

The Hand of God in History

Notes on Important Eras of
Fulfilling Prophecy

By WILLIAM A. SPICER



“For He is the living God”



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GOD'S CHALLENGE TO UNBELIEF

The "Sure Word of Prophecy"

"I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it?" Isa. 43: 3-6.

CHAPTER I

The Divine Hand in Human History

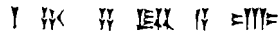
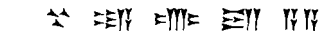
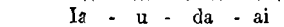
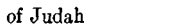
THE story of human history is a fascinating theme for study. An old English essayist, in a fine paragraph, strikes a note that touches a chord in the heart of every lover of good books. In an essay, "From an Old Book-Shelf," he says:—



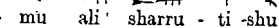
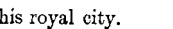
I go into my library, and all history unrolls before me. . . . I see the pyramids building; I hear the shouting of the armies of Alexander; I feel the ground shake beneath the march of Cambyses. I sit as in a theater—the stage is time, the play is the play of the world. What a spectacle it is! What kingly pomp! what processions file past! what cities burn to heaven! what crowds of captives are dragged at the chariot wheels of conquerors! . . . The silence of the unpeopled plains, the outcomings and ingoings of the patriarchs, Abraham and Ishmael, Isaac in the fields at eventide, Rebekah at the well, Jacob's guile, Esau's face reddened by desert sun-heat, Joseph's splendid funeral procession,—all these things I find within the boards of my Old Testament. What a silence in those old books as of a half-peopled world! What bleating of flocks! what green pastoral rest! what indubitable human existence! Across brawling centuries of blood and war I hear the bleating of Abraham's flocks, the tinkling of the bells of Rebekah's camels.—"*Essays*," *Alexander Smith*.

And in these latter days a new thing has come to pass touching this matter of the study of history. We have not only long-treasured volumes on the "old book-shelf," with their heart-gripping story

of the past; but we have a new "book-shelf" — historical sources that students of a half-century ago never dreamed of. The pick and spade of the explorer have uncovered buried records that give a new setting to the history of early empires.

In these ancient tablets, brought forth to light within this last generation, the stones cry out in corroboration of the Scripture record. We hear the voices of the Pharaohs. The bricks without straw

 Kha - za - ki - a - u
 Hezekiah
 Ia - u - da - ai
 of Judah

 Ur - sa - li - im - mu
 Jerusalem
 ali' sharru - ti - shu
 his royal city.

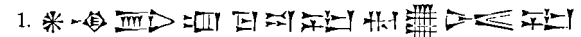
Lines from baked-clay cylinder of Sennacherib*
(in British Museum)







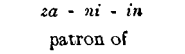
in the walls of the storehouses of Pithom "almost reecho the rigor of Pharaoh's words." The voice of Sennacherib, of Assyria, speaks to us in the boastful records of his campaigns, and the sayings of Nebuchadnezzar are repeated to us from bricks and cylinders on which the ancient scribes worked at his own dictation.


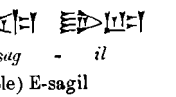


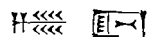
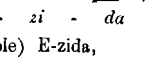
This development is in keeping with that proph-


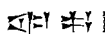




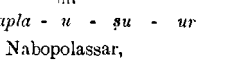
*Sennacherib's account evidently refers to his first investment of Jerusalem. See 2 Kings 18: 13-16. He says: "I then besieged Hezekiah of Judah, who had not submitted to my yoke, and I captured forty-six of his strong cities and fortresses. . . . (Hezekiah) himself, like a caged bird, I shut up within Jerusalem, his royal city. . . . The fear of the majesty of my sovereignty overwhelmed Hezekiah, . . . and he despatched after me his messenger to my royal city Nineveh to pay tribute and to make submission."—*British Museum Catalogue*.







ecy of the "time of the end," which declared that knowledge was to be increased, and light shed forth from the unsealed book of the prophetic scriptures.

1.  * Na - bi - um - ku - du - ur - ri - u - shu - ur
Nebuchadnezzar,

 shar
 king of
 Bábili
 Babylon,
 2.  za - ni - in
 patron of

 E - sag - il
 (the temple) E-sagil
 u
 and
 E - zi - da
 (the temple) E-zida,

3.  aplu
 asharidu
 sha
 eldest son
 of
 * Nabu - apla - u - shu - ur
 Nabopolassar,

 shar
 king of
 Bábili
 Babylon,
 a - na - ku
 am I.

Inscription on bronze doorstep, with translation (from British Museum catalogue)

Dan. 12: 4. Prof. Ira M. Price, speaking of the study of history, says:—

This is the century of romance,—romance in exploration, in discovery, in invention, in thought, and in life. The achievements of man have far exceeded the most sanguine dreams of the forefathers. We have not only made but discovered vast periods of history. . . . It has been dug out of mounds, tombs, and pyramids. It has been found written on granite, alabaster, wood, clay, and papyrus. It has been translated from tablets, rolls, cylinders, statues, and temples. Through a series of marvelous discoveries and ro-

mantic events we have been let into the secrets of wonderful centuries of hitherto unknown peoples and events. . . . Now through the cooperation of explorer, archeologist, and linguist, we are the heirs of what was formerly regarded as prehistoric times. . . . These marvelous revelations from the archives of the nations of the past have painted for us a new background, in fact our first background, of the Old Testament.—“*The Monuments and the Old Testament*,” pages 17, 18.

Regarded from any serious point of view, the study of history is of deepest interest. But from the viewpoint of divine prophecy, the study becomes one of eternal interest. The course of human history is one continuous testimony to fulfilled prophecy. And prophecy explains and illuminates the record of history. In the light of the “sure word of prophecy” this age-long drama of mankind assumes a meaning and reveals a guiding motive quite beyond the apprehension of unaided human vision.

By aid of divine revelation we see not only mankind moving across the stage of time, but we see the hand of God in history. Angels from heaven mingle with the actors in earthly scenes. Evil angels are there, too. And above all, we catch glimpses of the living God ruling and overruling, seeking to rescue and save, restraining and guiding, and shaping all things for the eventual carrying out of his own divine purpose in the creation of the earth and of man.

As we watch the moving scenes, and see how accurately the predictions of the prophetic word have been fulfilled in great crises in human history, we know of a surety that “the Most High ruleth in the kingdom of men, and giveth it to whomsoever he

will,” and are led anew to join in King Nebuchadnezzar’s ascription of praise to —

“him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?” Dan. 4: 34, 35.

In the migrations of the sons of Noah and the spreading abroad of the races of mankind, in the rise and fall of empires, and in the history of the believing children of God, fulfilment of prophecy is seen. The world has not escaped from the hand of its Creator. Still —

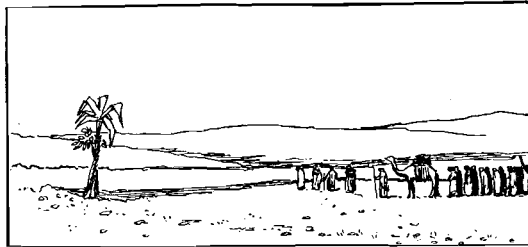
“Thy chains the unmeasured universe surround,
Upheld by thee, by thee inspired with breath.”

Writing for the Roman pagans, in the first century of our era, Josephus, the Jewish historian, cited the fulfilment of the prophecies of Daniel as evidence of God’s hand in history. After reviewing the prophecies concerning Babylon, Medo-Persia, Greece, and Rome, even to the predicted taking of Jerusalem by the Romans, he drew this lesson for the Epicurean teachers of a mechanical evolution: —

All these things did this man [Daniel] leave in writing, as God had showed them to him, insomuch that such as read his prophecies, and see how they have been fulfilled, would wonder at the honor wherewith God honored Daniel; and may thence discover how the Epicureans are in error, who cast Providence out of human life, and do not believe that God takes care of the affairs of the world, nor that the universe is governed and continued in being by that blessed and immortal nature, but say that the world is carried along of its own

accord, without a ruler and a curator; which, were it destitute of a guide to conduct, as they imagine, it would be like ships without pilots, which we see drowned by the winds, or like chariots without drivers, which are overturned; so would the world be dashed to pieces by its being carried without a Providence, and so perish and come to naught. So that, by the forementioned predictions of Daniel, those men seem to me very much to err from the truth, who determine that God exercises no providence over human affairs; for if that were the case, that the world went on by mechanical necessity, we should not see that all things would come to pass according to his prophecy.—“*Antiquities*,” book 10, chap. 11.

Of a truth, a divine Pilot has been at the helm of human history through all this world’s stormy passage. And he is still the living God, at the helm.



“O God of Jacob, by whose hand
Thy people still are led.”

CHAPTER II

The Witness to the Living God

Two great evidences bear witness to the living and the true God,—his created works, and the fulfilment of his word of prophecy.

His Created Works

Creative power is the great mark of distinction of the living God:—

“But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.” Jer. 10: 10-12.

The earth and all created things in it bear constant witness to the living God:—

“The heavens declare the glory of God: and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language; their voice is not heard.” Ps. 19: 1-3.

The language of the sun and moon and stars is known to all, lettered or unlettered. As Addison sings,—

“What though no real voice nor sound
Amid their radiant orbs is found?”

In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
The hand that made us is divine."

The apostle Paul summed up the testimony borne



"Man goeth forth unto his work and to his labor until the evening. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

to all mankind by God's created works in these words:—

"That which may be known of God is manifest in [“to,” margin] them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made.

even his eternal power and godhead; so that they are without excuse." Rom. 1: 19, 20.

And the memorial or sign of this creative power, the seal or mark by which the true and living God is known, is the Sabbath day: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20: 20. On this text, Dr. Wm. Hales, the chronologist, supplied a striking comment, as follows:—

A sign between God and his people (Eze. 20: 20); and a mark of separation from the idolatrous Gentiles, who universally violated it, as we learn from the following exceptions in a curious passage of Julian the Apostate [Greek text omitted]: "What nation is there, by the gods, who do not think that except the first commandment, Thou shalt worship no other gods, and the fourth, Remember the Sabbath, they ought to observe the other commandments of the decalogue?" —"*Chronology*," Vol. 1, page 118.

The first precept commands all men to worship only the true God, and the fourth tells who the true God is, the Creator of heaven and earth. Thus the Sabbath of the fourth commandment is the sign of the true God, and the keeping of it the seal or mark of loyalty to him.

The "Sure Word of Prophecy"

The power to foretell the future is a distinguishing characteristic of divinity. The Lord says:—

"Declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isa. 41: 22, 23.

Only the living God can do this. The prophetic scriptures supply evidence by which any one who

will face the facts may know of a surety that the Bible is the voice of this true and living God.

Here is the Lord's open challenge to doubt or unbelief:—

"I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass." Isa. 48:3.

Why has the Lord thus uttered prophecies? He tells us:—

"Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them." Verses 4, 5.

Only the Christian Scriptures contain accurate historic prophecies, outlining the course of history generations before the events described took place.

The Hindu may say, "The Christian Bible is good for the Christian; but we also have our sacred books, the Vedas, which are good for the Hindus." But we ask, "Did your sacred books, written in ancient times, describe in clear outline the course of history then future, and can you point to the fulfilment?" And more than once I have heard the reply from Hindu lips, "No; we know nothing of historic prophecies in our sacred books."

It is because the living God is the author of the Bible; and he only can declare the end from the beginning. The sacred books of all other religions present the picture of man talking to God. The Book of books is God talking to man. In the Christian

Scriptures God speaks from heaven, and man answers. In the non-Christian writings man speaks toward heaven, and there is never an answer back from a living God who does things on earth. Sir Alfred Lyall



"They have mouths, but they speak not: eyes have they, but they see not."

well puts the dreary loneliness of that silence, in his "Meditations of a Hindu Prince:"—

"And the myriad idols around me, and the legion of muttering priests,
The revels and rites unholy, the dark, unspeakable feasts!
What have they wrung from the Silence? hath even a whisper come
Of the Secret, whence and whither? Alas, for the gods are dumb!"

In the Christian Scriptures of Truth we hear the voice of the living God, the voice of the Good Shepherd seeking the lost sheep.

One evening, in India, I sat with a bright young man, a Hindu student in the Calcutta University. The Christian Bible was an unknown book to him. We studied the words of Daniel before Nebuchadnezzar, king of Babylon, as he interpreted the king's divinely given dream of the great metallic image, with its head of gold, breast of silver, sides of brass, and legs of iron. (Daniel 2.) The prophet outlined the general course of the history of universal empire from the golden age of Babylon, under Nebuchadnezzar, to the end of time:—

“And after thee shall arise another kingdom [Medo-Persia] inferior to thee, and another third kingdom of brass [Grecia], which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron [Rome; “the iron monarchy of Rome,” as Gibbon calls it]: . . . and . . . the kingdom shall be divided [the kingdoms that arose within the western empire of Rome, represented by the modern kingdoms of western Europe]. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.”



As we followed the prophetic outline from Babylon to Rome and its division, I asked the student — a Hindu, remember — if from his own study of history he could say whether this prophecy, written in Babylon two thousand five hundred years ago, had been fulfilled. He replied: “I know that this describes the course of history, just as it has come to pass; and in the exact order of events.”

And with a face expressing surprise and awe,

he looked up and said again, with the force of sudden and deep conviction, “Only the living God could have written that before it came to pass!”

It is the truth. Divine prophecy bears witness, sure and certain, that the voice of the living God speaks in the Holy Bible.

The need of the world is to know the living God. The Sabbath, the memorial of his creative power, is the divinely ordained sign by which men may know him. The prophetic scriptures that speak with the voice of the living God declare that the last days have come, and that the second advent of Christ is near at hand. Thus the Sabbath and the advent truths of God's Holy Word constitute the key-note of the gospel message for this day and generation.

CHAPTER III

Witness Borne to Nations in Ancient Times

WE select two illustrations of the manner in which the fulfilment of time prophecies bore witness of the living God to the nations in ancient times. The record shows that when the time comes for the work to be done, no power can stay his hand; heaven and earth are moved for the accomplishment of the divine purpose.

1. The Deliverance From Egypt

The Lord uttered a time prophecy when he made this promise to Abraham and his seed:—

“Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. . . . In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.” Gen. 15: 13-16.

No doubt as the people of Israel groaned under their bondage, with Egypt seemingly ever more cruel and powerful, all hope of deliverance well-nigh fled. But God had promised; and he never forgets his promises.

In Stephen's last sermon, before the council at Jerusalem, the martyr spoke as follows of this promise to Abraham:—

“But when the time of the promise drew nigh, which

God had sworn to Abraham, . . . in which time Moses was born.” Acts 7: 17, 20.

As the time of the prophecy was drawing near, God began to prepare the agencies for the deliverance. The Lord is never overtaken unready. As D'Aubigne says:—

God takes ages to prepare his work, but when the hour comes, accomplishes it by the feeblest instruments. To do great things by small means is the law of God.—“*History of the Reformation*,” book 2, chap. 1.

So, by the long schooling of forty years in Egypt and forty years in the land of Midian, Moses was prepared for the work.

The might of Egypt was lifted up against the divine purpose. But the Lord says in Isaiah, “I gave Egypt for thy ransom.” Chapter 43: 3. The time had come for the prophecy to be fulfilled; and there, by his signs and wonders, the Lord bore witness to all the nations. Forty years later, as the spies entered Jericho, they learned that still the nations remembered those mighty works of God. Rahab said to them:—

“I know that the Lord hath given you the land, and that your terror is fallen upon us. . . . For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt. . . . And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath.” Joshua 2: 9-11.

They had learned of the living God in heaven who doeth things on earth. Where there was no way he “made the depths of the sea a way.”

2. The Deliverance From Babylon

Again, a time prophecy was uttered, promising deliverance to captives in a strange land; and all the nations saw the arm of God made bare in bringing about the fulfilment.

Jeremiah the prophet had foretold the doom of Jerusalem. Its people had rejected the counsels of the God of Israel, whose protection alone had warded off conquest by their more powerful neighbors. Now it was declared: —

"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." Jer. 25: 11, 12.

The time of the promise was drawing near — the ending of the seventy years. The nations were in convulsion. It was a crisis in human history. The time had come for the living God to fulfil his word.

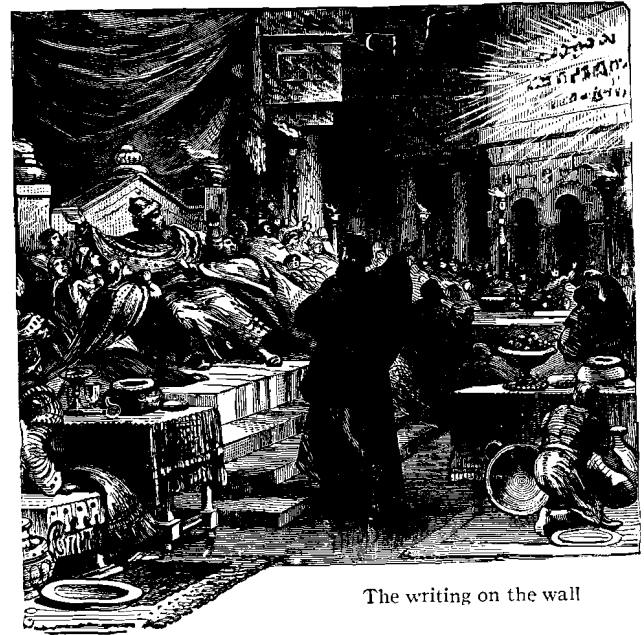
Cyrus the Persian was the commander of the army that overthrew Babylon. More than one hundred years before Cyrus was born, the prophet Isaiah had written: —

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." Isa. 45: 1.

For nearly if not quite two centuries that prophecy had stood written on the parchment roll. The night came when the army of Cyrus was to make its attack upon Babylon. The golden city, inside its mighty

walls, scoffed at the besiegers. Belshazzar made a feast, in which, with a thousand of his lords, he drank defiance to the living God from the cups of gold and silver taken from the temple in Jerusalem.

Meanwhile the troops of Cyrus were entering beneath the outer walls, where the Euphrates River flowed into the city and out again. By trenches far above the city, dug by thousands of soldiers, the river had been drained off into low-lying marshes, until the waters were so lowered where the river entered beneath the city walls that the soldiers could march in along the river bed. But even so they would



The writing on the wall

ordinarily have gained little; for massive walls lined the river banks inside the city. Had the gates of these river walls been shut, the troops of Cyrus would have been helpless; in fact, as Herodotus suggests, they might have been caught by the Chaldeans "as in a trap."

But a century or two before, the prophecy had been written: "The gates shall not be shut." So it was that night. Careless and confident and drunken, the Babylonians had left the river gates open, and the Persian troops were rushing into the city even as the mystic hand was writing the doom of Babylon on the wall of Belshazzar's palace. That night the dominion of the world passed into the hands of the Medes and Persians.

The Chaldean scribe who at the time wrote the story on a clay tablet (which was secured by the British Museum in the year 1879) closed his record with the words:—

On the sixteenth day, Gobryas, pasha of the land of Gutium, and the troops of Cyrus, without a battle, entered Babylon.— *From tablet "Annals of Nabonidus," quoted by C. J. Ball, in "Light From the East."*

That provision foretold by the prophet so long before—"the gates shall not be shut"—turned the scale of world-empire.

But Cyrus was not only the rod in the hand of Providence for the punishment of Babylon; he was to be the agent for the deliverance of the Lord's people from captivity. Isaiah's prophecy had said of him:—

"He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa. 44: 28.

The seventy years of the captivity were at an end, and it was time for the work of restoration to begin according to the prophecy. Josephus, the Jewish historian, says that this prophecy came to the knowledge of Cyrus:—

This was made known to Cyrus by his reading the book which Isaiah left behind him of his prophecies. . . . This was foretold by Isaiah one hundred forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the divine power, an earnest desire and ambition seized upon him to fulfil what was so written.—"*Aniquities*," book 2, chap. 1.

How Cyrus fulfilled the word written is told in Scripture:—

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem." Ezra 1: 1-3.

Thus witness to the living God—"he is the God"—was borne by a master of the world before all nations; and when the seventy years of the prophecy were fulfilled, the return of the Jewish people from captivity began.

In the story of the rebuilding of the temple after the return to Jerusalem, an incident is recorded in Scripture which draws aside the veil for a moment,

and gives us a thrilling view of the work that angels from heaven are doing in this world of ours.

As soon as the work was fairly going forward, opposition arose. Ezra says:—

“Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus.” Ezra 4:4, 5.

The scene now shifts from Jerusalem to the court of Cyrus, in Persia. The hired counselors are there seeking to turn the king against the work that he had authorized at Jerusalem in accordance with the purpose of God. At the same time Daniel, the prophet, is in Persia, by the river Tigris.

For three weeks Daniel had been specially seeking God in prayer. At last an angel came to answer his cry. “Fear not, Daniel,” the angel said; “for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.”

But why had the angel delayed his appearance for three weeks, if from the first Daniel’s prayer was heard? The angel told why:—

“But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes [“the first” of the chief princes, margin], came to help me; and I remained there with the kings of Persia.” Dan. 10:13.

It is all plain,—the hired attorneys, and, no doubt, the representatives of the Jews at the Persian court; the king wavering, and inclined to yield to the opposers of God’s plan and purpose; and there, too, unseen by mortal eyes, were angels from heaven,

working day after day to restrain the evil counsel and to lead the king in the right way.

And at last the Prince of the host, Michael himself, came to help in the great crisis. The king was prevailed upon to do the right, and the work at Jerusalem went forward according to the prophecy.

We know that these same angels of God are still abroad in the earth, ministering to the least of the heirs of salvation, and standing unseen in the courts of kings or in the halls of legislation.

The God who declared things to come and brought them to pass, and who delivered his children in ancient days, is still the living God. As King Darius once proclaimed him to “all people, nations, and languages,”—

“He is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.” Dan. 6:26, 27.

CHAPTER IV

The Witness to Alexander the Great

ONE incident illustrative of the way in which divine prophecy bore witness to kings and conquerors of old is so strikingly related by Josephus that even in this brief review it should not be passed over.

A new era was dawning in the history of the world. The dominion so long held by Asia was passing into European hands. The "sure word of prophecy" had declared it generations before. In the last year of the Babylonian monarchy, Daniel the prophet was shown in vision the ram with two horns, pushing westward, and the goat that "came from the west," with a "notable horn between his eyes." The prophet saw this fleet goat from the west run upon the ram, and trample it underfoot. The angel gave a plain interpretation of these symbols:—

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." Dan. 8:20, 21.

This vision was given about the year 538 B. C., and was written down on the parchment scroll. Two hundred years later Alexander of Macedonia, "first king" of united Grecia,* was coming swiftly

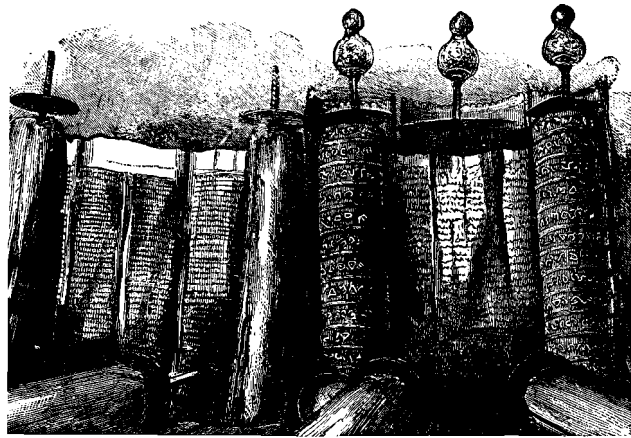
* The congress of the confederacy met at Corinth to elect Alexander general in his father's place. Alexander was chosen supreme general of the Greeks for the invasion of Asia; and it was as head of

from the west to smite the power of Persia to the earth. Already he had won the decisive victories of the Granicus and the Issus; and Persia lay prostrate. As the great conqueror approached Jerusalem, he was determined to punish the city. It had been slow to transfer its allegiance from Persia to Grecia. But Josephus says that as Alexander drew near the city, the gates were flung open, and a procession of priests and citizens moved out to meet the great conqueror. The priests bore in their hands the book of the prophet Daniel. The historian gives a graphic description of the meeting:—

The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha; which name, translated into Greek, signifies a *prospect*, for you have thence a prospect both of Jerusalem and of the temple; and when the Phenicians and the Chaldeans that followed him [Alexander] thought they should have liberty to plunder the city, and torment the high priest to death, which the king's displeasure fairly promised them, the very reverse of it happened.

For Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his miter on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest. The Jews also did all together, with one voice, salute Alexander, and encompass him about; whereupon the kings of Syria and

Hellas, descendant and successor of Achilles, rather than as Macedonian king, that he desired to go forth against Persia. . . . The welcome . . . and the vote, however perfunctory, which elected him leader of the Greeks, were the fitting prelude to the expansion of Hellas and the diffusion of Hellenic civilization, which destiny had chosen him to accomplish. He was thus formally recognized as what he in fullest verity was, the representative of Greece.—*"History of Greece," J. B. Bury, Vol. II, page 330.*



Ancient parchment rolls, or books

the rest were surprised at what Alexander had done, and supposed him disordered in his mind.

However, Parmenio alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high priest of the Jews? To whom he replied, "I did not adore him, but that God who hath honored him with his high-priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios, in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is, that having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind."

And when he had said this to Parmenio, and had given the high priest his right hand, the priests ran along by him,

and he came into the city; and when he went up to the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests. And when the book of Daniel was shown him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended; and as he was then glad, he dismissed the multitude for the present, but the next day he called them to him, and bade them ask what favors they pleased of him; whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year.—"*Antiquities*," book 11, chap. 8.

Alexander was familiar with the oracles of Greece, and their enigmatical sayings, capable of double interpretation. But here was no blind, oracular utterance. The Hebrew prophet's words, which he could see on the page before him, written two centuries before, declared in plain language the course of history. And what God had declared was fulfilling before the eyes of men in that generation. The conqueror of the world knew that the God of heaven had borne witness to him in the high tide of his career; and for the moment he bowed before the living God.

CHAPTER V

A Great Prophetic Measuring Line

THE longest time prophecy of the Bible is the twenty-three-hundred-year period (Dan. 8:14), stretching from ancient times to the midst of the nineteenth century, the opening days of our own generation.

It is awe-inspiring to trace the great measuring lines of prophecy through the ages, and to see the exactness with which events take place to meet the specifications of the divine Word.

The Lord speaks. A thousand years, two thousand, pass. Then, as the flight of time brings the hour for the fulfilment, the event is brought forth. It is the precision of Eternity, the working of him in whose sight a thousand years are but as yesterday when it is past, or as a watch in the night.

In the third year of Belshazzar, king of Babylon, the Lord gave to Daniel a vision of the great apostasy that was to come in later times.

First he was shown that the kingdom of the Medes and Persians would follow Babylon, and that Grecia would come next upon the stage of world dominion. Dan. 8:20, 21. The views were like moving pictures upon the screen, one power appearing, doing its work, then giving place to the next.

Following Grecia, the prophet beheld the rise of a

people of "fierce countenance," stern soldiers, who were to take possession of the "pleasant land," or Palestine. It was Rome that followed Grecia, and that annexed the Holy Land.

As Daniel watched the later history of Rome, he saw apostasy developing, exalting itself, treading underfoot the people of God, and casting down the truth of God, seemingly triumphant. The prophet's heart must have cried out to know if this power would forever prosper in its work; for next he heard the voice of a holy one asking the question for him,—



Vision of

“How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?” Verse 13.

The answer came back,—

“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Verse 14.

Dan. 8:3-14

In symbolic prophecy a day stands for a year. Eze. 4:5, 6. This two-thousand-three-hundred-year period, we know, reaches to the latter days; for the angel said further, “At the time of the end shall be the vision.” Dan. 8:17.

The question was, “How long?” or, more literally, “Until when?” And the answer was, “Unto two thousand and three hundred years.” Then what?—“Then shall the sanctuary be cleansed.” Then, according to the burden of the prophecy, we may look for God to begin to cut short the reign of that apostasy, and finally to bring it to an end. The

cleansing of the sanctuary is God's answer to this lawless power. Apostasy may for a time exalt itself against God, and tread underfoot the people and the truth of God; but the just balances of the sanctuary will yet pronounce judgment, and the apparent prosperity of evil be cut short. "I was envious," said the psalmist, "when I saw the prosperity of the wicked." "Until I went into the sanctuary of God; then understood I their end." Ps. 73:3, 17.

What, then, is involved in the cleansing of the sanctuary? The cleansing of the sanctuary, in the typical service of the earthly tabernacle, was the last phase of the ministry of the high priest. When the time for this period in the Levitical ministry came, on the last day of the yearly round of service, the high priest entered the most holy place with the sprinkled blood of the sin-offering. All through the year the people had been confessing their sins over the sacrifice, and the blood of their offerings, bearing their sins, had been ministered in the holy place, the first apartment, before the second veil. But when the time came for the last phase of priestly ministry, the high priest entered the most holy place, and the time of cleansing the sanctuary was come. Leviticus 16.

Sins had been forgiven as the penitents brought their offerings day by day. But all the record of the year was registered in the sanctuary by the sprinkled blood of the offerings over which the sins had been confessed.

Now, when the time of the cleansing of the sanctuary from all this record came, in the last period of

the ministry,— on that solemn "tenth day of the seventh month,"— it was a miniature day of judgment in Israel. The record was made up. Every man's life came in solemn review that day. And whosoever was not found right with God, as that service was performed, was cut off from part with the Lord's people:—

"For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:29.

All this was but an "example and shadow of heavenly things" (Heb. 8:5), a representation of the ministry of our great High Priest, Jesus, in the true sanctuary, the heavenly temple. The last phase of Christ's ministry, then, before his second coming to this earth, is a work of judgment, a review of the heavenly record, corresponding to the ministry in the second apartment of the earthly tabernacle in that period of the Levitical service when the sanctuary was cleansed.

Daniel the prophet was shown in vision this change in the ministry of the heavenly temple, the true sanctuary. He saw the opening of the judgment hour in heaven. The prophet describes the wondrous scene, as God's living throne, with its wheels of fire, moved into the most holy place of the heavenly sanctuary for the closing work of Christ's ministry:—

"I beheld till the thrones were cast down ["placed," Revised Version], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from be-

fore him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7: 9, 10.

It is the time of the cleansing of the sanctuary from the record of sin, and according to the teaching of the type, whosoever, when that work closes, is not found right with God, loses his part eternally with the people of God. But our great High Priest has made the promise, recorded in Rev. 3: 5,—

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

The great prophetic period of Dan. 8: 14 was given to let men on earth know when this hour of investigative judgment began in heaven. "How long?" was the question asked in the vision. How long was apostasy apparently to triumph, and trample underfoot the truth of God? The answer was, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Then should the final work begin in heaven that is to cut short the reign of sin.

And then on earth, also, should the standard of truth be especially lifted up against apostasy. For in the Revelation, the prophet John was shown that when this hour of investigative judgment began in heaven, a message was to be carried to all peoples and nations, proclaiming the hour of God's judgment come, warning men against following the doctrines and ways of the great apostasy, and calling all to the divine standard of "the commandments of God, and the faith of Jesus." Rev. 14: 6-14.

The great prophetic measuring line — the two thousand three hundred years — reaches, then, to a most solemn and important time in the development of the plan of salvation.

When does that period begin, and when does it end? It is necessary to understand this in order to get the answer to the question, "How long shall be the vision?" It must reach to the latter days; for we recall the angel's words, "At the time of the end shall be the vision."

But what marks the beginning of this great prophetic period? and may we understand definitely when the hour of the investigative judgment, the cleansing of the sanctuary, begins in heaven?

The angel Gabriel received the commission, "Make this man to understand the vision." Dan. 8: 16. Then if we follow the angel's explanation, we also may understand the vision.

The angel explained clearly the outline of coming events,— the succession of Medo-Persia, followed by Greece, and the rise of the fourth great empire, Rome; and then the development and deceptive workings of the great apostasy that was to come. Verses 20-26.

But the angel stopped short of explaining the matter of the time, the beginning and ending of the prophetic period. He only said that the vision of the two thousand three hundred days was true, and that it should be "for many days." Verse 26. There he stopped, for Daniel fainted. The prophet had been shown a view of the working of apostasy in later times that took all his strength from him. And as he closes his report of this vision, in the last verse of this

eighth chapter, he says, "I was astonished at the vision, but none understood it."

Yet Gabriel had been commanded to "make this man to understand the vision." And very soon after — very evidently within a year, possibly within a few months, or even weeks*— the angel Gabriel came

* Formerly it was supposed that fifteen years intervened between the vision of the eighth chapter and the explanation in the ninth. The marginal dates in the King James Version so represent it, following the best information available until more recent years.

Inasmuch as no trace was found in secular history of this King Belshazzar, it was concluded by Bible students that the Belshazzar of Daniel must have been the Nabonadius of Greek and Persian history, the last king of Babylon. This Nabonadius assumed the throne in B. C. 555, and reigned seventeen years. And as Belshazzar was assumed to be only another name used by Daniel for the same king, "the third year of the reign of King Belshazzar" (Dan. 8: 1) was placed in 553, fifteen years before the fall of Babylon. This satisfied friends of the Bible story. But all along unfriendly critics discounted the book of Daniel for bringing in the name of Belshazzar, a character unknown to secular history.

About the beginning of this last generation, when light from the prophetic word was to shine forth, books of clay were unearthed from old Chaldea that had been buried under the sands of over two millenniums. And lo, the very stones spoke out in confirmation of the words of Inspiration. The books of clay told what the Greek and Persian historians had failed to tell — of a Belshazzar who was not Nabonadius at all, but the son of Nabonadius, associated with his father as king in the last years of Babylon.

Rawlinson, in his "Ancient Monarchies," tells of this kingly association of Belshazzar with his father, and in a foot-note adds:—

"The proof of this association is contained in the cylinders of Nabonadius, found at Mugheir, where the protection of the gods is asked for Nabu-nadid and his son Bel-shar-uzur, who are coupled together in a way that implies the cosovereignty of the latter. ('British Museum Series,' Vol. I, Pl. 68, No. 1.) The date of the association was, at the latest, B. C. 540, Nabonadius's fifteenth year, since the third year of Belshazzar is mentioned in Daniel (8: 1)."—
"Fourth Monarchy," chapter 8.

Here is one of the various inscriptions telling of Belshazzar:—

"Myself, Nabo-nid, king of Babylon,
in the fear of thy great divinity
preserve me.
My life unto distant days

again to Daniel and said: "O Daniel, I am now come forth to give thee skill and understanding. . . . Therefore understand the matter, and consider the vision." Dan. 9:22, 23. And at once the angel began to explain the time prophecy, which had been left unexplained when Daniel fainted.

First of all, he said, a shorter period was to be "determined," or cut off,— cut off from the longer period which the angel had come to explain,— this shorter period to reach to the days of the Messiah and to the time when Jerusalem should fill up its cup of transgression:—

"Seventy weeks [490 days prophetic time, 490 literal years] are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of iniquity, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Verse 24.

Wherever, then, this period of seventy weeks, or 490 years, begins, there also must begin the longer period of 2300 years; and the angel now foretold the event that was to fix the date of the starting-point.

abundantly prolong,
and of Bel-sar-ussur,
my eldest son,
the offspring of my body,
the awe of thy great divinity
fix thou firmly in his heart,
that he may never fall
into sin

and that his glory may endure."—"Records of the Past," Old Series Vol. II, page 148.

The third year of Belshazzar was near the fall of Babylon, probably his last year; in which case the "first year of Darius" and the explanation of the vision would follow within the year. The exact time intervening, however, is immaterial.

“Know therefore and understand,” he said to Daniel, thus fulfilling the divine charge given him to “make this man to understand” the vision of the 2300 years,—

“know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city.” Verses 25, 26.

From the time of the going forth of the commandment to restore and build Jerusalem, then, these prophetic periods begin — the 490 years to reach to the days and work of the Messiah, at the first advent, and the 2300 years to extend to the beginning of his closing work in the heavenly sanctuary, preparatory to his second advent in power and glory. It therefore becomes a matter of deepest interest and of eternal importance to ascertain when this commandment to restore and build Jerusalem went forth.

CHAPTER VI

Beginning of the Great Prophetic Period

“From the going forth of the commandment to restore and to build Jerusalem.” Dan. 9: 25.

THIS was to be the starting-point of the long prophetic measuring line of the 70 weeks (or 490 years) and of the 2300 years. Events of such eternal import to every soul are marked out by the time prophecies depending upon this date, that what otherwise might seem a tedious review of facts and figures becomes a study of deepest interest. Once the starting-point is fixed, the events foretold must be seen following one another, scheduled exactly to the great time-table of divine prophecy.

There were successive decrees concerning Jerusalem, issued by Cyrus, and Darius, and Artaxerxes Longimanus. Which one does the scripture contemplate as “the commandment”? The decree of Artaxerxes to Ezra (Ezra 7) is the one we would naturally look upon as the most comprehensive; for it authorized Ezra to restore the full ecclesiastical and civil administration of Jerusalem and Judah. And the scripture clearly indicates this as “the commandment to restore and to build.”

In a single passage, Inspiration notes the decrees of Cyrus and Darius, and sums up both with this decree of Artaxerxes to Ezra, as constituting “the commandment:” —

"And they builded, and finished it [the temple], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6: 14.

Thus it is spoken of as one threefold commandment, completed in the sweeping and inclusive commission to Ezra. Here, then, was the "going forth of the commandment to restore and to build." And this decree to Ezra was put into execution in the seventh year of Artaxerxes. Ezra 7: 7-9. The seventh year of Artaxerxes was the year 457 B. C., as must now be shown.

This date of the seventh year — so important to ascertain — is fixed by the combined record of sacred and profane history with uncommon accuracy.

One witness is the canon of Ptolemy, the great authority on the chronology of ancient kings. Claudius Ptolemy, mathematician, astronomer, and geographer, dwelt in Alexandria, Egypt. He was born in the first century of our era, and died about the year 151 A. D. Alexandria was the great educational center, the home of wonderful library collections. From the records of ancient times Ptolemy compiled a chronological list of the kings of the great universal empires.

Thus his list of kings is a canon (rule, or standard) of ancient chronology, of the greatest value. He began with Nabonassar, of the Assyro-Babylonian line, 747 B. C., and continued the list of successors to the fall of Babylon; then followed the list of Persian, Grecian, and Roman kings, to the second century after Christ, when Ptolemy died and his record ceased

That line of kings in Ptolemy's list — Babylon, Persia, Greece, Rome — is a striking comment, as a number of writers remark, on Nebuchadnezzar's dream of the great metallic image, representing the four universal kingdoms — Babylon, Persia, Greece, Rome. Divine prophecy foretold the order of empire before the events transpired; the historian recorded them after they had taken place. When Ptolemy, in his quarters in the temple of Serapis, made up his list of empires and their kingly line, in the second century of our era, he unconsciously bore witness to the fulfilment of the prophecy uttered by Daniel, in Babylon, in the sixth century before Christ, when the prophet said to the king, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Dan. 2: 28.

Along with his list of kings, Ptolemy compiled also a record of ancient astronomical observations, called the "Almagest" (an Arabic word meaning "great composition"). This "contains most of what is known of the astronomical observations and theories of the ancients."— *Webster's Dictionary*, "Almagest." When it is recorded that in such and such a year of a certain king, at such a place, an eclipse of the sun or moon occurred, the modern astronomer and mathematician can verify the chronological record. And again and again these dates have been worked out and proved accurate.

Thus the canon and the "Almagest" go together. Dr. Wm. Hales, the chronologist, said of the canon:—

From its great use as an astronomical era, confirmed by unerring characters of eclipses, this canon justly obtained the highest authority among historians also. It has most deservedly been esteemed an invaluable treasure, . . . and of the greatest use in chronology, without which, as Marsham observes, there could scarcely be any transition from sacred to profane history.—“*Chronology*,” *Vol. I, page 280*.

So we thank God for the work of Ptolemy, as a help in tracing the fulfilling word of prophecy. Speaking of the providences of God in the preservation of historical records, the late Dr. H. Grattan Guinness, of London, wrote of Ptolemy's work as follows:—

In the existence of this invaluable work, and in its preservation as a precious remnant of antiquity, the hand of Providence can clearly be traced. The same divine care which raised up Herodotus and other Greek historians to carry on the records of the past from the point to which they had been brought by the writings of the prophets at the close of the Babylonish captivity,—the Providence which raised up Josephus, the Jewish historian, at the termination of the New Testament history, to record the fulfilment of prophecy in the destruction of Jerusalem,—raised up also Ptolemy in the important interval which extended from Titus to Hadrian, that of the completion of the Jewish desolation, *to record the chronology of the previous nine centuries*, and to associate it in such a way with the revolutions of the solar system as to permit of the most searching demonstration of its truth.—“*Creation Centered in Christ*,” *Vol. I, page 292*.

Now, what is the testimony of the canon to the seventh year of Artaxerxes Longimanus, when the decree to Ezra went forth? Ptolemy, of course, knew nothing of the Christian era and the reckoning of years before Christ and after Christ. He began with the era of Nabonassar. Of the origin of this system, Dr. Hales says:—

Nabonassar [king of Chaldea], having collected the acts of his predecessors, destroyed them, in order that the computation of the reigns of the Chaldean kings might be made from himself. It began, therefore, with the reign of Nabonassar, Feb. 26, B. C. 747.—“*Chronology*,” *Vol. I, page 268*.

That day was the Egyptian Thoth, or New-year. It begins the year one of Ptolemy's Canon, which thenceforward numbers off the years, one, two, three, etc., straight on through history, telling in what year of Nabonassar's era each king began to reign, always counting full years from New-year to New-year. The canon does not deal with parts of years. It is like a rigid measuring rule, just three hundred sixty-five days long, laid down over history, marking the years and numbering them from that first New-year. Knowing the starting-point, Feb. 26, 747 B. C., it is but a matter of computation, or measuring, to tell in what year of our modern reckoning a given year of the canon falls.

According to Ptolemy, the year in which Artaxerxes began to reign was the two hundred eighty-fourth year of the canon. This year 284, according to our calendar, began Dec. 17, 465 B. C.*

But according to the rule of Ptolemy, this means only that somewhere between Dec. 17, 465, and Dec. 17, 464, the king came to the throne. At whatever time in the year a king came to the throne, his reign was counted from the New-year preceding. To illustrate: If we were following that plan now of record-

*As the exact 365-day year of the Egyptians made no allowance for leap-year, the Egyptian Thoth, or New-year, drops back in our calendar about a day every four years. So that, while it fell on February 26, in 747 B. C., where the years of the canon begin, in this two hundred eighty-fourth year of the canon it falls on Dec. 17, 465.

ing the reigns of kings,— by years only, not counting parts of years,— and a king should come to the throne in July, 1913, the year of his accession would be set

Years of Canon	B. C.
416 NOV. 14	332
417 NOV. 14	331
418	330

Fig. 1 Alexander's Succession

of his last year are included in the first year of his successor. —“*Chronology*,” Vol. I, page 285.

He cites the following proofs of the rule (which we will illustrate by diagrams):—

Thus, the actual accession of Alexander the Great was at the decisive victory of Arbela, Oct. 1, B. C. 331; but his reign in the canon began the preceding New-year's day of the same current Nabonassian year, Nov. 14, B. C. 332. [See Fig. 1.]

The death of Alexander the Great was in the 114th Olympiad, according to Josephus, May 22, B. C. 323; but the era of his successor, Philip Arrhidæus, began in the canon the preceding New-year's day, Nov. 12, B. C. 324. [See Fig. 2.]

Tiberius died March 16, A. D. 37, but the reign of his successor, Caius Caligula, began in the canon from the preceding New-year's day, Aug. 14, A. D. 36. [See Fig. 3.]

down as beginning with the New-year, Jan. 1, 1913, for in the year then opening he began to reign. That was Ptolemy's method. Dr. Hales states the rule:—

Each king's reign begins at the Thoth, or New-year's day, before his accession, and all the odd months

Therefore, inasmuch as the canon shows only that Artaxerxes began his reign sometime in the Nabonassian year beginning Dec. 17, 465 B. C., and ending Dec. 17, 464, the question is, At what time of the year did he come to the throne? With this answered, we can readily determine the seventh year of Artaxerxes, as the scripture would reckon it from the time when he actually began to reign.

Fig. 2 Aridaeus's Succession

Years of Canon	B. C.
424 NOV. 12	324
425 NOV. 12	323
426	322

And here Inspiration itself gives the answer.

The record of Nehemiah and Ezra fully establishes the fact that Artaxerxes began his reign at the end of the summer, or in the autumn. Neh. 1:1; 2:1; Ezra 7:7-9.* His first year, therefore, was from the

* The texts prove that the king came to the throne after mid-summer, toward or fully in the autumn, so that the actual years of his reign would run from autumn to autumn. Neh. 1:1 begins the record: “In the month Chisleu, in the twentieth year.” Neh. 2:1 continues: “It came to pass in the month Nisan, in the twentieth year of Artaxerxes.” Thus it is plain that in the actual year of the king's reign the month Chisleu came first in order, and then Nisan. Chisleu was the ninth month of the Jewish sacred year (Zech. 7:1). The year began in the spring. In our calendar Chisleu is, roughly, December, or, strictly, from the latter part of November to the latter part of December. Nisan is the first month, April. And these

autumn of 464 B. C. to the autumn of 463 B. C. (Fig. 4), and his seventh year was from the autumn of 458 B. C. to the autumn of 457 B. C. (Fig. 6, page 50).

Under Ezra's commission the people began to go up

Years of Canon	A. D.	
783 AUG. 14	36	In Canon Actual Time MAR. 16
784 AUG. 14	37	
785	38	

Fig. 3 Caligula's Succession

king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God." Ezra 8: 36.

With this delivery of the commissions to the king's officers, the commandment to restore and to build had fully gone forth. And from this date, 457 B. C.,

months — November (latter part), December, April — in the order named by the prophet, came in the first year of the king, of course, the same as in his twentieth year. And in the same year also came the fifth month, August; for Ezra 7: 7-9 shows that the first and fifth months also fell in the same year of his reign. Then we know of a certainty that his reign began somewhere between August and the latter part of November. A diagram of the months of the Jewish year will illustrate the lesson of the texts. (Fig. 5, page 51.)

to Jerusalem in the spring of that year, 457 B. C. (in the first month, or April), and they "came to Jerusalem in the fifth month" (August). Ezra 7 8, 9. Ezra and his associates soon thereafter "delivered the king's commissions unto the

extends the 70 weeks, or 490 years, allotted to the Jewish people. "Seventy weeks are determined [cut off] upon thy people and upon thy holy city . . . from the going forth of the commandment to restore and to build Jerusalem." Dan. 9: 24, 25.

This 490-year period, measuring from 457 B. C. to A. D. 34, touches at its close the years of the public ministry and crucifixion of Christ, and the turning of the apostles to the Gentiles.

Years of Canon	B. C.	
283 DEC. 17	465	In Canon
284 DEC. 17	464	
285	463	Actual Time AUTUMN

Fig. 4 Artaxerxes's Succession

At the same date, 457 B. C., necessarily began the longer period of 2300 years, from which the shorter period was "determined," or cut off. And this long prophetic period was to reach to "the time of the end," to "the cleansing of the sanctuary," the beginning of the closing ministry of Christ in the heavenly sanctuary, preparatory to his second coming in glory.

The exact time of Christ's second coming is not revealed in the Scriptures. "Of that day and hour knoweth no man," said Jesus, "no, not the angels of heaven, but my Father only." Matt. 24: 36. All attempts, therefore, to set a date for the second advent

are vain, and contrary to the words of Christ himself. This prophetic period of 2300 years reaches to the last date set in time prophecy, the year 1844.

B.C. 465		As the ministry of the
464	AUTUMN	"cleansing of the sanctuary"
463	1 ST YEAR	in the Levitical type continued
462	2 ND "	but a brief period at the close
461	3 RD "	of the yearly round of service,
460	4 TH "	even so we may know that the
459	5 TH "	time of the "cleansing" of the
458	6 TH "	heavenly sanctuary will not
457	7 TH "	continue long. The prophecy
456	8 TH " etc.	was given in order that we in

Fig. 6 Showing 7TH of Artaxerxes

that that day should overtake you as a thief. . . . Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5: 4-6. These prophecies, written in ancient times, were set down in Holy Writ especially for this last generation, in which we live.

The prophetic periods of this prophecy are a part of those things "spoken of by Daniel the prophet," concerning whose writings, as the time of fulfilment should come, Jesus said: "Whoso readeth, let him understand." Matt. 24:15.

That year 457 B. C., therefore, is a date of profound importance. It stands like the golden milestone by the ancient arch of Severus at Rome, from which ran out all the measurements of distance to the ends of the empire. From this date, 457 B. C., run out the golden threads of time prophecy that touch the events in the earthly life and the heavenly ministry of Jesus that are of deepest eternal interest to all mankind to-day.

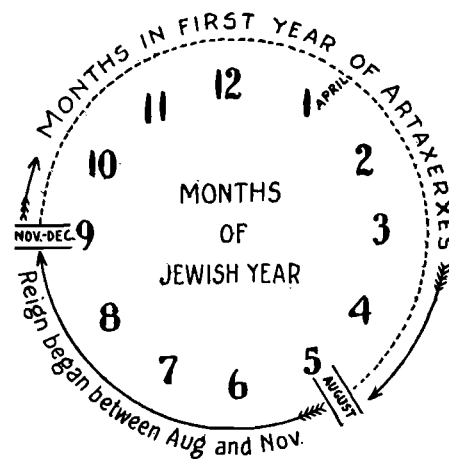


Fig. 5 Showing time of year of Artaxerxes Accession

(See foot-note, pages 47, 48)

CHAPTER VII

Witness of Astronomy to History and Prophecy

THE combined testimony of Scripture and the canon of Ptolemy to the years of Artaxerxes is clear. Of the assurance that the canon has been correctly copied and preserved, Hales says:—

As to the authenticity of these copies of the canon, the strongest testimony is given by their exact agreement throughout with above twenty dates and computations of eclipses in Ptolemy's "Almagest."—"*Chronology*," Vol. I. page 450.

Thus the accuracy of the astronomical record witnesses to the historic. An English writer on chronology, Jas. B. Lindsay, said long ago of Ptolemy's Canon and "Almagest:"—

The astronomic and historic can not be separated, and they must both stand or fall together. The astronomic can be rigidly verified.—"*Chrono-Astrolabe*," London, 1858.

And he adds: "A foundation is laid for chronology sure as the stars."

Take one illustration. Ptolemy's "Almagest" preserves the record of an eclipse of the moon observed at Babylon on the night of the seventeenth of the month Phamenoth, in the seventh year of Cambyses, king of Persia. According to the canon, it was on the night following July 16, B. C. 523. The modern astronomer works away with pencil and paper, and tells us that on that very night an eclipse must have

been observable in Babylon. It is a fascinating topic. Speaking of the accuracy with which dates of eclipses may be verified, an American writer, Sylvester Bliss, quotes from Professor Mitchell the following paragraph:—

Go back three thousand years, stand upon that mighty watch-tower, the temple of Belus, in old Babylon, and look out. The sun is sinking in eclipse, and great is the dismay of the terror-stricken inhabitants. We have the fact and circumstances recorded. But how shall we prove that the record is correct? The astronomer unravels the devious movements of the sun, the earth, and the moon, through the whole period of three thousand years; with the power of intellect, he goes backward through the cycles of thirty long centuries, and announces that at such an hour, on such a day—as the Chaldean has written—that eclipse did take place.—"*Sacred Chronology*," chap. 8.

The infinite precision of the movements of the heavenly bodies bears testimony to history that means much to the student of prophecy. "The heavens declare the glory of God" not only in their shining testimony to his creative and sustaining power, but in the witness they bear to his fulfilling word. How infinite the wisdom and the power of God!

"O thou eternal One, whose presence bright
All space doth occupy, all motion guide!

"A million torches lighted by thy hand
Wander unwearied through the blue abyss.

"Thy chains the unmeasured universe surround,
Upheld by thee, by thee inspired with breath!"

A divine hand moves the clock of the universe. There is no slipping of the wheels, no weakening of the springs of motion. This earth of ours completes

"its spiral journey round the sun"—six hundred million miles every year, the astronomers tell us—in exactly 365 days, 5 hours, 48 minutes, and 46 seconds. Never a second is lost. The Lord bringeth out the host of heaven by number, "he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isa. 40: 26.

And this is the God who says: "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." Isa. 46: 9, 10. And "this God is our God forever and ever: he will be our guide even unto death." Ps. 48: 14.

In one of the trying hours of the Reformation, when the way was dark and the cause of reform seemed ready to perish, Luther went out under the starry sky and read in it the message of courage: "He who holds up all that, can hold up all this."

CHAPTER VIII

The Greek Olympiads and the Date B. C. 457

THE Greek love of athletics led to the establishment of an era of chronology that bears witness in confirmation of the year 457 B. C. as the seventh of Artaxerxes, when the decree to Ezra went forth.

Beginning with July, 776 B. C., the Olympic games were celebrated every four years. The period from one contest to the next was counted an Olympiad. Bliss says:—

An Olympiad is a cycle of four years, and the years are reckoned as the first, second, third, or fourth year of any given Olympiad. The Olympic games consisted of various athletic sports, a record of which was kept at Elis, and the names of the victors inserted in it by the presidents of the games. These registers are pronounced accurate by ancient historians, and are complete, with the exception of the two-hundred-eleventh Olympiad, "the only one," says Pausanias, "omitted in the register of the Eleans."—"Sacred Chronology," page 23.

This register, running through the centuries, afforded Greek writers a chronological system for recording dates of events. An event was said to have occurred in such a year of a certain Olympiad. And the year might be further designated by the name of the archon (chief magistrate) of Athens who occupied office during that year.

At various points the Greek history touches the Persian in a way to give us dates in Persian history.

Xerxes the Great, of Persia, father of Artaxerxes, had failed in his mighty effort to subdue Greece. His great campaign had been predicted in prophecy. The angel said to Daniel, in the days of Darius, ruler in Babylon, when Cyrus was king of Persia: —

“Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.” Dan. 11: 2.

Xerxes was this fourth king. The order was, (1) Cambyses, (2) Smerdis, (3) Darius Hystaspes, (4) Xerxes. And Xerxes did “stir up all against the realm of Grecia.” His was the mightiest army, no doubt, that has ever yet marched on earth. But he met defeat. The decisive blow was struck by the Greeks in the famous naval battle of Salamis, where Xerxes, from a lofty throne on shore, saw three hundred eighty Greek ships break in pieces his own fleet of over seven hundred. The king fled across the Hellespont into Asia, and never again did a Persian army set foot in Europe. The time of Grecia was near at hand.

This campaign of Xerxes made his life and death a subject of Greek history. So he is not only listed in the canon of Ptolemy, but in the record by the Olympiads. Diodorus, a Greek historian who lived in the first century before Christ, has a reputation for inaccuracy as to dates (see Holm’s “History of Greece,” Vol. II, page 102), but he gives very definite testimony to the death of Xerxes. He found it recorded in the Greek history under the archonship of Lysitheus. Lysitheus was the archon, or magistrate, of Athens in the fourth year of the seventy-

eighth Olympiad, which began July, 465 B. C. (See Clinton’s “Fasti Hellenica,” page 42). William Watkiss Lloyd, an English writer on Greek history, says: —

The date of the death of Xerxes is one of the most happily certified points in the chronology of these times, and supplies a limit for the dates of several events in Greek history proper. Diodorus assigns it to the archonship of Lysitheus (July, 465 B. C., to July, 464 B. C.).—“*The Age of Pericles*,” Vol. I, page 356.

Somewhere between those two dates, according to the record by Olympiads, Artabanus, captain of the guard, had Xerxes assassinated. Artabanus ruled seven months (this time being counted with the years of Xerxes in the chronology), and then came Artaxerxes to the throne, in 464 B. C. This agrees entirely with the record of Ptolemy’s Canon, and makes the seventh year of Artaxerxes 457 B. C.

Sir Isaac Newton, the great mathematician and scientist, made an analysis of Greek and other records bearing witness to 457 B. C. as the seventh year of Artaxerxes. For the famous discoverer of the law of gravitation was an earnest student of prophecy and of that greatest of all sciences — the science of salvation. In his work on the “Prophecies of Daniel,” he gives various independent lines of proof for the date 457 B. C., as the seventh year of Artaxerxes, whence the prophetic period was to be reckoned. Reference to three of these lines of evidence must suffice: —

1. Newton shows that soon after an anniversary of his accession, Xerxes began to march his army over the Hellespont into Europe, “in the end of the fourth

year of the seventy-fourth Olympiad," which ended in June, 480 B. C. Newton continues:—

In the autumn, three months after, on the full moon, the sixteenth day of the month of Munychion, was the battle of Salamis, and a little after that an eclipse of the sun, which, by the calculation, fell on October 2. His [Xerxes'] sixth year, therefore, began a little before June, suppose in spring, An. J. P. [Julian period] 4234 (B. C. 480), and his first year consequently in spring, An. J. P. 4229 (B. C. 485), as above. Now he reigned almost twenty-one years, by the consent of all writers. Add the seven months of Artabanus, and the sum will be twenty-one years and about four or five months, which end between midsummer and autumn, An. J. P. 4250 (B. C. 464). And at this time, therefore, began the reign of his successor, Artaxerxes, as was to be proved.—*Part I, chap. 10.*

2. Again, Newton takes the writings of Africanus, a Christian of the third century:—

The same thing is also confirmed by Julius Africanus, who informs us out of former writers that the twentieth year of Artaxerxes was the one hundred fifteenth year from the beginning of the reign of Cyrus in Persia, and fell in with An. 4, Olympiad 83 [the fourth year of the eighty-third Olympiad]. It began, therefore, with the Olympic year soon after the summer solstice, An. J. P. 4269 (B. C. 445). Subduct nineteen years, and his first year will begin at the same time of the year An. J. P. 4250 (B. C. 464), as above.—*Id.*

3. Another of Newton's arguments in proof of the date, the last that we have space to refer to, is based on testimony as to the death of Artaxerxes. It will be more easily followed if we quote more fully than Sir Isaac Newton does from the original authority cited; and indeed the story is an interesting one apart from its contribution to chronology. It is from the

"History of the Peloponnesian War,"—really a contest between Sparta and Athens,—written by Thucydides. Writing of the winter season of 425-424 B. C., he says:—

During the ensuing winter, Aristides, son of Archippus, one of the commanders of the Athenian vessels which collected tribute from the allies, captured at Eion, upon the [river] Strymon, Artaphernes, a Persian, who was on his way from the king [Artaxerxes] to Sparta. He was brought to Athens, and the Athenians had the despatches which he was carrying, and which were written in the Assyrian character, translated. . . . The chief point was a remonstrance addressed to the Lacedæmonians by the king, who said that he could not understand what they wanted. . . . If they meant to make themselves intelligible, he desired them to send to him another embassy with the Persian envoy. Shortly afterward the Athenians sent Artaphernes in a trireme [galley] to Ephesus, and with him an embassy of their own; but they found that Artaxerxes, the son of Xerxes, had recently died; for the embassy arrived just at that time.—*Book 2, par. 50; Jowett's Translation, page 278.*

As all this happened "during the winter," it is evident that the envoys from Greece on the way to Artaxerxes' court in Persia, and the embassy from Persia announcing the king's death, met in Ephesus (in Asia Minor) in the early months of 424 B. C.; and that the death of Artaxerxes must have occurred toward the end of 425 B. C. Sir Isaac Newton shows that his precise reign was thirty-nine years and three months. Counting this time back from the end of 425 B. C., the beginning of his reign comes in the latter half of 464 B. C., just as we have seen by other witnesses, and the seventh year of his reign would be 457 B. C.

This is but a rough calculation, based on an estimate of the reasonable time elapsing in the journeying of the embassies. It is related to the exact chronology of Ptolemy's Canon only as the "log" reckoning of a ship is related to the sure observation by the sun or stars in determining the ship's position. But it is interesting as showing how fragmentary details of chronological history join in confirming an important date in prophecy.

The testimony of the Olympiads agrees with that of Ptolemy's Canon in fixing the year period within which Artaxerxes began to reign. And just where the testimony of history is uncertain — as to the season of the year — the voice of Inspiration speaks.

The year in which the great commission was granted to Ezra to restore and build Jerusalem was 457 B. C.

CHAPTER IX

"Unto Messiah the Prince"

"SEVENTY weeks are determined upon thy people and upon thy holy city. . . . Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the prince shall be seven weeks, and threescore and two weeks." Dan. 9:24, 25

The plain statement of the angel that the seventy weeks extend to the time of the Messiah, shows at once that a day in the prophecy must be used as a symbol for a year (as in Eze. 4:6; Num. 14:34).

Seventy weeks were allotted to the Jewish people, and sixty-nine of these weeks — 483 years of the 490 — were to extend from the going forth of the commandment to restore Jerusalem "unto Messiah the prince." One more week — seven years — would yet remain of the seventy; and "in the midst" of that closing week of years, the Messiah was to cause the sacrifices to cease. There the great sacrifice was to be made.

First, we consider the 483 years which were to reach to the Messiah. The manifestation of the Messiah — which means the Anointed — was at Christ's baptism by John, when he was anointed of the Holy Ghost to his earthly ministry: —

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and

lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3: 16, 17. "John . . . saith, Behold the Lamb of God, which taketh away the sin of the world." John 1: 29.

This was the event to which the 483-year period had pointed for centuries.

Now, 483 full years from 457 B. C. reach to A. D. 27. What is the historical evidence as to the time of Christ's baptism?

The key to the solution of this question is found in Luke's Gospel:—

"Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, . . . the word of God came unto John the son of Zacharias in the wilderness. And he came unto all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke 3: 1-3.

It was (1) the fifteenth year of Tiberius, and (2) Pilate was governor.

1. *The fifteenth year of Tiberius Cæsar.* The death of Augustus was in A. D. 14. But Tiberius was associated with him as colleague shortly before Augustus's death. Some modern histories give the time of this appointment as probably A. D. 13; others say A. D. 12. Dion Cassius (Roman senator, born in the second century) wrote a great "History of Rome," most of which is lost. But in the history of the events of A. D. 12, he says:—

Augustus, because he was growing old, wrote a letter commending Germanicus to the senate, and the latter to Tiberius.—*Book 56, chap. 26, translation by Herbert Baldwin Foster.*

The less is commended to the greater — German-

icus to the senate, but the senate to Tiberius, indicating that in A. D. 12 Tiberius was recognized as having the imperial dignity. It was doubtless toward the latter part of the year that the investment of Tiberius with the imperial dignity took place, as the events seem to some to crowd it even into A. D. 13.

Again, in a foot-note in his "History of the Christian Church," Dr. Philip Schaff says:—

There are coins from Antioch, in Syria, of the date A. U. 765 [A. D. 12], with the head of Tiberius, and the inscription, *Kaisar. Sebastos* (Augustus).—*Vol. I, page 120.*

And as the first year of Tiberius would be from the latter part of A. D. 12 to A. D. 13, the fifteenth year would be from A. D. 26 to the latter part of A. D. 27.

2. "*Pontius Pilate being governor of Judea.*" Was Pilate governor in A. D. 27? Josephus says that Pilate so exasperated the Jews that at last Vitellius, president of Syria, took action to remove him:—

So Vitellius sent Marcellus, a friend of his, to take care of the affairs of Judea, and ordered Pilate to go to Rome, to answer before the emperor to the accusation of the Jews. So Pilate, when he had tarried ten years in Judea, made haste to Rome, and this in obedience to the orders of Vitellius, which he durst not contradict; but before he could get to Rome, Tiberius was dead.—"*Antiquities,*" book 8, chap. 14.

Tiberius died March 16, A. D. 37, while Pilate was "making haste" to Rome to save his position, and possibly his life. Pilate, then, must have left Jerusalem early in A. D. 37, or in the end of A. D. 36. But he left after "ten years in Judea." Ten years reckoned back from the end of A. D. 36, would bring the first year of his governorship from the end of A. D. 26 to the end of A. D. 27.

The time prophecy of Daniel 9 declared that 483 years from the going forth of the commandment to restore and build Jerusalem, the Messiah, the Anointed, would appear. That index-finger of divine prophecy pointed through all the centuries to the date A. D. 27.

When that year of the prophecy came, "in the fifteenth year of the reign of Tiberius Cæsar, Pontius

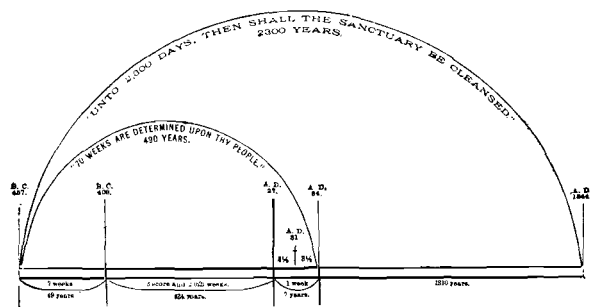


Diagram of the 2300 Years

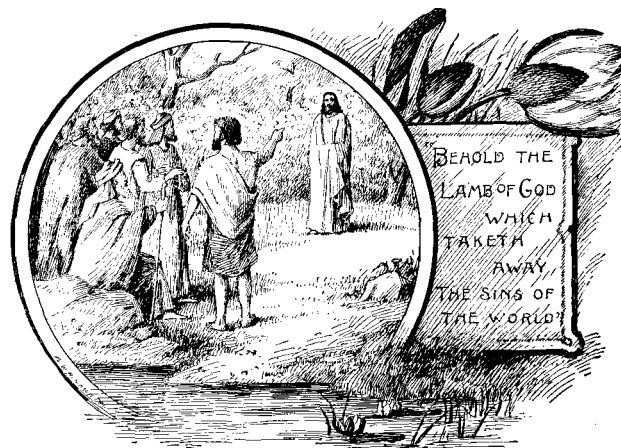
The 2300 years commence with the commandment to rebuild Jerusalem, B. C. 457 and reach to A. D. 1844, when the "cleansing" of the sanctuary, the "hour of God's judgment," began in the heavenly temple. The seventy weeks (490 years), cut off for the Jews, end in A. D. 34, when the apostles turned to the Gentiles. The sixty-nine weeks (483 years) to reach to the Messiah—the "Anointed"—end in A. D. 27, the year in which Jesus was anointed at his baptism and publicly proclaimed as the Messiah, the Lamb of God.

Pilate being governor of Judea, . . . the word of God came unto John," who bore witness, "Behold the Lamb of God, which taketh away the sins of the world."

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark I: 14, 15.

The word that came to John in the wilderness of Judea was the word of the same living God whose angel had uttered the time prophecy to Daniel over half a millennium before.

"I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it?" Isa. 48: 5, 6.



CHAPTER X

“He Shall Confirm the Covenant With Many for One Week”

THE sixty-nine weeks of the prophetic period of the seventy weeks ended with the manifestation of the Messiah, the Anointed, in A. D. 27. Now followed the last week of the period — the final seven years. “In the midst” of that week the Messiah was to “cause the sacrifice and the oblation to cease.” Dan. 9: 27.

Thus the time prophecy of the seventy weeks touches the greatest crisis of the ages,— the sacrifice of Calvary,— to be equaled only when that same Messiah comes again in power and glory, as King of kings and Lord of lords. And even then his chiefest glory is the Cross. He is given a name above every name, because he humbled himself unto death, “even the death of the cross.”

In “the fulness of the time,” God sent his own Son in the likeness of sinful flesh. That was a wonderful generation in which to live. When Christ was born in Bethlehem of Judea, the angels sang, “Glory to God in the highest, and on earth peace, good will toward men.” The quieting, restraining hand of God seemed laid upon the nations. Dean Prideaux says of the time of the birth of Christ:—

While this was a-doing in Judea, the temple of Janus was

shut up at Rome. Their usage was to lay open its gates in the time of war, and to shut them up in times of peace. They had been shut only five times since the first building of Rome. . . . For at this time there was a general peace all over the world, and it continued for twelve years together; which was a proper prelude for ushering in His coming who was the Prince of Peace, Christ our Lord.—“*Connection of the Old and New Testaments,*” part 2, book 9.

Then came the year for the manifestation of the Messiah, and the word of God came to John in the wilderness, sending him forth to prepare the way of the Lord. This, according to the prophecy, was to come in A. D. 27.

It is interesting to note, also, that this time of John’s ministry of preparation was a sabbatical year (Edersheim, “Life and Times of the Messiah,” Vol. I, page 278). From the autumn of A. D. 26 to the autumn of A. D. 27 was the year in which the whole land was to rest. And just then, on the sabbath-like stillness, rang out the voice of the wilderness prophet crying, “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.” “Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.” And the Lord of glory was revealed. The Spirit came upon Jesus at his baptism by John, anointing him as the Messiah,— the Anointed,— and the voice from heaven cried, “This is my beloved Son.”

"And we beheld his glory," says the apostle, "the glory as of the only begotten of the Father, full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake." John I: 14, 15.

The exact month of the baptism and anointing of Christ is not fixed by the 483-year period, reaching from 457 B. C. to A. D. 27. In these prophetic measuring lines made up of years, the year is the unit; into greater detail the time prophecies do not ordinarily lead us, and it is fully confirmed that the event demanded by the prophecy fell within A. D. 27.

Yet, in this case, there is evidence by which to determine the time of the year with considerable accuracy. The last week of the prophetic period allotted to the Jewish people — the final seven years — runs on from the ending of the 483 years, in A. D. 27, terminating in A. D. 34, when the gospel work, which had been directed mainly to the Jews, turned in a special manner to the Gentiles. "In the midst" of this last seven-year period, the Messiah was to cause the sacrifices to cease. It was the crucifixion of the Saviour, the offering of the Lamb of God, that rendered meaningless the further offering of sacrifices on earthly altars. We know that the crucifixion was at the Passover, in the spring. As the spring of the year, therefore, was "in the midst" of the seven years, we may naturally conclude that the beginning of this seven-year period was in the autumn. And this agrees with the findings regarding the time of Ezra's arrival in Judea to restore Jerusalem and the delivery of his commission to the king's officers, in the end of

summer, or autumn. From the autumn of 457 B. C. to the autumn of A. D. 27, is exactly the 483-year period, which was to reach to the anointing, the manifestation of the Lord Jesus at his baptism.

Three and one-half years after the autumn of A. D. 27, then,— "in the midst of the week,"— the Messiah was to be cut off. This would bring the crucifixion in the spring of A. D. 31. And the facts of the gospel narrative fit exactly into the schedule. It should be noted, however, that any controversy as to the exact date of the crucifixion does not affect the reckoning of the prophetic period, only so the event came well within this "week" of seven years. The phrase "in the midst" may not necessarily designate the exact middle point in every case; but, as we shall see, the evidence in this case points to the time exactly midway of the seven years, as the date of the crucifixion, as the phrase "in the midst" naturally suggests.

After his baptism, in the autumn of A. D. 27, the first Passover attended by Jesus would be that of the next spring, A. D. 28, and the fourth Passover would be that of the crucifixion.

The Gospel of John supplies the list of these four feasts:—

1. John 2: 13: "And the Jews' Passover was at hand, and Jesus went up to Jerusalem." (A. D. 28.)*

* It was at this Passover of A. D. 28 that the Jews said to Christ: "Forty and six years was this temple in building" (John 2: 20), and even then it was not completed. Josephus says:—

"Now Herod, in the eighteenth year of his reign, . . . undertook a very great work, that is, to build of himself the temple of God and make it larger."—"*Antiquities*," book 15, chap. 11.

The eighteenth year of his reign, from his conquest of Jerusalem and the death of its former king, Antigonus, was the year A. U. [year

2. John 5: 1: "After this there was a feast of the Jews; and Jesus went up to Jerusalem." True, the text does not say that this was a Passover, and authorities guess variously. But the prophetic period is a guide that establishes the probability of four Passovers between the baptism and the cross. And the Passover was essentially the feast on which the Jewish believers were instructed to go "up to Jerusalem." (A. D. 29.)

3. John 6: 4: "And the Passover, a feast of the Jews, was nigh." (A. D. 30.)

4. John 13: 1: "Now before the feast of the Passover, when Jesus knew that his hour was come." (A. D. 31.*)

of Rome] 735. (See Schaff's "History of the Christian Church," Vol. I, page 126.) Forty-six years added brings us to A. U. 781, or A. D. 28. Just the method of the Jews in reckoning their forty-six years of work on the temple may not be agreed upon; but Farrar says: "As the temple was begun in [the month] Kislev, the exact date is probably A. D. 28."—"Life of Christ," chap. 13, note.

* It is sometimes alleged as an objection to A. D. 31 as the date of the crucifixion, that astronomical calculation shows that the Passover could not have fallen on Friday in that year. Aside from disagreement of authorities in working out the Passover dates, it is to be remembered that the new moon from which the Passover was reckoned, was not the astronomical new moon, mathematically exact, but the new moon of ordinary observation by watchers on the hilltops. The state of the weather and the vision of the watchers were factors making it sure that often the new moon of observation must have been in disagreement with that of exact mathematical calculation. A German writer, Keim, in his "Jesus of Nazara," tells how several students demonstrated this matter by actual observation. He says:—

"Indeed, a careful experimental investigation concerning the actual time of the first visibility of the new moon afforded to Wurm, and after him to Auger and Wieseler, the result that it could occur on the first, second, third, nay even fourth day after the astronomical new moon. But since forty-eight hours was the mean time, and since waiting for the visible new moon must have a limit and, according to later accounts, was not prolonged by the

The "midst of the week" had come; and the Messiah was to be "cut off, but not for himself." Dan. 9: 26. He was cut off for all men, "for us." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53: 5.

He Shall Confirm the Covenant With Many for One Week

The death of Christ for us, when the fulness of time had come, is too great a theme even to approach in this outline study of great eras in the fulfilment of time prophecies. The theme of that infinite sacrifice will be the study through the ages of eternity. Human philosophies of the atoning work and ministry seem only to obscure the sacred truth. "He died for me," is the sum of it all. And all the height and depth and length and breadth of "the unsearchable riches of Christ" are in the laying hold by faith of that glorious truth, "He died for me." Let your heart say it over, reader, every day: "Who loved me, and gave himself for me."

The plain texts of Scripture that tell of his love and life and death for helpless sinners such as we, press the truths home to the heart in the simple way that heals the hurt of sin and brings the comfort of eternal hope.

Jews beyond the thirtieth or the thirty-first of the expiring month, when, even though no news had been received of its actual observation, the new moon, or the first day of Nisan, was fixed and made known by beacons on the hills and later by messenger — on these grounds Wurm ultimately found that the danger of error might not be very great if the interval between the Jewish new moon and the astronomical new moon was reckoned as twenty-four to forty-eight hours."—Vol. VI, page 212.

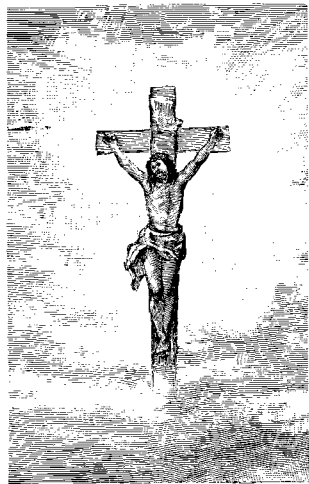
"Since I, who was undone and lost,
Have pardon through His name and word;
Forbid it, then, that I should boast,
Save in the cross of Christ, my Lord."

There, in the "midst of the week," at the middle point of the last seven-year period of the prophecy, was set up the cross, "towering o'er the wrecks of time."

"And I, if I be lifted up from the earth," said Christ, "will draw all men unto me." John 12:32. This is why there is a divine power pleading with every heart to yield to God. That witness of conscience which ("in the day when God shall judge the secrets of men") will accuse or else excuse those who have not had the light of written revelation (Rom. 2:15, 16), is planted in the heart because Jesus, the divine Son of God, died for all, that all might believe and be saved. "That was the true Light, which lighteth every man that cometh into the world." John 1:9.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

It was to tell this "good news" to all men that



Christ commissioned his disciples to go forth. The full period of seventy weeks — 490 years from the commission to Ezra — had been allotted to the Jewish people. They had been given a special place in the working out of God's plan. It was not because God had not all along loved all men, but because as children of Abraham of old that people were called to bless all nations by their witness to the living God.

But they had been unfaithful to their trust. The mercy of God waited. The prophecy of the seventy weeks, however, set the bounds beyond which the Lord could not wait. If that people would not bear the witness of the living God to all the world, the work would have to be put into other hands. The first half of the last week of years had passed, and now Jerusalem, the city of the great King, had crucified the Lord of glory. He had come to his own, and his own received him not.

Yet those who cried, "Crucify him!" were ignorant and blind. In the agony of the cross, Christ prayed for them, "Father, forgive them; for they know not what they do."

Three and one-half years of his ministry had been given among them. Three and one-half years yet remained of that last prophetic week. The Messiah was to "confirm the covenant with many for one week." In the person of his apostles and witnesses the gospel was still pressed especially upon that people of Jerusalem, "to the Jew first," "beginning at Jerusalem." The covenant was confirmed with "many," "and believers were the more added to the Lord, multitudes both of men and women." Acts 5:14.

The three and one-half years of special ministry to that people would end in A. D. 34. And that was about the year of Stephen's martyrdom, when the whole Jewish council had again rejected the appeal of the Holy Ghost. The great body of Christian believers in Jerusalem was driven out by persecution, and "they that were scattered abroad went everywhere preaching the word." The Gentiles responded in Samaria; the Ethiopian treasurer received the gospel on the road to Gaza. The gospel message had fairly passed the boundaries of Jerusalem, and was on its course toward all nations—"unto the uttermost part of the earth."

Though every Jew, as every other man, still had the gospel invitation pressed upon him, the time of that people as God's special witnesses had passed. They had failed to keep the trust, and Christ's word to the Jews was fulfilled: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21: 43.

That nation is the nation "of them which are saved," the children of Abraham by faith, "where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all." Col. 3: 11.

"Just as I am, Thy love I own
Has broken every barrier down;
Now to be thine, and thine alone,
O Lamb of God, I come, I come."

The "sure word of prophecy" had been fulfilled in all the events of the "seventy weeks." Each time the hour struck for the work to be done, the

fulfilment came. And the Lord Jesus, who is the Word, gave himself in fulfilling his own words by the prophets. Thus with his own life he set his seal to "the vision and prophecy," according to the angel's word to Daniel: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Dan. 9: 24.

Let it be recalled again that this first 490 years of the vision and prophecy are "determined," or cut off from the yet longer period of 2300 years, reaching from 457 B. C. to A. D. 1844, when the cleansing of the sanctuary, the final ministry of our High Priest in the heavenly temple, was to begin. The exact fulfilment in the days of his first advent seals up the vision and prophecy (Dan. 9: 24), and we know of a surety that when the year 1844 brought the ending of the great prophetic measuring line, the final phase of Christ's work was entered upon in the true sanctuary above.

The events on earth connected with the ending of the 2300 years, in A. D. 1844, will repay study at a later time in this series of outline notes.

CHAPTER XI

The Fall of Jerusalem

THE cry rang through the city of Jerusalem, "His blood be upon us!"

It was not the voice of the common people, who had "heard him gladly." A well-organized minority secured the condemnation of Jesus. The religious leaders determined to put a stop to his teaching. They charged that he taught the people to "transgress the traditions of the elders," the customs of the church. Jesus answered, "Why do ye also transgress the commandments of God by your tradition?" Matt. 15: 3.

He taught only the old, old truths of the Word of God, which they professed to follow, but which they had made void by human tradition. And because of his loyalty to the divine law, they condemned him by their human law.

The Jewish leaders disguised their enmity under high-sounding phrases. It was a mere matter of civil procedure. The law of the land must be enforced, they argued. "We have a law," they said to Pilate, "and by our law he ought to die." The Roman magistrate saw through the injustice of religious prejudice. But at the threat of accusation to Cæsar — an ancient form of applying political pressure — he yielded at last to the church leaders.

How little those Jewish leaders realized the meaning of the cry, "His blood be upon us"! Graetz, a Jewish historian, evidently looking upon Jesus as a reformer who was unjustly condemned, says: —

How great was the woe caused by that one execution! . . . He is the only mortal of whom one can say without exaggeration that his death was more effective than his life. . . . Strange that events fraught with so vast an import should have created so little stir at the time of their occurrence at Jerusalem! — *History of the Jews*, Vol. IV, page 165.

The round of social activities ran on, business was brisk in the city, money was to be made, daily bread to be earned, and political rivalries were keen. The people generally could not stop to notice. Yet at that time the doom of Jerusalem was sealed.

For a long time before the first advent, tumult and strife had filled Judea. As the time of Christ's ministry drew near, there was a change. As plainly as if by the visible hand of Providence, elements of disorder were repressed, the winds of strife were held. In that quiet interval the voice of Jesus was heard up and down Judea. But quickly after his crucifixion and ascension, the storm burst again in fury over the land. In his warning of coming judgment, Christ had said, "All these things shall come upon this generation."

The blow was terrible when it fell. Jerusalem had been so blessed that when its light became darkness, how great was that darkness! Standing so high, it fell so low! It chose the evil one as its leader, and turned away from the protection of the Almighty.

Josephus, the ancient Jewish historian, says in the preface to his "Wars of the Jews:"—

Of all the cities which came under the Roman sway, Jerusalem arrived at a higher degree of felicity than any other; and then it fell into a lower depth of calamity. It appears to me that the misfortunes of all men, from the beginning of the world, are not to be compared with those of the Jews.

And in the body of this book he says:—

In one word, and to speak in brief the whole truth, never did any other city endure such tribulations; and never from the beginning of time was any generation more prolific of evil.— *Book 5, chap. 10.*

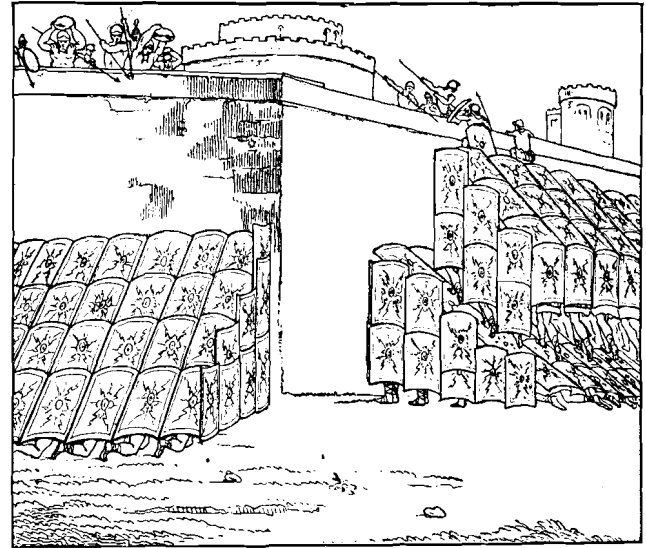
What a testimony to the fulfilment of the woes pronounced by the voices of the prophets through the ages of warning and entreaty, which Jesus said would come upon that generation.

Josephus tells of portents that startled Jerusalem before the end. A countryman appeared, who cried in the streets and lanes, "Woe, woe to Jerusalem!" He was severely punished; but to no avail. Especially at feasts the disquieting cry would be raised, "Woe to Jerusalem!" This continued, Josephus says,—

until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased. For, as he was going round upon the wall, he cried out with his utmost force, "Woe, woe to the city again, and to the people, and to the holy house." And just as he added at the last, "Woe, woe to myself also," there came a stone out of one of the engines, and smote him, and killed him immediately.— *Id., book 6, chap. 5.*

It was in A. D. 66 that the Roman army, under Cestius, appeared before Jerusalem. Soon there was

fighting about the temple itself. The Romans "attempted to break into the temple at the northern quarter of it; but the Jews beat them off from the cloisters." The cloisters were parts of the temple



The "tortoise-back" formation for undermining and scaling walls

buildings. Then, placing their shields together in the "tortoise-back" formation to protect themselves from darts shot from the wall above, the Roman soldiers "undermined the wall, . . . and got all things ready for setting fire to the gate of the temple."

In his prophecy of the fall of Jerusalem, Jesus had said to his disciples:—

"When ye therefore shall see the abomination of desolation,

spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. . . . But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 15-20.

The Roman standards about the temple itself were a signal to the Christians to flee. Those in the fields or villages round about could easily do so; but how could those in the city escape, with the Roman army encompassing the walls? An overruling Providence made the way of escape. Josephus says that just as Cestius had the wall undermined and all in readiness for the attack, suddenly —

he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, *without any reason in the world* [italics ours].—"Wars," book 2, chap. 19.

Those Christian believers, watching for the signal that the Saviour had foretold thirty years before, must have known well the meaning of the sudden, unexplainable withdrawal. As the Jews rushed out to attack the retreating Romans, the moment and the opportunity for the flight of the Christians had come. Though the next siege was deferred several years, the time for flight was that day when the Jewish forces rushed from the city. As the fanatical Zealots came back exulting from slaying the rearguard of Cestius's army, they came to take possession of affairs in Jerusalem, and to organize every force for the next attack. Christian believers attempting then to get away would doubtless have met no mercy. James Morris-

son says of conditions that developed in Jerusalem: —

The Zealots created and maintained a "reign of terror" akin to that of the French Revolution, only more dreadful, and, considering the available scope and compass, more bloody.—"*Comments on Matthew*," page 471.

Four years later the Roman army returned to the siege. Jerusalem seemed drunken with fury. At the last Passover ever celebrated in Jerusalem, while Titus and his army were compassing the walls, rival factions of Jews fought and slew one another about the sacrificial altars of the temple. Satan was in full command. The hardened Roman besiegers were astonished at the suicidal rashness of the people. Titus tried to persuade them to save at least the temple. Remonstrating with their leaders, he said:—

Why do you pollute this holy house with the blood both of foreigners and Jews themselves? I appeal to the gods of my own country, and to every god that ever had any regard to this place (for I do not suppose it to be now regarded by any of them); I also appeal to my own army, and to those Jews that are now with me, and even to you yourselves, that I do not force you to defile this your sanctuary; and if you will but change the place wherein you will fight, no Roman shall either come near your sanctuary nor offer any affront to it; nay, I will endeavor to preserve you your holy house whether you will or not.—*Josephus's "Wars," book 6, chap. 2.*

But Christ had said of the temple: "There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24: 2. Titus's effort to save the temple in spite of the Jews, failed, and the house went down in ruins.

This Roman commander and future emperor felt impressed that there was something supernatural

about the forces of destruction let loose. Josephus says that as Titus made the rounds one day,—

he gave a groan; and spreading out his hands to heaven, called God to witness that this was not his doing.— *Id.*, book 5, chap. 12.

When Christ foretold the coming destruction, the disciples could not see how it was possible for such walls as those of the temple and towers to be thrown down. They said to him: "Master, see what manner of stones and what buildings are here!" After the city fell, and Titus had examined these walls and towers, he exclaimed,—

We have certainly had God for our assistant in this war and it was no other than God who ejected the Jews out of these fortifications.— *Id.*, book 6, chap. 9.

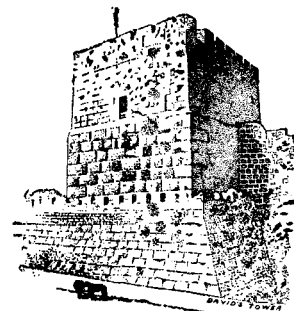
The destruction that came upon Jerusalem was but the fruit of its own ways. When God's protection was thrust finally aside, even he could not save from the judgments that were bound in justice to fall upon persistent transgression.

The witness to the living God is borne by the fulfilment of prophecies of judgment as well as by the happier prophecies of deliverance. This sad story of the fall of Jerusalem is one of the lessons of Bible history "written for our admonition, upon whom the ends of the world are come." I Cor. 10: 11.

Jerusalem fell because it knew not the message of God for that day and generation, even though the "sure word of prophecy" had plainly declared it beforehand, and the Scriptures of Truth were being fulfilled before the eyes of all. Many in Jerusalem saw and believed, and found refuge. But for every

man and generation the solemn witness is borne that Jerusalem fell because it knew not the time of its visitation. "If thou hadst known, even thou, at least in this thy day."

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right,—
And the choice goes by forever, 'twixt that darkness and that light."



"David's Tower," Jerusalem

CHAPTER XII

Flash-Light Views of Prophecy

"ON the nineteenth of December, A. D. 69," says Edersheim, "the Roman Capitol, with its ancient sanctuaries, was set on fire. Eight months later, on the ninth of Ab [August], A. D. 70, the temple of Jerusalem was given to the flames."

While the sanctuaries of the Roman and Jewish worshipers were being laid in ruins, thousands of Christian disciples were spreading abroad the good news of a living Saviour, of a High Priest in the heavens, a Minister of the sanctuary above.

That glorious gospel of life and salvation made two great truths apparent:—

1. *No earthly city was ever again to be the center of worship or service.*

"The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." John 4: 21-23.

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb. 12: 22.

2. *No earthly priest was ever again to minister at an earthly altar.*

"For if he were on earth, he should not be a priest." Heb. 8: 4.

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 1, 2.

But as time went on, the world was to see an earthly city made the center of worship for a vast communion; to see there a throne set up called a Holy See; and to see the sacerdotal, or priestly, office set up on earth, with thousands of priests serving at earthly altars.

In fact, it was to see the truths of the sanctuary above obscured and trampled underfoot. It was to see an earthly sacerdotal ministry set up under the profession that the earthly priest and the earthly altar are the only way of approach to the heavenly.

Surely, when this development should come, it would be the great apostasy from truth that Daniel saw in the vision (Daniel 8), lifting itself up against the Prince of the host and the sanctuary.

It was a wonderful view of coming events and developments given to Daniel of old, as the spirit of prophecy lighted up dark places in future history. And the scenes depicted in the prophecy have surely developed in history. There is a living God who says, "Before it came to pass I showed it thee."

It is like the flash-light scene and the developed negative in photography. The photographer comes into a darkened room with his camera. The flash is touched off. The light blazes up for an instant, and the spectator aside may catch the scene in that flash of a second. He remembers what he saw; and when the negative is developed, there in clear lines

worked out, he sees again the view that was presented to his vision when the light flashed out.

The departure from the truth that led into the great apostasy had begun even in apostolic days. Paul said, "The mystery of iniquity doth already work." His prophetic words picture the whole history of it, as in just one flash of light.

By the light of prophecy we catch this view of apostasy:—

"That man of sin"—"Exalteth himself"—"So that he as God sitteth in the temple of God"—"Doth already work"—"Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:3-8.

That is the scene in the light of prophecy. Has the negative of history developed anything corresponding to it?

Yes; we have seen such a power developed, exalting itself, speaking as God in the temple, or church, of God; and as we note the time of its rise, we see that it began in apostolic days. Dr. William Barry, in his "Papal Monarchy," presents this picture, drawn by a friendly hand:—

Rome is the meeting-place of all history; the papal succession, oldest and newest in Europe, filling the space from Cæsar and Constantine to this democratic world of the twentieth century, binds all ages into one, and looks out toward a distant future in many continents.— *Page 428.*

The general outline is clear. But other views are given in prophecy, showing even greater detail.

A vision was given to Daniel in the third year of Belshazzar, king of Babylon. In the light of prophecy he saw an outline of the world's history:—

"Four great beasts came up from the sea:" (1) "The first was like a lion, and had eagle's wings;" (2) "a second, like to a bear, and it raised up itself on one side;" (3) "another, like a leopard, . . . upon the back of it four wings; . . . the beast had also four heads;" (4) "after this I saw in the



night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it." Dan. 7:3-7.

The angel explained the vision to Daniel: "These great beasts, which are four, are four kings, which shall arise out of the earth." Verse 17. The vision, then, covers the same outline of universal kingdoms presented in the metallic image of Nebuchadnezzar's dream.

The picture is clearly seen developed in history:—

1. Babylon the first, "the glory of kingdoms," as the lion which symbolized it is the king of beasts. The eagle's wings on the lion are fitting to the symbol; for the prophet Habakkuk said of the Babylonians, "They shall fly as the eagle."

2. Medo-Persia, the bear lifting itself upon one side. It was a dual kingdom, and one side, the Persian, was in the ascendancy.

3. Greece, the leopard, quick to spring, and, with the wings, fleet above all. Alexander's campaigns were never equaled for swift and long marchings that carried the Grecian arms from Macedon into India within a few years. And the four heads correspond to the division of the empire "toward the four winds" (Dan. 11:4), soon after Alexander's death.

4. Rome, "the iron monarchy of Rome," as Gibbon calls it, was the fourth. Rome was "strong exceedingly," and it broke in pieces and "stamped the residue with the feet of it."

The correspondence between the picture symbol

and the power represented is clear in every case. Certainly the Roman empire answered fully to the picture. Thus far the Roman Catholic historian will go. Cardinal Manning wrote:—

The legions of Rome occupied the circumference of the world. The military roads which sprang from Rome traversed all the earth; the whole world was as it were held in peace and tranquillity by the universal presence of this mighty heathen empire. It was "exceedingly terrible," according to the prophecies of Daniel; it was as it were of iron, beating down and subduing the nations.—"*The Temporal Power of the Pope*," page 122 (London, 1862).

But as the prophet looked, he saw still further:—

"And it [this fourth beast] was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verses 7, 8.

No wonder the prophet said, "Then I would know the truth of the fourth beast." Verse 19. And the angel told him the truth about it:—

"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Verses 23, 24.

The fourth kingdom, Rome, after subduing all the earth as no kingdom before it, was to be divided. In the same historic outline in the dream of Nebuchadnezzar (Daniel 2), the prophet had said of this

fourth empire, "The kingdom shall be divided."

And coming up among these kingdoms of divided Rome, the prophet saw another power, a kingdom, yet a kingdom "diverse from the first." It was a different kind of kingdom. This was a religious power, exalting itself, and "speaking great things." It is clearly the same power described by Paul (2 Thessalonians 2), and shown in the vision of the eighth of Daniel.

The outline picture of the prophecy is seen fully developed in history. For instance, take the text of a popular school-book—Myers's "General History for Colleges"—and place the picture of the prophecy alongside that of the history.

The prophetic picture (by Daniel and Paul) shows us—

a spiritual power exalting itself in the church; beginning to work in apostolic days, but hindered from full development by some power that was later to be taken away. 2 Thess. 2:7. Then the breaking up and division of the Roman empire into lesser kingdoms; and among these kingdoms, as the great empire breaks up, this religious power develops fully, speaking "great words."

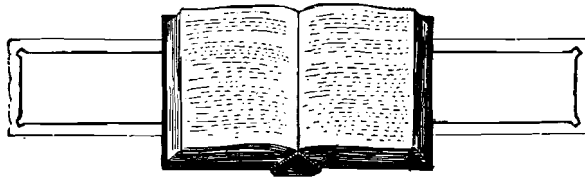
Now the historic picture (by Myers):—

The downfall of the Roman imperial government in the West was, further, an event of immense significance in the political world for the reason that it rendered possible the growth in western Europe of several nations or states in place of the single empire.

Another consequence of the fall of the Roman power in the West was the development of the Papacy. In the absence of an emperor in the West the popes rapidly gained influence and power, and soon built up an ecclesiastical empire

that in some respects took the place of the old empire, and carried on its civilizing work.— *Page 316.*

The views are identical. What the prophets saw in vision and described, the historian finds in history and records. The history of the Roman Papacy answers in every detail to the picture that prophecy gives of the great apostasy that was to come.



CHAPTER XIII

Rise and Work of the Papacy

IN the vision of the four great kingdoms of Daniel 7, the fourth kingdom was the one that engaged the special attention of the prophet. Though he lived in the days of Babylon, it was that fourth monarchy, Rome, and especially the events following the division of the empire, that gave him deepest concern:—

“Then I would know the truth,” he said, “of the fourth beast. . . . And of the ten horns that were in his head, and of the other which came up, and before whom three fell: even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.” Dan. 7: 19-22.

The symbol is clear. It shows an ecclesiastical, kingly power rising in the field of the divided Roman empire.

The empire, in fact, as shown by another line of prophetic history in the Revelation, was to give its ancient seat to this ecclesiastical power: “And the dragon [that had been working through pagan Rome] gave him his power, and his seat, and great authority.” Rev. 13: 2. When Constantine removed the capital to Constantinople, the city of Rome, that ancient

seat of the Cæsars, was left to come into possession of the Papacy,—“that great city, which reigneth over the kings of the earth.” Rev. 17: 18.

So the prophecy declared, and so it came to pass. Cardinal Manning wrote:—

From the hour when Constantine, in the language of the



“Over the kings of the earth”

An old print showing Emperor Frederick I holding Pope Adrian's stirrup.*

Roman law, “*Deo jubente*,” by the command of God, translated the seat of empire to Constantinople, from that moment

* Of this meeting of emperor and pope, Foxe says: “The emperor, seeing the bishop, lighteth from his horse to receive him, holding the stirrup to the prelate on the left side, when he should have held it on the right, whereat the Pope showed himself somewhat aggrieved. . . . The next day to make amends to the bishop, the emperor, sending for him, received him, holding the right stirrup to the prelate, and so all the matter was made whole, and he the Pope's own white son again.”—“*Acts and Monuments*,” book 4, under A. D. 1155.

there never reigned in Rome a temporal prince to whom the bishop of Rome owed a permanent allegiance. From that hour God himself liberated his church.—“*The Temporal Power of the Pope*,” page 12 (London, 1862).

And according to the prophecy, this ecclesiastical power that secured the ancient seat of empire, was to set itself forth as a king, even to rule “over the kings of the earth.” The Rev. Jas. P. Conroy, in the *American Catholic Quarterly Review* (April, 1911), has said of the succession of the Papacy to the kingly throne of the Cæsars:—

Long ages ago, when Rome through the neglect of the Western emperors was left to the mercy of barbarous hordes, Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Cæsar, the vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages.

The apostasy developed. The bishop of Rome gradually came to assert precedence over all the bishops. With the removal of the seat of the empire to Constantinople, the bishop of that city was a rival. Schaff says:—

In this long contest between the two leading patriarchs of Christendom, the patriarch of Rome at last carried the day. The monarchical tendency of the hierarchy was much stronger in the West than in the East, and was urging a universal monarchy in the church.—“*History of the Christian Church*,” Vol. III, page 236, sec. 57.

Of the times of Pope Simplicius (A. D. 468-483), when the Western empire fell, Schaff says:—

Now, to a certain extent, it [the Papacy] stepped into the

imperial vacancy, and the successor of Peter became, in the mind of the Western nations, sole heir of the old Roman imperial succession.— *Id.*, page 323, sec. 64.

The "little horn" of Daniel's prophecy was lifting itself up, with a look "more stout than his fellows." The Papacy was inheriting the power, and seat, and great authority, or prestige, of the universal Roman empire. The historical development was an exact filling in of the prophetic outlines. As an old English writer, Thomas Hobbes, of Malmesbury, quaintly said, long ago:—



Triple crown*

If any man will consider the original of this great ecclesiastical dominion, he will easily perceive that the Papacy is none other than the ghost of the deceased Roman empire, sitting crowned upon the grave thereof.

Of the special work of this apostasy in relation to the truth of God, the angel said to Daniel:—

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to

* The triple crown worn by the popes signifies that the wearer claims not only spiritual power but kingly power and sovereignty over kings and princes. It is placed on the head of the Pope at coronation, with the words: "Receive the tiara adorned with three crowns, and know that thou art Father of princes and kings, Ruler of the world, Vicar of our Saviour Jesus Christ."— *Catholic Dictionary*, article "Tiara." "The first Pope who caused himself to be crowned was Damasus II, in the year 1048; which ceremony has since been observed by all his successors. Urban V, by others reckoned VI [1362-70], was the first who used the triple crown, commonly called the tiara, which he did to show that the pretended vicar of Christ is possessed of a threefold power, the pontifical, imperial, and royal. For the same reason Peter was wont to be painted, as may be seen still in the palace of the Vatican, holding three keys in his right hand."— *Bruce's "Free Thoughts on the Toleration of Popery,"* page 38.

change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Dan. 7: 25.

That was why Daniel said, as he pondered it after the vision, "My cogitations much troubled me, and my countenance changed in me." Verse 28. It is a mournful story that history tells of the fulfilment. A few glances at the sad record must suffice for this outline review:—

I. "He shall speak great words against the Most High."

All names which in the Scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names are applied to the Pope.— *Cardinal Bellarmine*, "On the Authority of the Councils," Vol. II, page 17.

All they of the West have their eyes bent on our humility; they regard us a god on earth.— *Pope Gregory II, to the Emperor Leo* (*Ranke's "History of the Popes,"* page 9, London, 1843).

The decision of the Pope and the decision of God constitute one decision. . . . Since, therefore, an appeal is always taken from an inferior judge to a superior, as no one is greater than himself, so no appeal holds when made from the Pope to God, because there is one consistory of the Pope himself and of God himself, of which consistory the Pope himself is the key-bearer and doorkeeper. Therefore no one can appeal from the Pope to God. . . . There is one decision and one curia of God and of the Pope.— *Augustinus de Ancona, On an Appeal From a Decision of the Pope* (from Latin copy of the writings of Augustinus, in British Museum).*

How great a dignity God has conferred upon you [the priest]! how great is the privilege of your order! God has

* The Latin text is given in the *Protestant Magazine* (first quarter, 1911), from which all these extracts are selected from among many others.

set you above kings and emperors, he has set your order above all orders; nay, rather, to express the idea more profoundly, he has set you above angels and archangels, above thrones and dominions.— *St. Bernard, quoted in "Jesus Living in the Priest," by Rev. P. Millet, S. J. (New York, 1901, Benziger Brothers, printers to the Holy See).*

The prophet described that "little horn" rightly by the words "whose look was more stout than his fellows."

2. "And shall wear out the saints of the Most High."

The history fills in the prophetic outline in colors red and terrible. In the second century, when pagan Rome oppressed the Christians, Tertullian, one of the Catholic Fathers, wrote:—

It is a fundamental human right, a privilege of nature, that every man should worship according to his own convictions; one man's religion neither harms nor helps another man. It is assuredly no part of religion to compel religion—to which free will and not force should lead us.—"*Ad Scapula*," chap. 2, *Library of "Antenicene Fathers."*

In the third century, Lactantius, another great Catholic Father, wrote:—

It is religion alone in which freedom has placed its dwelling. For it is a matter which is voluntary above all others, nor can necessity be imposed upon any, so as to worship that which he does not wish to worship.—"*Epitome of the Divine Institutes*," chap. 54, *id.*

This is in accord with the teaching of Jesus:—

"Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21. "If any man hear my words, and believe not, I judge him not. . . . The word that I have spoken, the same shall judge him in the last day." John 12:47, 48. "My kingdom is not of this world." John 18:36.

"The weapons of our warfare," said the apostle Paul, "are not carnal." But a change came, a "falling away," as the prophecy predicted. The fallen church coveted the power of earthly kingdoms; and laying aside the "sword of the Spirit," it seized the

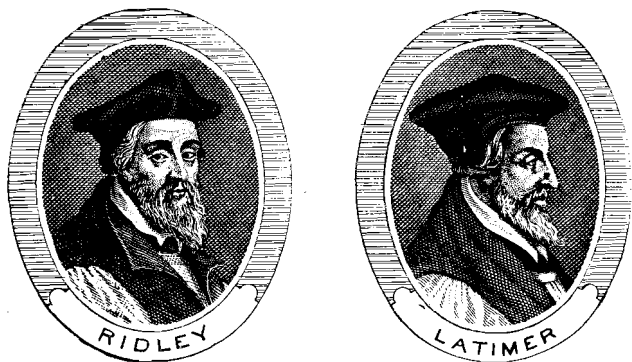


Early Reformers burned by the Council of Constance

sword of civil power. Prof. Alfred Baudrillart, rector of the Catholic Institute of Paris, says:—

The Catholic Church is a respecter of conscience and of liberty, as we were lately reminded in clear and beautiful language from the pulpit of Notre Dame; with Saint Bernard, the Fathers, and other theologians, she believes and professes that faith is a work of persuasion, not of force, "*fides suadenda est, non imponenda.*" She has, and she loudly proclaims that she has, a "horror of blood." Nevertheless when confronted by heresy, she does not content herself with persuasion; arguments of an intellectual and moral order appear to her insufficient, and she has recourse to force, to corporal punishment, to torture. She creates tribunals like those of the Inquisition. She calls the laws of state to her aid; if necessary, she encourages a crusade, or a religious war, and all her "horror of blood" practically culminates into

urging the secular power to shed it, which proceeding is almost more odious — for it is less frank — than shedding it herself. Especially did she act thus in the sixteenth century with regard to Protestants. Not content to reform morally, to preach by example, to convert people by eloquent and holy missionaries, she lit in Italy, in the Low Countries, and above all in Spain, the funeral piles of the Inquisition. In France, under Francis I and Henry II, in England under Mary Tudor, she tortured the heretics, whilst both in France and Germany during the second half of the sixteenth and the first half of



Martyrs of the English Reformation

the seventeenth century, if she did not actually begin, at any rate she encouraged and actively aided, the religious wars. No one will deny that we have here a great scandal to our contemporaries.—“*The Catholic Church, the Renaissance and Protestantism*,” pages 182, 183 (Kegan Paul, Trench, Trubner & Co., London, 1908).

The testimony is sufficient to recall the long history of those dark days when the Roman Catholic Church was dominant among earthly powers. It shows that the cruel work predicted by the prophecy was accomplished. The Catholic writer states the

facts frankly; for his answer to this record of the past is that a change has come. “A gentler spirit prevails.” “The church no longer thinks of using its ancient rights, and the state, supposing it returned to Catholicism, would beware of helping her even if asked.”—*Id.*, page 184. And, furthermore, the writer shows that some Protestants in the old days got possession of civil power and used it against Catholics, even to the death, and against dissenters from popular religious practises and teachings.

But this is only to argue that those who came out from the Roman Papacy in the Reformation times saw many things with the eyes of their former teacher. The leaven of the papal principle of union of the civil and the religious was still working. And no Protestant can consistently protest against the persecutions of the dark ages who does not take his stand squarely on the Christian principle that religion shall not seek the aid of the civil power.

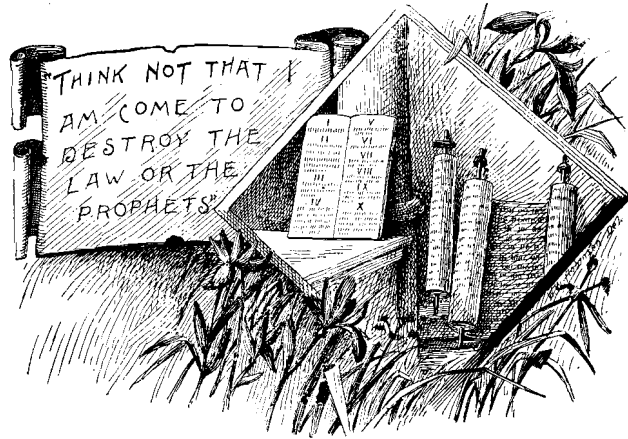
3. “*And think to change times and laws.*”

As the apostasy was a “falling away” from the truth of God, the change in times and laws must relate to God’s law and God’s time. Yet it was all to be done in the name of divine authority; for the “lawless” one sits “as God,” in the temple of God.

The standards of the Roman Church plainly declare that the church has made one great change that affects God’s law at the very point of God’s time. The law of God says:—

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God.”

The Catholic Church claims to have changed the day of the Sabbath. In the Catholic work, "An



Jesus: "I have kept my Father's commandments, and abide in his love." John: "This is the love of God, that we keep his commandments."

Abridgment of the Christian Doctrine" (page 58), under questions on the fourth commandment, we read:—

Question.— By whom was it changed?

Answer.— By the governors of the church.

Ques.— How prove you that the church hath power to command feasts and holy days?

Ans.— By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Ques.— How prove you this?

Ans.— Because by keeping Sunday they acknowledge the church's power to ordain feasts and to command them under sin.

The prophecy foretold that this apostasy, which began its lawless working in apostolic days, would "think" to change times and laws. In Challoner's "Catholic Christian Instructed," page 211, we read again:—

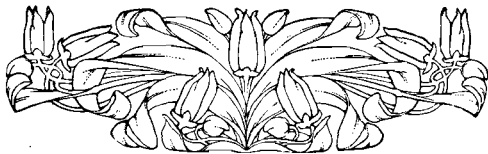
Ques.— What was the reason why the weekly Sabbath was changed from the Saturday to the Sunday?

Ans.— Because our Lord fully accomplished the work of our redemption by rising from the dead on a Sunday, and by sending down the Holy Ghost on a Sunday; as therefore the work of our redemption was a greater work than that of our creation, the primitive church *thought* [italics ours] the day in which this work was completely finished, was more worthy her religious observation than that in which God rested from the creation, and should properly be called the Lord's day.

That is what the primitive church "thought," the catechism says; and that is what the prophecy said the church of the "falling away" would "think" to do. It was not the primitive church, but those who fell away from the primitive standards who did the work. However early this perversion of the truth began, it came to its full development within a few centuries of apostolic times. The councils of this church of the falling away denounced the keeping of the seventh day, which God had made holy, and enjoined the Sunday festival, which men had substituted. The Scriptures know nothing of First-day sacredness. Cardinal Gibbons says:—

You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.—"The Faith of Our Fathers," page 111.

The three counts of the prophecy are sustained by the testimony of history. The Roman Papacy has spoken great words against the Most High; it has worn out the saints of the Most High; and it has "thought" to change the times and the laws of the Most High.



CHAPTER XIV

Beginning of the 1260 Years of Papal Supremacy

"AND they shall be given into his hand until a time and times and the dividing of time." Dan. 7: 25.

The spirit of apostasy was abroad in apostolic days. "The mystery of iniquity doth already work," wrote the apostle Paul. 2 Thess. 2: 7. It was seen in the perversion of truth, and in the spirit of self-exaltation that was to put man in the place of God, man's way in the place of God's way, man's day in the place of God's holy day, and to set human, mortal man as priest at an earthly altar, in place of the divine, ever-living High Priest in the heavenly sanctuary above.

And this apostasy was to continue its work until the second coming of Christ. 2 Thess. 2: 8. "I beheld," said Daniel, "and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7: 21, 22.

But a period of years was assigned in the prophecy during which in a special sense this power was to assert supremacy over the saints and times and laws of the Most High. "They shall be given into his hand until a time and times and the dividing of time."

The year is called a "time" in Scripture—"at the end of times, even years" (Dan. 11:13, margin). "A time [one year] and times [plural, two years] and the dividing of time [half-year]" is three years and one half. According to the Jewish year of 360 days, this makes 1260 prophetic days, or literal years. This period is repeated again and again in the prophecies concerning this apostasy—sometimes as forty-two months (1260 days, Jewish time), again as "a thousand and two hundred and threescore days." See Dan. 12:7; Rev. 11:2, 3; 12:6, 14; 13:5.

The long 1260-year period, therefore, marks the time of the special papal supremacy. When did this period begin?

In the vision of Daniel 7, the prophet witnessed the division of the Roman empire into ten kingdoms. Then up among these he saw the "little horn," the Papacy, rising, with its stout look. And before it—in its presence—he saw "three of the first horns plucked up by the roots." And the history shows that three of the ten kingdoms of divided Rome—three kingdoms that were Arian, or unorthodox in religion—were literally "plucked up," clearing the way of the Papacy.

The questions to be answered in the study of this prophetic period are:—

At what time in the growth of the Papacy was it given power (over the saints and times and laws) answering to the prophecy?

What vital events of well-established and incontrovertible history mark the beginning of the prophetic period of 1260 years?

Do similarly vital events mark the close of that period?

The answer to these questions must be found in history; and the record there is clear. A pivotal point between ancient and medieval history was the time of Justinian, who ruled the Roman empire from Constantinople. It was in the opening half of the sixth century. J. B. Bury says of Justinian:—



Justinian*

He may be likened to a colossal Janus bestriding the way of passage between the ancient and medieval worlds. . . . His military achievements decided the course of the history of Italy, and affected the development of western Europe; . . . and his ecclesiastical authority influenced the distant future of Christendom.—"*History of the Later Roman Empire*," Vol. I, pages 351-353.

Of this world-shaping time, George Finlay says:—

The reign of Justinian is more remarkable as a portion of the history of mankind than as a chapter in the annals of the Roman empire or of the Greek nation. The changes of

* Justinian's turn of mind made him a fit instrument to establish the rule of papal despotism. Dudden says: "'Of all the princes who reigned at Constantinople,' writes Agathias, 'he was the first to show himself absolute sovereign of the Romans in fact as well as in name' (Hist. V. 14). . . . He gathered all the wires into his hands, and his puppets had to dance as he directed. Nor would he ever tolerate the least infraction of obedience, for he himself was perfectly persuaded that 'nothing was greater, nothing more sacred, than the imperial majesty' (Cod. Just. I. xiv. 12)."—"*Life of Gregory the Great*," Vol. I, pages 18, 19.

centuries passed in rapid succession before the eyes of one generation.—“*Greece Under the Romans*,” page 231.

And just here — in this epoch-making generation — we find the pivotal point in the history of the Papacy, the stage at which it passed from the days of strife for power to the period of acknowledged supremacy assigned in prophecy to the 1260 years.

In A. D. 533 Justinian issued his famous letter, imperially recognizing the bishop of Rome as the head of all the churches. The letter was addressed to the bishop of Rome on the occasion of the promulgation of a severe edict against heretics. Justinian wrote: —

Therefore we have been sedulous to subject and unite all the priests of the Orient throughout its whole extent to the see of Your Holiness. Whatever questions happen to be mooted at present, we have thought necessary to be brought to Your Holiness’s knowledge, however clear and unquestionable they may be, and though firmly held and taught by all the clergy in accordance with the doctrine of your Apostolic See; for we do not suffer that anything which is mooted, however clear and unquestionable, pertaining to the state of the churches, should fail to be made known to Your Holiness, as being head of all the churches. For, as we have said before, we are zealous for the increase of the honor and authority of your see in all respects.— *Cod. Justin., lib. 1, title 1, Baronii Annales Ecclesiastici, tom. 7, ann. 533, sec. 12.* (Translation as given in “*The Petrine Claims*,” by R. F. Littledale.)

The emperor’s letter to the Pope had all the effect of a decree, and was later counted as such in the official acts. A later emperor, Phocas (A. D. 606), also recognized this headship of the Pope; but Dr. Croly says: —

The highest authorities among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the

supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533.—“*Apocalypse of St. John*,” page 172.

The critical period in the history and the prophecy was at hand. But when Justinian’s letter was issued, in 533, a heretical Arian and Gothic king ruled Italy from Ravenna, his capital. The Gothic kings claimed the right to interfere in papal elections at Rome. To restore Italy to the empire and drive out Arian heresy Justinian undertook his Italian campaigns. While in the sixteen years of these campaigns the city of Rome “changed masters five times, and suffered three severe sieges,” the crisis of the contest was reached in 538, at the close of the first siege. The imperial army, under Belisarius, held the city of Rome; and the Goths, under King Witiges, had gathered practically their whole nation to take it. “If a single post had given way,” says Gibbon, “the Romans, and Rome itself, were irrecoverably lost.” The Goths were defeated, and this defeat, says Hodgkin, dug “the grave of the Gothic monarchy in Italy.” (“Italy and Her Invaders,” Vol. IV, book 5, chap. 9.) Though again and again the Goths rallied, and twice afterward occupied Rome, this resistance of 538 against Witiges was the crucial hour in the history. Finlay says: —

With the conquest of Rome by Belisarius, the history of the ancient city may be considered as terminating; and with his defense against Witiges [538] commences the history of the middle ages.—“*Greece Under the Romans*,” page 295.

And the middle ages was, roughly speaking, the day of the Papacy. As Dr. Wm. Barry says,—

If the Papacy were blotted out from the world's chronicle, the middle ages would vanish along with it.—“*The Papal Monarchy*,” page 4.

Not only was this stroke by the imperial sword at Rome, in 538, a decisive event in clearing the way for the assertion of the papal supremacy already recognized in the imperial letter of 533, but another deeply significant train of events begins with this year of 538.

Pope Silverius had been made pope by the influence of the Gothic king. In November, 537, through intrigue and on accusation that he had negotiated to betray the city to the besieging Goths, Silverius was stripped of his papal robes by Belisarius, and exiled, and Vigilius was named in his stead. But the emperor intervened, and sent Silverius back to Rome, early in 538, with orders for a trial, and to be restored to the papal throne if found innocent. Belisarius delivered him to Vigilius, who quickly got him off to a desolate island, where he died, June 20, 538. Vigilius was thereafter recognized as pope. And of him Schaff says:—

Vigilius, a pliant creature of Theodora, ascended the papal chair under the military protection of Belisarius (538-554).—“*History of the Christian Church*,” Vol. III, page 327.

The arms of the empire put the Pope there; and though he was personally humiliated under Justinian's arbitrary demands that he should approve and condemn according to imperial fancy, this use of the papal supremacy strengthened the idea that the Pope of Rome must be the one to speak and condemn for the universal church.

Next, Pelagius I (554-560) was made pope “by order of Justinian,” says Schaff, and this time again his elevation to the papal seat was secured “by the military aid of Narses.” Pelagius demanded frankly that the arms that had put a pope on the throne should enforce subjection to papal rule against bishops who failed to recognize his authority:—

Pelagius endeavored to enlist the civil power in his aid. He wrote several letters to Narses, who seems to have shrunk from using violence, urging him to have no scruples in the matter. These letters are an unqualified defense of the principle of persecution.—*Smith and Wace, Dictionary of Christian Biography, article “Pelagius” (Pope)*.

Thus the Papacy asserted its claim to wield the civil sword of persecution. The supremacy had been recognized imperially in Justinian's decree of 533. The sword had struck a decisive blow to clear the way in 538, and the arms that there set the Pope on the throne continued to be used by the Papacy in its warfare against the saints and the laws of the Most High. In Bemont and Monod's “*Medieval Europe*” we read:—

Down to the sixth century all popes are declared saints in the martyrologies. Vigilius (537*-555) is the first of a series of popes who no longer bear this title, which is henceforth sparingly conferred. From this time on the popes, more and more involved in worldly events, no longer belong solely to the church; they are men of the state, and then rulers of the state.—*Page 120 (revised by George Burton Adams, Henry Holt & Co., 1902)*.

* The exact date should be 538, as given above in the quotation from Schaff's history. “From the death of Silverius the Roman Catholic writers date the episcopacy of Vigilius.” (Bower's “*History of the Popes*,” under year 538.)

However we may approach the subject, the history points its finger to that crucial point. As stated in the quotation from Finlay, "the changes of centuries passed in rapid succession before the eyes of one generation." The time of the prophecy had come when the Papacy was to enter upon the 1260 years of supremacy.

In A. D. 533 came the memorable letter, or decree, of Justinian recognizing the supremacy of the Pope, and in A. D. 538 came the stroke with the sword at Rome cleaving the way, and setting on the papal throne the first of the new order of popes — the kingly rulers of state.

The prophecy assigned a period of 1260 years to this supremacy. At the end of that period came equally significant and epoch-making events, advertising to the world the end of the prophetic period.

Just 1260 years from the decree of A. D. 533 in favor of the Papacy, came a decree, in 1793, aimed at the Papacy; and just 1260 years from that stroke with the sword at Rome in behalf of the Papacy, came a stroke with the sword at Rome against the Papacy.

CHAPTER XV

Ending of the 1260 Years of Papal Supremacy

THE prophetic measuring line of 1260 years, assigned to the special supremacy of the Papacy, reaches from date to date in the history. But more than that, it also links together two great world crises of profound significance in the development of the work of God, and of deepest interest to the student of history.

As the Papacy rose to supremacy, its wrath fell upon those who stood for God's truth. The work of this apostasy is thus described: —

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue ["make war," margin] forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle [the sanctuary above, by substituting a priestly service below], and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." Rev. 13: 5-7.

That was the day of the Papacy. And the noon-tide of the Papacy, as Wylie says, was the world's midnight. It was the rule of absolute authority that asked only to be obeyed. And the spiritual tyranny in the papal system set the mold for the civil and political life of the nations. It was the reign of absolutism and intolerance.

The prophecy assigned 1260 years to this phase of the supremacy of the Papacy. The supremacy was

established in that remarkable period of history when, as Finlay says, the changes of centuries passed before men's eyes within a few years. The measuring line of the prophecy runs on 1260 years, and, lo, its end touches another great epoch-making crisis of history — Europe in the throes of the French Revolution. Alison says, in the opening words of the Introduction to his "History of Europe:" —

There is no period in the history of the world which can be compared, in point of interest and importance, to that which embraces the progress and termination of the French Revolution. In no former age were events of such magnitude crowded together, or interests so momentous at issue between contending nations. From the flame which was kindled in Europe, the whole world has been involved in conflagration; and a new era has dawned upon both hemispheres from the effects of its extension.— *Vol. I, page 1.*

Then we have at the beginning of the prophetic period the notable decree (by the Papacy's chief supporter) in A. D. 533, formally recognizing papal supremacy, and a decisive stroke with the sword at Rome, cleaving the way, in 538.

Exactly 1260 years later we have the notable decree of the French government (which had been the Papacy's chief supporter), abolishing church and religion, in 1793, and a decisive stroke with the sword at Rome, in 1798. The parallel is complete.

The narrative of events so striking and the comments thereon must be brief. Of the decree of 1793 against all religion,—because, in the minds of the French, the Papacy represented religion,—W. H. Hutton says: —

On Nov. 26, 1793, the convention of which seventeen

bishops and some clergy were members, decreed the abolition of all religion.—"*The Age of Revolution,*" page 256.

That revolutionary movement, stripped of the frenzy and the fury of the days of terror, was a revolt against absolutism and tyranny, for which the Papacy had stood. It was the bull of Pope Innocent III that annulled the Great Charter of English liberties which the barons had wrested from King John at Runnymede; and in the papal scheme had originated the doctrine of the divine right of kings, bestowed through the Pope, whose position was that of king of kings.

But a new time was to come,—the time of the prophecy. The full reign of papal principles had been cut short by the great Reformation. By the preaching of the word of God and the gospel of Christ's free grace, the people of Europe were awakened. The apprehension of spiritual liberty worked for general enlightenment and political and civil liberty. The old federation of kingdoms called the Holy Roman Empire began to break up. Politically and religiously, northern Europe had broken with the middle ages, and had set its face resolutely forward. But in the affairs of the civil order much of the medieval remained. Duruy says of the time just before the French Revolution: —

Thus the middle ages, destroyed in the political system, in the civil system still existed.—"*History of Modern Times,*" page 498.

The Papacy, as has been shown, stood for the middle ages. And absolutism was still struggling to keep the thoughts and aspirations of the new time repressed and confined in the old forms. But the

new wine broke the old bottles. The time of the prophecy came, and in the French Revolution was presented the symbol of outraged humanity goaded to madness, rising up and tearing away its fetters; and because the Papacy stood for religion in the eyes of the French people, they plunged into stark atheism.

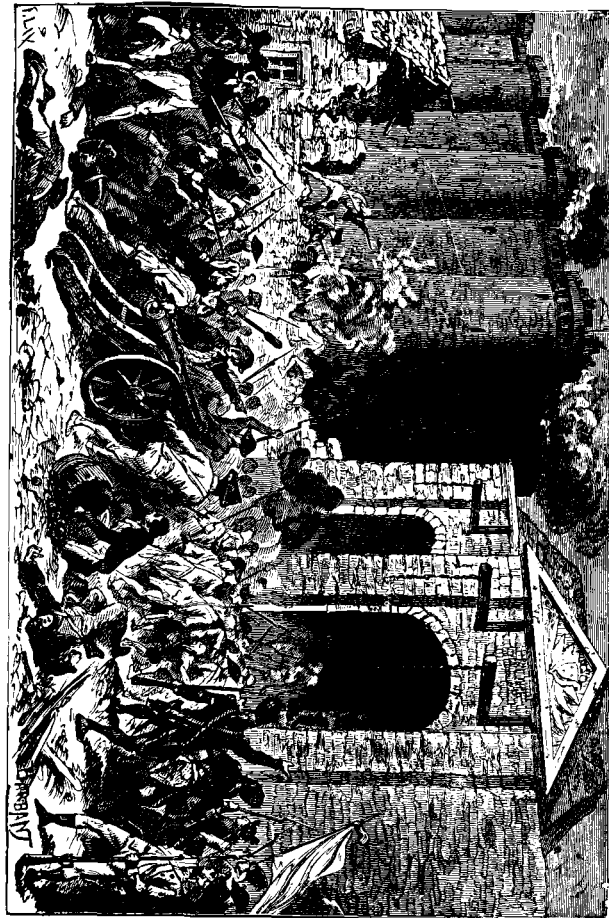
But all history recognizes that, in spite of the indescribably wicked excesses and the suicidal anarchy and the defiance of God, the time of that terrible convulsion was a turning-point in the history of mankind. "Absolute monarchy," as Edmund Burke said at the time, "breathed its last without a struggle." The dawn of the era of constitutionalism and liberty began to spread in blessings over the world. It was not the terrible revolution that did it; that was simply one of the events marking the time of the prophecy. The "sure word" had declared that then the reign of papal supremacy should be broken.

The decree of the French Convention, in 1793, was followed by the stroke with the sword against the Papacy, at Rome, in 1798. In the Revelation, the prophet was shown this apostate power "wounded to death" (Rev. 13: 3); for "he that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword" (verse 10).

An English Jesuit writer, Rev. Joseph Rickaby, tells the story of the fulfilment of this prophecy. Of course he would not admit the application of the prophecy for a moment; but nevertheless he supplies the record of facts: —

When, in 1797, Pope Pius VI fell grievously ill, Napoleon gave orders that in the event of his death no successor should

Revolutionists storming the Bastille (the old political prison of Paris), to them a symbol of the rule of absolutism



be elected to his office, and that the Papacy should be discontinued.

But the Pope recovered; the peace was soon broken; Berthier entered Rome on the tenth of February, 1798, and proclaimed a republic. The aged pontiff refused to violate his oath by recognizing it, and was hurried from prison to prison into France. Broken with fatigue and sorrows, he died on the nineteenth of August, 1799, in the French fortress of Valence, aged eighty-two years. No wonder that half Europe thought Napoleon's veto would be obeyed, and that with the Pope the Papacy was dead.—“*The Modern Papacy*,” page 1 (*Catholic Truth Society, London*).

The prophecy was fulfilled. The “deadly wound” was given. And the blow with the sword was struck at Rome in 1798, just 1260 years from the year 538, when the sword of empire turned the scale in the campaign that won the city of Rome for the Papacy, and placed in the papal chair the first of that new order of popes, no longer to be listed in the martyrologies, but as “men of the state, and then rulers of the state.”

Napoleon had given orders that the Papacy should be discontinued in the event of the Pope's death. And in those days Napoleon was very generally having his way. But in the vision in which the prophet saw the deadly wound given, he was shown a further turn of events:—



Gen. Berthier
Taking the
Pope Prisoner.

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. . . . And they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?” Rev. 13: 3, 4.

“No wonder that half Europe thought Napoleon's veto would be obeyed,” says the Jesuit writer, “and that the Papacy was dead;” and he adds:—

Yet since then, the Papacy has been lifted to a pinnacle of spiritual power unreached, it may be, since earliest Christian history: we have seen England, which went mad over Garibaldi, enthusiastic over the unimagined splendors of Leo's jubilee, and, with all Europe, awestruck, as she watched him die. And to whom of modern rulers does our press apply the noblest of Christian epithets, if not to the pontiff, and to him alone, now reigning?—*Ib.*

And so the deadly wound is being healed. The “sure word of prophecy” is being fulfilled to the letter.

Many who lived in the days of the French Revolution and just after, were profoundly convinced that the world had been passing through a crisis in which prophecy was fulfilled.* Dr. Adam Clarke, the famous Methodist commentator who lived in those

* In reviewing the special interest in the study of the subject of Christ's second advent, which arose in the early nineteenth century, Edward Miller, M. A., of London, speaks of Ben Ezra's book on the second advent, printed in Spain about 1812, and adds: “In the next year appeared Cunningham's ‘Dissertation on the Seals and Trumpets,’ in which the period of 1260 years mentioned in the Apocalypse was fixed as extending from the edict of Justinian, in 533 A. D., to the French Revolution, being the period during which the celebrated code of Justinian was in force; for the French Revolution became the means of the introduction of the code of Napoleon, by which the previous code was abrogated. Till that epoch the code of Justinian remained the basis of ecclesiastical law. In the ensuing year, Mr. Hatley Frere published his ‘Combined Views of the Christian Prophecies.’ This was a book which acquired a great reputation among those who afterward made up the school of prophecy, which was now in infancy.”—“*Irvingism*,” Vol. 1, page 10.

times, in 1825 (or earlier) wrote on Dan. 7: 25, 26: —

The end [of the Papacy] is probably not very distant; it has already been grievously shaken by the French. In 1798 the French republican army under General Berthier took possession of the city of Rome, and entirely superseded the whole papal power. This was a deadly wound, though at present it appears to be healed.—“*Commentary.*”

The attention of all the world was called to the events that marked the ending of the 1260 years. What a remarkable measuring line of prophecy! Truly it does more than connect date with date. It links together two great crises of human history in which the prophetic word was being fulfilled.

One end of that thread of years touches a time when the figure of Justinian, like a colossus, as Bury described it, bestrode the point where ancient and medieval history met; when “the changes of centuries,” as Finlay said, “passed in rapid succession before the eyes of one generation.” And out of these events came the special exaltation of the Papacy.

The other end of the measuring line touches a time when another colossal figure — that of Napoleon — strode through history, when again two eras met; and again “the changes of centuries passed in rapid succession before the eyes of one generation.” And at that time the wound was given the Papacy. Commenting on the “era of Napoleon” and the time of the French Revolution, Alison says: —

Within the space of twenty years, events were in that era accumulated which would have filled the whole annals of a powerful state in any former age.—“*History of Europe.*” *Vol. I, Introduction, page 2.*

And with the completion of the great prophetic

period of the 1260 years, the world was hastening on into the “time of the end,” and toward the last scenes in the great controversy between truth and error.

Fierce as the prophetic scriptures show the closing conflict to be, the same scriptures give assurance that the victory will be on the side of truth. At times in the long reign of apostasy through the dark ages, it must have seemed to true hearts in the midst of the conflict that evil would hold the world in darkness. Witnesses to the true light were hurried from the dungeon to the stake. They could only hold for God and right, and fall with faces to the front. But even these fell victorious over apostasy: —

“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” Rev. 12: 11.

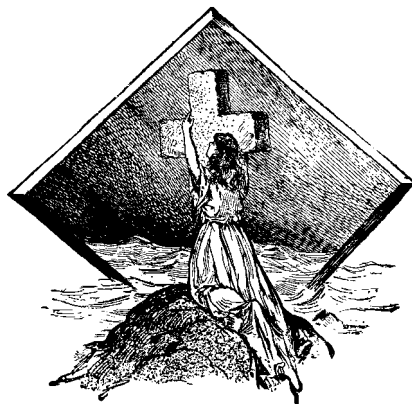
The words of their Captain rang in their ears above the shouting and the tumult: “I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.” He watched over his own through the long night of papal supremacy; and when the time of the prophecy came, his overruling power wrought his purposes out of those days of convulsion and change.

As we face the closing conflict, with many an hour of darkness yet to come, when the enemy will apparently triumph, we have the Lord’s assurance: “Lo, I am with you alway, even unto the end of the world.” Of the triumph over the forces of error it is written: “These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.” Rev. 17: 14.

"Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and
the Word;

Truth forever on the scaffold, wrong forever on the throne,—
Yet that scaffold sways the future, and behind the dim un-
known

Standeth God within the shadow, keeping watch above his
own."



CHAPTER XVI

The "Two Witnesses"

ONE of the outlines of prophecy covering the 1260 years of papal supremacy, deals particularly with the warfare of the evil one against the Holy Scriptures.

The great apostasy was a turning away from the Word of God to human tradition. The Scriptures bore constant witness to the departures from the truth. As the "man of sin" stood revealed, exactly answering to the description of the prophecy, it was only natural that the apostate church should seek to hide away from the common people this divine witness to its fallen character.

But, though for the allotted period the saints and times and law of the Most High fell under the persecuting and perverting power of the Papacy, the witness of the Holy Scriptures among the people could never be wholly silenced. The Lord Jesus had declared in the revelation to John concerning this period of papal supremacy:—

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days [the 1260-year period], clothed in sackcloth. These are the two olive-trees, and the two candlesticks standing before the God of the earth." Rev. 11: 3, 4.

These two living witnesses to Christ are manifestly the Old and New Testaments. In the days

of his first advent Christ said of the Old Testament witness: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. And now in apostolic days Inspiration had given the further witness of the New Testament. These are the two ever-living witnesses of Jesus. They are the olive-trees pouring forth the oil of divine grace; for the Scriptures are "the word of his grace." These are the two light-giving candlesticks; for the Holy Scriptures are the lamp unto the feet and the light unto the path.

In the further description of the two witnesses, additional features are given, identifying them with the word of the Lord spoken by inspiration through his prophets:—

"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Verses 5, 6.

It was the word of the Lord, by his servants, that in old time shut the heavens from rain, turned water into blood, smote the earth with plague, and brought down the consuming fire. And that living word of God will assuredly in the last day speak the condemnation of all who fight against it. "He that rejecteth me," said Jesus, "and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48. Then shall "that wicked," the "man of sin," be consumed "with the spirit of his mouth"

— the living word that is sharper than any two-edged sword.

With one voice the Holy Scriptures, the Old and New Testaments, bore witness for the Lord Jesus and against apostasy all through the dark days of papal rule. Power was given to these two witnesses to endure. Their enemies could never destroy them; for they are "the word of God, which liveth and abideth forever." 1 Peter 1:23.

But they bore their testimony clothed in sack-cloth, or mourning. Truth was being trodden under-foot. The Papacy was wearing out "the saints of the Most High." Friends of the Bible were put to the torture and the death. Copies and portions of the Book itself were diligently sought out and burned.

The church council of Toulouse (southern France), held in the year 1229, forbade the people to possess the books of the Old and New Testaments in their own tongue. Inquisition was made for any portions of Scripture hidden in the homes of the people. But still the light was never quenched, nor the voices of the witnesses silenced. One frank old Inquisitor, Reinerius, has told how the Waldensian, or Vaudois, missionaries carried the treasure of the blessed Word to the people when it meant death to the missionary if caught by agents of the Inquisition. He says:—

The heretics cunningly devise how they may insinuate themselves into the familiarity of the noble and the great; and this they do in manner following: They exhibit for sale, to the lords and ladies, rings and robes, and other wares which are likely to be acceptable. When they have sold them, if asked whether they have any more goods for sale, one of these traveling pedlers will answer: I have a jewel far

more precious than these, which I will readily give you, if you will secure me against being betrayed to the priests. The security being pledged, the heretic then proceeds to say: I possess a brilliant gem from God himself: for through it man comes to the knowledge of God; and I have another, which casts out so ruddy a heat that it forthwith kindles the love of God in the heart of the owner. In like manner proceeds he to speak of all his other metaphorical gems. Then he recites a chapter from Scripture or from some part of our Lord's discourses.

The reader will recognize in this account the basis of Whittier's poem of the "Vaudois Teacher." A few of the poet's lines we must quote alongside these of the ill-natured Inquisitor. After the pilgrim trader from the Alpine valleys has effected a sale to the lady of the castle, he says:—

"O lady fair, I have yet a gem which a purer luster flings
Than the diamond flash of the jeweled crown on the lofty
brow of kings,—
A wonderful pearl of exceeding price, whose virtue shall
not decay,
Whose light shall be as a spell to thee and a blessing on thy
way!"

"The lady glanced at the mirroring steel where her form of
grace was seen,
Where her eye shone clear, and her dark locks waved their
clasping pearls between;
'Bring forth thy pearl of exceeding worth, thou traveler
gray and old,
And name the price of thy precious gem, and my page shall
count thy gold.'

"The cloud went off from the pilgrim's brow, as a small and
meager book,
Unchased with gold or gem of cost, from his folding robe
he took.

'Here, lady fair, is the pearl of price, may it prove as such
to thee!

Nay — keep thy gold — I ask it not, for the Word of God
is free.'

Sometimes the very paper leaves of the Holy Book seemed instinct with life, as providentially the printed page was guided here and there to bear the witness. We are told how, in the days of Bible burning in Hungary, a zealous count gathered out of his estate all the Bibles and Scripture portions to be found. They were heaped up in a pile in his courtyard, while he sat in state to watch the flames consume the precious volumes.

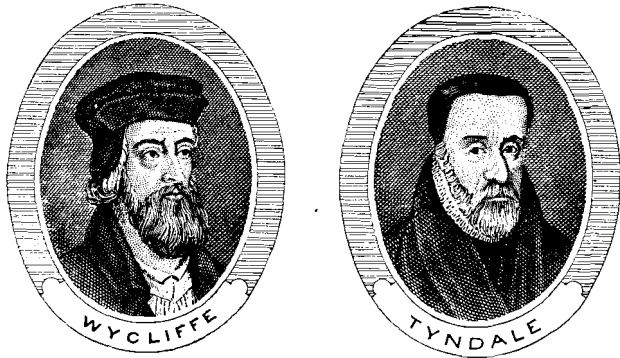
As the fire leaped upward, a gust of wind swept in and caught up one of the curling leaves, dropping it, with edges blackened and scorched, into the count's lap. As he looked down upon it, his eyes read the words,—

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever."

Startled and dismayed by the accusing voice from heaven at such a moment, he arose from his chair and forsook the courtyard.

"That is the book that makes heretics," said the Oxford priests to William Tyndale, the English tutor, as they saw him earnestly studying the Greek New Testament, just issued by Erasmus. They were right. Tyndale found the saving grace of the Lord Jesus in the Sacred Book. The witness of divine truth in his soul led to the resolve: "If God spares my life, I will, before many years have passed, cause the

boy that driveth the plow to know more of the Scriptures than the priests do." Driven to the Continent, he began in seclusion and quiet to print the New Testament in English, shipping the books to faithful agents in London, who scattered them abroad. He worked as under sentence of death. But before he



Early English Bible translators

could be brought to the stake, the witnessing of the Word had marked England for the Reformation.

"Rome thundered death, but Tyndale's dauntless eye
Looked in Death's face and smiled, Death standing by.
In spite of Rome, for England's faith he stood,
And in the flames he sealed it with his blood."

The agents might perish, but the witness of the Scriptures themselves could never be suppressed. "The Scriptures sowed the seed in England," says Wylie, "and the blood of martyrs watered it."

Brave Anne Askew, who went to the stake in London with "an angel's countenance and a smiling face," as an eye-witness bore record, made her last

confession of faith in the living Word as the everlasting light: "Therefore look; what he hath said unto me with his own mouth in his holy gospel, that have I, with God's grace, closed up in my heart; and my full trust is, as David saith, that it shall be a lantern to my footsteps."

And "after the death of Anne Askew," says Foxe, proclamation was made (July 8, 1546): —

First, from henceforth no man, woman, nor person, of what estate, condition, or degree soever he or they be, shall, after the last day of August next ensuing, receive, have, take, or keep in his or their possession, the text of the New Testament of Tyndale's or Coverdale's translation in English, nor any other than is permitted by the act of Parliament made in the session of the Parliament holden at Westminster in the thirty-fourth and thirty-fifth year of His Majesty's most noble reign; nor after the said day shall receive, have, take, or keep, . . . — "*Acts and Monuments*," Vol. V, page 565.

All copies of the forbidden books or portions were ordered delivered to be "openly burned."

What a hunger for the life-giving Word is revealed in the wonderful and yet cheering story of those days! "God's Holy Word was prized when 'twas unsafe to read it." Here are several items from among many copied out by John Foxe from just one episcopal register, that of Longland, bishop of Lincoln (for the years 1518-21). Indictments were found against Bible lovers as follows: —

Against John Barret — "because he, John Barret, was heard in his own home, before his wife and maid there present, to recite the epistle of St. James, which epistle with many other things he had perfectly without book."

"John Newman was impeached because he was present in the house of John Barret, at the reading of Scripture."

Wm. Haliday "was detected for having in his custody a book of the Acts of the Apostles in English."

One Fredway and several others because they were heard "to recite the ten commandments in their house in English."

John Butler, carpenter, and others, because they sat "reading all the night in a book of Scripture."

John Littlepage, "because the said John was said to have learned the ten commandments in English."

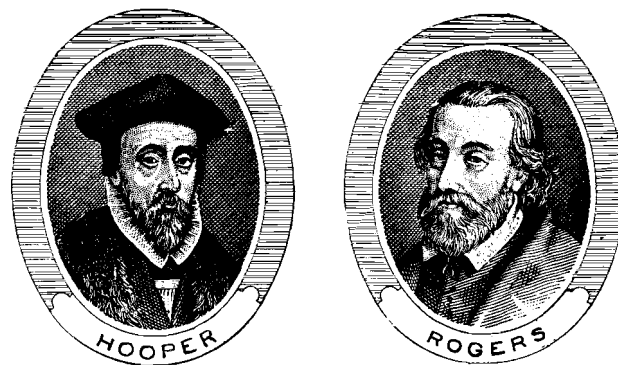
Robert Colins, for reading to a friend "in a certain thick book of Scripture in English."

One Durant, because, after sending a servant out of the room where he was sitting at table with his wife and children, he "did recite certain places unto them out of the epistles of St. Paul and of the Gospels."

Agnes Ashford had taught one James Morden to recite the beatitudes and several other portions of the sermon on the mount. "These lessons the said Agnes was bid to recite before six bishops, who straightway enjoined and commanded her that she should teach those lessons no more to any man, and especially not to her children."—*Acts and Monuments,* Vol. IV, page 221.

Let these few names stand for unnumbered multitudes whose names are written in heaven, who loved and heeded the voice of the two witnesses through the long night of papal supremacy.

The record of this history corresponds to the striking figure of the prophecy, which represented the



"Of them that were slain for the word of God, and for the testimony which they held." Rev. 6:9.

two witnesses of Jesus bearing their testimony clothed in sackcloth, while the apostasy trampled the truth under its feet and persecuted the saints to the death.

It was of this time of tribulation to the church, foretold through Daniel, that Christ said,—

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24: 21, 22.

The persecutions of the 1260 years were cut short by the rise and influence of the great Reformation of the sixteenth century. For the elect's sake the days were shortened. And it was by the witnessing power of the translated Word of God that the work was done. Rome could not hold its old-time power before the open Bible.

Providence raised up agents who wrought simultaneously in many lands to give the Word to the

people. Professor Gausson gives the dates of various Bible translations:—

The whole Bible was translated into Flemish in 1526; into German, by Luther, in 1530; into French, by Olivetan, in 1535; into English, by Tyndale and Coverdale, in 1535;



Gutenberg, the first successful printer, whose first work was the printing of Bibles

into Bohemian, by the United Brethren, ever since 1488; into Swedish, by Laurentius; into Danish, in 1550; into Polish, in 1551; into Italian, by Bruccioli, in 1532, and by Teofilo, in 1550; into Spanish, by De Reyna, in 1569; into French Basque, by order of the queen of Navarre, in 1571; into Slavonian, in 1581; into the languages of Carniola, in 1581; into

Icelandic, in 1584; into Welsh, by Morgan, in 1588; into Hungarian, by Caroli, in 1589; into Esthonian, by Fischer, in 1589. Thirty versions may be counted, it is said, for Europe alone.—*"Canon of the Holy Scriptures," par. 643.*

With the witnessing of the Old and New Testaments in the vernacular, the tide of reform swept over northern Europe. The hour had struck for the promised shortening of the days of papal supremacy. The Papacy could no more stay the movement when the time for it came than could human hands hold back the ocean tides.

"The entrance of thy words," says the psalmist, "giveth light." In another paragraph Professor Gausson records the historic and blessed results of this entering of the word:—

Those effects were immediate. Scarcely had the Flemish Bible, Luther's Bible, Tyndale's Bible, Olivetan's Bible, issued from the tomb, but directly the angel of the Reformation made his powerful voice from God heard throughout all Europe. It came from heaven, sudden, unexpected, by the most humble instruments, and at once the astonished world felt itself shaken to the foundations. Everything indicated an agency from on high. At the end of a few months, in Germany, in Switzerland, in France, in Flanders, in England, in Scotland, and soon afterward in Italy, and even in Spain, the sheep of Jesus had heard his voice and followed.

Thus the testimony of the two witnesses was shaping events toward the ending of the 1260 years of the special papal supremacy. But just at the close of this period, according to the further prophecy of Revelation 11, a fierce onslaught upon the divine witnesses was to be made. This came just at the time indicated, as the history will show.

CHAPTER XVII

The Triumph of the Two Witnesses

THE prophecy of Revelation II had said:—

“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. . . . And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. . . . And the same hour was there a great earthquake, and the tenth part of the city fell.”

The symbolism of the prophecy gives surely a striking picture of an attack to be made upon the two witnesses — the Scriptures of the Old and New Testaments. It was to come just as the great prophetic period of 1260 years of papal supremacy was ending. And at the same time one of the ten parts of the mystical city of prophecy, spiritually like Sodom and Egypt, is overturned as by earthquake.

The end of the long prophetic period, we know, touches the years of the French Revolution. And the French monarchy that fell in the political and social earthquake of that time was one of the ten kingdoms of divided Rome, a “tenth part” of “that great city, which reigneth over the kings of the earth.” Rev. 17: 18.

That was “a great earthquake” truly. Hardly a historian dealing with the period fails to bring into use the phrase “the earthquake of the French Revolution,” to describe the events of that unparalleled upheaval. Lamartine wrote:—

The Revolution had lasted five years. These five years are five centuries for France. Never perhaps on this earth, at any period since the commencement of the Christian era, did any country produce, in so short a space of time, such an eruption of ideas, men, natures, characters, geniuses, talents, catastrophes, crimes, and virtues.—“*History of the Girondists*,” Vol. II, page 129.

And amid the frightful scenes of this time of overturning came the onslaught upon the two witnesses as portrayed in the figurative language of the prophecy.

It is of interest to note that even generations before these events, early students of prophecy saw France pointed out in this prophecy; and looking forward from amid trials and persecutions, they hoped fondly that the events foretold meant the ending of the Papacy.

Dr. Thomas Goodwin, of England, so wrote in 1639. Inasmuch as the earliest of the Protestant witnesses “underwent the great heat of that morning of persecution” in the valleys of France, he felt it divinely appropriate that from the French kingdom, formerly the Papacy’s chief supporter, should come “the last great stroke in the ruin of Rome.”

Peter Jurieu, minister of the French church at Rotterdam, writing some time before 1687, said:—

Now what is this tenth part of the city, which shall fall? In my opinion, we can not doubt that 'tis France. This kingdom is the most considerable part, or piece, of the ten

horns, or states, which once made up the great Babylonian city. . . . This tenth part of the city shall fall, with respect to the Papacy; it shall break with Rome and the Roman religion.—“*The Accomplishment of the Prophecies*,” Vol. I, page 265 (London, 1687).

In 1742, another Bible student, John Willison, of England, saw in this prophecy the foreshadowing of a “marvelous revolution” in France, adding:—

However unlikely this and other prophesied evils may appear at the time, yet the almighty hand of the only wise God can soon bring them about when least expected.

Now, looking back upon those times, we can see how closely events followed the course outlined in the prophecy. As the 1260 years were drawing to a close, during which the two witnesses were to bear their testimony clothed in sackcloth, a new attack was made upon them. All along, the satanic power of apostasy had perverted the Scriptures and sought to keep them from the people. But now arose, as never before in the world and never since, an organized atheism, “out of the bottomless pit,” the very abyss; and (in intent and purpose) it set about to slay the divine witnesses outright in this French portion or “street of the great city.”* Goaded to madness by

* On this text Jurieu made comments that are interesting in view of the fact that he wrote over a century before these events: “I can not hinder myself from believing that this hath a particular regard to France, which at this day is certainly the most eminent country which belongs to the popish kingdom. Her king is called the ‘eldest son of the church,’ the ‘most Christian king,’ that is, the most popish, according to the dialect of Rome. The kings of France have by their liberalities made the popes great at this day. It is the most flourishing state of Europe. It is the middle of the popish empire, betwixt Italy, Spain, Germany, England, exactly as a ‘street’ or place of concourse is in the middle of a ‘city.’ . . . In a word, ‘tis

the despotic rule of apostate religion, the French revolutionists sought to annihilate religion itself. It is not to be wondered at that this complete unmasking of Satan’s fierce enmity to the Holy Scriptures should be noted in prophecy as one of the landmarks in the closing history of the 1260 years.

Speaking of this outbreak of atheism against all religion, an observer and Bible student who lived at the time wrote:—

If we search the annals of the world, we shall not find even a private society or sect, much less civil community and state, which, before our day, has in the most public manner proclaimed to all nations around it that *there is no God*, and made that position the basis of the constitution of its government: but in our day we not only read of it, but see it with our eyes; and that in a manner so perfectly consonant with all its various prophetic marks that the unprejudiced infidel (if there be such a being) can not mistake it.—“*Commentaries on Prophecies Referring to the Present Time*,” by Joseph Galloway (London, 1802).

French writers of the period who describe the outbreak from beneath, unconsciously use almost the identical phrases of the prophecy. Lamartine speaks of “the boundless and bottomless abyss of atheism,” and the Abbe Burruel wrote (in 1797) of “the dark recesses from whence it burst into being.”

It came about according to the prophecy:—

“The beast that ascendeth out of the bottomless pit shall make war against them [the two witnesses], and shall overcome them, and kill them. . . . And they that dwell upon

the place or ‘street of the great city.’ And I believe that ‘tis particularly in France that the witnesses must remain dead, that is, that the profession of the true religion must be utterly abolished.”—“*Accomplishment of the Prophecies*,” Vol. II, page 247.

the earth shall rejoice over them, and make merry." Rev. 11:7, 10.

All are familiar with the facts of the national denial and repudiation of the God of the Holy Scriptures and the setting up of "the worship of reason" in France.

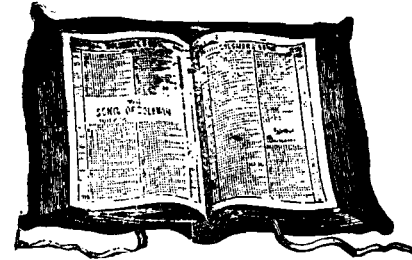
Hebert voiced the awful heights of blasphemy when he declared in the National Convention: "God does not exist. I demand that the worship of reason be substituted in his stead."

The Papacy had exalted itself in the place of God through the centuries, and had wrought its persecutions and iniquities in the name of God, and in seeking to strike down oppression, deluded men struck at the God of heaven himself.

Atheism was supreme. Not only did it turn upon Romanists, but upon French Protestants as well, a remnant of whom had outlived the persecutions of the papal rule. Those who were known to stand loyally for the religion of the Bible were marked for death. Lorimer says:—

Indeed the Protestants who would not go the length of the Revolutionists were subjected to the cruelest treatment. In the department of Gard alone the slaughter was widespread. During the Reign of Terror the Protestants were as much oppressed and persecuted as the Catholics. . . . Out of one hundred fifty guillotined in the district of Gard [in a given time], one hundred seventeen were Protestants.—*"Historical Sketch of the Protestant Church in France,"* page 531.

The warfare was carried on against every outward badge of religion; and the Holy Scriptures were put to the flames. Joseph Galloway, of London, watching



"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever."

THE ANVIL OF GOD'S WORD

Last eve I stood before a blacksmith's door,
And heard the anvil ring its vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," he answered; then, with twinkling
eye,
"The anvil wears the hammer out, you know."

And so the Bible, anvil of God's word,
For ages skeptic blows have beat upon;
And though the noise of Paine, Voltaire, was
heard,

The anvil is unworn,—the hammers gone.

—L. B. Calk.

events at the time with other Bible students, wrote in 1802:—

That the prophecy respecting the conquest and death of the two witnesses might literally as well as figuratively be fulfilled, the commissioners of the Convention dressed up an ass, and loading it with the symbols of Christianity, led it in mock procession with the Old and New Testaments tied to its tail, and burned them to ashes amidst the blasphemous shouts and acclamations of the deluded multitude.—“*Commentaries*,” Vol. I, page 113.

Lorimer describes a similar scene at Lyons. There was great rejoicing over this repudiation of God and his Holy Word. Festivals were instituted to celebrate the triumph of reason, and ballrooms and theaters were crowded with those who were making merry because the reproving witness of Christianity had been put away.

The prophecy had declared the next step in the story:—

“And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.”

Outside influences, according to this prophecy, were to be raised up to restrain the fury let loose from the bottomless pit. The nations round about looked on with horror at the outbreak of lawlessness in those days of the Terror. A league was formed by various governments to resist the spread of disorder.

Whatever the mixed motives of this league, the attitude of the nations caused the French leaders to set themselves to check the most frenzied excesses of impiety. Within a few weeks after the wild scenes attending the establishment of the worship of reason,

Robespierre laid before the National Convention an address to the people of Europe in reply to a manifesto of the kings representing the league. He declared:—

They represent us as a mad and idolatrous nation. They lie. The French people and their representatives respect all forms of religious worship and do not proscribe any.—*Record of the Convention for Dec. 5, 1793.*

Thus the force of outside public opinion restrained the hands lifted against divine revelation just as the prophecy concerning the slaying of the two witnesses had foretold. The prophecy continues:—

“And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. . . . And the remnant were affrighted, and gave glory to the God of heaven.”

According to the constant use of the day for a year in symbolic prophecy, this three days and a half signifies three years and a half, the time assigned to this proscription of the two witnesses. In a history of Europe covering this period, W. H. Hutton says:—

On Nov. 26, 1793, the convention, of which seventeen bishops and some clergy were members, decreed the abolition of all religion.—“*The Age of Revolution*,” page 256.

Allowing the few days necessary for this decree to be published in the provinces, it was three and a half years later that Camille Jordan, in the National Convention, made his speech for complete reversal of policy (June 15, 1797). W. M. Sloane says of this speech:—

Declaring that religion should no longer be proscribed, but protected, he reiterated the solemn promise that worship should be free in France. In his peroration he called for the restoration of all the outward symbols of faith.—“*French Revolution and Religious Reform*,” page 229.

On this speech all penal laws against religious profession and exercise were abrogated. The open Bible was free to bear its witness in France.

The blessed Word of God could not be destroyed. It “liveth and abideth forever.” The two witnesses were exalted only the more gloriously, even to the heavens, before the eyes of the people. Many believers saw in these events the fulfilment of prophecy. Skepticism and unbelief were for the moment, at least, affrighted.

From that same time the providence of God began in a special manner to raise up agencies for the spreading abroad of his Holy Word as never before. The Scottish author Lorimer, who wrote not many years after the Revolution, tells how an overruling Providence caused the wrath of man to praise him, and wrought “glory to the God of heaven” out of these events:—

Infidelity, produced in a great measure by the unfaithfulness of the church, is pictured forth in blood before her eyes. The event is sanctified to many. Thousands begin to turn to God for safety, and to think seriously of religion. . . . The consequence is that at the very time when Satan is hoping for, and the timid are fearing, an utter overturn of true religion, there is a revival, and the gospel expands its wings and prepares for a new flight. It is worthy of remembrance that the year 1792, the very year of the French Revolution, was also the year when the Baptist Missionary Society was formed, a society which was followed during the succeeding,

and they the worst, years of the Revolution, with new societies of unwonted energy and union, all aiming, and aiming successfully, at the propagation of the gospel of Christ, both at home and abroad. What withering contempt did the great Head of the church thus pour upon the schemes of infidels! And how did he arouse the careless and instruct his own people, by alarming providences, at a season when they greatly needed such a stimulus.—“*Historical Sketches of the Protestant Church in France*,” page 522.

The ending of the great prophetic period of the 1260 years saw the Word of God exalted, and the Papacy stricken a deadly blow, which advertised the ending of its long reign of special supremacy. The world entered a new era.



"That day shall not come, except there come a falling away first, and that man of sin be revealed." 2 Thess. 2: 3.

It was a wonderful time in the pilgrimage of the people of God through this world when the believers could see the long period of papal supremacy — foretold in prophecy — at last behind their backs, and a new light dawning. Then began the time of the end, the latter days indeed, when the prophetic book was to be unsealed, and light and knowledge spread abroad over the world.

It is clear that with the close of the period of papal supremacy the world entered upon this "time of the end." In every outline of prophecy the events of the latter days are represented as beginning to follow on directly after the prophetic period of the 1260 years. Christ's outline in Matthew 24 so represents it. He refers to the time of "great tribulation" to the church, and says: —

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

In the eleventh of Daniel the period of persecution is mentioned as reaching to "the time of the end." After predicting the setting up of the apostasy, the prophecy describes the persecution of the people of God: —

"They shall fall by the sword, and by flame, by captivity, and by spoil, many days. . . . And some of them of under-

CHAPTER XVIII

"The Time of the End"

"OUT of the darkness of night
The world rolls into light;
It is daybreak everywhere."

Again and again the Lord had caused to pass before Daniel in vision the course of human history to the end of time. The prophet had watched the panorama of the rise and fall of empires, and had groaned in spirit as he was shown the great apostasy warring against the truth. But at the end of each prophetic outline there appeared the glorious assurance of the final triumph of the right.

As Daniel was about to lay down the pen that had traced these views of future events, the word of the Lord came to him, saying: —

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

Thus Inspiration announced the opening of a new era of enlightenment when "the time of the end" should come.

Those in ancient times who looked for "that blessed hope," the second coming of Christ, had to look forward toward it through the dark night of apostasy and trial yet to come. The apostle Paul must needs write to the believers at Thessalonica:

standing 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." Verses 33-35.

Thus the age following the appointed period of persecution, the 1260 years of papal supremacy, is given the specific designation of "the time of the end."

"The time of the end," then, we may say, began in the last decade of the eighteenth century. The prophetic period closed amid the scenes of the French Revolution, culminating in that stroke by the sword of France at Rome, in 1798, advertising to the world that the Papacy had received a "deadly wound."

And if the last decade of the eighteenth century closed one long and dark chapter in the history, it opened a new and brighter one, a chapter of fulfilling signs of the coming of the Lord. To the new era then opening along the angel's words to Daniel, which we repeat:—

"Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

It is a remarkable declaration; and in a remarkable way the events centering around the opening years of "the time of the end" bear witness to a divine hand very definitely moving forward the cause of truth on earth in harmony with the voice of the prophecy.

There has come in this new era exactly what the angel said would come:—

1. An unsealing of the book of prophecy—a special opening up of prophetic truths to the understanding.

2. A running (or searching) to and fro among men

— a world-wide awakening, with great diffusion of the light of the Word, and increase of knowledge.

It is not sufficient to look upon the fulfilments of prophecy simply as proofs of the inspiration of the Scriptures written in ancient times. It is true that the testimony of history to the fulfilment of prophecy is an infallible proof that holy men of old spoke by the Holy Ghost. But the great aim of the prophecies is to reveal the course of development on earth in the great controversy between truth and error, to forewarn and teach concerning present duties and dangers, and to cause men to see that the same God who spoke to the prophets so long ago is still, in every time, the living God, doing things on earth before men's eyes; so that all may find in him a present helper and savior.

"I am God," he says, "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. . . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46:9-11.

In the study of every crisis in the history of fulfilling prophecy we are watching the living God doing things on earth. And now, with the coming of the last great era that is to reach to the end of time, we shall see the arm of the Lord indeed made bare in the sight of all the nations. Thank God for the "sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

"Day promised long, now soon to dawn,
When sin's dark night of death is gone!"

The Book of Prophecy Unsealed

First, we may note that by the events of the last decade of the eighteenth century, when the period of papal supremacy was closing, Bible students were stirred up to give special study to the prophecies. This revival of study of the books of Daniel and the Revelation led to a great awakening, in the years following, on the subject of the second advent.

All through the centuries believers had recognized the Papacy as the apostasy, or falling away, of the prophetic scriptures. They laid hold eagerly of the assurances of prophecy that the papal supremacy would some day be broken, and that soon thereafter the Lord would come. But their view of the time prophecies was necessarily obscure and indefinite in those far days.

Luther declared before his death:—

I persuade myself verily that the day of judgment will not be absent full three hundred years more. God will not, can not, suffer this wicked world much longer.—“*Table Talk.*”

Somewhat over a century later the French preacher and student of prophecy, Jurieu, wrote:—

We are not to look upon the prophecies as absolutely impenetrable. We must seek, that we may find; we must ask, that we may receive: we must humbly and devoutly knock at the gate of heaven, that it may be opened to us. . . . I may say that I did not out of choice apply myself to the study of the prophecies: I found myself forced to it by a kind of violence, which I could not resist.—“*Accomplishment of Prophecies,*” part 1, page 3 (1687).

He explains that it was the “cruel and horrible persecution, which at this day makes such terrible ravage and desolation in the church,”—the perse-

cutions in France following the revocation of the Edict of Nantes,— that drove him to the study of the prophecies to find consolation and some assurance that the rule of the Papacy would soon be broken. As the end of the period of papal supremacy was drawing nearer, devout hearts were the more stirred up to look earnestly into the prophecies. The time was approaching when Daniel’s book was to be unsealed.

Sir Isaac Newton, called “the greatest of philosophers,” who died in 1727, wrote:—

Then, saith Daniel, “many shall run to and fro, and knowledge shall be increased.”. . . An angel must fly through the midst of heaven with the everlasting gospel to preach to all nations, before Babylon falls and the Son of man reaps his harvest. . . . ’Tis therefore a part of this prophecy, that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy that it is not yet understood. But if the last age, the age of opening these things, be now approaching, as by the great successes of late interpreters it seems to be, we have more encouragement than ever to look into these things. If the general preaching of the gospel be approaching, it is to us and to our posterity that those words mainly belong: In the time of the end the wise shall understand, but none of the wicked shall understand. . . . “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.”—“*Observations on the Apocalypse,*” chap. 1 (London, 1733).

John Wesley, who died in 1788, just before the outbreak of the French Revolution, urged the earnest study of prophecy, because he believed that important predictions were “on the point of being fulfilled.” Commenting on the exhortation of the first chapter of Revelation, “Blessed is he that readeth,” he said of many preachers in his day:—

They inquire after anything rather than this [the understanding of the prophecies], as if it were written, Happy is he that doth not read this prophecy. Nay, but happy is he that readeth, and they that hear and keep the words thereof: especially at this time when so considerable a part of them is on the point of being fulfilled.—“*Notes on the New Testament.*”

Wesley's rebuke and exhortation were timely, as we can now see so clearly. Decisive events were at hand, marking the close of the prophetic period of the 1260 years and the opening of a new era. While many gave no heed to the “sure word of prophecy” in considering the meaning of these things, others recognized the fulfilment of what God had spoken. An English secular writer of that period, John Adolphus, bears testimony to this fact in the following comment:—

The downfall of the papal government [in 1798], by whatever means effected, excited perhaps less sympathy than that of any other in Europe; the errors, the oppressions, the tyranny of Rome over the whole Christian world, were remembered with bitterness; many rejoiced, through religious antipathy, in the overthrow of a church which they considered as idolatrous, though attended with the immediate triumph of infidelity; and many saw in these events the accomplishment of prophecies, and the exhibition of signs promised in the most mystical parts of the Holy Scriptures.—“*History of France From 1790-1802,*” Vol. II, page 379 (London, 1803).

Thus with the coming of “the time of the end” there came an opening up of fulfilling prophecy to the view of earnest searchers after truth. From this time on the Bible doctrine of the premillennial second advent of Christ was more widely understood; and multitudes in Europe and America saw that the prophecies pointed to the near coming of the Lord. With

the passing of a few decades, there came, in 1844, the ending of another great prophetic period of Daniel's prophecy, the 2300 years (of chapter 8). This time prophecy fixed the beginning of the investigative judgment in the heavenly sanctuary, and marked the rise of the definite advent movement of Rev. 14: 6-14, proclaiming this judgment-hour come, and calling all men to turn from the traditions of the Papacy and to “keep the commandments of God, and the faith of Jesus.” This is the movement and proclamation for which Seventh-day Adventists stand.

In the light of latter-day events, the great outlines of prophecy in the book of Daniel constitute a plain and thrilling message for the hour. They deal with problems that we face to-day. What was obscure in olden time is now an open book. The testimony of history to the fulfilment of prophecy is seen to be clear and unmistakable; and thus the little book that was sealed unto “the time of the end” now lifts its voice to bear witness to the living God in the heavens, who knew the end from the beginning, and who now, in this generation, is rapidly bringing to pass the events that are to usher in the day of God and the eternal triumph.

CHAPTER XIX

Increase of Knowledge in "the Time of the End"

"MANY shall run to and fro, and knowledge shall be increased." Dan. 12:4.

Ask any one what age of the world is best described by these words, and he will be constrained to say that they exactly fit this age of ours. It is doubtful if the characteristic features of the nineteenth century and onward could be expressed by eleven words any more clearly.

And 2,500 years ago the angel used these words to describe "the time of the end," the latter days. Following the long reign of papal supremacy, the light of clearer knowledge was to spread to and fro through the earth.

Students tell us that the thought in the Hebrew phrase is not primarily of a running or traveling about, so much as of a "searching" to and fro; the time of the end was to be a time of searching for light and truth, of the opening up of the Word of God, with increasing knowledge and enlightenment. This certainly includes also the idea of the literal running to and fro through all the earth in the latter days; for, as many scriptures show, this increasing knowledge was to be spread through all nations, and "all the ends of the earth" were to see the salvation of our God.

The true meaning of the developments of the last

"wonderful century" which have made for general enlightenment and the opening up of the world, can be read only in the light of prophecy. We can see events from afar shaping to this time.

The Reformation of the sixteenth century had begun to "shorten" the days of papal persecution. The Word of God was given anew to European peoples. One error after another by which the Papacy had made void the Word was seen and discarded. Step by step, in successive reform movements, the way of truth was being retraced toward the primitive faith of New Testament times.

It was surely no accident that the dawn of the Reformation era in Europe was also the dawn of the era of geographical discovery. The time had come when not only the truth of God was to be revealed again to men, but the way into all the world was to be prepared for the final work of spreading the knowledge of truth among all peoples.

The progress of geographical discovery fits in closely with the progress of the missionary idea. Down to the end of the fifteenth century Europe knew little more of the world than was known in the early centuries. In fact, by the Moslem invasion, adjacent parts of Africa and Asia, formerly better known, had been largely obscured to European vision. But at the very time when Reformation truth was preparing to spread its wings of light in Europe, an impelling force in providence moved the hearts of navigators to undertake the discovery of the world. The following is a brief schedule of the early voyages:—

1492 — Columbus discovers the New World.

1493 — Columbus's second voyage, discovering Jamaica.

1497 — Vasco da Gama rounds Africa.



Representative of the Aztecs, whose empire in Central America and Mexico was conquered by Cortes

1497-98 — The Cabots, from England, find the coast of North America.

1499 — Vespucci discovers South America.

1502 — Columbus on his fourth voyage reaches the mainland, in Central America.

1519 — Cortes conquers Mexico.

1519 — Magellan sails, to pass through the Magellan Strait and into the South Pacific, being slain in 1521 in the Philippine Islands.

1577-79 — Sir Francis Drake circumnavigates the globe, touching the Pacific coast of America from San Francisco to the Columbia River.

Columbus felt upon him the pressure of a divine commission. Irving says in his life of the discoverer:—

He looked upon himself as standing in the hand of heaven, chosen from among men for the accomplishment of its high purpose; he read, as he supposed, his contemplated discovery foretold in Holy Writ, and shadowed forth darkly in the mystic revelations of the prophet.— *Book 1, chap. 5.*

A poet has represented his feeling and conviction in the lines,—

“I seek not wealth, I only seek to know.
I urged the gold of India as the bait
For those who find no profit but in gold.
Mayhap my wrist shall feel the bite of chains,
And on my head the curse of fools may break,—
For that I prove them fools,— yet what to me?
Mine are rewards that they can never give;
And in my soul a peace they can not know.
I saw the hand of God blaze through the sky;
I heard the voice of God in all the winds;
The hand wrote, Follow! and the voice rang, Go!
And I obeyed the vision and the dream.”

After having discovered the New World — though he never knew that it was not the Indies — Columbus said:—

In the execution of my enterprise to the Indies, human reason, mathematics, and maps of the world have served me nothing. It has accomplished simply that which the prophet Isaiah had predicted; that before the end of the world all the prophecies should have their accomplishment.— *Humboldt's "Examen Critique," Vol. I, pages 15-19.*

However blameworthy for the misfortunes that came upon him in his later years, Columbus at any rate found comfort amid his reverses in the conviction that he had been an agent of Providence, helping to prepare the way for the end of the age.

Many minds in those days were evidently turned toward Daniel's prophecy of the time of increasing knowledge. The learned Francis Bacon (1561 to 1626) saw hope of the coming era in the awakening influences of that age of world-discovery. The "Cambridge Modern History" sums up his view:—

There was confirmation for such hopes in Holy Scripture. The anticipation of the Chaldean seer that in the latest times many should run to and fro, and knowledge be increased, he interpreted as foreshadowing the opening of five sixths of the globe, hitherto closed, to man's travel, study, and reinvigorated powers of reasoning.— *Vol. I, chap. 2.*

Certain it is that the expansion of the world was used of Providence as an agency in expanding and awakening the minds of men, preparatory to the new era that was to follow.

The seeds of a new order of growth were planted in the soil of the New World in the days of settlement that followed the period of discovery. One writer says:—

Diverse and seemingly incongruous as were the nationalities represented in the colonies,— Dutch, French, German,

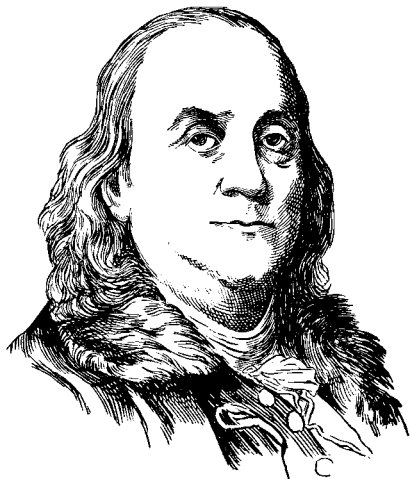
Swedish, Scotch, Irish, English,— they had all imbibed, either by experience or inheritance, something of the spirit of personal independence, and especially of religious liberty. Gustavus Adolphus designed his colony of Swedes for the benefit of "all oppressed Christendom." Penn, the Quaker, established Pennsylvania as "a free colony for all mankind," where the settlers "shou'd be governed by laws of their own making." The first charter of the Jerseys — which were



George Washington

largely peopled by Quakers and Scotch and Irish Presbyterians — declared that "no person shall at any time, in any way, or on any pretense, be called in question, or in the least punished or hurt, for opinion in religion." And Oglethorpe's colony of Georgia was founded to be a refuge for "the distressed people of Britain, and the persecuted Protestants of Europe;" then the German Moravians settled side by side with the French Huguenot and the Scotch Presbyterian under the motto, "We toil not for ourselves, but for others."— *Thompson's "United States as a Nation," page 31.*

By the end of the eighteenth century a new nation was springing into vigorous life across the sea, founded on the principles of civil and religious liberty, and exerting a powerful influence for a "new order of things." All the time the forces of progress and re-



Benjamin Franklin

form in Europe were struggling toward the same ideals.

According to the prophecy, "the time of the end" began at the close of the period of papal supremacy, in the end of the eighteenth century. That was a turning-point in history. The minds of men were aroused to unwonted activity. The old autocratic order was broken, and the era of constitutionalism and liberty set in. The Papacy, with the closed Bible, stood for the old order. The open Bible and

the spirit of genuine Protestantism stood for the new.

The great evangelical movement under Wesley, Whitefield, and others, in the latter half of that passing century, had awakened multitudes. It was a revival among the masses that made for a new life, and stimulated the desire for education and social betterment. The open Bible had yet freer course; and wherever that agency of heaven goes, enlightenment and progress follow.

All influences conspired to make the opening of the nineteenth century the opening of an era of enlightenment. And back of all uplifting influences, and overruling all, was the Lord, true to his word, inspiring and leading, and ushering in the time of the prophecy, the era of increase of knowledge. As regards the marvelous increase of general knowledge, the late Dr. A. T. Pierson summed up the facts as follows:—

The nineteenth century is conceded to be a century of wonders. Judged by human progress along the highway of scientific discovery and invention, and by the general widening out of the horizon of human knowledge, it is not only unsurpassed, but it leaves all previous centuries far behind. Mr. Gladstone thought that a single decade of years might be found within its limits during which the race had advanced farther than during five hundred decades preceding. This estimate is probably not an exaggeration; but, if so, what must be true of the whole century!—"Modern Mission Century," page 41.

Another writer says of the development that came with the nineteenth century:—

It is something more than a merely normal growth or natural development. It has been a gigantic tidal wave of human ingenuity and resource, so stupenduous in its magnitude,

so complex in its diversity, so profound in its thought, so fruitful in its wealth, so beneficent in its results, that the mind is strained and embarrassed in its efforts to expand to a full appreciation of it. Indeed, the period seems a grand



Mr. Gladstone thought that a single decade of years might be found within the century in which greater progress in general knowledge had been made than in the five hundred decades preceding

climax of discovery rather than an increment of growth. . . . The negative conditions of that period extend into such an appalling void that we stop short, shrinking from the thought

of what it would mean to modern civilization to eliminate from its life those potent factors of its existence.— *Edward M. Byon, M. A.*

Two millenniums before, the prophecy had pointed to the closing years of the eighteenth century, and had said that then would be ushered in an age of increase of knowledge. Well we know, however, that it is not primarily increase in merely human knowledge that the prophecy foreshadowed. The wonderful increase in human knowledge, the progress in the arts and sciences, and the inventions that characterize the age are all providential factors; for every means of bringing to men light and information and for spreading knowledge through the world is laid under tribute of service in God's one great purpose. That purpose is the salvation of men, and the ending of the course of sin and apostasy on earth.

When divine prophecy speaks of increasing knowledge, it means first of all increased knowledge of the Lord, the true wisdom, without which the compassing of all the range of learning is but loss. And in the opening up of all the world, and the spread of general education and enlightenment, we plainly see the providential working of the Lord in preparing the way for the gospel message to reach all nations and tribes and tongues in these last days.

The study of fulfilling prophecy "in the time of the end" leads us directly to a survey of the spreading abroad of the knowledge of God and of his Word by the wonderful achievements of the "century of modern missions."

CHAPTER XX

The Era of Missions

THE spreading "to and fro" of increasing knowledge of God, by the world-wide proclamation of the gospel, was to be the characteristic feature of the latter days.

The history answers to the prophecy. The last decade of the eighteenth century, which opened "the time of the end," opened also the "era of modern missions."

In his "Hundred Years of Missions," Dr. D. L. Leonard says:—

The closing years of the eighteenth century constitute in the history of Protestant missions an epoch indeed, since they witnessed nothing less than a revolution, a renaissance, an effectual and manifold ending of the old, a substantial inauguration of the new. It was then that for the first time since the apostolic period, occurred an outburst of general missionary zeal and activity. Beginning in Great Britain, it soon spread to the Continent and across the Atlantic. It was no mere push of fervor, but a mighty tide set in, which from that day to this has been steadily rising and spreading.

Hitherto all similar undertakings had been isolated, spasmodic, and lacking in reliable support. Spurts of vigor were certain to end in fatal relapse. Except in the case of the noble Moravian work, every attempt had thus sooner or later come to failure. But from this time forward it is no more to be after this discouraging fashion. Or the fact may be stated in this way: Hitherto the churches, ministers and people together, had been indifferent to the spiritual condition

of the pagan world. Whatever had been done was the achievement of some single earnest soul, or some monarch, and usually in that case politics entered largely as a directing force. Only a little circle had been aroused and moved to cooperate, while all about was a dead mass of apathy. And so, naturally, the project ended with the originator. But with Carey was ushered in a more excellent way. A few elect spirits were touched, and from them the flame was diffused to Christians of other names in all the dissenting churches and to the great establishment as well; that is, to the most intelligent and spiritual in each.

It was the plain people, the masses, that now began to pray and give and go, not tarrying in the least for king or prelate to noise the signal. Or this form of expression will fairly well complete the setting forth of the change which now transpired, so radical and sweeping as to amount to a revolution. Here and now was the beginning of missionary organization. From henceforth as never before, emotion, desire, holy purpose, were to be incarnated in constitutions and by-laws, in memberships and anniversaries, in treasuries and systematic giving, the continual offering of littles by each one in great multitudes. And Carey's Baptist society, which originated in his brain, was the model for the scores and hundreds which followed after. Thus was ushered in the happy day of voluntary societies, organizations sustained by such as are interested in the promotion of the objects sought.

And the year of grace 1792 is *annus mirabilis*, the famous date from which to reckon backward and forward. Well may it stand side by side with 44 A. D., when the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them:" or 53 A. D., when in vision Paul was bidden to lay the foundations of the gospel in Europe. Whatever has been accomplished since can be traced to forces which began to operate a hundred years ago.— *Pages 69, 70.*

The date 1792 (May 31) marks the famous meeting in the back parlor of Widow Wallis's cottage, in Kettering, England, when William Carey, Andrew

Fuller, and a few others organized the Baptist Missionary Society, which was the pioneering and inspiring agency in the great revival.

There was a compelling power upon Carey that would not allow him to cease his importunity that the time had come to begin the work. Dr. George Smith has written:—

Even Andrew Fuller, in 1787, replied to Carey's urgency for immediate action: "If the Lord should make windows in heaven, then might this thing be." The fact, published by his contemporaries in 1793, and verified by all the history since, is thus expressed by Dr. Ryland, another unbeliever in immediate duty, like Fuller: "I believe God himself infused into the mind of Carey that solicitude for the salvation of the heathen which can not be fairly traced to any other source."—*Short History of Christian Missions*, page 160.

It was not because of their numbers, or of their resources, that the members of this little band were able to start a movement that has marked an era. Unbelievers of the world and of the church scoffed hilariously at the notion of a few poor men—"a nest of consecrated cobblers," they were called—setting out to proclaim the gospel to all the world. But "the time of the end" was at hand, the fulness of time for the beginning of the work, and the living God gave power to these feeble efforts to compass the launching of a mighty world movement.

There was something decisive done in the decade of history that held those events closing the prophetic period of papal supremacy and those marking the opening of the era of increase of knowledge. The two orders of events present striking contrasts. Mr. W. Canton, of the British Bible Society, says:—

In November, 1793, when the Goddess of Reason, garlanded with oak leaves, was being enthroned on the high altar of Notre Dame, William Carey, the devoted Baptist missionary, was sailing within sight of the coast of Bengal. In the following year, when Robespierre, in the ghastly cock-brother of sky-blue coat, white stockings, and gold shoe-buckles, was giving legal sanction to the "existence of the Supreme Being," and to "that consolatory principle of the immortality of the soul," Samuel Marsden, the apostle of New Zealand, had begun his labors among the convicts of Botany Bay. One scheme of Christian benevolence took form after another.—*History of the British and Foreign Bible Society*, Vol. I, page 2.

The Baptist Missionary Society (1792) was followed by the London Missionary Society (1795) and the Church [of England] Missionary Society (1799). Within a few years (1810) the first American missionary society was formed. "This was the beginning of the missionary age," said the late Professor Warneck, of Halle, the historian of missions.

One incident illustrates the powerful revolution of sentiment wrought by the Holy Spirit as the time of God's appointment came. Scotland has led all lands in missionary fervor. But in the Scottish Church Assembly, in 1796, a proposal to go to the heathen with the gospel was met by the introduction of a resolution stating that—

to spread abroad the knowledge of the gospel among barbarians and heathen nations seems to be highly preposterous, in so far as philosophy and learning must in the nature of things take the precedence; and that while there remains at home a single individual without the means of religious knowledge, to propagate it abroad would be improper and absurd.

Then it was, we are told, that old Dr. Erskine

cried out, "Mr. Moderator, rax me that Bible!" and he read to the assembly the great commission, "Go ye into all the world, and preach the gospel to every creature." Out of the incident grew the beginning of the awakening in Scotland.

So with the predicted hour came the missionary movement to spread increasing knowledge through all the earth. It brought revival also in the home lands. In 1797 it was written of England: "Christians in every corner of the land are meeting in a regular manner, and pouring out their souls for God's blessing on the world." From Basel, over on the Continent, German believers sent the message to England:—

It is like the dawn promising the beautiful day after the dark night. It is the beginning of a new epoch for the kingdom of God on earth. Your undertaking and its success fills our hearts with joy and our eyes with tears. . . . You call on the wise and good of every nation to take interest in the work and bear a part. Such a call was never heard of before. It was reserved for the close of the eighteenth century to be distinguished by it.—*Hundred Years of Missions,* page 91.

Geographical Discovery

Just as the call of missions was meeting a response in Christendom, there came also into the hearts of men a new determination to open up the countries of the world which had been discovered, and to lay bare the secrets of unknown lands and peoples. This desire to find new avenues of commerce, and the natural spirit of adventure and love of learning, were factors, under providential overruling, in the missionary advance.

To many an explorer, and martyr to science and

The "Battle Hymn of the Missionary Movement"

*From Greenland's Icy Mountains,
From India's Coral Strand
Where Africa's sunny fountains
Roll down their golden sand,
From many an ancient River
From many a palmy plain,
They call us to deliver
Their land from error's chain
What though the opium breezes
Blow soft o'er Caylon's Isle
Though every prospect pleases
And only man is vile,
In vain, with lavish kindness,
The gifts of God are strown
The ~~Savage~~^{Heathen} in his blindness
Bows down to wood & stone!—*

The first two verses of the missionary hymn, reproduced from the manuscript copy exactly as it left Reginald Heber's hands one evening in 1819. The author later became Bishop Heber, and served as a missionary in India.

the extension of human knowledge, might be applied the word spoken by the Lord to Cyrus: "I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me." Others have been conscious of the divine impulse upon them to press on and on into the regions beyond, blazing many a trail along which later the gospel missionary passed.

There was Mungo Park, for instance, the Scottish surgeon in the service of the African Society, seeking the route to Timbuktu for the benefit of trade. When at last he reached the upper Niger, flowing eastward, "broad as the Thames at Westminster," he fell on his knees and "gave fervent thanks to God," who had granted him success in his perilous journeyings. And after two years he returned, in 1797, having collected, it is said, "more facts as to the geography, manners, and customs of the country than all preceding travelers." And these were the facts that began to give West Africa a place in the thoughts of the awakening church at home.

The journal of Captain Cook's voyages among the Pacific islands (1768-79) was one of the influences that deepened William Carey's conviction that the time had come when not alone explorers, but missionaries of the cross of Christ, must be out in the wilds, telling the good news among the heathen peoples.

Speaking of Africa during the later years of the eighteenth century, Jules Verne wrote:—

During the eighteenth century Africa was literally besieged by travelers. Explorers endeavored to penetrate into

it from every side. More than one succeeded in reaching the interior, only to meet with repulse or death. This discovery of the secrets of this mysterious continent was reserved for our own age, when the unexpected fertility of its resources has astonished the civilized world.

The newly started missionary movement was knocking and prying at hitherto closed doors. Just a glance at the story must suffice to suggest how that early period witnessed the opening of the outer doors and the gaining of the first footholds.

India.—When Carey landed in Calcutta, in 1793, he found missionaries decidedly not wanted. British India was then a possession of the East India Company. "One of the company's directors said that he would rather see a band of devils than a band of missionaries in India. From 1792 to 1812 religious and educational labor was prohibited." But an open door was found in the little settlement of Serampore (on the river above Calcutta), which providentially had been left under the Danish government.

Here Carey and his associates planted the mission which for many years was "the model and stimulus of almost all others." In 1800 the first convert of the mission from Hinduism was baptized in the Hooghly River, one of the mouths of the sacred Ganges.* Next year the Serampore press issued the *New Testa-*

* This first convert was Kirsha Chundra Pal, and he became a valiant helper to the missionaries. He was the author of the hymn,—

"O thou, my soul, forget no more
The Friend who all thy sorrows bore;
Let every idol be forgot,
But, O my soul, forget him not."

To us it is of interest to know that a large family directly descended from this man who turned from idols to serve the living God, are Seventh-day Adventists, and helpers in our mission in Bengal.

ment in Bengali; and thus the opening of the new century saw the work of missions permanently established in India.

China.— Here, too, as the end of the eighteenth century came, there were only barriers in view. Dr. Leonard says of China's policy at this period:—

It was largely through mortal fear of invasion and conquest that it was decided at length to close and bar every gate. . . . All trade with foreigners was to be confined strictly to Canton, and to a tract fifteen acres outside the walls. . . . It was a capital offense to teach the language to any "outside barbarian."

But in this time of missionary revival, hearts were praying for a way into China. In 1804 Robert Morrison was under appointment in London; and in 1807 he landed in Canton, having sailed via New York, because passage to a missionary was refused in the ships of the East India Company.

"So then, Mr. Morrison," the New York shipping agent had airily said, "you really expect to make an impression on the idolatry of the great Chinese empire?" "No, sir," Morrison quickly replied; "but I expect that God will." The expectation was realized. With many a token of providential care, the missionary acquired the forbidden language, and by his labors in Bible translation and the compilation of a dictionary, was used of God in laying the foundation for Protestant missions in China.

Morrison had believed that the living God would open even China's doors as the hand of faith knocked for entrance. "Some pious people," he said, "justify their apathy concerning the inhabitants of the eastern

limit of Asia, by saying they perceive no opening; they see no movement. As if the dry bones were to move before they were breathed upon! as if the door were to be opened before any herald of salvation knocked at it!" He did not live to see the doors flung really open; but the hour came at last, and to-day every missionary in China thanks the guiding Providence that sent Morrison to knock at the barred gates in the early years of the missionary century. His works follow him.



Two of China's deities

Africa.— Treating the subject of modern missions in Africa chronologically, the late Dr. James Stewart (in "Dawn in the Dark Continent") divided the history into three periods, thus:—

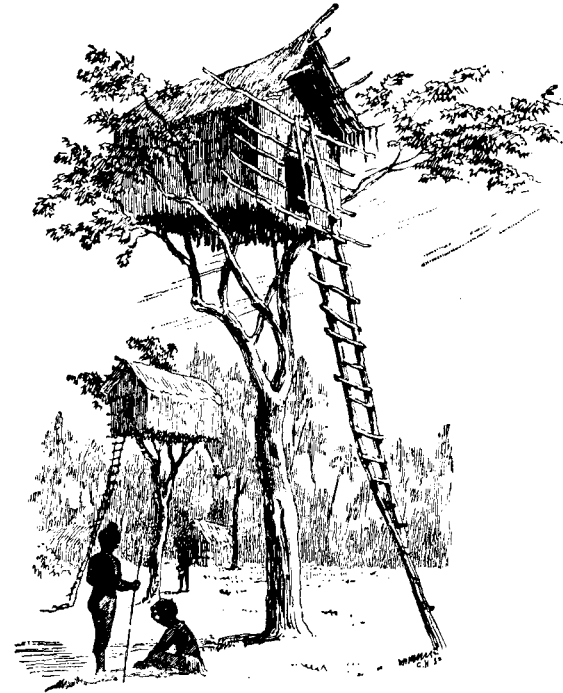
1. The Early Period — from 1790 to about 1840.
 2. The Middle Period — from 1840 to 1860.
 3. The Recent Period — from 1860 to 1900.
- The early period, it will be noted, opens with the

closing decade of the eighteenth century. A single Moravian missionary had earlier founded a station seventy miles from Cape Town, in 1736. But his work met bitter opposition, and was abandoned a few years later, when he was deported, charged with being "a great Hottentot converter." In 1792 the Moravians renewed their work, and in 1799 British missionary effort began, since which has come the extension of missions into so many parts of Africa.

The South Seas.—The London Missionary Society directed its first efforts to the South Pacific. In 1796 the first mission ship, the "Duff," sailed from London for the Society Islands. As the ship started down the Thames toward the sea, the thirty missionaries on board sang the hymn "Jesus, at thy command I launch into the deep." If the inspiration of the missionary movement had been a merely human impulse, the practical difficulties in the way and the powerlessness of all human effort before a single unconverted soul, would quickly have halted the advance. Of the launching of this South Sea effort and its early history, Dr. Leonard says:—

The tide of enthusiasm ran high, and great things for the gospel were expected soon and easily to be brought to pass. But bitter disappointment, and sorrow, and pain were in store; for the better part of two decades the two words failure and waste seemed to sum up the results, though as we now can plainly discern, the results of that undertaking, direct and indirect, near and more remote, were so various and so great that the ship which bore the pioneers to their destination may fittingly be classed with the "Mayflower," and even with the three caravels which some three hundred years before put forth westward from Palos.—"*Hundred Years of Missions*," page 250.

Thus, as "the time of the end" came, there was sent of God a distinct evangelical and missionary revival. Barriers were broken through. Doors



Tree-houses, island of New Guinea

"From the uttermost part of the earth." "And the isles shal. wait for His law."

double-locked to shut out the messengers of light were thrown open; there was a searching and a running to and fro, and knowledge was increased; and the

missionary movement then set going is spreading still into all the world.

“The healing fount that in Ezekiel’s dream
Forth issued from the temple’s sacred sill —
Behold it now no more a slender rill,
But far and wide an overflowing stream,
That doth each heathen land with hope and
gladness fill.”



CHAPTER XXI

The Era of Bible Circulation

THE Word of God is the fount of knowledge; and the era of increase of knowledge has been the time of increasing circulation of the Bible.

Writing in the early years of the nineteenth century, an English student of prophecy said:—

The stupendous endeavors of one gigantic community to convey the Scriptures in every language to every part of the globe may well deserve to be considered as an eminent sign even of these eventful times. Unless I be much mistaken, such endeavors are preparatory to the final grand diffusion of Christianity; which is the theme of so many inspired prophets, and which can not be very far distant in the present day.—*G. S. Faber, D. D., "Dissertation on the Prophecies," Vol. II, page 406 (1814).*

The reference was to the British and Foreign Bible Society, the pioneer of all the Bible societies.

It was during those pivotal years of the closing eighteenth century, as the time of the end came, that the direct agencies were being moved upon for the founding of the Bible society work. How continually the Lord uses the weak things of this world for the accomplishment of mighty results! Surely it was as the sowing of the grain of mustard-seed, this planting of Bible-distributing organizations that have grown into all the world, and given the Word of God to the millions.

The story begins with a little Welsh girl's question,—

"Why haven't we a Bible of our own, mother?"

"Because Bibles are scarce, child, and we're too poor to pay the price of one."

Two miles from Mary Jones's home lived a farmer who owned a Bible. She secured permission to call, and read its pages now and then. The story of the first visit we must repeat:—

The good farmer's wife went away, leaving Mary alone with a Bible for the first time in her life.

Presently the child raised the napkin, and, folding it neatly, laid it to one side.

Then, with trembling hands, she opened the Book, opened it at the fifth chapter of John, and her eyes caught these words, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

"I will! I will!" she cried, feeling as if the words were spoken directly to her by some divine voice. "I will search and learn all I can. O, if I had but a Bible of my own!" And this wish, this sigh for the rare and coveted treasure, was the key-note to a grand chorus of glorious harmony which, years after, spread in volume until it rolled in waves of sound over the whole earth. Yes, that yearning in a poor child's heart was destined to be a means of light and knowledge to millions of souls in the future.—"*Mary Jones and Her Bible*," pages 58, 59.

Now the girl began to work untiringly to gather money to buy a Welsh Bible of her own. It was in the year 1800, after six years of saving, that she made the barefoot journey of over twenty-five miles to the town of Bala, with the price of the book in her pocket. With glowing heart, she told her story and made her request of the minister, Mr. Thomas Charles, who had

secured the last copies of the only Welsh edition then to be had. "Really," Mr. Charles explained to the local elder, a friend of Mary's pastor, "I am very sorry that she should have come from such a distance; for I fear, indeed, that I can not spare her a copy." The only copies left had been spoken for.

Poor Mary! When she heard his answer, her disappointment was so great that she burst into tears, and sobbed as if her heart would break. Mr. Charles was deeply moved, and tears filled his eyes, partly in sorrow for his country, where the Word of God was so scarce, and partly in pity for Mary. He could not bear that she should return home in grief and disappointment. "You shall have a Bible," he said, and he gave her one of the reserved copies. Mary's tears were now tears of joy as she paid for her treasure. "Well, David Edward," said Mr. Charles, turning to the elder, who had been weeping too, "is not this very sad — that there should be such a scarcity of Bibles in the country, and that this poor child should have walked some twenty-eight or thirty miles to get a copy? If something can be done to alter this state of things, I will not rest till it is accomplished." — *W. Canton, in "Little Hands and God's Book," page 22.*

Two years later Mr. Charles was in London pleading for a society to supply Welsh Bibles. The secretary of the Religious Tract Society, Joseph Hughes, said: "Surely a society might be formed for the purpose. But if for Wales, why not for the kingdom? Why not for the world?" Thus the idea was out; and in 1804 the first Bible society was formed. A small committee met for the purpose in the counting-room of the Riverside commercial warehouse of Old Swan Stairs, by London Bridge. Then a public meeting was called to launch the enterprise. The secretary of the London Missionary Society, Mr.

George Burder, who was present, entered in his diary for that day the prophetic words:—

March 7, 1804.—Memorable day! The British and Foreign Bible Society founded. I and others belonging to the tract society had long had it in view; and after much preparation, in which we did not publicly appear, a meeting was called in the London Tavern, and the society began with a very few. . . . Nations unborn will have cause to bless God for the meeting of this day.—“*After a Hundred Years,*” page 2.

“During the first fifty years of its existence,” says the society’s centenary report, “it issued each year, on an average, 559,000 copies of the Scriptures, complete or in parts; during the next fifteen years, the annual average rose to 1,951,000 copies.” And now what is the volume of circulation?—Over 7,000,000 copies a year by this parent society alone. And the American Bible Society, organized in 1817, is sending out at the rate of over 3,000,000 copies a year. Other societies are also at work, besides the vast circulation by ordinary sale through the various Bible publishing houses. Truly this is the era of Bible circulation.

It is a wonderful manifestation of God’s providence that just as the time of the prophecy came when knowledge was to be increased, there should spring up this movement that has spread the living Word through all lands. And think of the inventions and improvements and added facilities for multiplying production and hastening distribution that have come with the call of the hour.

On the day of Pentecost, at Jerusalem, the gathered multitude heard “the wonderful works of God,” each in his own tongue. Sixteen or twenty languages,

more or less, were represented there. Now the Word of God, in whole or in part, speaks in about five hundred tongues, and each year a half-dozen or more new tongues utter the wonderful works of God for the first

Syro-Chaldäisch. **SYRO-CHALDAIC.** Syro-Chaldéen.

(*Syriac in Nestorian characters.*)

ܘܢܚܢܢ ܘܢܚܢܢ ܘܢܚܢܢ ܘܢܚܢܢ
ܘܢܚܢܢ ܘܢܚܢܢ ܘܢܚܢܢ ܘܢܚܢܢ
ܘܢܚܢܢ ܘܢܚܢܢ ܘܢܚܢܢ ܘܢܚܢܢ
ܘܢܚܢܢ ܘܢܚܢܢ ܘܢܚܢܢ ܘܢܚܢܢ

Se-Tabele. **TABELE** or **SEN-TEBELE.**

(*Matubeleland, S. Africa.*)

Noba umLimo wa u tanda kangaka umhlaba wa niga inDodana yake e zelwe yodwa, uguba honke aba kolwa guyo ba ña bubi kodwa ba be logusila oguñapeliyo.

John 3: 16, in ancient and modern versions *

time. The British and Foreign Bible Society report for 1911 said:—

The society’s list of versions now includes the names of 432 distinct forms of speech. This means the complete

* From a pamphlet of the British Bible Society, showing John 3: 16 in over 400 languages in which the society is issuing at least portions of the Sacred Word. The Syriac was a written language in Christ’s day; the African Tabele had to be reduced to writing by the missionaries in this “century of mis sions.”

Bible in 107 different languages, the New Testament in 102 more languages, and at least one book of Scripture in 223 other languages. Forty-two new versions have been added to the list during the last six years.

It is roughly estimated that already ninety-five per cent of the earth's inhabitants might be reached by the gospel in the tongues in which some portion of the Bible has been translated. This is the Book that speaks for all mankind.

"It claims no climate, shuns no race;
While centuries depart,
It finds a home in every place,
And speaks to every heart.

"Time's finger can not dim its page,
No foe can cloud its light;
The ages pass; from age to age
It shines more clear, more bright."

Dr. Henry van Dyke has given us this beautiful paragraph:—

Born in the East, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has

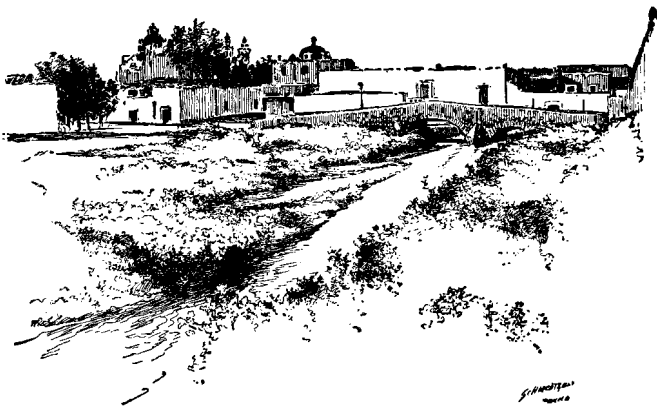
lighted the reading of its well-worn page. It has woven itself into our deepest affections, and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers on our ear long after the sermons which they have adorned have been forgotten. They return to us swiftly and quietly, like birds flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-forgotten path. They grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the Valley named of the Shadow, he is not afraid to enter: he takes the rod and staff of Scripture in his hand: he says to friend and comrade, "Good-by; we shall meet again;" and comforted by that support, he goes toward the lonely pass as one who climbs through darkness into light.—*Century Magazine*.

The preaching of the gospel is the preaching of the word. "And this is the word," said Peter, "which by the gospel is preached unto you." The Word of God has done the transforming work in all the missionary enterprise that has marked the last century. And the missionary has been the translator. Some of our own Seventh-day Adventist missionaries have had a small part in this work at this late day. It is a wonderful thing when a tribal tongue begins to utter for the first time the words that are spirit and life.

An Indian veteran missionary, William Arthur, pays this tribute to the noble army of missionary translators of the Holy Scriptures:—

To a student fresh knowledge is always sweet; to a linguist

a new word is always musical; . . . but to a missionary, as he consciously surmounts the difficulties of a heathen tongue, all the pleasures of gain, of improvement, and of learning are fused into one feeling of ardent happiness. His acquirements are not hailed by the noisy admiration of the crowd, nor by the stately approval of academic tribunals; but they are



A Spanish-American village
Bible Society colporteurs are spreading the Scriptures through
Spanish-speaking America.

hailed by the warm voice of the angel who hath the everlasting gospel to preach. In gaining every additional word, or phrase, or idiom, he grows richer, and seems to draw nigher to the ascending Redeemer, that he may hear again his last command, that command which is at once the missionary's warrant and the world's hope. In conquering every difficulty, he uncoils golden wires; and in securing each new word, he sets another string necessary to complete the tones of the harp on which, before the heathen, he will celebrate Him who loved him and washed him from his sins in his own . . . blood.

I can not utter, nor yet repress, the veneration with which such a boon to mankind inspires me. He that benefits his species is greater than he that pleases or astounds them.

But to be the benefactor of millions, and that to the end of time, is a dignity conferred on few. Let others pay their honors where they will. The profoundest reverence, the liveliest thanks I may offer to creature, shall be reserved from genius, grandeur, heroism, but cheerfully rendered to him by whose godly toil a wide-spoken tongue is first made to utter the words whereby my Redeemer may be known, my fellow sinners may be saved. The deed is too vast for the chronicles of earth, too pure for the praise of men. Every letter of its record will be a regenerated soul, every stone of its testimonial a redeemed family, every note of its pæan an angel's joy. He who can pursue the sunbeams, and trace, without one omission, every lineament of beauty they pencil on tree, and flower, and living thing, may tell the blessings that accrue when the light of life is flung on the pathway of millions, whom the darkness bewildered and destroyed.—“*A Mission to the Mysore.*”

In many instances the translator has had first to reduce the language to written form, only a spoken language being known among the people. More than two hundred languages have been thus put into writing for the first time, during the century, in order that the Bible might speak its message of salvation.

In 1804, when the first Bible society was founded, “there was not in any language a chapter of the Word of God which the blind could read for themselves.” Now thirty-three different languages have portions of the Scriptures, printed in the embossed, or raised-letter, style, which the blind can read with the fingers.

The reports of a hundred years and more supply many appealing stories of the way the Bible came to peoples and tongues that had been without it. It has come into communities like the arrival of a visitor from heaven. The first issue of the British society — appropriately enough — was the Welsh New Testa-

ment. The first shipment of five hundred was ordered sent to Mr. Charles, of Bala, the place where Mary Jones had wept her tears of grief and then of joy. The news that the books were coming spread through the valleys.

By the Thursday week, the whole country was wild with excitement, and people began to pour into Bala from the neighboring villages and hill slopes at an early hour. When the time came for the carrier to be at no great distance from the town, the people went out in crowds to meet him; the old mare, which had ever before been obliged to struggle with her load as best she could, was now relieved of it, and muscular farm servants pushed themselves into the shafts. Ropes were adjusted and manned and maiden, and the cart was literally swarmed on all sides; then the joyful procession proceeded toward the town, where they were hailed by crowds which blocked up the streets.—“*Life of the Rev. Thomas Charles,*” Vol. III, page 68.

In 1810 the Moravian missionary, Benjamin Kohlmeister, returned to the bleak coast of Labrador, with the first Scripture portion, the Gospel of John. The little kaiaks, or canoes, filled with men, women, and children, crowded about the ship, and with tears and shouts of joy the missionary and his Book were welcomed home. Mr. Canton says:—

The books were distributed in the winter, when all had come home from their hunting excursions; and as they were given only to those who could read, considerable progress was made by scholars of all ages. The people took “St. John” with them to the islands when they went out in search of fish or game, seals, wild geese, or berries; and in their tents or snow houses they spent the evenings reading by the glimmer of the moss in their lamps of soapstone. But most they liked to gather in some large dwelling at nightfall, when they returned from the sea or the hunting-ground, and hear the

Word of God read by some one, child or adult, who had been taught in the schools of the mission.—“*Little Hands and God’s Book,*” page 44.

Again, one of the secretaries of the Bible Society tells of the arrival of a ship in the Society Islands, in 1816, bringing the paper from the society for the printing of the Gospel of Luke in Tahitian. The islanders had but turned from cannibalism within a few years, and “the stones which had been used in human sacrifices the missionary employed for his printing-press.” Mr. Canton says:—

Now was not this a marvelous thing, that in 1800 a little barefoot girl went fifty miles over the Welsh hills for a Bible, and that in 1816 some portion, if not the whole, of that Sacred Book had reached the ends of the earth—that the Eskimo read it under the glow of the northern lights, and the Hottentot child spelled it under the pear-tree in the Clough of Baboons, and the Negro learned it by heart on the sugar plantations, and the Red Indian carried it in his breast as he threaded the forest or paddled on the Great Lakes, and that the society had sent it to the seaports of South America and the Australian settlements, and was having it translated into the languages of India and China and the Malay Archipelago?—*Id.*, page 49.

When, in 1852, the missionary, Mr. Buzacott, returned to Rarotonga with the printed Bible for which the people had waited,—

a rush was made for the boat when it approached the shore; the crew jumped out, and the boat, with all on board, was lifted onto the shoulders of the people, and carried up the beach toward the house—the men shouting, the women weeping, for joy. . . . The heavy packages were brought through the surf over the reef, and the happy “sons of the Word” lightened their labor with a song in their own tongue:—

"The Word has come,
 One volume complete!
 Let us learn the good Word!
 Our joy is great!
 The whole Word has come!
 The whole Word has come!"

"It is enough," said Papehia, when the books were distributed,—Papehia, the old native teacher, who first landed on Rarotonga thirty years before, when the people were savages and cannibals,—"my eyes have seen what my heart has so long desired. I say with Simiona, 'Now, Lord, let thy servant depart in peace!'"—*Id.*, page 105.

Space fails to tell of long journeys made through wildernesses to secure the precious Book. "In the West Indies an old gray-headed slave trudged fifty miles to obtain a Bible in order that it might be read to many of his friends; and at the end of three months he returned, as he had promised, with the price of it, which had been collected among the slaves." Thus to hearts in darkness in all parts of the world has come the blessed "dayspring from on high."

One of the treasures of the Bible House Library, in London, is the "buried Bible," in the Malagasy tongue, from Madagascar. The wicked Queen Ranavalona I had turned against the Christians. It was in the year 1835. To be found with a Bible was punishable with death. Search was made for the books. How this copy now in London was saved by the Christians of one village is told by the organ of the society, the *Bible in All the World*:—

A little to the northeast of their village was a hill, near the foot of which stood a cluster of large boulders. Inside that cluster from ten to thirty of the converts used to hold a service each Sunday. Underneath one of the largest of the

boulders at the foot of the hill, the people had dug out a cave to serve as a smallpox hospital for the village; in a dark corner of this cave their Bible was hidden between two slabs of granite.

The queen's officers arrived at the village to search for the Bible and other Christian books which the queen and government believed, from the reports of spies, were to be found there. A search was made in vain in the huts of the suspected and in the rice-fields; and then the officers made straight for the cluster of boulders on the hillside. When they were actually on the point of entering the cave where the Bible lay, a villager said, "I suppose you know that this is the smallpox hospital." "We did not," they said, starting back in horror. "Wretch! Why did you not tell us sooner? Why did you let us come so near?" The officers beat a hasty retreat—and the Bible was safe.

It was not the words of man about the Book, but the inspired words themselves that had the power to let the light into our dark hearts. Of the planting of one Bible in the heart of the Dark Continent, the late Henry M. Stanley, the African explorer, told the following story:—

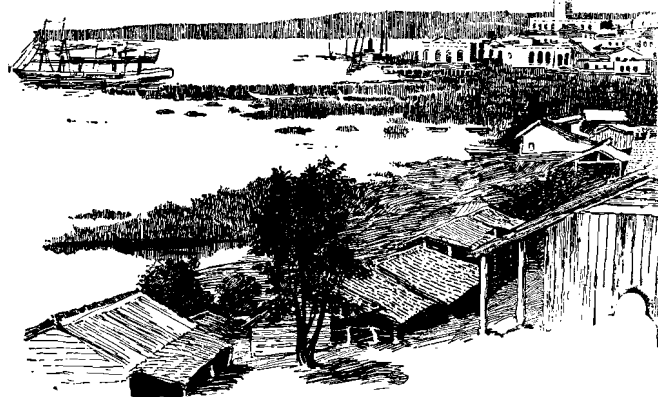
Janet Livingstone, the sister of David Livingstone, made me a present of a richly bound Bible. Not liking to risk it on the voyage round the Victoria Nyanza, I asked Frank Pocock, my companion, to lend me his somewhat torn and stained copy; and I sailed on my way to Uganda, little thinking what a revolution in Central Africa that book would make. We stayed in Uganda some time, and one day during a morning levee, the subject of religion was broached, and I happened to strike an emotional chord in the king's heart by making a casual reference to angels. Kings and chiefs were moved as one man to hear more about angels. My verbal descriptions of them were not sufficient. "But," said I, "I have a book with me which will tell you far better, not only what angels are, but what God and his blessed Son are like, to whom the angels are but ministering servants."

"Fetch it," they eagerly cried, "fetch it now! we will wait." The book was brought, opened, and I read the tenth chapter of Ezekiel, and the seventh chapter of the Revelation from the ninth verse to the end; and, as I read the eleventh and twelfth verses, you could have heard a pin drop; and when they heard the concluding verses, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat," I had a presentiment that Uganda would eventually be won for Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the startling effect they had on him and on his chiefs. As I was turning away from his country, his messenger came, and cried: "The book! Mtesa wants the book!" It was given to him. To-day the Christians number many thousands in Uganda. They have proved their faith at the stake, under the knobstick, and under torture till death.—*Pierson's "Modern Mission Century," page 95.*

The psalmist said: "He sendeth forth his commandment upon earth: his word runneth very swiftly." Ps. 147: 15. In this time of the end the printed Word has been running to and fro through all lands. The greatest circulation has been in Christendom, and by the whole army of missionaries abroad; but Bible colporteurs are carrying the book into thousands of the most remote corners of the earth. Of the work by the colporteurs of the British society — of whom there are considerably more than a thousand in the field — an official report says: —

You meet these colporteurs along the highroads and foot-paths of the world, visiting lonely homes and scattered hamlets, and mixing with the crowds at markets and festivals. Last year, for example, they were selling the Scriptures on the slopes of Vesuvius, in railway stations and barrack-rooms of Siberia, in the banana plantations of Guatemala, in the diamond-mines at Kimberley, and in the rice-fields of Bengal. They were busy at Oberammergau during the passion-play,

and at Nijni Novgorod during the great fair. They have offered their books among pilgrims to the holy places at Jerusalem, pilgrims to the grotto at Lourdes, pilgrims to Buddhist shrines in Ceylon and in Japan. They have boarded hundreds of ships in the harbors of Port Said and Naples and Chefoo and Singapore. One colporteur finds shelter in a camp of Kirghiz Tartars. Another in south India is mistaken for a wizard, from whose magic words the people flee. Another in the Sudan crosses the desert with camels, and when



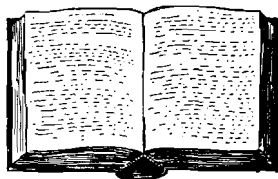
Asuncion, Paraguay, port for ocean steamers, a thousand miles up the Parana River

he halts by the wells, must keep a fire burning all night to scare off lions. At a heathen festival in Upper Burma a colporteur was beaten, and his books thrown into the Irrawaddy. On the frozen river at Astrakhan a colporteur's sleigh broke through the ice, both his horses were drowned, and he himself narrowly escaped. Last year these wandering Bible sellers sold more than three million copies of the Scriptures, spreading far and wide the revelation of God's redeeming love.—*"The Hundred and Seventh Report," page 6.*

In the days of Cyrus, king of Persia, the angel said to the prophet Daniel: —

"Shut up the words, and seal the book, even to the time of the end many shall run to and fro, and knowledge shall be increased."

Generations and centuries ran on, until more than two millenniums had passed. Empires had risen and fallen; and the Papacy, the great apostasy of the prophecies, had built up its predicted kingdom of darkness. All the time that word to Daniel stood written on the page, waiting the hour. And when the hour came,—at the close of the prophetic period,—how wonderfully was the "sure word of prophecy" fulfilled in the spreading to and fro over the earth of the era of increasing light and knowledge! "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52: 10.



CHAPTER XXII

The Coming of the Judgment-Hour

WITH the ending of the long period of papal supremacy, events of the latter days have come crowding in.

The course of sin is not to run on indefinitely. This earth has not escaped from the hand of its Maker. The end of the world is to come with the appearance of Christ in power and glory to reap the harvest of the earth.

Through all the history of earth's warring kingdoms, events have been shaping to this great crisis, now just before us. The Lord is to take the kingdom and reign eternally. This is the bright, eternal purpose that runs like a golden thread through all the ages, from paradise lost to paradise restored. The living God is master of events.

The early decades of the nineteenth century were running swiftly by, with the awakening and increase of knowledge that marked the new time; and just then came yet another crisis—the greatest in the fulfillment of time prophecy since the days of the Saviour's first advent. It was the coming of the judgment-hour in heaven.

The Place of the Judgment

The Scriptures teach clearly that there is a work of judgment in heaven just preceding the second

coming of Christ. This is the investigative judgment, and is not to be confounded with the final executive judgment upon the wicked, which is to take place at the end of the thousand years, as described in Revelation 20.

When Christ appears at his second coming, it is with a consuming glory that destroys the wicked. 2 Thess. 2: 8. The righteous dead are raised to life, and the living righteous are translated:—

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.” 1 Thess. 4: 16, 17.

The change to immortality is wrought instantly at the coming of Christ:—

“We shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” 1 Cor. 15: 51, 52.

There is no time there for a judgment investigation. Those brought forth to life have already been “accounted worthy.” The investigation of the accounts in the books of heaven takes place in the solemn judgment review just before the end. The investigation must necessarily begin with the records of the dead, and at the close the heavenly court must pass upon the living, until the last case is called and decided. And this takes place while men and nations on earth are pursuing their wonted course, living as if time is to go on indefinitely. In vision of the very last days, the prophet heard voices in heaven saying:—

“And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and shouldest destroy them which destroy the earth.” Rev. 11: 18.

The prophet Daniel was shown in vision the opening of this judgment-hour in heaven, while still the apostasy was lifting up itself against God’s truth on earth, and the world was running swiftly onward toward the final day:—

“I beheld till the thrones were cast down [“placed,” R. V.], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.” Dan. 7: 9, 10.

This was the wondrous scene that took place in heaven when the hour of God’s judgment came. And the sure word of prophecy fixes the time when this solemn work began in the heavenly temple.

The Time of the Judgment-Hour

In the third year of Belshazzar, of Babylon, Daniel was shown the development of the great apostasy. Dan. 8: 10-13. As he beheld its warfare against God’s truth and his sanctuary and his people, and saw it prospering as though to triumph forever over the right, the prophet heard a voice asking: “How long shall be the vision . . . to give both the sanctuary and the host to be trodden underfoot?” And the answer was,—

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 14.

Thank God, the wrong is not forever to triumph. God gives his answer in his own good time and way.

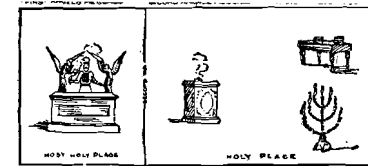
In symbolic prophecy a day stands for a year. The cry was, in effect, Until when shall apostasy be allowed to work its way? When shall the Lord lift up the standard against it, and cut short its course? The reply was an assurance that at the close of the prophetic period of 2300 years there would come a work which should give God's final answer to the lifting up of error and apostasy.

This long prophetic period, as we know from the seventeenth verse, must reach to the latter days; "for at the time of the end shall be the vision." In the angel's explanation of the time feature of this vision (in the ninth chapter), this longest of the prophetic measuring lines is shown to date from the "going forth of the commandment to restore and to build Jerusalem." This commandment went forth (as was shown in the detailed study in early numbers of this series) in the seventh year of Artaxerxes, B. C. 457. Measuring from this time, 2300 full years reach to the year 1844. Then, as the sure word of prophecy declared, there was to come a new development in the work of God: "Then shall the sanctuary be cleansed."

The cleansing of the sanctuary in the typical Levitical service was the last work of the yearly round of priestly ministry. Leviticus 16. Through the year the ministry was in the first apartment, the holy place, of the sanctuary. But on the last day of the

service — and on that day only — the high priest entered the second apartment, the most holy place, and the sanctuary was cleansed from the sins that had been registered there by the sprinkled blood as penitents had come with their offerings day by day. It was the great day of atonement, really an annual day of judgment in Israel; for all who were not found right with God that day were to be cut off from his people. Lev. 23: 29.

The brief yearly round of the Levitical service was a "shadow," a type, of the whole priestly ministry of



Ground plan of earthly sanctuary

Christ, our High Priest, in the true sanctuary above. The last phase of his ministry in the heavenly sanctuary, then, must be similarly a judgment work, cor-

responding to that final day of the cleansing of the earthly sanctuary. The prophet Daniel, in the words quoted from the seventh chapter, describes the transfer of the throne and the priestly ministry from the holy place to the most holy of the heavenly sanctuary. He saw the moving throne, with its wheels of flame, "placed" for the final work. "The judgment was set, and the books were opened." A change had taken place in the work of our High Priest.

It was the opening of the great antitypical day of the cleansing of the sanctuary that the prophet here described. When this judgment work is finished, the cases of all mankind are decided for eternity. In

the camp of Israel those who were not found right with God when the high priest finished that service of cleansing the sanctuary, were cut off from part with the people of God. Even so, when the solemn work now going forward in heaven is finished, those not found right with God are forever lost. Then will apply the words of Christ:—

“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly.” Rev. 22: 11, 12.

And this judgment work that will put an end to sin will bring the great apostasy to account before the bar of God. As the angel said to Daniel, speaking of the papal power: “The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.” Dan. 7: 26.

This judgment-hour began in 1844. As the solemn scenes of the opening judgment were taking place in heaven above, events of deep significance in the fulfilment of prophecy were taking place in the work of God on earth.

CHAPTER XXIII

The Announcement of the Judgment-Hour

AN event of such solemn import to all mankind as the opening of the judgment-hour in heaven, could never come unannounced and unheralded to the world. That is not the divine way.

The Sound of the Trumpets

As the time of cleansing the sanctuary was drawing near in the camp of Israel of old, the people were forewarned of the approach of the solemn hour. This day of atonement was the typical day of judgment; and not a soul could endure who let the day pass unheeded, with sins unforgiven. There was to be preparation of heart for the day, as well as consecration of soul before God upon it, as the high priest went in to minister before God in the most holy place.

The typical service of cleansing the sanctuary came on the tenth day of the seventh month. On the first day of that month there was to be “a memorial of blowing of trumpets, an holy convocation.” Lev. 23: 24. The silver trumpets pealed out through the camp of Israel, proclaiming the solemn day of atonement near at hand.

True to the type, as the fateful year of 1844 drew near, bringing the opening of the great antitypical day of atonement, the trumpet-call of the coming judgment-hour was sounding through Christendom.

There was sent of the Spirit of God a movement that swept over many lands, bearing the awakening cry of the prophecy:—

“Fear God, and give glory to him; for the hour of his judgment is come.” Rev. 14: 7.

The passing of the early decades of the nineteenth century had brought ever-increasing interest in the study of prophecies concerning the second coming of Christ. The stirring events associated with the ending of the 1260 years of papal supremacy were clearly recognized as factors in fulfilling prophecy. It was seen that the end was approaching. There was searching to and fro for yet further light.

Writing of those times, an Anglican clergyman and writer says:—

The world was awakening to a new life. . . . It was the birth-time of an epoch of fresh inventions, of a wondrous advance in science and in outward means of living. The mist of age had gathered round the institutions of former generations. . . . The narrow religious maxims that had been long in vogue brought little relief. Stirring incidents had taken place. During their occurrence some people had been led to imagine that the “mystery of God was drawing to a close, and that the events of every year explained something previously unknown.” And now, with mingled apprehension and hope, they were looking anxiously forward. They were filled with the idea that the period in which they were living would prove to be the critical turning-point in the commencement of the end.—*Edward Miller, M. A., in “Irvingism,” Vol. I, page 11.*

In these times light began to come to Bible students as to the ending of the prophetic period of 2300 years (Dan. 8: 14), reaching to the judgment-hour. Hitherto the event from which the period dated had not

been clear. Now the subject opened up, and it was seen that the period was to be reckoned from the commandment to restore Jerusalem (in the seventh year of Artaxerxes), as explained by the angel in the vision of Daniel 9. Light on this came almost simultaneously to searchers after truth in many parts, to men working and studying independently of one another.

In his “Great Second Advent Movement,” J. N. Loughborough gives “a list of twenty different parties who discovered the truth concerning the close of the 2300 days, not by communication with each other, but as the result of diligent searching of the Scriptures, led by the influence of the Spirit of God.”—*Page 86.*

World-Wide Awakening

The interest in the subject of the judgment-hour grew into a great awakening as the year 1844 drew near. It was thought that the coming of the judgment-hour meant also the second coming of Christ. The message of the approaching judgment was heralded throughout the United States, Canada, and Great Britain. Witnesses were raised up in Holland, Germany, Russia, and in the Scandinavian countries. Joseph Wolff, the famous traveling missionary of England, preached of the coming judgment-hour in remarkable journeyings through Greece, Turkey, Palestine, Egypt, Arabia, and on through Afghanistan to India. Papers were printed in various countries to publish the message, and publications were sent to mission stations in all parts of the world.

Speaking of the days just before 1844, an Anglican writer, Mourant Brock, said:—

It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America, about three hundred ministers of the word are thus preaching "this gospel of the kingdom;" whilst in this country, about seven hundred of the Church of England are raising the same cry.— *Advent Tracts, Vol. II, page 135 (1844).*

Not all who joined in this proclamation explained the prophecies alike, or emphasized the definite year 1844 as the hour of God's judgment; but as this hour came, the world was ringing with the call to prepare to meet the judgment, even as the hosts of Israel were called by the trumpet peals to prepare for the typical day of atonement.

The great advent awakening in the days of 1844 was of God, in fulfilment of prophecy. The apostle John, in the Revelation, had seen the message of the judgment-hour being carried to the nations and tongues of earth as that hour came (Rev. 14:6, 7); and with the coming of the hour the world heard the trumpet-call of the message: "Fear God, and give glory to him; for the hour of his judgment is come."

After the passing of the time, unbelievers scoffed at the movement. The Lord had not come. Those who had looked for his appearance in the clouds of heaven were disappointed. But they had given the judgment-hour call; and that was the message due to the world at that time.

In the days of the Saviour's first advent, the disciples and the populace had proclaimed the trium-

phal entry of Christ into Jerusalem. They were at once disappointed; instead of enthroning him as king, they witnessed his crucifixion. But, in proclaiming the coming of Zion's King to Jerusalem, they were fulfilling the prophecy that had been uttered, and were giving the message for that day, notwithstanding their mistaken view as to the events that would follow.

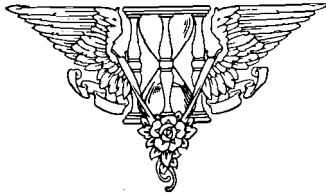
Just so the trumpet-call of the coming judgment-hour was the message for the days of 1844; and the message was given, attended by the power of God. When the hour was at hand, the providence of God raised up the witnesses even though those engaged in the work did not understand fully the events that were to follow.

On that day of Christ's triumphal entry into Jerusalem, the priests asked Jesus to rebuke the children, who were crying the welcoming message of the prophecy. But he answered them, "If these should hold their peace, the stones would immediately cry out." Luke 19:40. The prophetic cry was bound to be raised, and children's voices joined in fulfilling the sure word. In the days of 1843 the authorities in one part of Sweden sought to suppress the proclamation of the judgment-hour message. Then children, the history tells us, were moved upon to preach, and to exhort men to prepare for the judgment, the convicting and converting power of God attending their work.

Thus, as the hour of the prophecy came, proclamation was made to turn the attention of men to the solemn hour of the investigative judgment, which began in 1844. When that hour closes, the hour of

human probation is forever past. The measuring line of the 2300 years reaches to the latest fixed time set in the prophetic word. It is the last way-mark of time prophecy. From that Pisgah peak of 1844, the "sure word" directs the pilgrim's gaze to the eternal Canaan just before.

While the scenes of the judgment are passing in the courts above, the last gospel message is borne to every nation and tongue. Out of the advent awakening of the days of 1844 arose the definite advent movement, in fulfilment of prophecy, which is to carry the last message to all the world, and prepare the way before the coming of Christ in power and glory.



CHAPTER XXIV

The Advent Movement of Rev. 14:6-14

ON the isle of Patmos the Lord opened before John in vision the scenes of the last days. In the vision of the latter part of the fourteenth chapter of the Revelation, the prophet was given a view of the second coming of Christ to reap the harvest of the earth:—

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Verse 14.

But just preceding this view of the Lord's coming, the prophet was shown the closing gospel work on earth. He saw a special gospel movement rising as the hour of God's judgment came, and spreading to all the world, bearing a threefold message of preparation for the coming of the Lord. In the symbolic manner of these prophecies the movement is described as follows:—

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his

mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 6-12.

The picture is plain. As the hour of God's judgment came, in 1844, it marked the beginning of a special gospel movement that is to go forward until human probation closes, just before Christ appears in the clouds of heaven. In the symbolic prophecy, angels represent the proclamation of the gospel messages by men; for it is to men that God has committed the preaching of the gospel. But the association of angels with the work is more than symbol also; for all the angels are "ministering spirits," sent forth as invisible helpers to lead the human agents in the work of God on earth.

The prophet saw in vision the coming of the judgment-hour in 1844. He beheld the rise of the advent movement. He saw the kind of people developed by the movement,—a people keeping "the commandments of God, and the faith of Jesus." He heard them preaching the hour of God's judgment; proclaiming the fall of great Babylon; warning men against following the "beast," the symbol of the great apostasy; and calling all to the divine platform of "the commandments of God, and the faith of Jesus."

This is what the prophet saw in vision of the last

days. And what he saw he wrote on the sacred page nearly nineteen centuries ago.

The centuries passed; the work of God moved forward in the earth, through days of peril and days of reformation. Prophecy was fulfilling, events of the latter days were taking place, and servants of God began to proclaim the coming of Christ near at hand. But nowhere in the world did men see a people doing the work of this prophecy of Revelation 14, and giving the threefold message recorded there, until the year 1844 brought the hour of God's judgment.

When the year 1844 brought the full time of the prophecy, it brought the beginning of the definite advent movement which is proclaiming the message of the prophecy to the world to-day. It was in that very year (1844), in New Hampshire, that a little company of believers in the near coming of the Lord was led to see that the New Testament platform of "the commandments of God, and the faith of Jesus," meant the keeping of the fourth commandment as well as the other nine; and they began to keep God's holy Sabbath day, the seventh day of the week.

In his history of the advent awakening of those times, J. N. Loughborough says of the beginning of Sabbath observance among Adventists:—

This doctrine, among Adventists, arose on this wise: Rachel Preston, a Seventh-day Baptist, moved to Washington, N. H., where there was a church of Adventists. She accepted the advent doctrine, and that church, composed of about forty members, through her missionary labors accepted the Sabbath of the fourth commandment. This led to inquiry upon that subject. In the *Midnight Cry* [one of the papers devoted to the 1844 movement, published in New

York City] of Sept. 5, 1844, we read, "Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day." This statement was contained in an editorial, in which a faint effort was made to establish the claims of Sunday-keeping. The subject was continued in the number of September 12, where we find the following significant statement, which led to serious and close study by many:—

"Last week we found ourselves brought to this conclusion: There is no particular portion of time which Christians are required by law to set aside as holy time. If this conclusion is incorrect, then we think the seventh day is the only day for the observance of which there is any law."—*"Great Second Advent Movement,"* page 240.

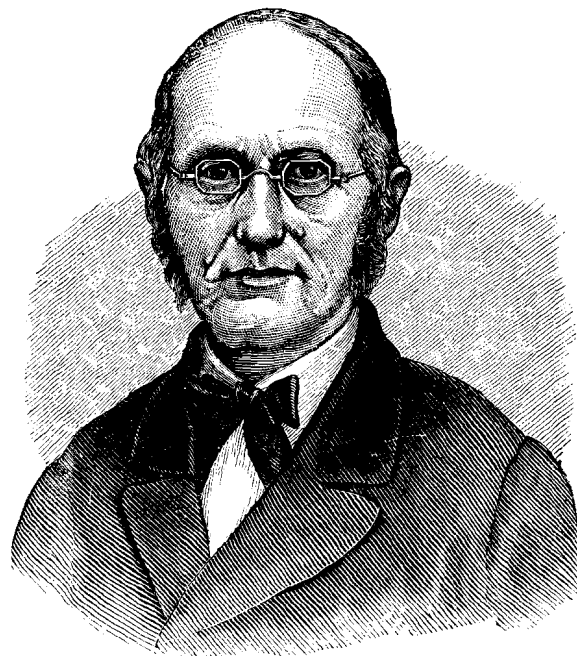
Thus the matter of the Sabbath of the commandment was being agitated, and some were already keeping it. Frederick Wheeler, formerly a Methodist Episcopal minister, was one of this number. In a statement based on facts of his own dictation, we read:—

As a Methodist minister he was convinced of the advent truth by reading William Miller's works in 1842, and joined in preaching the first message [that of the judgment-hour]. In March, 1844, he began to keep the true Sabbath, in Washington, N. H.—*Review and Herald (Washington, D. C.),* Oct. 4, 1906.

He is "supposed to have preached the first sermon in favor of the seventh-day Sabbath ever given by an Adventist minister, before the passing of the time in 1844."—*Obituary in Review and Herald, Nov. 24, 1910.*

The next year Capt. Joseph Bates, an Adventist leader, of Massachusetts, began to keep the Sabbath and to publish the message of reform in printed form.

Others followed. Light as to the real meaning of the judgment-hour, and the work to be done in carrying the threefold message to the world, came flooding in, and the definite advent movement of the prophecy was started upon its way. This is the movement that



Capt. Joseph Bates

Seventh-day Adventists stand for to-day, with a work spreading forth into all the world, preaching the message of "the everlasting gospel" in the exact terms of the prophecy of Rev. 14: 6-12.

When the hour of the prophecy came, in 1844, it

found the people of the prophecy, a little nucleus of believers, keeping "the commandments of God, and the faith of Jesus," and crying the message, "The hour



James White, pioneer leader and organizer in the advent movement

of his judgment is come." When the hour struck, the work began. There is the precision of the infinite power of the living God in this fulfilling of the "sure word of prophecy" written centuries before.

This advent movement was born of God. Those who turned to the keeping of God's commandments as a matter of Sabbath reform in the year 1844 little understood that it was the beginning of a new and definite movement in fulfilment of the prophecy. They had no thought of devising a work to fit the prophecy. But in the days immediately following, as believers in the approaching second advent began to understand the doctrine of the cleansing of the sanctuary, all was plain. They saw that the judgment-hour had truly come in 1844, and that while this closing ministry of Christ was going forward in heaven, the last message of the everlasting gospel was to be carried to all the world, calling men away from papal traditions to the standard of God's eternal truth.

That the warning of the threefold message is against following the Roman Papacy is evident; for the beast whose worship is denounced is the power symbolized by the leopard beast of the previous chapter. See Rev. 13: 1-8. This is easily identified with the little horn of Daniel 7. Like that power, the beast was to speak "great things," to "make war with the saints," and its period of special supremacy is the same as that of the little horn of Dan. 7: 25, where we first meet the prophecy of the 1260 years of papal supremacy. The Papacy is the great apostasy of the prophetic scriptures. The advent movement lifts up the standard against this power in the closing gospel work.

CHAPTER XXV

The Advent Message of Rev. 14:6-14

THE message of "the everlasting gospel," in this generation, is a message of Sabbath reform; for it is in the Sabbath of the fourth commandment that Christendom has in doctrine as well as in practise set aside the commandments of God and followed papal tradition. The call of God, in this threefold message of Revelation 14, opens with the words:—

"Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters."

This call to reformation in the worship of God is based on the terms of the fourth commandment. It is an appeal to worship the God who "made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 11.

It is the Creator, the God who made the Sabbath the sign of his creative power, that is to be worshiped. "Hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20: 20.

The Sabbath is the sign, the divinely appointed mark of the living and the true God.

But the Roman Papacy has set up a mark of its

own, a badge of the assumed power of the Catholic Church, to speak for God independently of his Holy Word. The Papacy points to the existence of the Sunday institution in Christendom as a mark of its power and authority; and so it is.

It was on this very point that the famous Council of Trent based Rome's answer to the Protestant Reformation, that tradition and not Scripture alone is the guide, with the voice of the Catholic Church the living voice, instead of the Bible, the living Word of God. The council had long debated the ground of its answer. The history records:—

Finally, at the last opening on the eighteenth of January, 1562, their last scruple was set aside; the archbishop of Rheggio made a speech in which he openly declared that tradition stood above Scripture. The authority of the church could therefore not be bound to the authority of the Scriptures, because the church had changed Sabbath into Sunday, not by the command of Christ, but by its own authority. With this, to be sure, the last illusion was destroyed, and it was declared that tradition does not signify antiquity, but continual inspiration.—*Dr. J. H. Holtzman, "Canon and Tradition," page 263.*

In this speech of the archbishop of Rheggio, Caspar del Fossa by name, arguing, from the generally accepted change of the Sabbath, that the world had acknowledged that the church has power to change the written word and law of God, it was stated:—

Such is the condition of the heretics to-day that they appeal to no other matter more than that they, under the pretense of the Word of God, overthrow the church; as though the church, which is the body of Christ, could be opposed to this Word, or the head to the body. Yea, the authority of the church is most gloriously set forth by the Holy Scriptures;

for while on the one hand she recommends the same, declares them divine, offers them to us to be read, explains them faithfully in doubtful passages, and condemns whatever is contrary to them, on the other hand, the legal precepts of the Lord contained in them have ceased by virtue of the same authority. The Sabbath, the most glorious day in the law, has been changed into the Lord's day. . . . This and other similar matters have not ceased by virtue of Christ's teaching (for he says he came to fulfil the law, not to destroy it), but they have been changed by virtue of the authority of the church. Should this authority cease (which would surely please the heretics), who would then witness for truth, and confound the obstinacy of the heretics?—*Mansi, Paris, 1902, 33, pages 526-533, quoted in "The History of the Sabbath," page 588, Andrews and Conradi (Review and Herald, Washington, D. C.).*

Ever since, the Papacy has been boldly challenging Protestants with inconsistency in holding to the observance of Sunday while rejecting the authority of the Roman Church. One finds it in almost any Roman Catholic catechism. Thus:—

Question.—Have you any other way of proving that the church has power to institute festivals of precept?

Answer.—Had she not such power, . . . she could not have substituted the observance of Sunday, the first day of the week, for Saturday, the seventh day, a change for which there is no Scriptural authority.—*Kennan's "Doctrinal Catechism," page 174.*

Again, a standard Roman Catholic work written for Protestants, says:—

The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church.—*"Plain Talk About the Protestantism of To-Day."*

There can be no question as to the fact that the

Bible recognizes no change of the day of the Sabbath. As Cardinal Gibbons says:—

You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.—*"Faith of Our Fathers," page 111.*

Protestant authorities—men who themselves observe the traditional Sunday—have freely declared that the New Testament nowhere teaches the substitution of the first day of the week for the seventh as the day of rest. Smith and Cheetham's "Dictionary of Christian Antiquities," a standard work edited by Church of England clergymen, says:—

The notion of a formal substitution by apostolic authority of the Lord's day [meaning Sunday] for the Jewish Sabbath, and the transference to it, perhaps in a spiritualized form, of the Sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity.—*Article "Sabbath."*

And all the time the fourth command of God's holy law declares the seventh day to be the Lord's day, not a "Jewish" sabbath, but "the Sabbath of the Lord thy God." Whoever takes Jehovah as God and Lord is asked by him to take his Sabbath also.

Here are statements by another Church of England writer, Dr. Eyton, canon of Westminster:—

There is no word nor hint, in the New Testament, about abstaining from work on Sunday.

No commandment of God bids us do this or not do that on Sunday; we are absolutely free as far as his law goes.

The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday.

Into the rest of Sunday no divine law enters.—“*The Ten Commandments*,” Truebner & Co. (London).

The late Dr. R. W. Dale, Congregationalist, famous in all the churches as one of England’s foremost writers and scholars, said:—

It is quite clear that however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath.

The Sabbath was founded on a specific divine command. We can plead no such command for the observance of Sunday.

There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.—“*The Ten Commandments*,” Hodder and Stoughton (London).

Christ kept the seventh-day Sabbath of the fourth commandment, as he kept all his “Father’s commandments.” He declared himself “Lord also of the Sabbath.” Mark 2: 28. It is the only Lord’s day of Holy Scripture, the only day blessed and made holy by the Lord. In keeping it, Jesus left his followers for all time an example that they should walk “even as he walked.” 1 John 2: 6. He is “Jesus Christ, the same yesterday, and to-day, and forever.” He never changed the perfect law of God, which is “holy, and just, and good;” he magnified the law in his earthly life and death, and ever lives to bring repentant sinners into the obedience of faith. The new-covenant promise declares the



Christ’s death for transgressors at-
tests the unchangeable integ-
rity of God’s law

joyful word, “I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.” Heb. 8: 10. That is the work of Jesus Christ and his gospel.

But the Papacy, that antichristian power brought to view in Daniel’s prophecy that was to “think to change” the law of God (Dan. 7: 25), has set aside the sign, or mark, of the living God, the Sabbath, and set up its own mark, the Sunday institution. This mystic Babylon of the prophecies has “made all nations drink of the wine” of its errors and perversions. Even some professedly Protestant peoples are found seeking by civil law to compel the observance of the Sunday, the mark of papal authority. Therefore the Lord sends the last message to all nations, crying the warning:—

“If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.”

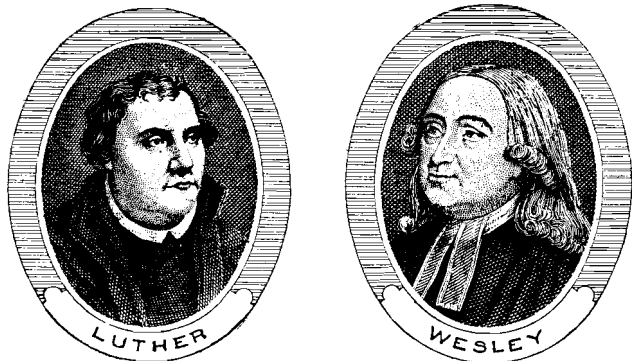
The whole question of loyalty and allegiance is bound up in this matter. The Lord sets forth his sign, the holy Sabbath, and the Papacy sets forth its sign, the Sunday institution. Whom shall we follow, — the living God, or the Roman Papacy that “sitteth in the temple of God, setting himself forth as God”?

The age-long controversy between truth and error is brought to the final crisis in this last generation. The issue is clear. There it stands written in the “sure word of prophecy” for all mankind to read. The Reformation is not ended yet. Every movement

of reform in past days has been leading up to this last stand for God and his Holy Word, on the platform of the primitive faith of the New Testament — “the commandments of God, and the faith of Jesus.”

The closing work of the judgment-hour in heaven and this advent movement and message on earth are God's answer to the great apostasy.

The prophet of old, as he saw the workings of apostasy treading down the sanctuary and the truth of God, heard the cry, “How long shall be the vision?”

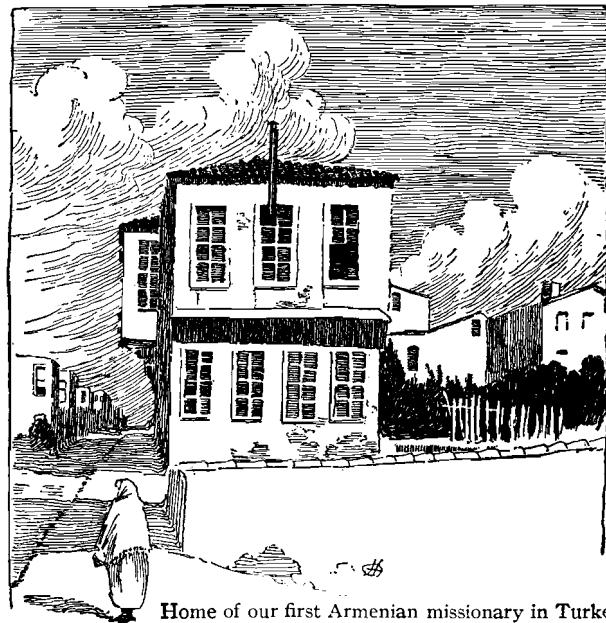


Men whose preaching of the word for their generations wrought reformation in the sixteenth and eighteenth centuries

How long, O Lord, how long? was the cry of hearts through the dark night of papal error. The Lord's answer was, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Interpreted, that answer was, Unto the year 1844, then will the judgment work begin in heaven that is to cut short the reign of sin and apostasy; and then will the Lord lift up on the earth standard of eternal truth

against the Papacy in the final gospel message to the world.

Truths obscured by tradition and trampled under the foot of apostasy are to be proclaimed anew. The message of Rev. 14: 6-14 is spreading to the world. Every year thousands of new voices join in telling it. Printing-presses are printing this message in many lands. Schools and colleges in every continent are educating thousands of Seventh-day Adventist youth, keeping before them, as the highest aim in life, the hastening of the advent message of Revelation 14 to the world. Sanitariums in many parts are training



Home of our first Armenian missionary in Turkey

medical missionary evangelists, ministering at the same time to the sick, and teaching the principles of Bible health and temperance. The movement necessarily emphasizes every principle and every truth of "the everlasting gospel," while pressing upon all the solemn issue that loyalty to Christ now means to turn from papal tradition to the commandments of God and the faith of Jesus, from the Sunday of the Roman Papacy to "the Sabbath of the Lord thy God."

In times past Christian believers have been unwittingly following the Papacy in this matter; the Lord holds no man accountable for light that he did not have. Reformation is a progressive work. Of the past we may say with Paul: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness." Acts 17:31. And now, with this "hour of God's judgment" already come, the entire covering of papal tradition is to be torn aside, and true believers will be found keeping the faith and keeping the commandments of God as Jesus comes in glory.

All this was shown to John on the Isle of Patmos, — the coming of the judgment-hour, the rise of the advent movement, and the heralding of the last message to the nations.

What John saw in vision nearly two thousand years ago, we see fulfilling before our eyes to-day. It is not enough to see it. We must have a part in it, and be a part of it.

CHAPTER XXVI

Providential Agencies for a Quick Work in Evangelizing the World

IN the vision of the advent movement of Rev. 14: 6-14, the prophet saw the closing message of "the everlasting gospel" being carried swiftly, as by an angel "flying in the midst of heaven," to every nation and tribe and tongue.

The Lord, the living God, is independent of the use of material agencies. He sends forth his word, and his Spirit speaks to hearts direct from heaven above. He appeals to the fact that he "giveth breath" to every soul on earth, every moment, as evidence of his power to send the message of life to every soul. Isa. 42: 5-7. But he works through human agencies also in proclaiming the gospel message. He sends saved sinners to tell other sinners the way of life. Not unto angels but unto men has he committed the preaching of the word of reconciliation to the world. And wondrously has the providence of God wrought in raising up facilities and opening ways for a quick work in this generation.

Not so many years before the year 1844 brought the hour of God's judgment and the rise of the definite advent movement of the prophecy, there was not a steamship plowing the seas, nor a steam railway train moving on earth. We to-day can scarcely realize how very modern are the means for rapid transit.

Writing of world-transforming events of the Victorian era,—Queen Victoria began her reign in 1837,—Mr. J. H. M'Carthy said, in his "Short History of Our Own Times," written in 1880:—

A reign which saw in its earliest years the application of the electric current to the task of transmitting messages, the first successful attempts to make use of steam for the business of transatlantic navigation, the general development of the railway system all over these countries, and the introduction of the penny post, must be considered to have obtained for itself, had it secured no other memorials, an abiding place in history. The history of the past forty or fifty years is almost absolutely distinct from that of any preceding period. In all that part of our social life which is affected by industrial and mechanical appliances we see a complete revolution. A man of the present day suddenly thrust back fifty years in life, would find himself almost as awkwardly unsuited to the ways of that time as if he were sent back to the age when the Romans occupied Britain. He would find himself harassed at every step he took. He could do hardly anything as he does it to-day. Sir Robert Peel traveled from Rome to London to assume office as prime minister, exactly as Constantine traveled from York to Rome to become emperor. Each traveler had all that sails and horses could do for him, and no more. A few years later Peel might have reached London from Rome in some forty-eight hours.— *Page 9.*

The heart is filled with awe in contemplation of the wonderful changes of our own generation, as we realize that these developments have come about in the providence of God, in order that in this hour of God's judgment the whole world shall hear the gospel message.

Speaking of the providential preparing of the pathways over the world for the era of modern missions, Dr. Edward Lawrence says:—

There was one other force which was needed to fully equip the church for its universal activity, and to draw the nations of the world together into a net, as the peoples of old had been drawn into the Greco-Roman empire. That was the power of steam, which was to bind the lands together with bands of steel, turn the oceans into a Mediterranean, make the locomotive an emissary of God's kingdom, and the steamer a morning star to herald the day. That invention was not ready to begin its task of annihilating space until the dawn of the nineteenth century. But it was ready in time, for not until then was the purified church itself roused to a fidelity grand enough to undertake the work for which God had been preparing this equipment. It was in 1807, while the young men at Williamstown were praying and studying about missions, that Robert Fulton was making the first trip of the "Clermont" from New York to Albany.—"*Introduction to Foreign Missions,*" page 20.

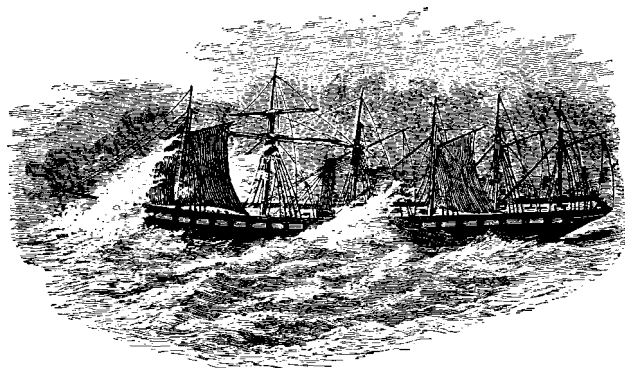
The "Clermont's" success in that early time was bright with promise for the future revolutionizing of ocean travel. As Julia Ward Howe wrote for the Fulton centenary celebration:—

"And not alone for Hudson's stream
 Avails the magic power of steam.
 Blessings of unimagined worth
 Its speed shall carry 'round the earth;
 Knowledge shall on its pinions fly,
 Nor land nor race in darkness lie;
 Commerce her hoards shall freely bring
 To many an urgent summoning,
 And Want and Wealth, in Sundered lands,
 Shall closely clasp redeeming hands."

But it was not at once apparent that the wide world was to be reduced to small dimensions by the new developments. As late as 1835 a Liverpool newspaper gave the following report of a lecture by a Dr. Lardner:—

As to the project, however, which was announced in the newspapers of making the voyage directly from New York to Liverpool, it was, he had no hesitation in saying, perfectly chimerical, and they might as well talk of making a voyage from New York or Liverpool to the moon.—*Liverpool Albion*, Dec. 14, 1835.

But the new time at hand in the divine program of fulfilling prophecy demanded the bringing in of facili-



The "Great Britain," first ocean steamship with iron hull, crossing the Atlantic in 1845

ties never before employed; and with the call of the hour the facilities came. In 1838 the British steamships "Great Western," "Sirius," and "Royal William" made successful trips to New York, and inaugurated the steamship passenger service between the Old World and the New. A New York paper, commenting on the arrival of the "Sirius" and the "Great Western," said:—

What may be the ultimate fate of this excitement—whether or not the expense of equipment and fuel will admit of the employment of these vessels in the ordinary packet serv-

ice—we can not pretend to form an opinion; but of the entire feasibility of the passage of the Atlantic by steam, as far as regards safety, comfort, and despatch, even in the roughest and most boisterous weather, the most skeptical must now cease to doubt.—*Courier and Enquirer*, April 24, 1838.

There was one other step to take, however, for real success. That came in 1843. Then was launched the "Great Britain," at Bristol, the first of the ocean passenger-boats with iron hull, and the first ocean steamer fitted with screw propeller. "To forge her main shaft James Nasmyth invented his celebrated steam-hammer." The ship made its first voyage, to New York, in 1845. This ship was the pioneer of the enduring type of ocean steamships which now, in numerous fleets, are furrowing all the seas, uniting all lands,—

"Swift shuttles of an empire's loom,
That weave us main to main."

They have made open and swift the path in our day to the uttermost coasts of the earth.

The steam railway came on apace with the steamship. While Fulton was completing his "Clermont," he was also studying the steam-railway problem. A letter sent him by Chancellor Livingston reads so curiously now that it may well be given here as a memorial of times that shortly preceded this last generation:—

ALBANY, March 11, 1807.

DEAR SIR: I did not until yesterday receive yours of the twenty-fifth of February. Whether it has loitered on the way, I am at a loss to say. I had before read your very ingenious propositions as to the railway communication. I fear, however, upon mature reflection, that they will be liable to

objections, and ultimately more expensive than a canal. They must be doubled, so as to prevent the danger of two such heavy bodies meeting. The walls upon which they are placed must be at least four feet below the surface and three feet above, and must be clamped with iron, and, even then, they would hardly sustain so heavy a weight as you propose, running at four miles an hour on wheels. As to wood, it would not last a week; they must be covered with iron, and that, too, very thick and strong. The means of stopping these carriages without a heavy shock, and of preventing them from running into each other (for there would be so many on the road at once) would be very difficult, and in case of accidental or necessary stops to take wood, water, and the like, many accidents would happen. The carriage for condensing water would be very troublesome. Upon the whole, I fear the expense would be much greater than that of a canal, without being so convenient.

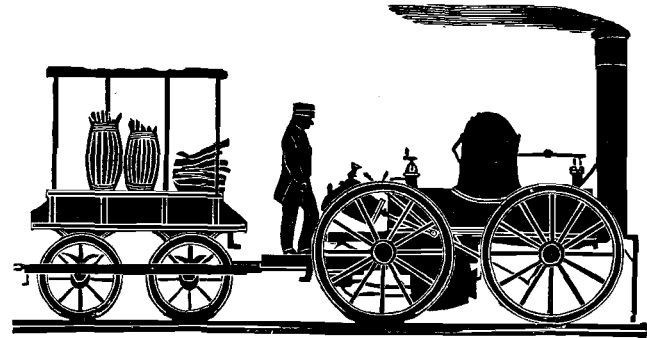
What men whose minds were awakening to the future possibilities had sometimes to suffer is difficult to realize now: —

Henry Meigs, a member of the New York Legislature in 1817, a young man of fine talents, lost his influence, ruined his prospects, and came to be regarded as a proper subject for a straight-jacket because he expressed his belief that steam-carriages would be operated successfully on land.—*C. F. Carter, "When Railroads Were New," page 8.*

It was in 1825 that George Stephenson, of England, the pioneer of steam-railways, was allowed to drive his first locomotive over the Stockton-Darlington coal-and-mineral tramway line, "with a signalman on horseback in advance." That same locomotive is still to be seen on a platform in the Darlington station, rude and out of date, but a mechanism that revolutionized human locomotion over the earth. In 1829 Stephenson's "Rocket" was built, the first high-

speed locomotive, and next year the short Liverpool-Manchester line showed that the era of steam-railway passenger traffic was really at hand. M'Carthy says in his history: —

The London and Birmingham Railway was opened through its whole length in 1838. The Liverpool and Preston line was opened the same year. The Liverpool and Birmingham had been opened the year before; the London and Croydon was opened the year after. The act for the transmission of mails by railways was passed in 1838. In the same year



Old print of locomotive, type of 1829

it was noted as an unparalleled, and to many an almost incredible, triumph of human energy and science over time and space, that a locomotive had been able to travel at a speed of thirty-seven miles an hour.

June 18, 1842, the *Railway Times*, of England, recorded: "Her Majesty made her first railway trip on Monday last." In 1843 Louis Philippe, king of France, proposed to take his family by rail from Paris to Rouen, on their journey to his summer château at Bizy, some distance beyond Rouen. But we are told: —

The council of ministers, on being acquainted with His Majesty's project, held a sitting, and came to the conclusion that this mode of traveling by railway was not sufficiently secure to admit of its being used by the king, and consequently His Majesty went to Bizy with post-horses.—*W. M. Acworth, "Railways of England," page 19.*

In the United States, which has witnessed so great a development of railway traffic, the first experiments with steam locomotives were made in 1829. In that year even the horse-railway was a marvel. We read in Griffith's "Annals of Baltimore," published in 1833:—

December 14 (1829), thirty-seven persons were drawn by one horse, in a car planned by Mr. Ross Winans, of New Jersey, on the Baltimore and Ohio Railroad, at a rate of about ten miles per hour, or as fast as the horse could trot or gallop; which was done in the presence, and to the astonishment, of a multitude of spectators, who, not having witnessed such an exhibition, could scarcely realize the effect.

The Baltimore and Ohio was worked by horse-power until 1832. Now the change to steam was fast taking hold. Time could no longer wait. Strange, is it not? to read of New England, in 1842:—

Dorchester, Mass., in a town meeting assembled in 1842, instructed its representatives in the legislature to "use their utmost endeavors to prevent, if possible, so great a calamity to our town as must be the location of any railroad through it."—"When Railroads Were New," page 11.

The New York *Herald*, reviewing the beginnings of systematic railway development in America, says:—

Cornelius Vanderbilt opened a railway office on Manhattan Island in 1844, and that was the beginning of the railway methods that have grown into such enormous proportions on

the island to-day, with ninety-six railway corporations and all of their direct and indirect interests represented here. All of this means the interests of 280,000 miles of railway track, which cost \$19,000,000,000, carrying 1,000,000,000 passengers and 1,700,000,000 tons of freight annually.—*Jan. 22, 1911.*

The mileage mentioned is more than sufficient to girdle the globe ten times over; and think of the systems in all the continents, linking together city and country, and states and provinces. And note how the successful development of these wonder-working facilities dates from the time of 1844,— just before and after,— when the hour came that was to see the message of "the everlasting gospel" carried quickly to all nations, warning the world of the approaching end. We read of the beginnings of Scotland's railways:—

The coal-fields of Dalkeith were brought into communication with the capital [Edinburgh] by means of a railway, which continued to be drawn by horses until 1845.—*Scottish Geog. Magazine, June, 1910.*

The times just following were the years of railway extension on the continent of Europe and in America. The iron trail was soon pushing along to open unbroken wildernesses to civilization and settlement. In 1862 Congress authorized the Union Pacific extension. May 10, 1869, at the head of Great Salt Lake, the line from California met the line from the Mississippi Valley. The last tie was laid — of laurel wood, silver-banded. The last spikes were driven, a golden one from California, one of silver from Nevada, and another of gold, silver, and iron, from Arizona; and, standing by the two locomotives facing each other, the workers saluted the first trans-

continental railway running from ocean to ocean. Bret Harte, the poet of the old-time West, put into words the message of the two engines standing there:—

“Pilots touching, head to head,
Facing in the single track,
Half a world behind each back.”

The one from the East said:—

“Listen! Where the Atlantic beats
Shores of snow and summer heats;
Where the Indian autumn skies
Paint the woods with wampum dyes,
I have chased the flying sun.”

The one from the West replied:—

“. . . I bring the East to you;
All the Orient, all Cathay,
Find through me the shortest way;
And the sun you follow here
Rises in my hemisphere.”

Now the iron rails span the continents of Europe and Asia, and very soon the Cape to Cairo system will meet in the heart of the Dark Continent, with side lines running out to open all the great divisions of Africa's territory. South American lines are crossing wildernesses and piercing mountain chains again and again. By steamship and steam-railway almost any part of the world is more accessible to-day than remote parts of a single province were two generations ago. Where the narrow Isthmus of Suez blocked the way from sea to sea, the Suez Canal opened a new highway to the Orient; and now the Panama Canal comes to join the Atlantic and Pacific, shortening

distances by thousands of miles in a single journey.

Not so many years ago Jules Verne wrote a book, “Round the World in Eighty Days,” the point of his tale depending on exaggeration, and the impossibility of so rapid a journey. The romance of the early days of this generation is surpassed by the facts of the present. A Paris despatch of Aug. 26, 1911, said:—

Andre Jaeger-Schmidt completed his round-the-world dash in the office of *Excelsior*, the newspaper he represents, at two minutes, nineteen and two-fifths seconds after nine o'clock this morning, setting a record for globe-circling of 39 days, 19 hours, 43 minutes, 37 4-5 seconds.—*Washington Times*.

What is the meaning of this change in the history of human locomotion and world travel? It is a sudden development. Dr. Alfred Russel Wallace, the scientist, says:—

From the earliest historic and even in prehistoric times till the construction of our great railways in the second quarter of the present century [the nineteenth], there had been absolutely no change in the methods of human locomotion.—“*The Wonderful Century*,” page 7.

Why, in that second quarter of the nineteenth century, should this change break abruptly upon the world? In that same second quarter of the century the time of the prophecy came, when, as the prophet saw in vision, the message of the everlasting gospel was to be carried swiftly to every nation and tongue and people.

Up to within a few years of the coming of the judgment-hour, in 1844, men were traveling about the

world just as Abraham did, or as men traveled in the days of ancient Babylon. For nearly six thousand years that was the *history of man*. But the time was drawing near when the closing gospel message was to be carried swiftly to all the world, and suddenly the whole history of man changed, so far as methods of swift locomotion are concerned. There came the steamship, the steam-railway, the application of electricity to locomotion, and all the facilities that this generation has for swift communication with all the earth.

It is the hand of God. This is the generation, according to the sure word of prophecy, in which the work of evangelizing all nations is to be done; and to this generation has come these material factors for hastening the work to completion. Truly, it is the marvelous working of God's direct providence.

When Israel went out of Egypt, the Lord opened the Red Sea before them. Where there was no way, the living God "made the depths of the sea a way for the ransomed to pass over." When the generation came in which "the everlasting gospel" was to be carried to every nation and tongue and people as a preparation for the coming of the Lord in power and glory, it was not sufficient that a way be provided through merely one little arm of a sea. The living God, the same who wrought in the ancient days, made a pathway over all the seas.

"He hath made the deep as dry,
He hath smote for us a pathway
to the ends of all the earth."

It is the hand of the living God. The world is full

of material evidences of the providential workings of the Lord of hosts in our day, preparing the way for the fulfilment of all that the "sure word of prophecy" has spoken concerning the finishing of the gospel work in the earth.

Along with the new means for rapid transit over land and sea, came also the modern postal system, and the harnessing of the electric current for the quick transmission of news, both agencies that act a mighty part in bringing the world together and spreading increasing light and knowledge over the earth to-day.

The postal system is so ordinary a part of our life that we scarcely give a thought to the fact that it is really a very modern thing; for Rowland Hill, of England, the originator of the cheap system of postage, died only in the seventies. Harriet Martineau tells the following story of the manner in which Mr. Hill was led to give attention to the improvement of the postal system: —

Coleridge, when a young man, was walking through the lake district, when he one day saw the postman deliver a letter to a woman at a cottage door. The woman turned it over and examined it, and then returned it, saying she could not pay the postage, which was a shilling. Hearing that the letter was from her brother, Coleridge paid the postage in spite of the manifest unwillingness of the woman. As soon as the postman was out of sight, she showed Coleridge how his money had been wasted, as far as she was concerned. The sheet was blank. There was an agreement between her brother and herself that as long as all went well with him, he should send a blank sheet in this way once a quarter; and she thus had tidings of him without expense of postage. Most persons would have remembered this incident as a curious story to tell; but there was one mind which wakened up at

once to a sense of the significance of the fact. It struck Mr. Rowland Hill that there must be something wrong in a system which drove a brother and sister to cheating in order to gratify their desire to hear of each other's welfare.—*M'Carthy's "Short History of Our Own Times," page 10.*

Rowland Hill's plan of postal reform was taken up by the British government in 1839, and between that date and 1843 the modern system was well established in Great Britain. It quickly spread to other lands, and in 1874 the Universal Postal Union was formed. This agency, which has come to this generation, is a wonderful factor, not only in the world's life and business contact, but in the world's evangelization. Not a mail-ship sails the sea that is not



Camel Mail Coach of Australia

Courtesy Australasian Traveler

carrying from some source books or other publications to help spread the light of truth abroad. The prompt communication with the fields enables all the missionary and Bible societies to direct a work that would seem impossible without the universal postal system, whose circuits run over remote foot-paths in Africa and Asia, and by sledge routes into the scattered winter settlements along the Arctic Sea.

Well we know that it was no mere accidental coincidence that minds in different lands were set working simultaneously on the problem of the electric

telegraph. It was in those years of the advent awakening that agencies for a quick work were springing into successful operation. M'Carthy says:—

It is a somewhat curious coincidence that in the year [1837] when Professor Wheatstone and Mr. Cooke took out their first patent "for improvements in giving signals and sounding alarms in distant places by means of electric currents transmitted through metallic circuit," Professor Morse, the American electrician, applied to Congress for aid in the construction and carrying on of a small electric telegraph to convey messages a short distance, and made the application without success. In the following year he came to this country [England] to obtain a patent for his invention; but he was refused. He had come too late. Our own countrymen were beforehand with him.—*Id., page 9.*

Wheatstone said of the night of July 25, 1837, when his short line from Euston to Camden Town (North London) carried its first message:—

Never did I feel such a tumultuous sensation before, as when all alone in the still room I heard the needles click; and as I spelled the words, I felt all the magnitude of the invention now proved to be practicable beyond cavil or dispute.—*W. F. Jeans, "Lives of the Electricians," page 144.*

Samuel F. B. Morse's system was the one more generally adopted, and his name stands more than any other for the new order. Speaking of the coming of the electric telegraph, Sir Robert Inglis, as president of the British Association, in 1847 said:—

The system is daily extending. It was, however, in the United States of America that it was first adopted on a great scale, by Professor Morse, in 1844, and it is there that it is now already developing most extensively.—*Id., page 285.*

Morse had demonstrated his invention on a toy scale in the New York University, in 1835. But

the winter of 1843 found him working with Congress to secure passage of a bill for a long-distance trial of the new method. He met general opposition and ridicule; but just as he was ready to give up, his bill got through; and in May, 1844, his line from Baltimore to Washington carried its first message, a text of Scripture:—

. . . (W) (h) . . (a) - (t) (h) . . (a) - (t)
 (h) . . . (G) . . (o) - . . (d) . . . (w) . . . (r) . . (o)
 . . . (u) . . . (g) (h) - (t). ("WHAT HATH GOD
 WROUGHT!")

Mr. Morse always felt that the new agency was in the order of special providence. Speaking at a banquet given him in New York, Dec. 31, 1868, he said:—

If not a sparrow falls to the ground without a definite purpose in the plans of Infinite Wisdom, can the creation of an instrument so vitally affecting the interests of the whole human race have an origin less humble than the Father of every good and perfect gift? I am sure I have the sympathy of such an assembly as is here gathered together, if in all humility, and in the sincerity of a grateful heart, I use the words of Inspiration in ascribing honor and praise to him to whom first of all and most of all it is preeminently due. "Not unto us, not unto us, but to God be all the glory"—not, What hath man, but, "What hath God wrought!"*—*Id.*, page 315.

Now the network of wires covers the continents; and over "the gray level plains of ooze," as Kipling says, "the shell-burred cables creep" from land to land beneath all the seas,—

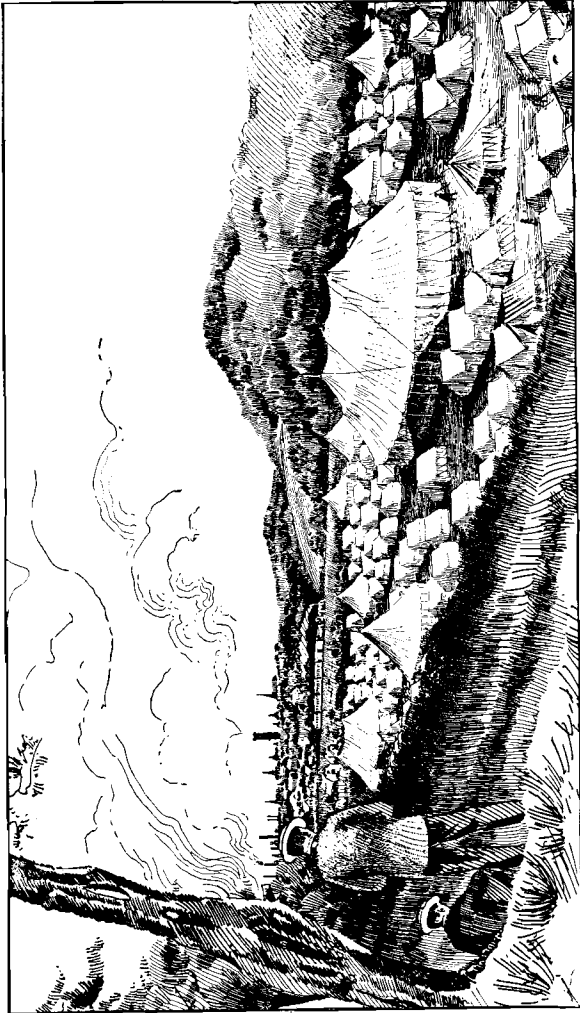
*Shortly before his death, April 2, 1872, in ripe old age, Professor Morse, speaking of his love for Bible study, said: "I love to be studying the Guide-Book of the country to which I am going; I wish to know more and more about it."

"Joining hands in the gloom, a league from the last of the sun,
 Hush! men talk to-day o'er the waste of the ultimate slime,
 And a new word runs between, whispering, 'Let us be one.'"

It is a wonderful thing. Information is flashed from one end of the earth to the other; and all the world watches for news of the daily happenings whenever a crisis arises in the most remote quarter of the earth. It is a daily factor in the work of hastening the evangelization of the world in this generation. And when did it come into being?—In the days just before the opening of the judgment-hour era. In fact, a decisive step in the successful development was that long-distance message in May, 1844. Verily, "What hath God wrought!"

As the final crisis comes pressing nearer and nearer, the good news of the coming Saviour and the signs of his approach are heralded as by the wings of the lightnings from land to land. Events in the nations that have a significance in the fulfilment of prophecy are made known through the press in all the world. For the first time in history, this generation is watching occurrences in all lands from day to day as the history is made. Is it not because events to-day are leading directly to the second coming of Christ and the end of the world?

One incident may be cited as suggesting the possibilities of this agency as a witness-carrier for the truth. A young Seventh-day Adventist in a European country was answering before a court for his loyalty to God's Sabbath. The account of the trial—the Scriptural reasons he gave for the faith that was in him, and the sentence of the court—was sent



Camp-meetings in many lands help to proclaim the advent message

out by news agencies and reproduced in the newspapers of Europe, Asia, North America, and South America. The young man's answer for Christ before the court was really made before an audience of millions. The Lord has many ways of working; and in his providence new agencies have come into existence in this generation to hasten the witness of the coming kingdom to all nations.

Now comes yet another marvel — wireless telegraphy. Marconi signaled his first message from the Old World to the New, from England to Newfoundland, in 1901. Now the British empire has a round-the-world system of wireless telegraphy. Washington's new wireless tower speaks to Key West, and Panama, and San Francisco. A ship in danger at sea sends out into the ether the sputtering signal "S O S," and within a radius of two hundred miles or more every ship prepares to rush to the rescue.

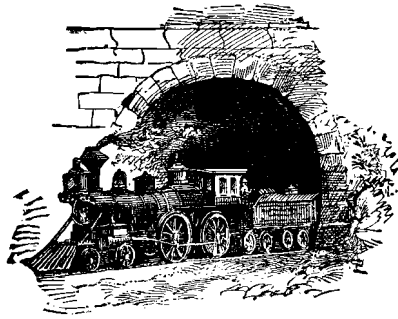
These are days of marvels. And all these facilities are agencies not only for spreading general light and knowledge, but are pressed directly into service as factors in the world's evangelization.

Last of all, as a contribution to new modes of transit, come now the air-ship and the aeroplane, flying in the heavens. Most studied for their possibilities in war, they may yet have a part to act in hastening on the "gospel of peace." Our brethren in one European country — where full liberty of public religious worship is denied to Protestants — were led to think of the air-ship as a possible evangelizing agency, when a prince of the royal house took with him in his air-ship a package of invitation cards

announcing the topics of a series of Adventist lectures on fulfilling prophecy, dropping the cards as he sailed over two countries.

Space does not permit even the mention of many other developments of this "time of the end" that are factors in hastening the spread of light and knowledge and bringing all peoples of the earth within sound of the gospel message.

The living God is able to bring into service every power and every agency in the universe for the finishing of the gospel work in this closing hour of his judgment.



CHAPTER XXVII

"Then Shall the End Come"

IN the vision of the closing gospel work, the prophet saw the message of Rev. 14: 6-12 carried swiftly during the judgment-hour to "every nation, and kindred, and tongue, and people;" and then he beheld the white cloud, with the Son of man coming to reap the harvest of the earth. When the last gospel message of warning and invitation has been carried to all nations, Christ will come.

The prophecy pointed to a time when all nations and tongues were to be brought within hearing of the gospel message. A generation ago comparatively little was known of the vast interiors of Africa, Asia, and South America. Rear-Admiral Wharton, of the British navy, says:—

I hear people complain that Africa goes slow. When I look at what has been effected in my own lifetime, it appears to me that on the contrary it has been rushed. The maps that I learned from as a boy showed the whole interior as a blank. There are now no parts that are not more or less known. Railways are running over regions unknown forty years ago.—*London Geographical Journal*, October, 1905.

The following from Mill's "International Geography" shows how organized and systematic geographical work has been timed to fit into the great plan of world-evangelization in this generation:—

The first [geographical society] was founded at Paris in 1821, the second at Berlin in 1828, and the third, which is now the largest and most influential, at London in 1830. There were in 1896 no less than 83 active geographical societies in Europe, 6 in Asia, 6 in North America, 4 in South America, 4 in Africa, and 4 in Australia; 107 altogether, with a total membership of 50,000 persons. There are also at least 153 different geographical journals or magazines published regularly in all parts of the world. It may safely be said that this argues a more wide-spread interest in geography than exists in any other science.

These are some of the forces that have been working to leave not a corner of the world unknown in our generation, nor a tongue beyond our knowledge.

Why have vast regions hitherto unknown and uncharted been opened up in our day? Surely because with the coming of the hour of God's judgment, in 1844, came the time of the prophecy when the message of "the everlasting gospel" was to be carried to every tribe and people; and no longer was any part of the world to be barred of access or left in obscurity.

In 1842 the first four treaty ports of China were opened, with privilege of residential missionary occupation. In the history of African missions the years from 1841 to 1860 are set down as the years of extension into the interior. It was in 1844 that Krapf landed at Mombasa, and from the grave of his wife sent the message to Europe:—

This is a sign that you have commenced the struggle; the hour is at hand when you are summoned to the conversion of Africa from its eastern shore.—"*Africa Waiting*," page 73.

"Livingstone's overmastering thought began to grow upon him in 1845," says the book just quoted.

"We find him saying: 'Who will penetrate through Africa?'" And ere long, moved by an impelling power, he turned his face northward, to be the greatest



Livingstone, African missionary and explorer

single factor under Providence in opening the Dark Continent.

It was in 1844 that Allen Gardiner established the Patagonian, or South American, Missionary Society, which first began to arouse Christendom to the needs of the Neglected Continent.

In 1843 a youth was publicly executed in Constantinople for turning from Mohammedanism.

Next year the Sublime Porte engaged to take effectual measures to prevent such persecution, and the door to the Moslem peoples was officially open. "The year 1844 is memorable in Turkey and among the Mohammedans," says Dr. Barton, "for this record of concessions in the interests of religious liberty in Turkey."—*Daybreak in Turkey*, page 251.

One position after another was occupied by the missionary advance. Dr. A. T. Pierson wrote of conditions in the period just before these times, and of the days of falling barriers that followed after:—

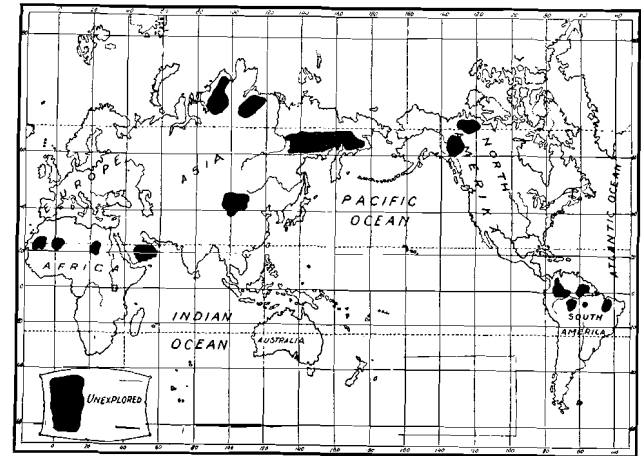
Most countries shut out Christian missions by organized opposition, so that to attempt to bear the good tidings was simply to dare death for Christ's sake; the only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyr graves. But, as the little band advanced, on every hand the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the Papal States, and Korea were successively and successfully entered. Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population.—*Modern Mission Century*, page 25.

There are few blank spaces on the map to-day. Practically all lands and all peoples are spread open to view. At an International Geographical Congress in New York City, Sir John Murray introduced the following resolution:—

The Eighth International Geographical Congress, realizing that the only untouched fields for geographical discovery are the regions immediately surrounding the poles of the earth, desires to place on record its sense of the importance of forthwith completing the systematic exploration of the polar areas.

It is as if the angel of Revelation 14 were now pointing to literally "every nation, and kindred, and tongue, and people," all placed within reach in this generation, for the first time since the human family was spread abroad over the face of the earth.

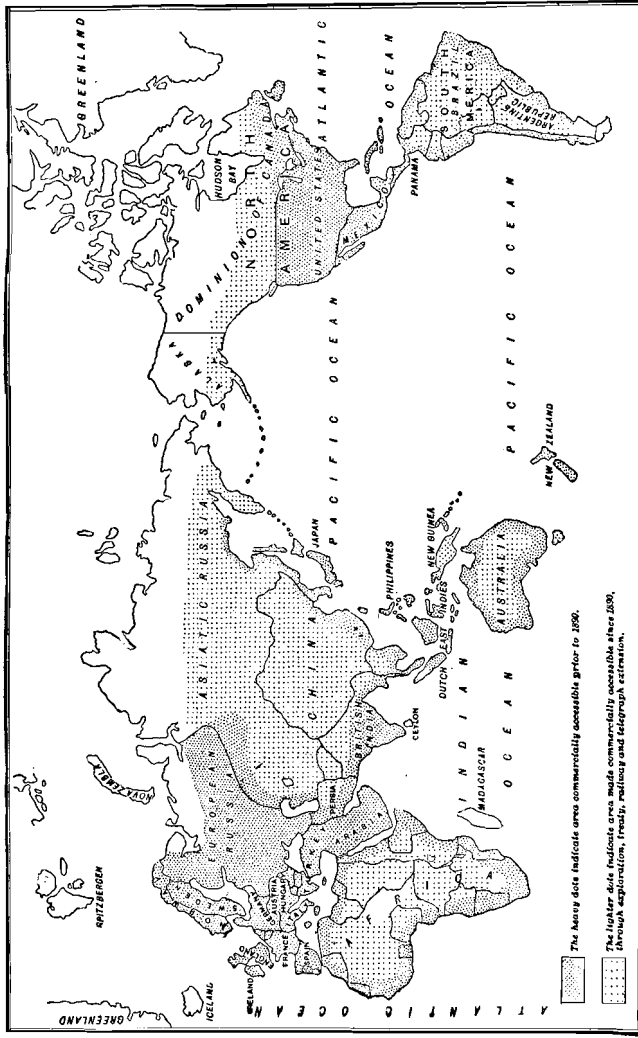
Away beyond the feet of the missionary the highways are still being prepared for a quick work. As an illustration of changes in hitherto little-known regions



Map showing only remaining unexplored areas, each year being reduced

of Africa take the following statements regarding the French territory:—

Nothing, indeed, shows more graphically the civilizing work done by the French in these almost unknown lands than the means of communication; there being in operation to-day in French Africa 6,000 miles of railway, 25,000 miles of telegraph, and 10,000 miles of telephone. Think of being able to buy a round-trip ticket from Paris to Timbuktu; of



Map showing extension of commerce before and after 1890. (Prepared by Theodore H. Price, editor *Colton and Finance*, New York.)

sending Christmas or New-year's greetings to your family by telegraph from the middle of the Sahara; or of sitting in the American consulate at Tamatave [Madagascar] and chatting with a friend at Antananarivo, three hundred miles away. And, as a final touch, they have erected a wireless installation at Fez [Morocco], by means of which his Shereefian Majesty dash-dotted his respects to the president of the republic at Paris.— *E. O. Powell, Outlook, Oct. 28, 1911.*

Along with the opening up of all countries, the Spirit of God is manifestly preparing the hearts of the peoples for this time of the final witnessing. All missionaries bear witness to changing conditions within very recent years that make for the hastening forward of world evangelization. Secretary Paton of the American Board said a few years ago:—

Within five years the missionary situation of the world has been so transformed as to be hardly recognizable by those who studied the problem in the previous period. There has been nothing like this in history since the preparation of the Roman empire for the advent of Christ. We are in a newfulness of time.

And the great World's Missionary Congress, held in Edinburgh, in 1910, declared its united conviction in a message addressed to all Christendom:—

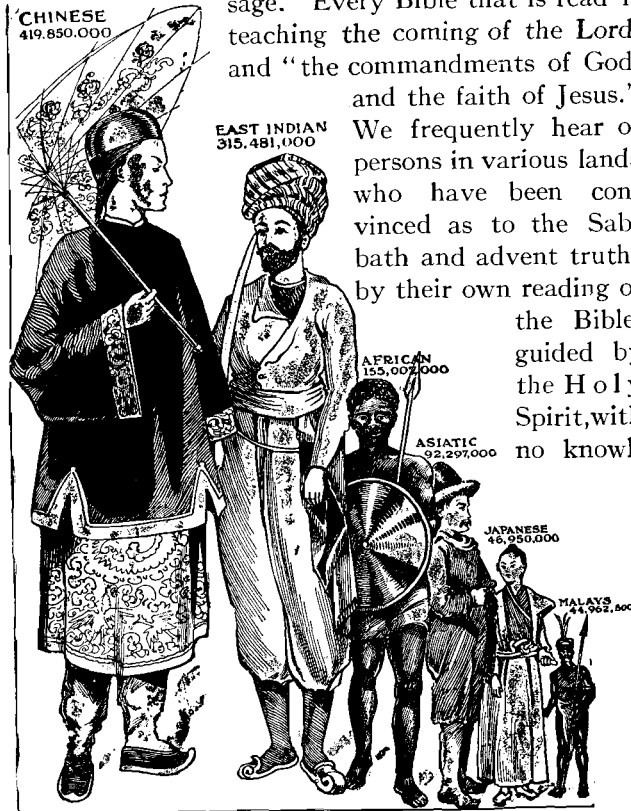
The next ten years will, in all probability, constitute the turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience.

We have entered the time of crisis in the history of the world and of the work of God in the earth. The special gospel message for the hour is the message of reformation and preparation for the coming of the Lord—the advent message recorded in Revelation 14. That is "the everlasting gospel" for the time just

preceding the second advent of Christ. Every one who reads the chapter must see that this is so. Inspiration plainly says it.

Wherever the light of God's Word is being spread, the way is being directly prepared for this last message. Every Bible that is read is teaching the coming of the Lord, and "the commandments of God, and the faith of Jesus."

We frequently hear of persons in various lands who have been convinced as to the Sabbath and advent truths by their own reading of the Bible, guided by the Holy Spirit, with no knowl-



Comparative populations in great mission fields

edge that a people are gathering in all the earth who are proclaiming these truths.

Every year thousands of new voices take up the cry of the message. All the work of the century of missions has been preparing the world for this last gospel witness and warning. And now, as Jesus said, in giving the signs both of the destruction of Jerusalem, in that day, and of the end of the world at his second coming:—

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

Through the long ages since man fell and lost Eden, time has been waiting for this glad day. Through all the centuries the Lord has revealed himself as the living God, able to save to the uttermost. All the lines of consecutive prophecy have been bearing witness through the ages to the hand of the living God in human history; and with one accord they now point to this time in which we live as the world's crisis. "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. God's purpose is at last to be fulfilled. Christ is to take the kingdom.

While the nations are arming for the final Armageddon, the last message of "the everlasting gospel" is speeding to the world. By his Spirit, the living God is able to speak to every heart on earth. Only the Lord can tell when the witness has truly been borne to "all nations;" and "then shall the end come." Christ will appear in glory, consuming sin and sinners and bringing salvation to those who have put their

trust in him. "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

"Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 32-35.



"Watchman, what of the night? . . . The morning cometh, and also the night."
Isa. 21: 11, 12.

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