revolution as predicted Ez ekiel 38:8**, and thus opened here just in due time an asylum of civil and religious liberty for the remnant of his people to be gathered into.

From the foregoing considerations we learn the important truth that God does literally gather the remnant of his people out of the countries wherein they have been scattered, and does literally bring them from the land of their captivity into a literal wilderness of woods, a place of preparation prior to their entering the land of Israel, the promised eternal inheritance of the earth made new.

It is after Jerusalem's appointed time which was accomplished A. D. 1798, that in the wilderness the voice of preparation is heard sounding. Read Isaiah 40:1–10. It is also since 1798 that steam engine power has been brought into use and applied in propelling rail-road cars. The prophet Nahum has foretold as recorded in chapter 2:3, 4, that "the chariots shall be with flaming torches IN the day of his PREPARATION. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."

We now behold these chariots streaming through the land in all directions; we hear their loud and shrill whistle, and their loud rolling thunder in the distance, and are thus admonished in thunder tones that the day of GOD'S PREPARATION has arrived, and we are in the wilderness where the loud voice of his preparation is sounding, "Prepare ye the way of the Lord, make straight in the desert a high-way for our God - and the glory of the Lord shall be revealed and all flesh shall see it together. Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him." Read Isaiah 40:1–11.

Inasmuch as the remnant were to be gathered out of all places and countries wherein they were scattered, and were to be brought from the land of their captivity into the wilderness of preparation, the question arises, How much territory does the land of their captivity embrace? Answer: It embraces the ancient Assyrian or Babylonian, the Medo-Persian, the Grecian, and Roman empires: it embraces all territory over which the seven heads of Gentile rule have exercised their supremacy, the land of Canaan not excepted; hence we are driven entirely from the eastern continent to find the wilderness of preparation into which the remnant are gathered to prepare the way of the Lord, and make strait in the desert a highway for our God; and hence we are unavoidably confined to this **American** continent.

It is written [Daniel 8:9] of the little horn (Rome) that "it waxed exceeding great toward the South, (Egypt,) and toward the East, (Palestine is in the East from Rome,) and toward the pleasant land." From the reading of this text, the pleasant land lies in a different point of compass from those named, and is necessarily located in the West, and must refer to the wilderness of preparation.

From the above it is clear that this wilderness of preparation is the pleasant land brought to view Daniel 8:9. **It is called in chapter 11:41, 45, the glorious land**, and the glorious holy mountain, or goodly land, land of delight or ornament, &c. See margin.

In Isaiah 11:11–16, we have the prophetic account of the Lord’s setting his hand again the second time to recover the remnant of his people from the countries of their dispersion, and to gather and assemble them from the four corners of the earth, and the point of compass toward which they journey, in leaving the land of their captivity is expressly stated in verse 14 to be TOWARD THE WEST. It is also written [chapter 59:19] “So shall they fear the name of the Lord from the West, and his glory from the rising of the sun.” The glory of the coming of the Son of man will be as the lightning shining out of the East even unto the West. Matthew 24:27. When the Lord shall roar like a lion, then the children shall tremble from the West. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria. Hosea 11:10, 11.

In the Roman empire the last end of Israel’s captivity was accomplished; for the remnant to leave that land of their captivity and journey toward the West, their is no other alternative but for them to cross the broad Atlantic. Zechariah 10, predicts the departure of the scepter of spiritual Egypt, in other words the taking away the dominion of the pope 1798, and also the gathering of the remnant from the land of their captivity into Gilead and Lebanon; i.e., the wilderness of preparation to which the glory of Lebanon, &c., was given. He also testifies that they pass through the sea with affliction, and shall smite the waves of the sea; and Isaiah 60:9, reads, “Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God. For the remnant to leave the Roman empire and journey toward the West, and pass through or across the sea, would bring them to this American continent. This very plain truth must be visible to all.

This gathering of the remnant from the land of their captivity is accomplished by lifting up an ensign for the nations, and by blowing a trumpet for the assembling of the outcasts of Israel. Compare Isaiah 11:11, 12; 18:3, 7.

(TO BE CONTINUED.)

**THE TIME OF THE GENTILES SERIES WAS NEVER
FINISHED.**