

## CII The historical character of Trumpet Five

### FIFTH TRUMPET EARLY TURKISH--NOT ARAB WAR II

Not very long ago, an Arabic scholar with whom I am acquainted, called me on the phone and rather abruptly asked: "Does your Bible speak of Mohammed? And can you explain to me the historical meaning of the context in Revelation 9?" For the moment so astounded, I did not reply; and indeed before I could answer, his voice continued, "Do you not think that the 'locusts' were Jews?" My friend came to see me several times, and link by link we thought through the prophecy together. He was traditional in his thinking, and held to the historical school of interpretation. The year-day principle of prophetic calculation he was familiar with. He insisted that the answers to his urgent inquiries be based upon history and the prophetic text. It was from these sources especially that he asked for evidence. He appeared very anxious to obtain the historical background of this difficult chapter in the Apocalypse.

The Arab doctor was, of course, thoroughly grounded in Ottoman history, both of the empire, and now of the two decades of the current Turkish republic. He was familiar with every congress and every Turkish capitulation. But he hesitated a little when asked to explain briefly the difference between the two systems of Ottoman government. Finally, slowly punctuating his words, he said: "The empire was a complex of two theocracies, Islam and Greek Orthodoxy--each a union of religion and state; the Turkish republic is a sovereign state wholly separate from religion, while its pact is tolerant of all religions." "You say was?" I repeated. "Yes," he replied, "the empire was--it is dead. The empire of Islam is no longer official. The nineteenth century was its last. It was a century of attack, and one by one the dying embers of the sultanate and caliphate sloughed off and are gone. World War I finished the dismemberment." He then challenged almost fiercely, "Does the prophecy say that?" I asked for a little time to write out the answer, which is repeated here, and which briefly analyzes the symbolism and correlated history of the fifth and sixth trumpets.

In the previous study it was shown that prophecy under the fifth trumpet is depicting two antagonistic characters, one of which is the nemesis of the other. Their period of activity was one of confusion, and it was one remarkable for its apostasy against the law of God. The ministers of retribution are called locusts--an historic Biblical term for armies of the ancient East (Nahum 2:15,17). They are represented as a cavalry army whose riders are outfitted with breastplates like iron, and who have crowns like gold on their heads. No other defensive arms are mentioned, but the locusts have the teeth of lions (Joel 1:6), without doubt their weapons of attack--arrows, darts, swords, lances, pikes, javelins (Prov.30:14; Ps.57:4). The army also had wings, and it was prepared for battle. Hence it was organized and under discipline. The locust horses had tails with stings like scorpions; and these tails represented their military prowess for one hundred and fifty years (verse 10). The same army appears to be described by the prophet Joel.

It should be at once apparent that the fifth trumpet description of this army is sufficient to identify the one hundred and fifty year period of locust militarism, in which cavalry war is depicted--<sup>by the prophet the</sup> not <sup>of the Arab conquest.</sup> naval battles. Between the Arab conquest in the seventh century and the Turkish invasion of Europe in the fourteenth, the East and West met in seven centuries of war. It is impossible that in such a long period of war, there should not have been changes in armor and tactics that can identify warfare under the fifth trumpet--whether early Arab war in the Mediterranean circle, or Turkish war in Europe. There are early and medieval records that have preserved for us the description of the war weapons of their periods.

*Incent* > We go back to the time of Mohammed when the Roman legion had passed, and horse archers were in the ascendance. <sup>ancey.</sup> In that epoch, the cavalry <sup>represent</sup> archer depicts a force in war that had been established for nearly three centuries.<sup>1</sup> We shall describe his cuirass.

### The Early Arab Cuirass

The military cuirass was a breastplate or corselet (lōrikion), consisting of a protective covering for the chest, and sometimes also for the back. It came into use particularly as defence armor against the invincible arrow and dart. The early cuirass was made of leather. In Latin it was called the lorica. We find its continuance in England long after the Norman conquest (1066), and in the far East as late as the thirteenth century, when Marco Polo and Carpini were itinerating among the Tartars and Turks.<sup>2</sup> Carpini gives a description of cuirasses that he found made of cuir-bouilli, or boiled leather.<sup>3</sup> They were light of weight, yet impenetrable. Matthew Paris passes on a similar description of impenetrable light arms of boiled leather.<sup>4</sup> The efficacy of leather, according to Ashdown, in warding off a sword-cut, and in mitigating the power of missile weapons, such as arrows or javelins in flight, has at all times been recognized.<sup>5</sup> The byrnie of the Saxon warriors about A.D. 1000 consisted of leather or canvas upon which were fixed various scales of defense--strips of horn, leather, cuir-bouilli, bronze or iron.<sup>6</sup> "The use of scales of various material sewn upon a textile base has been known to nations of antiquity from a very remote period."<sup>7</sup>

The early Saracens were well acquainted with an Eastern method of protecting the body by the use of a quilted covering.<sup>8</sup> This sort of battle-shirt was also worn <sup>later</sup> by the English lord. It was made of layers of cloth, tow, or rags, which were quilted upon a foundation of canvas or leather, and then covered with cloth, linen, or silk. One form of this war-shirt was called the haqueton, a name which shows Oriental origin in its relation to the Arabic word al-qutun, implying "stuffed with cotton."<sup>9</sup> In the period of the third crusade, the sultan Saladin gave the English king a haqueton (alcottonem) that was very light, but yet impenetrable to any spear point.<sup>10</sup> It was presented as a specimen of the best Eastern armor. In the Tactica of Leo VI (emperor 886-911), the lorica is of leather, as its name implies;<sup>11</sup> and this term throughout medi-

eval literature is opposed to the Greek word thōrax, signifying a breastplate of brass or iron. The army of Leo VI had helmets sheathed with skins (dermatinos), and the shields, large and small, were covered with hide. All the quivers and sheaths were made of leather. The Tactica reflects a still earlier book on military armor by the emperor Maurice (582-602) in his war against the Persians, as outlined in his Strategicon.<sup>12</sup> In both these works, the cuirass was made of leather, and hence was a strict accouterment of the leather period of war armament. We have thus briefly traced the use of the leather cuirass from the sixth century onward for seven hundred years.

The cuirass is therefore frequently mentioned in connection with the Arabian wars; but there is nothing to indicate that the breastplates which the early Saracens captured as booty <sup>as their own trophies</sup> were not made of leather. Mohammed had a few in his own private collection.<sup>13</sup> The Koran speaks of "coats of mail."<sup>14</sup> But these were not cuirasses; for the breastplates, which were in use until fire-arms came into practice, were never made of chain-mail, and neither were they coats, having sleeves like the hauberk. Moreover, mail battle-shirts were very old, and hence a consistent mention by the Koran. The Romans were apparently acquainted with such armor, as the discovery of rusty masses of corroded iron rings of Roman origin proves.<sup>15</sup> In the British Museum, lumps of rusty iron are reported, which are described as looking like chain-mail, and which came from Nineveh.<sup>16</sup> The chain-mail shirt is consequently an ancient witness of war, but it was not the cuirass. *When worn at all, it was worn under the cuirass (cf. illustration).*

The poetry of the Arabian hero Antar describes Arabian armor. We do not know just when he lived--some think in the time of Mohammed. He writes of an army of 15,000 "armed with cuirasses."<sup>17</sup> Again, he depicts soldiers as clothed with "iron armor and brilliant cuirasses," and he also has "horsemen clad in iron."<sup>18</sup> Hence his poetry upholds the text of the prophet Mohammed; but, on the contrary, not the text of the apocalypse. For neither the Koran, Antar, nor any other <sup>current</sup> early text describes an iron cuirass.<sup>19</sup> The expositor's conclusion

that the Arab cuirass was made of metal is therefore not only inconsistent with the history of plate armor, but it is also out of agreement with the correct deduction from <sup>contemporary</sup> language current in the time of early Arab wars. Moreover, the very word for the early cuirass--<sup>or leather</sup>lōrikion--means leather!

#### Medieval Armor in Revelation 9:9

The word for breastplate in our apocalyptic text is thōrax, and, in contrast to the primitive lōrikion (leather), it is the Greek word that designates a metal cuirass. The period that marked the activity of the metal cuirass is the historic fourteenth century. Before this, Greek fire and many different kinds of missile-hurling machines were in action on the battle fronts. The naval corsair was at his best in the Mediterranean. But these were not new methods of war. In contrast, the Turkish light horse-archer, with his sheaf of arrows and a simple cuirass of iron plate, was a new pattern of war in the Eastern empire. He opposed swiftness of movement and innumerable numbers against the heavy arms of the almost moribund Byzantine army. It was not long before the Slav warriors of Eastern Europe had to adopt the Turkish system.<sup>19</sup> The same thing happened in Spain, where the Moors had demonstrated the same tactical war. Before the introduction of fire-arms, it was very difficult for the arrow or dart to penetrate the iron breastplate, which therefore became the special prophetic mark of its period, and can be seen on nearly every effigy.

As early as 1288, the city of Milan was already an active center for the fabrication of hauberks, breastplates, plates, and plate armor of all kinds.<sup>20</sup> They were all of hard iron, and polished to the brilliancy of a mirror. Milan even exported her arms to the Tartars and Turks of the East. Strange to relate, the Milanese weapons of attack carried the mark of the "scorpion," without doubt indicative of their sting! The mark was still met with at the end of the sixteenth century.<sup>21</sup> The Indian East was also celebrated for its own fine steel. Kerman in Persia finally became known for the fine temper of her scimitars and lance points. These were bought at a high price by the Turks,

whose sabres could cleave a European helmet without turning the edge.<sup>22</sup>

At the fatal battle of Angora (1402), when Tamerlane captured Bayazid, the Sultan's Serbian vassals, even though fortune had already decided against him, cut through the ranks of the Tartar bowmen, whose arrows repeatedly rebounded from the "iron cuirasses" worn by the Slavs. According to Gibbon, there were 20,000 of them clad in black and impenetrable armor.<sup>23</sup>

#### Period of Locust Militarism

When the Greek empire was strong, "its army beyond comparison was the best fighting machine in Europe."<sup>24</sup> The Greeks, in their decline, brought the Turks over the Bosphorus as mercenaries, marched them around the empire, and taught them European tactics. They went back with their lesson well learned, but they were slow to change their own system. By the end of the fourteenth century, they had the first standing army in civilization--a mobile host of infantry and cavalry, highly skilled, and outfitted with a uniform.<sup>25</sup> No prince in Europe maintained such a <sup>immense</sup> force. Under the fifth trumpet, we read a description of this army. It was far in advance of any seventh- or ninth-century pattern, and quite different!

A special military order of the locust cavalry was called the Janissaries, whose youthful soldiers, with faces like men (verse 7), were the offspring of Christian parents of Roman, Bulgarian, Serbian, and Hungarian origin.<sup>26</sup> They were the conscripted tribute children of the Christian vassals of the Turks. They were strong and well set up, but they wore the turban, and were forced to swear by Islam. The Turks took an ever increasing tithe of the most select children of eastern Europe, taught them a new religion, invested them with a distinctive dress, and made them into an effectual war weapon with which no nation could compete for a century and a half. They became the arch-enemy of Christendom.<sup>27</sup> These archer horsemen were noted for their mobility. Their horses were light and swift <sup>and their armor light, as the prophecy implies.</sup> (Joel 2:4,7), and they could cover as much ground in half a day as other armies might accomplish in three days.<sup>28</sup>

Othman began his invasion of the Greek empire on July 27, 1299,<sup>28</sup> but he is supposed to have found the faith of Islam after he settled in Asia Minor.<sup>29</sup> He had no permanent army at first. For every new expedition, he had to convoke in advance Turkoman horsemen named ekindii (runners), the only Turkish troops then in use.<sup>30</sup> It was Murad I (1359-1389), the grandson of Othman, who brought Islamic militarism to a supreme order of command. This was first demonstrated when the trained Janissaries won such battles as Harmanli on the Maritza (1371), Kossovo (1389), and Nicopolis (1396).<sup>31</sup> This military order had the most war-inspiring religion in the world, and its zealots administered to Christendom the punishment deserved on account of dishonor to the law of God.

#### The Woe of Trumpet Five

We think of the fifth trumpet as the worst period of the Christian Era. It was the first of the bottomless-pit epochs of prophecy. Sardis, the church of the fifth trumpet, had no life--in the sight of heaven she was dead. For money, remission of sin was assured. For money, release from the flames of hell was assured <sup>for</sup> ~~to~~ those who had died. There was no Lord's supper in Christendom, and the Bible was almost unknown. The children and youth of the Christian East were placed on the block and sold, and were conscripted by the foreign invader.<sup>32</sup> They were forced to adopt the faith of Islam, and inducted into an army, eventually to return and attack their own homes. The subjects of the empire lived in the midst of alarm. Disaster followed disaster--usurpations, dynastic intrigues, incursions of Genoese and Venetians, and the ever-encroaching Turks, battles, triumphs; hope of aid from Tartar or pope--illusions all!<sup>33</sup> In what other period, or under what other trumpet can such hopeless woe for one hundred and fifty years be found? And yet, when the prophecy reads, "One woe is past," may we not understand that morning had begun to dawn upon this black night? We hear a message direct from heaven with reference to the invader (verse 13).

The one hundred and fifty year <sup>woe</sup> ~~of~~ Ottoman torment agrees with the historical symbolism of the prophecy, while the early Arab war does not agree:

1. The prophecy calls for a period of extreme darkness and confusion. History describes the era of the Ottoman attack as the blackest that ever overshadowed Christian races--a night said to have been without a single ray of light.<sup>34</sup> The Turk cared little about science, literature, theology, logic, history. Only the Christian art of war was of interest to him. By nature a shepherd and cattleman, he had no liking for farming and industry. He neglected roads, highways, and public utilities. His government was so bad that under his rule woe followed upon woe, and, in the nineteenth century, he was ready to leave Europe--worse than he found it.

In contrast, the early Arab era was by no means remarkable for its darkness. It is a question whether Islam was a party cry so early in Arab history. Moreover, prophecy does not allow all the light to have been smitten so early in the history of Christendom (Rev.8:12).

2. The prophecy calls for one hundred and fifty years of locust attack, to be followed by nearly four centuries of empire. Ottoman history exactly agrees with this outline. But Arab history does not agree. With the Arabs, we have first about a century of quick conquest and empire, their caliphs ruling at Damascus for nearly ninety years. Then came their decline. This is contrary to the prophecy, which calls for attack first, and then conquest. Moreover, the Turks are the only Islamic power that ever conquered the Byzantines as a whole.

3. The prophecy calls for a cavalry army whose riders have iron breastplates. The Turkish cavalymen had such. We know where they obtained them, and that these iron breastplates are a mark of the period in which the Turks attacked the empire. They represent a new pattern of war which followed the passing of the feudal knight and his heavy armor.

The early Arabs did not have iron breastplates. Their cuirasses were made of leather. The wars of Mohammed belonged to the leather period of war armor.

4. Under the fifth trumpet, prophecy calls for an apostate king. He is a fallen star, and has the key to confusion. The government which the sultans set up upon capturing the Greeks, strictly answers to this specification. They combined the theocracy of the Orthodox Greeks with their own, thereby tying two religions to the state. It was a two-fold form of destructive rule, as implied by the names Abaddon and Apollyon.

On the other hand, neither the early Arabs nor Mohammed were apostates. In the apocalyptic sense, the prophet was not a fallen star. Their form of government under the early caliphs was patriarchal. Hence the early Arabian empire does not answer to the prophecy, and neither does the prophecy answer to conditions under the Umayyads.

The Reformers witnessed to conditions existing at the beginning of the combined period of the fifth and sixth trumpets. Reformation language is the language of this prophecy--abyss, pit, darkness, plague, torment, scourge, the Turk! The Millerites gave witness at the end of the prophecy. William Miller was the first to tie together the period of the fifth trumpet with that of the sixth.<sup>35</sup> But before this calculation can be attested, the historical background connected with the Turkish empire must be outlined, as predicted under Trumpet Six.

- 1 "The defeat of Valens by the Goths at Hadrianople (378) proved that a new force had arrived against which traditional tactics [Roman legion] were found wanting."--Cambridge Medieval History (New York, 1936), Vol. VI, p. 785.
- 2 Century Dictionary, Vol. IX.
- 3 Johannis de Plano Carpini, "Historia Mongalorum Quos nos Tartaros Appelamus," Recueil de Voyages et de Mémoires publié par la Société de Géographie (Paris, 1839), Tome Quatrième, p. 685.
- 4 The Book of Ser Marco Polo the Venetian Concerning the Kingdoms and Marvels of the East (London, 1903), Vol. I, p. 263. Ed. by Cordier. Note by Matthew Paris.
- 5 Charles H. Ashdown, Armour and Weapons in the Middle Ages (London, 1925), p. 12.
- 6 Sir Guy Francis Laking, Record of European Armour and Arms (London, 1920), Vol. I, p. 2.
- 7 Ashdown, op. cit.
- 8 Charles Oman, History of the Art of War in the Middle Ages (London, 1924), Vol. II, p. 4.
- 9 Id.
- 10 Id.
- 11 Leonis Imperatoris, "Tactica sive De Re Militari," Migne, Patrologiae, SG (Paris, 1863), Tomus CVII, p. 722.
- 12 Maurice J.D. Cockle, Bibliography of English Military Books (London, 1900), Introduction, pp. XXXVIII, XXXIX.
- 13 Jean Gagnier, Histoire des Arabes avec la vie de Mahomed (Amsterdam, 1731), Vol. III, 328-334.
- 14 Koran, Vol. II, p. 104.
- 15 Ashdown, op. cit., p. 41.
- 16 Id.
- 17 E.B. Elliot, Horae Apocalypticae (London, 1846), Vol. I, p. 408. Sec. ed.
- 18 Id.
- 19 Cambridge Medieval History (New York, 1936), Vol. VIII, p. 648.
- 20 Laking, op. cit., Vol. I, Introduction, p. XLV.
- 21 Id.
- 22 The Book of Ser Marco Polo, op. cit., Vol. I, p. 96.
- 23 Edward Gibbon, The Decline and Fall of the Roman Empire (New York, 1901, Collier), Vol. VI, p. 358.
- 24 Sir Edwin Pears, Destruction of the Greek Empire (London, 1903), pp. 227, 228; Cambridge Medieval History, Vol. IV, Introduction, p. XI.
- 25 Gibbon, op. cit., Vol. VI, p. 331; Vol. V, p. 390; Pears, op. cit., p. 229.
- 26 Pears, op. cit., pp. 105, 229.
- 27 Cambridge Medieval History, Vol. VIII, p. 658.
- 28 "A Landmark of History, July 27, 1299," June and July Ministry, 1944.
- 29 Cambridge Medieval History, Vol. IV, p. 668.
- 30 Alfred de Besse, The Turkish Empire: Its Historical, Statistical, and Religious Condition (Philadelphia, 1854), p. 50.
- 31 Pears, op. cit., pp. 108, 135.
- 32 Pears, op. cit., p. 103; Ducae, Historia Byzantina, cap. XXIII.
- 33 Pears, op. cit., p. 200.
- 34 Pears, op. cit., pp. 380, 427.
- 35 L.E. Froom, "Time Phase of the Fifth and Sixth Trumpets," June Ministry, 1944.

We make no apology in offering an historical discussion of a prophecy that has been accepted as Adventist doctrine for so many years. The twentieth century has brought such striking changes in Turkey's administration that throughout our ranks questions are being asked regarding the fulfillment of her prophecy. We have received interesting documents on this subject. Each investigator appears desirous of reviewing the history of Muslim aggression from its earliest beginnings. The inquiry is difficult. Modern historians do not assign to Islam so early an importance in empire building as claimed by apocalyptic interpreters. Aside from the sacred book of Islam, there are no <sup>authentic</sup> source writers of early Muslim history. Even the Koran was not put into permanent form until half a century after the prophet's activity. And there is no authentic official collection of his correspondence, rescripts, or treaties. Moreover, all Arab historians, like the Turkish, are very late, and they cite no sources.

Arab historians arose about the same time as the Turkish. They both wrote about Islam, and about the Koran as a revelation for all time. But Arabic chronology is said to be badly confused. There are few witnesses. Many of the Arabic terms have changed their original meaning. The early customs and methods of war have also changed, as indicated by the prophecy. Arab war in the seventh century was quite different from Turkish war in the fourteenth. How therefore can we affirm any statement? The student of prophecy must have recourse to contemporary history and scientific records, and, above all, to calculation, if he is to confirm a prophecy that involves two symbolic periods of time. More than all else, he must make the attempt to understand the peculiar language of symbolism; and in this investigation, the interpretations of the Spirit of prophecy are indispensable. William Miller was the first investigator to tie together the two prophetic periods in Revelation 9. We present a discussion <sup>of the historical background of this prophecy.</sup> ~~that agrees with his conclusion.~~

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Salient Features of the Prophecy

It can be stated in general, with reference to Revelation 9, that the exponents of the historical school of prophetic interpretation commonly refer this prophecy to Islam.<sup>1</sup> It was so understood by the Reformers, as also by the Mill-erites, who have left on record the principles of their historical interpretation.<sup>2</sup> Such is the hypothesis which we shall submit to analysis. But it is important to remember that in the long period extending from the Arab empire to the present republic of Turkey, Islam, as a government, has been subject to many changes, both in form and territory. Some claim that the Muslim religion came into power in the brief space of a decade or two of conquest by the Arabs and Umayyads, who administered a vast empire with their capital at Damascus for about ninety years.<sup>3</sup> These were replaced by Abbasids (762), with their love of religion and learning, who in turn were successively followed by the Seljuqs during the crusades, the Ottomans in Europe, and the Mamelukes in Egypt. There were even other sectaries and dissidents, who had completely lost the earlier homogeneity of Islam; and fluctuating change from one long period to another has been the striking characteristic of the Muslim peoples.

The most stable and hopeful rule of Islam was the early period of the Ottoman empire in southeastern Europe--for several centuries the largest single state in Christendom. From the time of the Arab invasion, the Turkish empire was the only Muslim epoch that paralleled a special movement of the work of God--the Reformation. Hence we have two contrasting new characters in the fifteenth and sixteenth centuries--the Reformer and the Turk. The Reformers themselves acknowledged the great significance of the presence of the armies of Turkey on their borders, and employed the language of prophecy to describe the conditions. The Turk was the "scourge of God;"<sup>4</sup> he was the "sign of the judgment." The prophet of Islam had predicted the same.<sup>5</sup> But his armies also helped to maintain a balanced strife of nations, and thereby offered protec-

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helped to maintain a balanced strife of nations, and thereby offered protection to the new cause.<sup>6</sup> It would therefore seem to be logical that the 150-year Ottoman attack upon the territory of the failing Greek theocracy, and the subsequent rising theocracy of Turkey are two phases in Muslim history that are vital to the prophecy. Historically, the two phases can hardly be separated, for the Greeks had for decades acknowledged the suzerainty of the sultans before the conquest of Constantinople. Moreover, it can within reason be shown that the symbols employed by the prophet John give evidence that Turkey and her methods of war play the chief role in this historical parable. It remains also to demonstrate that the scenes in Revelation 9 are past history--not future as Fundamentalists hold--and that one by one the predictions of this chapter have been fulfilled.

Time and Rôle of Trumpet Five

As early as the seventh century, Beda revived the ancient principle of historical prophecy. He did not understand the year-day calculation, but, in harmony with the seven periods of the church, he divided the Apocalypse into seven historical epochs, which he lined up with seals and trumpets.<sup>7</sup> He had come to the fourth period in his own time. In that age it was hard to read the future; but in this twentieth century, it is quite clear that history has reached the period of the seventh church and seventh trumpet. We can therefore identify the fifth trumpet by looking backward over the stream of time to discover its period.

| <u>Church</u>   | <u>Trumpet</u> | <u>Period</u>   | <u>Message</u>                  |
|-----------------|----------------|-----------------|---------------------------------|
| 7. Laodicea     | Seventh Angel  | Judgment        | Finishing the mystery of God    |
| 6. Philadelphia | Sixth Angel    | Reformers       | Revelation 9:13-21 <sup>8</sup> |
| 5. Sardis       | Fifth Angel    | Night of Papacy | Revelation 9:1-12               |
| 4. Thyatira     | Fourth Angel   | Early Papacy    | Third part of the light smitten |

From this simple outline, it is evident that the "fifth angel" belongs to the period before the Reformation actually unfolded. It was night in Christendom, and even later, in Luther's time, the darkness was still so thick that it could

be felt.<sup>9</sup> In contrast to all other trumpets, and in harmony with the prophetic symbolism of John, the fifth trumpet was the blackest period of the Christian Era. It was one of woe, plague, darkness, and smoke from the bottomless pit.<sup>10</sup> Men were ruled over by a "fallen star" who held the key to all the appalling confusion. He was the king of destruction, and his name, both in Greek and in Hebrew signifies just that.<sup>11</sup> The plagues were both literal and figurative. In this period, Tamerlane was stopped from advancing against Jerusalem by a plague of locusts that ate up every green thing. The same cause made it impossible for him to attack Egypt.<sup>12</sup> In the year 1347, the scourge of Black Death appeared in eastern Europe, and soon spread far and wide. The Turks also suffered severely, and without doubt disseminated the plague in their incursions. Hundreds of thousands of people are said to have died of this pest,<sup>13</sup> and many cities were depopulated. Black Death was so devastating that it has been catalogued as one of the causes of the fall of the Greek empire.<sup>14</sup>

The greatest plague of all, however, was the impenetrable darkness (verse 2) and superstition. At the opening of Trumpet Five, Christendom had no light. Nominal religion was a matter of holy springs, miraculous pictures, and miracle-working relics, or icons.<sup>15</sup> Even two centuries later, in 1500, Luther had not yet read the Bible.<sup>16</sup> Only a few copies were in existence, for they had to be transcribed by hand. The Bible was the remedy for the dense darkness of that generation. Its mission is to provoke faith in God, truth and knowledge; but all the powers of evil attempted to keep its light from shining. "For centuries, there was no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom."<sup>17</sup> Earlier, Arabic learning was bringing light and knowledge to an uninformed era; in contrast, the eruption of Tartars and Turks from the East was "coeval with the darkest and most slothful period of European annals."<sup>18</sup>

The men who have not the seal of God in their foreheads (verse 4) fittingly represent emperors and ecclesiastical councils who took away the seal from the

law of God, and who put forth their utmost to extirpate the Bible from civilization. This iniquitous work was first begun in Roman provinces, where the Sabbath was first proscribed. It was pronounced by Justinian as a relic of Judaism, and its observers were occursed by church and state alike.<sup>19</sup> The symbolic locusts were not Jews, but were an army of men sent as a tormenting scourge against those who had trodden down the ancient Sabbath of the Jews. Like the "earthquake" that fell upon France, who attempted to defy the institutions of God, and to destroy the ancient week,<sup>20</sup> so the Eastern church, under the fifth trumpet, received retribution for substituting pagan relics for the sacred memorial of God.

The prophecy particularly specifies that this territory was to be tormented for one hundred and fifty years before being "killed" outright (verse 18), that is, before its conquest. There is an answer in history to this specification, which nearly every writer of Ottoman annals recognizes--the 150-year attack upon Eastern Rome by the Turks before they finally accomplished her permanent subjugation.<sup>21</sup> The prophecy outlines an 150-year period of attack that precedes the conquest.

All of the great events which occurred in the fourteenth and fifteenth centuries were part of the gigantic struggle against the hordes of Asiatics who were trending westward. Both history and prophecy call them "locusts."<sup>22</sup> The term is a familiar one for the roving nomads of the East; and in prophecy, too, they are men, not insects.<sup>23</sup> The prophetic locusts were not a common locust plague, to eat up "grass and green thing"--the well known pest which the oriental children call the "hay-horse." But they were instead a torment upon men who refused to honor the law of God. God, not man, would have to point out the offender. Syria had been a rich pasture for the cattle of the East (Judges 6:5), and hence also for the locust cicada. Nevertheless, the "earth" of the prophecy was not mere grass land. And the locusts, obviously, were not literal. They are like horses, like men, like women, like lions, like scorpions

ons, but not like literal locusts. The locust horsemen also have a distinctive armor, which is compared to breastplates of iron and the teeth of lions. Inasmuch as certain features of the symbolism are common to both Saracens and Turks, we shall mention the particular details which identify the time and period of the 150-year torment, and which are not characteristic of the early Saracen movement.

#### Persecution and Torture Foretold

The phrase "in those days" (verse 7 sounds like "those days" of the great apostasy in Matthew 24:22. The Papacy, Greek empire, and invading Turks were all addicted to the literal torture of human life. The period of the Ottoman attack on the Greeks was a time of the most terrible form of harry and harass in almost every town and city in Christendom. The tribulation was fiercest and most intense during the time of the Inquisition, which was a thirteenth century detail.<sup>24</sup> This tribunal was established under Innocent III (1198-1216). Its masters are charged with trying to invent means to cause the greatest possible agony and pain, and not end the life of the victim.<sup>25</sup> Thus in the West. In the East, the Greeks mutilated the offender--put out the eyes, cut off the nose, an ear, a hand.<sup>26</sup> A rival heir to the throne was commonly blinded. Infanticide in the imperial family was legal;<sup>27</sup> and so, too, both infanticide and fratricide were legalized by Mohammed II, said to be the most cruel of all sultans.<sup>28</sup> The Turk is by nature a nomad and a destroyer. The Turks of those days were noted for their wanton waste of life and useless brutalities. Human life had no value. The fifth trumpet period was an age of unsufferable, pitiless cruelty--said to have been more inhuman than any other epoch under Papacy and Greek Orthodoxy. Thus is this period in harmony with the prophecy.

#### A King Foretold--Abaddon-Apollyon

In verse 10, there are two different characters mentioned--the tormentors

and the men tormented. It is obvious that the king in verse 11 must refer either to one of these two, or else to both. The description of this king clears up the identification. Above all, it is plain that he is a destroyer. His name signifies that in both Hebrew and Greek. Moreover, he is a fallen star, and hence an apostate; and he rules over the bottomless pit--he has the key to it. His kingdom has reached the extremes of confusion. It is therefore not early in his reign, but so late that disorder has developed. In addition, he has a double character--one that demands two names in two different languages. The outstanding features of his kingdom are consequently (1) its two-fold destructive nature; (2) its apostate character; and (3) its resultant bottomless pit confusion. The term "bottomless pit" alone would indicate a period after apostasy had reached its midnight. Luther recognized this symbol as characteristic of his own day.<sup>29</sup> He applied it to the throne of Antichrist.

The <sup>composite</sup> double name of this apostate king is his obvious identification. He was the king of theocracy--a ruler who is particularly denounced as apostate by apocalyptic prophecy. He is also described by Daniel and Paul. We need not mistake this king. In the period of the 150-year Ottoman attack upon the Byzantine empire, he was ruling in both Rome and Constantinople, where theocracy was in power. Such was the kind of government that the Turks found when they took Constantinople, and such they incorporated with their own, and produced a <sup>complex</sup> double theocracy--a "State within the State!"<sup>30</sup>

It was not until the eleventh century that the apostate church obtained supremacy over the state.<sup>31</sup> It was not until the eighth century had passed its meridian that the Abbasids raised a revolt in the official name of the prophet, and their caliphs appeared clad in his mantle.<sup>32</sup> Strictly speaking, the early Arabs did not have theocratic government. The religion of Mohammed had hardly taken root as yet.<sup>33</sup> The first caliphs "retained the patriarchal simplicity of the early Arabs."<sup>34</sup> They were the sole judges of every cause, either sacred or

civil.<sup>35</sup> There was no Mohammedan priest or mufti. The rule of the Umayyads-- rightly named the Arabian Empire--was "in marked contrast to the subsequent State of the Abbasids, for which Islam served as a foundation," and to which it gave a party cry and an organization.<sup>36</sup> Hence ~~the significant~~<sup>is the</sup> challenge of this-  
toretical inquiry: "It was not the religion of Islam which was by that time [un-  
der the Umayyads] disseminated by the sword, but merely the political sover-  
eignty of the Arabs."<sup>37</sup> In any event, it at once becomes questionable whether  
the complex theocracy which the apostate king of the fifth trumpet represents  
can be identified with the early Saracen invasion. Thus history calls to ac-  
count the interpretations of many apocalyptic expositors.

To be continued

- 1 L.E. Froom, "Time Phase of Fifth and Sixth Trumpets," June Ministry, 1944.
- 2 Sir Thomas W. Arnold, "Muslim Civilization During the Abbasid Period," Cambridge Medieval History (New York, 1936), Vol. IV, pp. 274, 280.
- 3 Id., p. 300; Grace Amadon, "A Landmark of History, July 27, 1299," June and July Ministry, 1944.
- 4 M. Michelet, The Life of Martin Luther (New York, 1859. Tr. by Smith), p. 142.
- 5 Sir Edwin Pears, Destruction of the Greek Empire (London, 1903), pp. 182, 230.
- 6 Ellen G. White, The Great Controversy, p. 197. Conflict of the Ages Series.
- 7 Wilhelm Kamlah, Apokalypse Geschichtstheologie (Berlin, 1935), p. 48.
- 8 Both the Reformers and the Millerites proclaimed the fifth and sixth trumpets.
- 9 D'Aubigne, History of the Reformation (New York, 1853), Volume I, Book IV, Chap. V.
- 10 "The expression 'bottomless pit' represents the earth in a state of confusion and darkness. . ."--The Great Controversy, p. 658.
- 11 Many early expositors interpreted this "king" as the Papacy. Others called him Mohammed. Paul applies apoleia (destruction), the only Greek noun derived from apollumi, to the son of perdition (2 Thes.2:3). Daniel also describes the same king as one who shall "destroy wonderfully" (Dan.8:24).
- 12 Pears, op. cit., p. 140.
- 13 Id., p. 189.
- 14 Id., p. 77, note; 104, 185.
- 15 Id., p. 199.
- 16 Michelet, op. cit., p. 260.
- 17 Ellen G. White, The Spirit of Prophecy (Battle Creek, 1884), Vol. IV, p. 64; Edward Gibbon, The Decline and Fall of the Roman Empire (New York, 1901, Collier and Son), Vol. V, p. 488; Edson Clark, Turkey (New York, 1902), p. 129.
- 18 Gibbon, op. cit., Vol. V, p. 404.
- 19 The Great Controversy, pp. 52, 53.
- 20 James Harvey Robinson, Introduction to the History of Western Europe (New York, 1902), p. 582; The Great Controversy, p. 274.
- 21 Alfred de Besse, The Turkish Empire: Its Historical, Statistical, and Religious Condition (Philadelphia, 1854), p. 47. Tr. from fourth German edition by Morris; Joseph von Hammer, Geschichte des osmanischen Reiches (Pest, 1827), Erster Band, pp. 61, 62.
- 22 Sir Mark Sykes, The Caliph's Last Heritage (London, 1915), ch. 12; Gibbon, op. cit., Vol. V, p. 550.
- 23 Joachim of Floris, Expositio Magni Prophete Abbatis Joachim in Apocalipsim (Venice, 1527), Revelation 9.
- 24 The Great Controversy, p. 59.
- 25 Id., p. 569.
- 26 Pears, op. cit., pp. 26, 147, 374 ff; Gibbon, op. cit., Vol. V, pp. 415, 521.
- 27 Cambridge Medieval History (New York, 1936), Vol. IV, p. 705.
- 28 Pears, op. cit., p. 390; J. von Hammer, op. cit., Vol. 2, p. 222.
- 29 D'Aubigne, op. cit., Volume Second, Book VI, Chapters III, IV, VII. X
- 30 Cambridge Modern History (Cambridge, 1934), Vol. X, p. 170.
- 31 "The pope, subordinate from the very beginning of his existence successively to the Roman, Frank, and German emperors, was now free [Gregory VII], and he trod for the first time as their equal, if not their master."--D'Aubigne, op. cit., Volume I, Book I, Chap. I.
- 32 Cambridge Medieval History, op. cit., p. 275.
- 33 Simon Ockley, The History of the Saracens (Cambridge, 1757), Vol. I, pp. 9, 10.
- 34 Cambridge Medieval History, op. cit., p. 274.
- 35 Ockley, op. cit., p. 4.
- 36 Cambridge Medieval History (Cambridge, 1926), Vol. II, pp. 332, 358.
- 37 Id., p. 330

out in darkness. In like manner the stars, God's ministry, were hunted down and slain. "The night cometh," Jesus had said, "when no man can work." This period was a type of that night.

The Trumpets announce events especially at the end of their corresponding periods. When the flying angel loudly cries, "WOE, WOE, WOE, by reason of the other voices of the trumpet of the three angels which are yet to sound," corresponding to Trumpets 5, 6, and 7, his message is so carefully and completely worded, that it would seem impossible to accept an interpretation placing Trumpet 5 back in the time of Trumpet 4, as would be necessary if applied to the invasion of the Saracens.

FIFTH PERIOD -- MIDNIGHT OF CHRISTENDOM. - *Crusades Begun*

The Fifth Period is in striking contrast to the previous ones. Dense darkness and smoke from the bottomless pit darken the whole sun, not just a third of it. The air also is affected, and the plague seems universal. A "fallen star" has the key to distressed civilization--is responsible for the darkness which has come upon Christendom. His name is Apollyon in Greek, and Abaddon in Hebrew. The fact that he eventually has two names is significant. He is the angel of the bottomless pit. By comparing a series of symbols occurring in the description of the Seven Last Plagues with the similar series in the Seven Trumpets the meaning is suggested that the expressions "bottomless pit" and "fallen star" refer to the BEAST:

|            |       |     |                         |                      |                      |           |               |
|------------|-------|-----|-------------------------|----------------------|----------------------|-----------|---------------|
|            | 1     | 2   | 3                       | 4                    | 5                    | 6         | 7             |
| PLAGUES -  | EARTH | SEA | RIVERS and<br>FOUNTAINS | SUN                  | SEAT of<br>THE BEAST | EUPHRATES | AIR or HEAVEN |
| TRUMPETS - | EARTH | SEA | RIVERS and<br>FOUNTAINS | SUN<br>MOON<br>STARS | BOTTOMLESS<br>PIT    | EUPHRATES | HEAVEN        |

The symbols in both groups are practically the same except in No. 5. This relation would seem to indicate that inasmuch as all but one agree, therefore the terms "seat of the beast" and "bottomless pit" must be synonymous. Again and again Luther referred these symbols to the Papacy. The following is one example:

*Merle*

"Eek is stirring up the bottomless pit against me," said Luther.  
D'Aubigne, Vol.II, Bk.VI, Ch.IV.

The Latin that Luther used here, referring to the Papacy, was "abyssos abyssorum," meaning the "abyss of abysses." "Abyss" is the Bible word for bottomless pit in the ancient languages. The following is a paragraph taken from Luther's letter to Leo X, describing the evils that afflicted civilization:

"Is it not true that under the spreading firmament of heaven there is nothing more corrupt or more detestable than the Romish court? It infinitely exceeds the Turks in vices and corruption. Once it was the gate of heaven, now it is the mouth of hell; a mouth which the wrath of God keeps open so wide, that on witnessing the unhappy people rushing into it, I cannot but utter a warning cry, as in a tempest, that some at least may be saved from the terrible gulf.

Behold, O Leo, my Father! why I have inveighed against this death-dealing see. Far from rising up against your person, I thought I was labouring for your safety, by valiantly attacking that prison, or rather that hell, in which you are shut up."  
D'Aubigne, Vol.II, Bk.VI, Ch.VII.

Luther used all the words at his command to describe the Papacy as the great abyss, the "bottomless pit" of prophecy. It would seem as if it was this character

*At this very hour*

that opened the Fifth Trumpet, as it were in the smoke and darkness that followed four centuries of ruling Christendom. There was that one great movement that carried the papal standards into the East, where the name of the pope had been forgotten for a time. Surely with no more striking imagery--the smoke of a great furnace--could the two centuries of traffic in human life be described, when a continuous stream of people of every rank and station from the western territories of the Papacy, and under papal command, made its way toward Jerusalem! One striking event can answer to this narrative,--the Crusades. In the ancient seat of Hebraism for two hundred years the Papacy maintained a Latin kingdom. It came to an end in the last decade of the thirteenth century. ~~She~~ urged and plead in vain for the Eastern church to return to the fold. Finally ~~she~~ took the Eastern citadel, and held it for over fifty years--from 1204 to 1261. The great harlot was swallowing the whole earth! And as a check upon this epoch of chaos, confusion and gloom the LOCUSTS appear. They are commanded by prophecy to torment for 150 years those men who have not the seal of God. They are not to "kill," that is, conquer territory and set up their own rule; they are to torment only. Neither are they to torment other wicked tribes and peoples, symbolized by the "grass, the green thing, and any tree;" only those men who have not the seal of God are the Locusts to plague. This demand of prophecy shows clearly that the Locusts ~~would of necessity be~~ put under divine control, for only God can mark those who have His seal. It also indicates that in this period of darkness a retributive judgment was sent against the great apostate system that repented not. The Seal of God was the supreme test then as now.

*Rome  
The Papal  
Standard*

The locust army had war horses; and their riders had lances and swords--the "iron teeth," as in Prov.30:14; they also had "breastplates of iron." This last piece of armor helps to fix the time of the Fifth Trumpet, for the iron breastplates were not introduced into the armies of Europe before the thirteenth and fourteenth centuries.<sup>a</sup> Consequently we have here a middle-age scene; and the locust army cannot consistently be referred back to the Saracens of the eighth century, whose weapons of war were much more simple. They used chiefly lances, arrows, and sometimes the leather cuirass for protection.<sup>b</sup> In other respects also the history of the Saracens fails to fit the picture that prophecy has painted. Wherever they went, from India to Spain, they conquered tribes and nations, and set up their own chiefs as rulers. They did much more than "torment." On the contrary they scarcely touched Eastern Rome, the seat of the prophecy.

It is verse 11 in Revelation 9 that marks the climax of the Fifth Trumpet, when behold, the "fallen star" of the first verse has become KING over the very men whom the Locusts are tormenting!<sup>c</sup> History shows how this happened. During the latter part of the 150-year period the Eastern emperors were pleading desperately with the Papacy and the Princes of Europe for help to drive out the Turkish armies. Always the answer was, "Return to the fold, and the West will send a crusade." In 1450 at Florence a treaty of union was finally signed, recognizing the papal creed as supreme.<sup>d</sup> In time a crusade was aroused, and the Christian powers sent aid to the Greeks, but it came too late. The Turks were victorious in the final scenes on the plains of Kossovo; but their loss was so heavy that the year following--it was 1449--the Slav leader, the invincible Skanderbeg, persistently drove the Turks back, four times over, to their retreat in Hadrianople. Here Murad II, the Sultan, soon died, and no further advance was made until Mohammed II got under way for the siege of Constantinople. In such a manner the 150 years of the Turkish prophecy approach

*but they like Turkey  
was was no heavy  
was strong he was spirit*

a See "armor" in Standard Dictionary; also ARMOR, Boutell, Ch. VIII.  
 b Decline and Fall, E.Gibbon, Vol.V, pp.294,476.  
 c Is not the word "men" in verse 10 the antecedent of "they" in verse 11?  
 d Cambridge Medieval History, Vol.IV, pp.691-695.

tion to the new cause.<sup>6</sup> It would therefore seem logical that the one hundred and fifty year Ottoman attack upon the territory of the failing Greek empire, and the subsequent rising theocracy of Turkey are two phases in Muslim history that are vital to the prophecy. Historically, the two phases can hardly be separated, for the Greeks had for decades acknowledged the suzerainty of the sultans before the conquest of Constantinople.<sup>7</sup> Moreover, it can within reason be shown that the symbols employed by the prophet John give evidence that Turkey and her methods of war play the chief role in this historical parable. It remains also to demonstrate that the scenes in Revelation 9 are past history--not future as Fundamentalists hold--and that one by one the predictions of this chapter have been fulfilled.

#### Time and Role of Trumpet Five

As early as the seventh century, Beda revived the ancient principle of historical prophecy. He did not fully understand the year-day calculation; but, in harmony with the seven periods of the apocalyptic church, he divided probationary time into seven historical epochs, which he lined up with the seals and trumpets.<sup>8</sup> In that age it was without doubt hard to outline the future; but in this twentieth century, it seems quite clear that history has reached the period of the seventh church and seventh trumpet. We can therefore identify the fifth trumpet by looking backward over the stream of time to discover its period:

| <u>Church</u>   | <u>Trumpet</u> | <u>Period</u> | <u>Message</u>   |
|-----------------|----------------|---------------|--|
| 7. Laodicea     | Seventh Angel  | Judgment      | Finishing the mystery of God                                 |
| 6. Philadelphia | Sixth Angel    | Reformers     | Revelation 9:13-21 <sup>9</sup>                              |
| 5. Sardis       | Fifth Angel    | Middle Ages   | Revelation 9:1-12  |
| 4. Thyatira     | Fourth Angel   | Early Papacy  | Three angels yet to sound (Rev. 8:13)--fifth, sixth, seventh |

From the apocalyptic outline and its implication in Revelation 8:13, it should be clear that the fifth angel does not sound until after the fourth church and fourth angel have finished their commitment. Many historical expositors, however, identify the fifth angel with the mission of Mohammed and the Arab con-

their end. The Greeks have paid the price; they have bowed the knee to the Papacy, and for the moment the Pope of Rome is the supreme pontiff East and West. He again demands recognition of the supremacy of Rome, and on Dec. 12, 1452, service was held in St. Sophia to complete the Union of the churches. The Turks have not yet command and possession of the Empire. But when the prophecy adds the sinister words,

ONE WOE IS PAST

we may know with assurance that the possible reign of the Papacy in the East has been cut off by the "fire and smoke and brimstone" in the siege of Stamboul, May 29, 1453. The Turk is now King of the North--the Locusts have become the Great River Euphrates--while the Papacy is King over the rest of Christendom.<sup>a</sup> And now begins the second Turkish period, the 391 years and 15 days, the greater part of which belongs to the Fifth Period of the Revelation.

*Western*

For a time Turkey is on the increase in power and territory. She advances as far as Vienna, to the very precincts of the Reformation, the "earth" of the prophecy. It is "earth" in the sense that a new altar has been erected in Christendom, a place of sacrifice for those who worship God.<sup>b</sup> This strong opposition puts the papal hierarchy on losing ground, and the Reformation itself is protected by the antagonism of Turkey, the Papacy, and the Holy Roman Empire.<sup>c</sup>

The FIRST WOE would seem primarily to concern that against which the locust army was sent,--the throne of iniquity and its heroes of crime. In harmony with this the 150 years of locust plague would best fit a time when the iniquity of the Papacy was at its height, when chaos and confusion in both church and state were about to wreck civilization. Therefore, in order to save Christendom from disaster, and to protect the Reformation coming on, the Locusts are commanded by prophecy to torment the archenemy of the work of God. Under his rule the Bible was in sackcloth; and, let us continue with D'Aubigne,

"The vital doctrines of Christianity had almost entirely disappeared, and with them the light and life that constitute the essence of the religion of God. The material strength of the Church was gone. It lay an exhausted, enfeebled, and almost lifeless body extended over that part of the world which the Roman empire had occupied." History of the Reformation, M.D'Aubigne, Vol.I, Bk.1, Ch.III.

We have also in this period the most terrible of all the engines of the Papacy,--the Inquisition. The Spirit of Prophecy would seem to be a direct comment on verse 6, which says that "in those days shall men seek death, and shall not find it:"

"Dignitaries of the church studied, under Satan their master, to invent means to cause the greatest possible torture, and not end the life of their victim. In many cases the infernal process was repeated to the utmost limit of endurance, until nature gave up the struggle, and the sufferer hailed death as a sweet release." Great Controversy, p.569.

"The prince of darkness wrought with the leaders of the papal hierarchy. In their secret councils, Satan and his angels presided, while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees, and writing the history of deeds too horrible to appear to human eyes." G.C., Vol.4, p.63.

Not until the French Revolution does history present another phase of human society like the FIRST WOE of Revelation 9. Under the SECOND WOE, after 250 years of

<sup>a</sup> Dan.7:24--"and another shall rise after them."  
<sup>b</sup> Rev.6:9.  
<sup>c</sup> Great Controversy, p.197.

trial and persecution of God's children, unhappy France lifted her hand in open rebellion against God and His Holy Word; and then by the same hand, administered a deadly thrust against her ancient mother, the Church of Rome. Both WOES are scenes from the "bottomless pit;" in both WOES the Bible was proscribed. The THIRD WOE will be likewise, and after that, "shall men run to and fro to seek the word of God, and shall not find it." Amos 8:12.

#### SIXTH PERIOD -- THE END OF PROPHETIC TIME.

In contrast to the few words describing the early periods of the Revelation, the Sixth Period requires parts of six chapters,--about fifty verses in all. The following outline presents the principal features:

1. Condition of the Church leading up to this Period--Rev.3:1
2. Ominous signs in heaven and earth--Sixth Seal.
3. French Revolution--the Second Woe. Rev.11:7-14.
4. Philadelphian Ministry in action. Rev.3:7-13.
5. The OATH of a mighty Angel -- "Time shall be no longer." All the unfinished periods of prophecy come to their end.
6. Another angel saying with a loud voice, "The hour of God's judgment is come."
7. A voice from the four horns of the golden altar before God saying to the Sixth Trumpet Angel,
  - "Loose the four angels which are bound in the great river Euphrates." And John continues:
  - "And the four angels were loosed, which had been prepared (A.R.V.) for an hour, and a day, and a month, and a year to slay the third part of men."

Careful notation of these important events shows that the message to the Sixth Trumpet Angel was last to occur in point of time. The scene itself at the golden altar indicates that the ministry in the Most Holy Place in heaven had already begun,--that the blood of the great Sin Offering was being applied to the horns of the altar of incense before God.<sup>a</sup> It was being cleansed from the sins which in symbol had been left upon its horns.<sup>b</sup> After the long pollution of the Dark Ages, the holy altar is again in action! John hears the message, and the Sixth Angel also heard it, for the Turkish prophecy became a vital part of the Philadelphian preaching. And when another angel announces, "The hour of his judgment is come," by those words he would seem to declare that the "hour" of the Turkish prophecy--the only prophetic period containing the symbol "hour"--is coincident with the opening of the judgment in heaven. The prophet evidently so understood this meaning, for he states plainly that the four angels were loosed after they had been prepared (A.R.V.), that is, at the end of the hour, day, month, and year.

It is important to understand this "loosing" which was appointed at the end of the second Turkish period. Now, after a hundred years, we can see that in a definite sense the Turk was "loosed" at this point in John's prophecy. Gabriel had already explained to Daniel that because of troublous tidings out of the east--Syria in 1840<sup>c</sup>--"Therefore he--the King of the North--shall go forth." For a century

<sup>a</sup> Ex.30:10; Lev.16:18; Patriarchs and Prophets, p.348.

<sup>b</sup> Lev.4:3-7.

<sup>c</sup> Encyclopedia Britannica, "Mehemet Ali." With the disappearance of the Turkish Empire the Near Eastern Question arose.

Turkey has not only been "going forth" from her vast empire in Europe, but she has nothing left in the Euphrates valley, nothing in Africa, nothing on the Mediterranean but a small republic in Asia Minor where she first entered civilization over six centuries ago. Truly she has been "loosed" from her holdings, and truly she has "gone forth" from them. But this historical exposition, although true, does not quite fit the prophetic narrative.

It is the "four angels" that were loosed the prophet says, and adds that for 391 years and 15 days they had been prepared to slay the Papacy, in symbol, "the third part of men." Turkey was only in part the threatening sword that was suspended over the Western See--she was not the whole sword! The nations of Europe that favored the Reformation, and also those who did not were at strife with the papal rule. In the end it was France, not Turkey, that administered the death-stroke. Although the expression "four angels" is not a fit symbol of Turkey herself, yet it could with great meaning refer to Four Mighty Angels of God, whom we see for nearly four centuries in charge of Turkey, and then, almost immediately, as in Rev.7:1, we behold them in control of the very Powers to whom Turkey has turned over her balance of power. And there they are today! The Asiatic nomads were not turned loose upon Europe without this divine control,--"My great army," the Lord calls them, "which I sent among you" (Joel 2:25). All during these last centuries of conflict Four Mighty Angels stood ready to slay the great apostate, and the time came, in this very Sixth Period, that the only existing head of the BEAST was wounded to death.

In a vision given to Mrs. E.G.White at Rocky Hill, Connecticut, January 5, 1859, she saw these "four angels" of the Revelation. She asked her accompanying angel the meaning of what she had seen and heard, and the answer was given,

"that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds . ." Early Writings, p.38.

Several times in the vision the words were spoken, "The angels are holding the winds. It is God that restrains the powers." <sup>a</sup> The prophet Zechariah also saw these spiritual forces at work in his day, and asked for the meaning of the red horses, speckled, and white (Zech.1:9). The answer was given,

"These are they whom the Lord hath sent to walk to and fro through the earth." Zech.1:10.

A second time Zechariah asked for an explanation of the "horses"--red, white, black and bay, and the answer was repeated,

"These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." Zech.6:5.

The very fact that these "angels" were loosed from the great river Euphrates, is evidence that Turkey's vast empire in Christendom was at the breaking point, and that there was no danger of any further extension westward of a religion so vitally antagonistic to the Atonement which was about to begin in heaven.

At the beginning of the nineteenth century Turkey steps forth in prophecy still as King of the North.<sup>b</sup> The Turkish prophecy in Revelation 9 is the complement of the one in Daniel 11, and shows the next step in Turkish history, forty years later. This chapter in Revelation was a special feature, among other prophecies, presented in 1844 as evidence of the soon coming of Christ. In 1838 one Josiah Litch published an exposition of the Turkish periods predicting the fall of the Ottoman empire. At the very time specified by him, Rifat Bey, an ambassador from Turkey, landed in Alexandria with the ultimatum agreed upon by the powers of Europe. On this same day--

<sup>a</sup> Questions on the Sealing Message, J.N.Loughborough, p.16.  
<sup>b</sup> Dan.11:40.

it was Aug. 11, 1840--the ships of England, Austria, and Turkey, appeared off Beirut,<sup>a</sup> ready for action if Mehemet Ali refused to sign the treaty. He refused: and war with Syria opened up. In two months the pasha of Egypt was forced to withdraw his troops from Syria, but Turkey had come under the tutelage of the Powers to whom she had appealed for protection. This was the beginning of independence for Egypt, hitherto a vassal of the sultanate; Greece had already gotten a king, but in the spring of 1844 she obtains full freedom in a new constitution;<sup>c</sup> in this same awakening year Turkey is compelled to grant religious liberty to all her subjects, and to give up her hold of life and death over them;<sup>d</sup> in 1844 also her whole Persian frontier is submitted to an Anglo-Russian commission for an adjustment of her encroachments.<sup>e</sup> In the short period of four years an empire in south-eastern Europe, as it were, changed hands, and the change marked the end of the prophetic periods relating to Turkey.

The four-year period which seems to end the Turkish prophecy has a parallel in the end of the "seventy weeks" pertaining to the Hebrew nation. The year 31 A.D.<sup>f</sup> marked the beginning of the end of the probation of Israel, but in mercy prophecy extended the time to the year 34. In like manner the Moslem epoch required four years for its initiation. Othman invaded the eastern border of the Greek Empire in 1299, a date confirmed by many of the source writers of early Byzantine history.<sup>g</sup> But it was half a century before the Ottoman Turks crossed the Bosphorus into Europe. They went as hired soldiers of the Emperor, and not as a sovereign power.<sup>h</sup> However, there were other "locusts." Exactly four years later, in the autumn of 1303, Michael IX brought into the golden gate a band of mercenaries, the Grand Catalan Company, consisting of Moors, Spaniards and Turks, though not of the Ottoman tribe,--8000 strong. And when there was no money in the Greek treasury to pay, they paid themselves by raiding and ravaging Greek territory for fifteen years or more. This is said to be the worst evil that had yet afflicted the Empire.<sup>i</sup> History calls them "locusts." And just so have we already described the ending of the 150-year period, when the western crusaders and the Slavs persistently drove back the Turks from the battle-field of Kossovo to their retreat in Hadrianople, and delayed the end of the Empire another four years--from 1449 to 1453. At three points, then, in the Turkish prophecy, we have this four-year period as a marked feature, to which history offers a confirming testimony.

Let us take a backward glance over the 2300 years of prophecy which were first introduced to Daniel, and which have finally come to their end in the Sixth Period of the Apocalypse when the angel took the solemn OATH that "Time should be no longer." Not much is said concerning this long prophetic period; but it has definite characteristics which define its course through time. The number is prophetic in that its time is reckoned on the year-day principle, as given to the prophet Ezekiel (Ezek. 4:5,6). This means that the years are all equal in length. The length of a prophetic year may be determined by comparing Rev. 11:2,3 with Rev. 13:5-7. Here it may be observed that the system ruling the Dark Ages is given two different, but equal symbols of time for its iniquitous work,--42 months and 1260 days. This means that one prophetic month equals 30 days, and one prophetic year equals 360 days. Thus prophecy defines its own symbols of time. Another important characteristic of the number 2300 is that it is exactly equal to 46 jubilees, or 46 times 50. In this way it acquires a starting point as provided for every jubilee year, the tenth day of the seventh month (Lev. 25:9). But because the years of the 2300-period are all equal in length, and because its first year began on the tenth day of the seventh month, therefore each one of its years must begin on this same day, or 10 Tisri of the Hebrew calendar. The 2300-period itself, therefore, is Jewish in character.

<sup>a</sup> Modern Europe, W. Alison Phillips, M.A., pp. 229, 230. <sup>b</sup> McCoan's Egypt, Ch. IV.

<sup>c</sup> Cambridge Modern History, Vol. XI, p. 279. <sup>d</sup> Id., p. 275.

<sup>e</sup> Encyclopedia Britannica, Turkey. <sup>f</sup> Both Astronomy and the Jewish Calendar mark out this year as that of the Crucifixion.

<sup>g</sup> Edward Gibbon, Vol. VI, p. 322; George Pashymer, Vol. II, p. 327; Ob. Pash., L. I, pp. 829, 830, Peter Possinus; Cam. Med. Hist., Vol. IV, Ch. 21; Von Hammer, Vol. I, p. 78.

<sup>h</sup> Foundations of the Ottoman Empire, H. Gibbons; <sup>i</sup> Cam. Med. Hist., Vol. IV, Ch. 21.

It is therefore in a position to offer support to the various historical dates relating to the Moslem Epoch.

The fall of Constantinople in 1453 invites comment to show the real bearing it has on the Turkish epoch. From Edward Gibbon<sup>a</sup> we learn that it was the end of September before the Turks really took possession of the capital city they had destroyed. At that time, under penalty of death, the royal mandate compelled five thousand families of Anatolia and Roumania to occupy their new habitations in the capital. Sir Mark Sykes, in his Caliph's Last Heritage, throws light on this delay:

g  
x  
k

"So long as the Ottoman Empire had in Constantinople a free port, a market, a centre of world finance, a pool of gold, an exchange, so long did the Ottomans never lack for money and financial support. Muhammad was a great statesman, the moment he entered Constantinople he endeavoured to stay the damage his ambition had done; he supported the patriarch, he conciliated the Greeks, he did all he could to continue Constantinople the city of the Emperors . . . but the fatal step had been taken, and the Turks had lost their governors and their support. . . The Turks in taking Stambul, let slip a treasure and gained a pestilence."

For some time the House of Osman and the Imperial government had ruled the Empire side by side. Each had its own capital city scarcely more than one hundred miles apart. The Greeks were the governors and financiers, and the Turks were the fighters. Sir Mark Sykes continues:

"The Turks had been involved in the family and dynastic quarrels of the Imperial City, were bound by ties of blood to the ruling families, frequently supplied troops for the defence of Constantinople, and on occasion hired parts of its garrison to assist them in their various campaigns; the sons of the Emperors and Byzantine statesmen even accompanied the Turkish forces in the field, yet the Ottomans never ceased to annex Imperial territories and cities both in Asia and Thrace."

This curious intercourse accounts for the situation that arose upon the fall of Constantinople. Apparently no one wanted the ruined citadel. Hence it was four months before the capital was occupied, and Muhammad II could take possession as King of the North. This exactly fits the prophecy; for if we take from Oct. 22, 1844 the 391 years, and 15 days plus a correction of 9 days for 1453, we get the date, Sept. 28, 1453. Thus prophecy and history meet on common ground.

in the midst of an appropriate citizenry

The date of the beginning of the Catalan War, September, 1303, is carefully analyzed by Peter Possimus in his Observations on George Pachymer's Byzantine History. He trails the Catalans from their advent in Sicily to aid Frederick in his war with Carol of Neapolis to the time their fleet landed in Constantinople. He insists that Roger Brundisi brought his ships into the Golden Horn in September, 1303, and that this September was the second indiction of the Greeks, but the first indiction of the Latins. He presents the betrothal of Frederick as evidence, which was recorded on August 19, 1302, at which time Roger was still in Sicily carrying on negotiations with the elder Andronicus about bringing the fleet. He ends up with the earthquake which just about destroyed the island of Rhodes on August 8, a short time before the Catalans arrived. It is thrilling to discover such painstaking records in history, so important in establishing one of the dates of the Moslem Epoch.

a Decline and Fall, E.Gibbon, Vol.VI,p.518.

b In making this correction we may not touch the date Oct.22, 1844, for that is an established point in the Gregorian calendar. Hence we must correct the other end of the period, and anticipate the beginning of the 391 years and 15 days by 9 days.

There are four specific shorter periods that mark off this long stretch of prophecy:

1. The "seventy weeks" pertaining to the Hebrews.
2. The "TIME" or 360 years of Rome's ascendency, as in Dan.11:24.
3. Three associated periods connected with the System ruling the middle ages.
4. The Moslem Epoch.

The "seventy weeks," or 490 years, begin the 2300-period, and the Moslem Epoch of 541 years and 15 days end it. It is an important feature to recognize that these various periods bring together the Jewish Calendar, the Julian-day Reckoning, the Gregorian Calendar, and the true Astronomical Time. We also have records from the Arabs that bring the Calendar of Muharram into this picture. They all confirm and define each other's records.

On October 5, 1582, a definite correction was made in man's common calendar, known as the Julian, and 10 days were dropped by designating October 5 as October 15. This day was Friday. No correction of the Julian calendar had been made at any previous time since the reign of Augustus Caesar. Since that well-known day in 1582 the greater part of Christendom has followed the Gregorian system of measuring time. It runs fairly true to the exact time of the Sun. But when a prophetic period must be carried over from Julian time to the Gregorian calendar, it is necessary to make correction for the uncorrected years of the Julian reckoning. This is especially important in reference to the Moslem Epoch, whose period of time contains not years only, but a few days besides,--15 days in all. For convenience, let us follow the example of Josiah Litch, and treat the two Turkish periods as one epoch, 541 years and 15 days. They will start then, on July 27, 1299, and end on Aug.11, 1840. But in 1299 seven days were due for correction,<sup>a</sup> but were not dropped from the calendar. By dropping these on August 11, we come to the date August 18, by which time the quarantine had transpired, Mehemet Ali had returned to Alexandria, and had given audience to the consuls of England, Russia, Austria and Prussia, and to Rifat Bey, the ambassador of the Porte. The first meeting occurred on August 17. The Mussulmans called that day "Kismet!" meaning the Doom of Turkey. They said that the Musulman saber was broken, that the Osmanlis would be driven out of Europe to the regions of Asia from whence they first sprang. Today it does not seem as if they would get that far. The following OUTLINE offers the principal historical events connected with the Turkish Periods:

|     |                             |   |                     |   |
|-----|-----------------------------|---|---------------------|---|
| I   | <u>July 27, 1299</u>        | Ottomans invade the Eastern Border of the Empire                                      | <u>Sept., 1303</u>  | Catalan War on Greece, a "locust" raid on European Border |
| II  | End of 150 yrs. <u>1449</u> | Turks driven back by Crusaders and Slavs. For the moment Papacy <sup>is</sup> supreme | <u>May 29, 1453</u> | Fall of Constantinople King of the North steps forth      |
| III | Aug. 11, 1840               | Turkey loses balance of power   | Oct.22, 1844        | The "Four Angels" loosed from Turkey                      |

And so, the Moslem Epoch would appear to come to its final finish at the very time of the opening of the Most Holy Place in the sanctuary in heaven. The date October 22, 1844 is independent of the Turkish prophecy, and is established by the Hebrew calendar in its relation to Astronomy, and by the date of the Crucifixion.

a. These seven days correspond to the centurial years 300, 500, 600, 700, 900, 1000, 1100, years that were treated as bissextile by the Julian system above that required by astronomical reckoning. So many leap days were added by the pontiffs in the time of Julius Caesar that the vernal equinox did not fall on the correct date before the year 300 A.D. See Encycl. Brit. under Calendar.

The Turkish prophecy deals with man's common calendar, which it connects with the Jewish calendar, the basis of the 2300-year period. All the main portion of the Christian era had to be completed before the Sixth Trumpet could come to its finish. The years of the middle ages were those of chaos, disorder, and schism; the calendar was in an uncertain stage; not until 1750 did science reveal the true length of the solar year. Yet into this very period the divine hand plants the last stretch of the prophetic time, the Moslem Epoch, reaches across the centuries of confusion to the very day of its fulfilment, and sends men and ships from all parts of Christendom to mark the end.

It is necessary to unravel the historical background of the Sixth Trumpet, but in so doing one may note the nice arrangement in which prophecy places in one setting all her events in order to present them in the right relationship. Only eighty-nine years, from 1755, the earthquake of Lisbon, to 1844, the year ending all time prophecies, is allowed the Sixth Period of the Revelation; but into this short space of time the moving finger must write not only the chief events that are coincident, but the reflection and end of many centuries of conflict. Like the insect that in its dark cell to all appearance is dead, so Prophecy in an unclement season weaves a chrysalis of threads about herself that in the spring-time she may come forth full of life, and showing many bright colors. Does not that spring-time draw near? We are rapidly approaching the centennial anniversary of the end of prophetic time, to which both God and man have given important testimony. Should we not do all in our power to make this testimony plain?

Signed,

Grace Amadon

Finished Jan.5, 1939.

## CRITICISM OF THE INTERPRETATION OF THE SEVEN TRUMPETS

The interpretation of the Seven Trumpets in Adventist literature is subjected to the following criticism:

1. First and primarily, if the Seven Churches and Seven Seals can reasonably span the whole Christian era, then it seems equally justifiable that the Seven Trumpets should be similarly applied. By this arrangement, each one of the seven periods of the Revelation can be explained on the basis of the threefold series-- a Church, Seal, and Trumpet. Otherwise, there is no argument against those who insist that the Seals and Trumpets are yet future.

2. It is not logical to apply all the Trumpet symbols in Revelation 8 to the collapse of pagan Rome, and (1) to omit the destruction of Jerusalem, (2) pass over the mischievous throne of Constantine the Great, and (3) to find no place for the rise of the Papacy in a series that concerns apostate powers only.

3. In the description of the Seven Trumpets, there are eight "third parts" mentioned, six of which are in Revelation 8. Obviously, Western Rome cannot consistently be represented by all these symbolic "third parts," on the basis of the short time that three emperors were ruling simultaneously. There were four emperors in the time of Theodosius, and also in the time of Diocletian; frequently two colleagues were ruling at one and the same time. Hence, it is imperative that the student of prophetic interpretation look for a more fitting cause of the symbol "third part" as employed in the Revelation. As it is, the exposition that applies four Trumps to Western Rome leaves too many symbols unexplained.

4. If, with some interpreters, we separate the two periods in Revelation 9, and refer the "150 years" to the Saracenic conquests in the 7th and 8th centuries, then neither history nor chronology conforms to the demands of the prophecy. For the Saracen invasion took territory and set up caliphs from India to Spain--that is, if, in the prophetic sense, the Saracens were the "locusts" referred to, then they actually "killed" and conquered the tribes and territories which they invaded, contrary to the specification of the prophecy. Furthermore, the Saracens did not raid the Greek empire, the frontier of the "earth" of the prophecy. To interpolate a period between the 150 years and the 391 years confuses both history and chronology.

5. To break up the correlation between these three series--Churches, Seals, and Trumpets--and to arrange the Trumpets, two and three to some periods, and none for others, sets a precedent that could just as reasonably be applied to the Seals, and thus the chronological outline of the Revelation is broken. One would be at sea as to what is past and what is future--a difficulty that confronts the Bible schools that have not the Spirit of Prophecy. Some systems of exegesis place all the Revelation in the future from the fourth chapter and on. The strongest argument against these variations which are so contrary to the history involved, is the insistence that the mutual relation between the Churches, Seals, and Trumpets be left unbroken, and that they all be made to harmonize with the Seven Periods by number. This ANCHORS the prophecy.

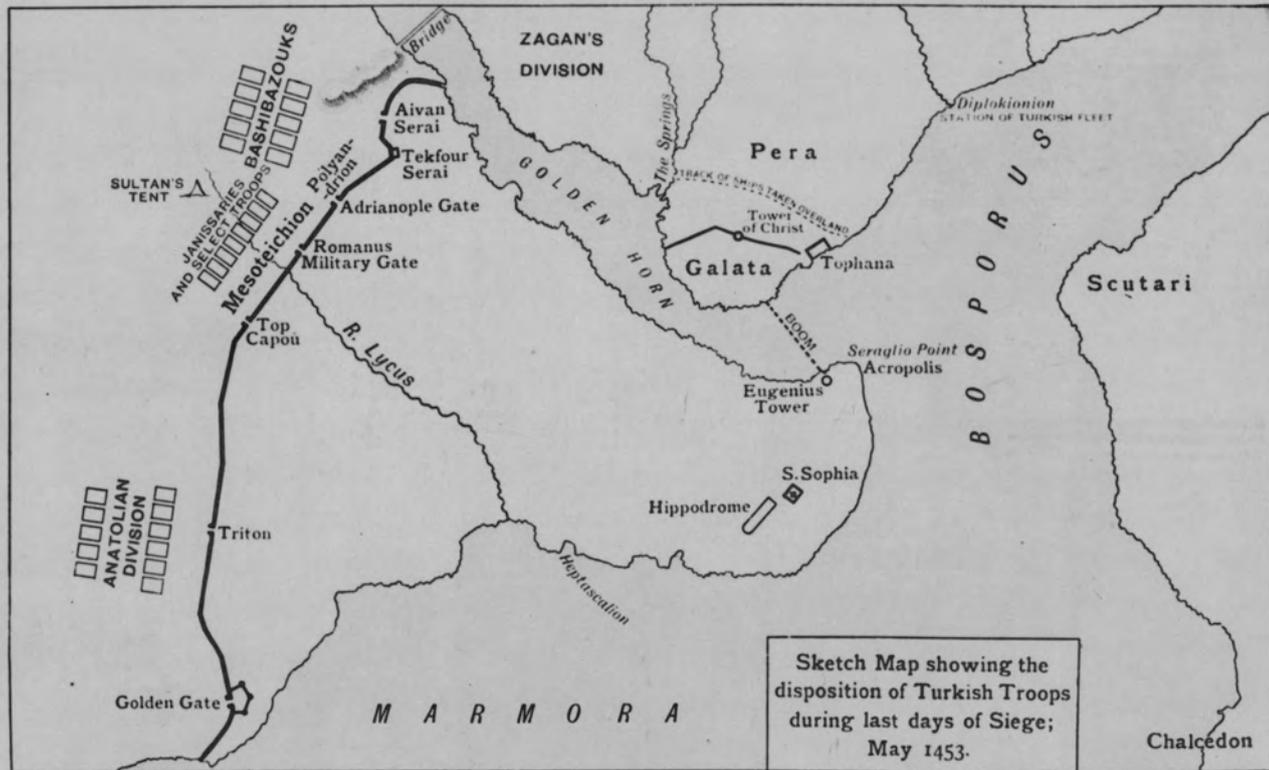
The following OUTLINE of the Trumpet Series evens up the history a little, and is submitted for criticism. The crux of the interpretative problem pertains to the meaning of the symbols. In addition, it has to be determined where Thya-

tire ends, and Sardis begins--the two Churches that coincide with the 1260 years.

In the accompanying OUTLINE, Sardis represents the Protestant Churches from the time of the Reformation, and Philadelphia, the Advent movement.

#### THE SEVEN PERIODS OF THE REVELATION

|           |       |     |  |
|-----------|-------|-----|--|
| EPHESUS   | TRUMP | I   | Destruction of Jerusalem, the "earth" of ancient prophecy--the Jewish nation corresponding to the "third part" of trees.   |
| SMYRNA    | TRUMP | II  | End of the "time" in Dan.11:24, when occurred <ol style="list-style-type: none"> <li>1. Removal of the capitol to Constantinople.</li> <li>2. Beginning of barbarian war---about 250 A.D.---a fit accompaniment to pagan Rome's persecution of the Christians.</li> <li>3. Demise of paganism as a state religion--the "creature" <u>died</u>, and was not <u>killed</u>, as in the case of Eastern Rome in 1453.</li> </ol> |
| PERGAMOS  | TRUMP | III | Constantine--Sunday laws and agitation over the Sabbath--the "bitter water" as in Jer.9:13-15. The fallen star "Wormwood" of the third Trumpet obviously represents the fallen ministry of the church, and not a barbarian chief.  |
| THYATIRA  | TRUMP | IV  | Rise of the Papacy, which began by smitting out a "third part" of the light--the Sabbath. Under Sardis, the Papacy was all dark--no seal of God, no oil, no wine.  |
| SARDIS    | TRUMP | V   | FIRST WOE--no light at all among rulers of Christendom--scene begins with the Crusades. "Locusts" torment Eastern Rome (the "third part of men") for 150 years, which power was then "killed;" and for 391 years and 15 days, "four angels" were prepared to slay the Papacy (another "third part of men"). In the end, it was France, not Turkey that administered the stroke of death to the Papacy.                       |
| PHILADEL. | TRUMP | VI  | SECOND WOE--French Revolution, a second move against the Papacy. It was a "great earthquake," for France lost her crown, and the Papacy, her civil arm, which she has not yet regained.  |
| LAODICEA  | TRUMP | VII | THIRD WOE--Armageddon, the whole world at war, and finally pitted against the BEAST and FALSE PROPHET.   |



Walker & Cockerell Sc.

quest which followed after. But in this epoch the papacy was still young-- too young to answer to its part as set forth by the fifth trumpet. Similarly, Arab history fails in nearly every respect to meet the demands of the prophecy--time, method of attack, weapons employed, and character of government. Since therefore the fifth angel does not consistently belong to the period of the fourth church, his sounding must occur in the era before the Reformation actually unfolded. It was then night in Christendom; and even later, in Luther's time, the darkness was still so thick that it could be felt.<sup>10</sup> In contrast to all other trumpets, and in harmony with the prophetic symbolism of the prophet John, the fifth trumpet was the blackest period of the Christian Era. It was one of woe, plague, darkness, and smoke from the bottomless pit--general confusion!<sup>11</sup> Men were ruled over by a "fallen star" who held the key to the appalling abyss. He was the king of destruction, and his name, both in Greek and Hebrew signifies just that.<sup>12</sup>

There were literal plagues, too, under the fifth trumpet. In this period, Tamerlane was stopped from advancing against Jerusalem by plagues of locusts that ate up every green thing. For the same reason it was impossible for him to attack Egypt.<sup>13</sup> In the year 1347, the scourge of Black Death appeared in eastern Europe, and soon spread far and wide. The Turks also suffered severely, and without doubt disseminated the plague in their incursions. Hundreds of thousands of people are said to have died of this pest,<sup>14</sup> and many cities were depopulated. Black Death was so devastating that it has been catalogued as one of the causes of the fall of the Greek empire.<sup>15</sup>

The greatest plague of all, however, was the impenetrable darkness (verse 2) and superstition. At the opening of Trumpet Five, Christendom had no light. Religion was a matter of holy springs, miraculous pictures, and miracle-working relics, or icons.<sup>16</sup> Even two centuries later, in 1500, Luther had not read the Bible.<sup>17</sup> Only a few copies were in existence, for they had to be transcribed by hand. The Bible was the remedy for the intense darkness of that generation, but all the powers of evil attempted to keep its light from shining. Men had

### III Chronology under the Sixth Trumpet

#### THE TURKISH EMPIRE I

The Sixth Trumpet is the longest historical prophecy of any one of the seven trumpets, and it includes parts of three chapters of the Apocalypse. It marks the end of three long prophetic periods, each one of which, according to the year-day principle, reaches into modern time. This trumpet is therefore a modern prophecy, and deals largely with modern history. Chronologically, the sixth trumpet ties to the end of the three periods described. Thus the French Revolution is the main historical subject of Revelation 11, and during this decade of distraught French history, the 1260 years ended. Students of prophecy at the time were expecting them to end!<sup>1</sup> Similarly, chapter 10 registers the end of the longest period of record--Daniel's 2300 years--and briefly touches upon the religious movement which then occurred. And chapter 9, in its last nine verses, tersely describes significant features of nearly four centuries of Turkish history, and sets forth the historical event which would end this epoch. All of these events were anticipated by exponents of historical prophecy.

The chief historical events of the sixth trumpet are therefore alike in that they look backward over their stream of time instead of forward. In other words, each principal historical subject of this trumpet is introduced at the end of its accompanying period. Hence each period is obviously to be calculated according to the historic year-day principle, for on no other basis can the periods reach to the events described. This principle has thus far been the accepted rule for historical prophecy. On this basis of reckoning, the Turkish symbolic period--"the hour and day and month and year" (Rev. 9:15, cf. A.R.V.)--equals 391 years and 15 calendar days. The Greek construction in this text is such that it decisively supports this calculation.<sup>2</sup> It is a most important feature of interpretation <sup>in chapter 9</sup> that, in harmony with the two periods of

chapters 10 and 11, we should look for the prophesied historical event at the end of the 391 years and 15 days, rather than at the beginning. The perfect passive participle (ἑτοιμασμένοι, verse 15, cf. A.R.V.) is in agreement with our conclusion, by signifying that the preparedness preceded the loosing. Expositors have reversed these two acts in their interpretation; but on this basis, all their historical dates are contrary to the constructive order of the text.

#### Analysis of the Prophetic Text

Verses 13 and 14 mark the end of the Turkish period, when the Voice is heard from heaven, and when the prophet announces,

"And the four angels were loosed that had been prepared for the hour and day and month and year, that they should kill the third part of men" (A.R.V.).

Verses 16 and 17 mark the beginning of the prophecy, when John saw in vision immense numbers of horsemen with breastplates of fire, smoke, and brimstone. This description could not apply so late as the nineteenth century when the Turkish armies were a crumbling rabble. But it could very specifically mark the fifteenth century when Turkey, England, and France introduced the artillery arm of war into their sieges.<sup>3</sup> Then the militarism and power of the Turkish horsemen became such that their rôle demanded a new symbol--the significant term "four angels." This is a symbol that the Islamic code itself adopted. According to the Koran, the Mohammedan throne was originally upheld by four angels.<sup>4</sup> The number four is a sacred number with the Asiatic and Oriental. His tent is supported by four poles; four winds rule the sky above his head. In this respect, the Turkish divan was like the "four winds" of Alexander, whose territory it had come to occupy.

Similarly, the "great river Euphrates" is significant of Turkey's religion--Islam. Of old this river represented ancient wisdom or cult (Ecclesiasticus 24:25,26). A river was an object of worship in many lands. After many centuries, the Euphrates has come to mark the extreme eastern border of Turkey. Thus its meaning is ideological, and does not signify mere territory. These two contrasting symbols--the "four angels" and the "great river"--fittingly point to Turkey's

two-fold form of government--her sultanate and caliphate.

In contrast to the iron breastplates of locust war, the Turkish army has now acquired breastplates of fire and brimstone. This new element in attack was a decisive revolution in European war in the fifteenth century.<sup>5</sup> By these plagues (verse 18, A.R.V.), the "third part of men" was killed, that is, the Greek empire was completely subjugated--the only major part of Christendom which suffered a permanent collapse, and the first major part to suffer--after the introduction of fire-arms. The prophet proceeds to describe an actual vision of the ensuing strife. He sees the new method of war in action, which enabled the Turks to extend their militarism to a peak of conquest. They fought great naval battles, and displayed in triumph their crimson ensign of crescent and star "on every European shore within the Pillars of Hercules."<sup>6</sup> For a long time after, Turkish corsairs commanded the Mediterranean.

John's vision of the artillery fire does not represent the dated siege of Constantinople (1453), but it does represent the fifteenth-century period of war armament during which that siege occurred. In this same period there were many other artillery sieges in Europe: Harcourt (1449), Normandy (1449-50), Bayonne (1451), Northumbria (1454), Castillon (1453), Northampton (1460), Murat (1476).<sup>7</sup> Oman features Constantinople as the most famous and complicated system of defences in the civilized world. It was ruined by gun-fire! The fifty-three day siege of the city (April 7-May 29) was not essentially a cavalry charge, although at least two-thirds of Mohammed's army were horsemen. On this occasion, however, the Janissaries and Anatolians fought mainly as infantry,<sup>8</sup> because the city was surrounded by water on two sides, and on its one landward side, there was a twelve-mile stretch of triple stone wall, and a defensive moat about sixty feet wide. Pears gives a detailed description of the attack.<sup>9</sup> The Turkish divisions were about 150,000 in number, as against 8000 Greeks and Italians within the walls. Each army was outfitted in much the same manner--modern, medieval, and ancient arms being employed side by side. But in addi-

tion, there were many cannon of various calibre, and innumerable guns. Mohammed's huge cannon--fired seven times each day--ultimately broke down the walls. "It was the cannon," writes Critobulus, "which did everything."<sup>10</sup>

John heard the number of the horsemen. It was altogether too many for any one battle or siege in either medieval or modern war. But 200,000,000 horsemen would easily harmonize with a century in which Turkish war eclipsed all Christendom. The vision of the Euphratean horsemen and their breastplates of fire does not, <sup>therefore</sup> represent a simple event or date to which the chronology of the sixth trumpet can tie. On the contrary, it is of great chronological importance to the prophecy that cannon and gunfire actually identify the fifteenth century, when the new element of artillery war came into practice.<sup>11</sup> Hence, dates earlier than the beginning of the fifteenth century are altogether too early for the beginning of the 391-year Turkish period.<sup>12</sup>

#### A Point of Time in Trumpet Six.

The actual point of time under the sixth trumpet lies in verse 15. Divine command came to the Philadelphian ministry, or sixth angel, to "loose the four angels." John promptly announces that the "four angels were loosed." His aorist tense (eluthēsan) shows that the "loosing" was an historical act--a point of time. His perfect passive participle, as previously mentioned, shows that the act of loosing followed the preparedness. The prophecy is thereby brought down to the end of the 391 years and 15 days--in other words to modern time in the nineteenth century.

However, at the end of the 391 years in the nineteenth century, the Turkish armies were in rout. Turkish hordes were by no means being loosed upon Christendom in this period. Their main arm--the Janissaries and Mameluks--had been abolished.<sup>13</sup> Hence the verb luō must be allowed its primary sense, and must mean that the "four angels" were loosened, or unleashed, from that to which they had been bound, namely, the "great river Euphrates," or Islam. Historical expositors commonly agree that these four angels represent Turkish

sovereignty or state. An ancient version reads "four kings."<sup>14</sup> In any event, during the century that followed the taking of Constantinople, Turkish armies completed the conquest of the ancient territory which is described by Daniel as the "four winds" (Dan.11:4), by Zechariah, as "four chariots" (Zech.6:1), and ~~and~~ later by John as "four angels," or possibly "four kings," as the Aramaic might read. By means of artillery warfare Turkey completed her conquests. The Ottomans defeated the Mameluks in 1517. Solaiman the Magnificent stretched his empire eastward as far as Bagdad on the Tigris (1535). About the same time, Barbarossa extended the shadow of the horsetails westward along the northern coast of Africa to the Atlantic.<sup>15</sup>

The Turks held their vassal provinces together for a century and a half, and then began to lose their European foothold (peace of Carlowitz, 1698). But as we come to the end of the prophecy in the nineteenth century, they had lost almost all their European countries except a small strip around Constantinople. The Ottoman forces had become a mere rabble; the main army was in rout, the fleet had deserted, and Greece, Egypt, Syria, and Turkish regencies were in revolt. Moreover, Turkey's famous military orders had been annihilated. More than half of Turkey's subjects in Europe were now Orthodox Greeks.<sup>16</sup> The structure of her sovereignty had so decayed and crumbled that, like the historic four winds of ancient time, the four angels seemed ready to be dispersed and broken! Hence the exceedingly ominous words of the divine Voice: "Loose the four angels." The ancient collapse of the kingdom of Alexander seemed about to be repeated in the nation occupying his territory. John apparently saw the dissolution taking place. Our purpose is to link this event in history with its chronological outline as foretold by the prophet. We must first understand more fully Turkey's form of government.

#### Turkish Empire and Its Government

A theocratic form of government had been active for many years in the prov-

inces occupied by the Turks. The Greek bishops and patriarchs were everywhere recognized by the conquerors as the civil and religious heads of the Christian communities.<sup>17</sup> So long as the sultan received tribute from his vassal states, it appeared to matter little to him how they were governed. Tribute was the sole unifying principle that held together such vast spaces of empire, where lack of telegraph and railroads made central control practically impossible. Under the Turkish tradition, the collection of tribute was the whole duty of government.<sup>18</sup>

Mohammed the Conqueror had no difficulty in extending this regime through all his provinces after his entry into Constantinople, and he immediately required the election of a new patriarch,<sup>19</sup> *whom he used as his tool, Miller 21* He did all he could to support the patriarchate and conciliate the Greeks. It therefore came about that the patriarch, as the one responsible to the sultan for the Orthodox Greeks, "exercised a wider power than he had enjoyed under the Byzantine Caesars; but his relation to the sultan was nevertheless that of a slave."<sup>20</sup> Christian vassals thus came under the immediate civil control of patriarch and bishops, while every Mussulman was obedient to the code of the Ottoman State. Eastern Europe had become a Christian State within the Islamic State. W. Alison Phillips describes it this way:

"Two theocracies, mutually contemptuous and exclusive, were thus established within the [Turkish] State; and the [two] rival religions became the symbols of conflicting interests and ideals in every relation of life. To the Mussulman, his creed was the source and justification of his conscious preeminence; to the Greek, Orthodoxy was the palladium of his national existence. . . the sheet-anchor of his hopes and ambitions."<sup>21</sup>

Clair Price:

"The old Byzantine empire lost its territorial basis in 1453, but it remained in the capital of Islam as an ecclesiastical, political, and commercial force."<sup>22</sup>

Barbara Ward describes the government of Turkey:

"The other most remarkable institution was that of the millet. It meant that within the State various communities were organized autonomously, in most cases under a religious head, and had power, under the general authority of the Sul-

tan, to manage their own affairs. The Moslem subjects, the free landlords, and the Moslem peasants were under the Grand Mufti at Constantinople. Next in importance was the "Millet-i-Rum," the community of Orthodox Christians under the Oecumenical Patriarch, again at Constantinople. . . There was an Armenian millet under the Gregorian Patriarch, a Jewish millet under the Grand Rabbi, and a Catholic millet under the Pope's delegate."<sup>25</sup>

Such was the theocratic system that became the convenient machinery for governing the subjects of Islam. It was the survival of the system of ex-territoriality once general in the Roman empire. The Turks found it in full force, "and maintained it, being unwilling, as they still are, to allow Christians, whether their own subjects or foreigners, to rank on an equality with Muslims."<sup>25</sup> Christians were mere rayahs or cattle, and as such, were legally incapable of possessing the same rights as Muslims.<sup>26</sup>

Western Europe took a long time to recognize this form of government in Turkey; for doubt existed "whether it was legal to carry on intercourse with the sultan."<sup>27</sup> The first instance of an alliance between the Porte and any Christian power was in 1536, when Francis I and Solaiman concluded a league in common hostility against Charles V, the emperor who opposed the Reformation.<sup>28</sup> <sup>Willer 2</sup> In this period, the armies of Turkey were a protection to the Protestant cause.<sup>29</sup> The locust army had been an instrument of divine justice against those who had dishonored the law of God (verses 4, 10). The Turks had defeated Byzantine arms in the East, and papal armies from the West. Turkey's military expansion had competed with the world's great military leaders.<sup>30</sup> But, in over half a millennium, she had not learned how to govern her foreign subjects. And it is with her complex government that her prophecy has to do.

To be concluded

- 1 Thomas Goodwin, Exposition of Revelation (London, 1683), Vol. II, p. 173. [Reprinted in part early in French Revolution under title French Revolution Foreseen in 1639.] So also Robert Fleming, Pierre Jurieu, Jacques Philpot, John Willison, Thomas Newton, Joseph Priestly--all 18th century.
- 2 R.E. Loasby, "The Greek Syntax of Revelation 9:15," The Ministry, June and July, 1944.
- 3 Charles Oman, History of the Art of War in the Middle Ages (London, 1924), Vol. II, p. 226.
- 4 Joseph von Hammer, Geschichte des osmanischen Reiches (Pest, 1827), Vol. 2, p. 223.
- 5 "We may almost say that the triumph of artillery only commences in the middle years of the fifteenth century."--Oman, op. cit.
- 6 "Chapters of Turkish History," No. VIII, p. 185, Blackwood's Edinburgh Magazine (August, 1842). London.
- 7 Oman, op. cit.
- 8 Sir Edwin Pears, Destruction of the Greek Empire (London, 1903), pp. 251, 252.
- 9 Ibid. ff.
- 10 Pears, op. cit., p. 252; Cambridge Medieval History (Cambridge, 1936), Vol. VIII, pp. 650, 653.
- 11 Oman, op. cit.; Cambridge Medieval History, op. cit.
- 12 Cf. L.E. Froom, "Time Phase of the Fifth and Sixth Trumpets," June Ministry, 1944.
- 13 The Mameluks were destroyed in 1811 by Mehemet Ali, and the Janissaries in 1826 by Mahmoud II.
- 14 Wilhelm Bousset, Die Offenbarung Johannis (Gottingen, 1906), p. 303.
- 15 "Chapters of Turkish History," No. VIII, p. 187.
- 16 "A Few Facts Concerning the Turkish Question," Blackwood's Edinburgh Magazine (London, 1853), November, p. 636.
- 17 Cambridge Modern History (Cambridge, 1934), Vol. X, pp. 170, 171.
- 18 Clair Price, The Rebirth of Turkey (New York, 1923), p. 14.
- 19 Cambridge Medieval History (Cambridge, 1936), Vol. IV, p. 625.
- 20 Cambridge Modern History, op. cit.
- 21 Ibid.
- 22 Price, op. cit., p. 121.
- 23 Barbara Ward, Turkey (Oxford University Press, 1942), p. 20.
- 24 Ibid.
- 25 Pears, op. cit., p. 372.
- 26 Pears, op. cit., p. 417.
- 27 Wilbur W. White, The Process of Change in the Ottoman Empire (University of Chicago Press, 1937), p. 30.
- 28 "Chapters of Turkish History," op. cit., p. 197; *Miller*, 2.
- 29 Ellen G. White, The Great Controversy, p. 197. Conflict of the Ages Series; Pears, op. cit., p. 178; M. Michelet, The Life of Martin Luther (New York, 1859), p. 144. Tr. by Smith.
- 30 Wilbur W. White, op. cit., p. 20.



CII The event ending the prophecy

THE TURKISH EMPIRE II

In the <sup>forepart of the</sup> nineteenth century, every sign, both in prophecy and history, pointed to the breaking up of apostate government in Christendom. By the sword of France, the papal hierarchy had lost much of its previous power.<sup>1</sup> <sup>By 1830</sup> Turkey's vassal provinces were on the attack, and were winning their freedom. The spirit of the movement was both racial and religious. Turkey's two "rival religions," as outlined by W. Alison Phillips, are also symbolized in her prophecy--the "great river Euphrates," or Islam, and the idolatry of the "third part of men," or Greek Orthodoxy (Rev.9:20). No Christian religion had been so impregnated with pagan cult as the Greek church. This fact nourished antagonism in the devotees of Mohammed, which in turn became the ostensible cause of the major wars against Turkey in her waning centuries. With every uprising, she would issue firman after firman in appeasement to the Christians, but seldom kept her promises. For toward four centuries she had been prepared to kill them--her own subjects--just as the prophet predicted. Finally, when her case was hopeless, she began to advocate reform in her atrophied capital.<sup>3</sup> The way was thus opened for her audience with the Christian powers of Europe, who, without doubt unwittingly, brought the sixth trumpet prophecy to conclusion by the London Treaty of 1840. We shall outline briefly the various conditions and incidents that were connected with the completion of this convention.

The Treaty of July 15, 1840

For a hundred years and more Europe had been anticipating the downfall of the Turk, yet he baffled prediction. It was generally recognized that his only hope lay in the interposition of the reformed Christian nations. But he could obtain help from this source only by concession to the progressive spirit of the West, and by increased tolerance of his Christian subjects.<sup>4</sup> There had consequently been a few advanced measures of reform in Turkey.<sup>5</sup> Yet she despised change, and in the early decades of the nineteenth century, when the revolu-

but all the powers of evil attempted to keep its light from shining. Men had reached the "pit of the abyss" (verse 1). "For centuries, there was no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom."<sup>18</sup> Earlier, Arabic learning was bringing light and knowledge to an uninformed era; in contrast, the eruption of Tartars and Turks from the East was "coeval with the darkest and most slothful period of European annals."<sup>19</sup>

The "men who have not the seal of God in their foreheads" (verse 4) fittingly represent emperors and ecclesiastical councils who took away the seal from the law of God, and who put forth their utmost to extirpate the Bible from civilization. This apostasy was first begun in Roman provinces, where the Sabbath was first proscribed. It was pronounced by Justinian as a relic of Judaism, and its observers were accursed by church and state alike.<sup>20</sup> The symbolic locusts were not Jews, but were an army of men sent as a tormenting scourge upon those who had trodden down the ancient Sabbath of the Jews. Like the "earthquake" that fell upon France, who attempted to defy the institutions of God, and to destroy the ancient week,<sup>21</sup> so the Eastern church, under the fifth trumpet, received retribution for substituting pagan relics for the sacred memorial of God. On the contrary, the Arabs and Umayyads were not apostates--they were pagans.<sup>22</sup> Why punish them before they had rejected the gospel?

The prophecy particularly specifies that the men upon whom retribution was to come, were to be tormented for one hundred and fifty years before being outright "killed" (verses 5, 18), that is, before their conquest. There is an answer in history to this specification, which nearly every writer of Ottoman annals recognizes--the 150-year attack upon Eastern Rome by the Turks before they finally accomplished her permanent subjugation.<sup>23</sup> According to the prophetic outline, the 150-year period of attack precedes the conquest. In the case of the Arab empire, we have a short attack of about a decade, and then ninety years of empire with the capital at Damascus.<sup>24</sup> This outline does not agree with the

tionary spirit revived, no leader appeared who alone was able to carry out the reforms without which her dismemberment was certain. The Turkish empire was pressed on all sides, and the Turks were having to fight the Egyptian army of Mehemet Ali, which was better organized and outfitted than their own had ever been.<sup>6</sup> France had seen to that. Simultaneously, the nations of Europe came to the decision that no one nation alone dare venture to calm the struggle between the two Mussulman powers, and much less dare go to war alone on Turkey's behalf in opposition to the rest of Europe!

Russia was <sup>apparently</sup> the first to act, and in 1839 she joined concert with four other European cabinets rather than continue the responsibility of a secret treaty she had made with Turkey at Unkiar Skelessi (1833).<sup>7</sup> Nearly a decade <sup>had</sup> passed before the powers of Europe reached that unity which enabled them to notify the Porte (July 27, 1839) that they had come to an agreement on the Eastern question.<sup>8</sup> And even then they were not in harmony with France, who wished her Egyptian "Napoleon" to advance--not retreat.<sup>9</sup>

In the spring of 1840, there occurred a change of ministry both in the divan at Constantinople, and in the cabinet at Paris.<sup>10</sup> This removed the antagonism that Mehemet Ali had maintained toward the Porte's ministry, and he thereupon announced to the French consul-general at Alexandria that he would return the fleet, and thus bring about peace. His proposal was forwarded to London via Paris, Thiers, the new French minister, having added (June 30): "This condition of affairs argues strongly in favour of postponing any decision in London."<sup>11</sup> Viscount Palmserston, Minister of the Foreign Office, fearing intrigue on the part of France, acted immediately, and the convention was signed in London on July 15, 1840, by the Five European Powers--Great Britain, Russia, Prussia, Austria, and Turkey.<sup>12</sup> The draft of the Treaty had been waiting since January. The omission of the signature of France nearly caused war.

On the day that the convention was signed, the representatives of the al-

lied courts agreed to allow two months for the ratification of their memorable act.<sup>13</sup> There was consequently no delay, and copies of the treaty were then forwarded to the various European courts, to their naval squadrons in the Mediterranean, to Constantinople, and to Alexandria. Full arrangements were thereby set on foot to blockade the coast of Syria and Egypt, and to cut off troops and supplies which the Viceroy might plan to send into Syria.<sup>14</sup> The Turkish fleet was still a captive in the port of Alexandria. The British squadron was at Mitylene, with Sir Robert Stopford in command. Apparently the first news of the Convention was delivered to the commander of the British fleet, which was to act promptly if Mehemet Ali refused the terms of the treaty.

Incidents Connected with the Completion of the Treaty

1. August 3 "The Marseilles journals of the 22d mention that the treaty of the 15th of July was brought to Constantinople by Mr. Moore [consul], who reached that capital on the 3d inst., after delivering dispatches to Admiral Stopford [at Mitylene] on the way."<sup>15</sup> He had recently been appointed commander-in-chief of the British fleet.
2. August 4 "The Ottoman ministry received on the 4th inst., by a courier, the official notice of a convention concluded on the 15th July, between the ministers of Austria, Russia, Great Britain, and Prussia, and the minister of the Porte, relating to the affairs of Egypt."<sup>16</sup>
3. August 5 "The mission of this envoy [Rifat Bey] had been officially announced to the ambassadors of the five great powers on the 5th."<sup>17</sup>
4. August 6 "In consequence of this communication a great council was held on the morning of the 6th inst., and the late ambassador to Austria, Rifat Bey, received orders to proceed immediately to Alexandria . . ."<sup>18</sup>
5. " " Colonel Hodges at Alexandria received a copy of the Convention, and at once forwarded copies to the consuls at Damascus, Aleppg, and Beirut, and notified the British merchants in Alexandria."<sup>19</sup>
6. " " Mehemet Ali leaves for Damietta."<sup>20</sup>
7. August 7 "On that day [7th inst.] Rifat Bey, moustechar of the department of foreign affairs, sailed for Alexandria in the 'Tahiri Bahri' steamer, accompanied by a secretary, a dragoman, and a numerous suite, for the purpose of notifying Mehemet Ali the ultimatum of the conditions adopted by the representatives of the four powers in London."<sup>21</sup>
8. August 11 Representatives of the four powers at Constantinople send note to Rechid-Pasha, Minister of Foreign Affairs, "to repeat to the Sublime Porte, of the most formal assurance of the firm resolution of their courts to devote all the means at their disposal to the defence of the cause with which they have just identified themselves by a solemn and memorable act."<sup>22</sup>
9. " " Rifat Bey lands at Alexandria, and is placed in quarantine for six days."<sup>23</sup>

10. August 11 Mehemet Ali absent at Damietta when Rifat Bey arrives.<sup>24</sup>
11. August 12 French steamer of war Tartare brought Comte Walewski from Paris with dispatches for M. Cochelet.<sup>25</sup>
12. August 14 British warship Bellerophon arrives at Alexandria.<sup>26</sup>
13. August 14 Mehemet Ali returns to Alexandria in the afternoon.<sup>27</sup>
14. August 16 Rifat Bey is released from quarantine, and at 8:30 a.m. had his "first audience with the Pasha." Delivers to the Pasha the vizirial letter from the Turkish ministry. This meeting was "private, as had been arranged between Rifat Bey and the Consuls-General." Interview discouraging.<sup>28</sup>
15. " " "French manifesto arrived last night [August 16] at Constantinople." Threats by France.<sup>29</sup>
16. August 17 Official session between Rifat Bey and the Four Consuls-General with Mehemet Ali at four p.m. The Viceroy said: "I cannot accept the terms which are offered me." He then continued, "My resolution is taken. . . do not doubt it; I have decided upon resisting, and I beg of you not to make useless efforts to induce me to change my opinion, you will not succeed."<sup>30</sup>

Article I of the Treaty stated that the terms of this act were to be communicated to Mehemet Ali by the Sultan, and that the Majesties [of the Four Powers] agree to act in perfect accord, and to unite their efforts in order to determine Mehemet Ali to conform to that arrangement."<sup>31</sup> Article II repeated the stipulation, namely, that the terms of the Treaty were to be communicated to Mehemet Ali "by the Sultan, with the concurrence of the aforesaid Majesties."<sup>32</sup> During the concluding days of the period outlined above, the Consuls-General met individually with Mehemet Ali several times, endeavoring to persuade him to accept the Treaty.<sup>33</sup>

It is obvious that the stipulation and terms of the Convention could be officially completed only by the meeting together in person of all the interested parties--that is, the <sup>high</sup> representatives of all the Five Powers--with Mehemet Ali. They came "attired in their richest costumes, and preceded and followed by a numerous cortege."<sup>34</sup> The official interview occurred at four o'clock in the afternoon of August 17, 1840, in the palace of the Viceroy of Egypt.<sup>35</sup>

However, Mehemet Ali did not submit to the terms of the Convention until his strongholds had been attacked, and his armies repulsed with great losses. <sup>Beirut fell, and Acre was taken in three hours. Miller, 100</sup> By waiting for help from France, he lost Syria and his holdings in Asia Minor. France signed the Treaty in 1841.<sup>36</sup> She would not venture war with Europe in

in behalf of her Egyptian ally!

The Chronology in Revelation 9

Revelation 9 is a chapter in Turkish history that is limited by two historical dates. The Ottoman invasion of the Greek empire in 1299 designates the initial date--one commonly acknowledged by history. The period of the sixth trumpet was announced by the cannon and guns of the fifteenth century, and was ended by the London Treaty of 1840. The difference between these two limiting dates is 391 years--the same number as implied by the prophetic day and month and year. Hence the following obvious and consistent conclusions:

1. The sum of the two prophetic periods in the fifth and sixth trumpets precisely spans the history involved by the prophecy.
2. The London Treaty between the Four Powers of Europe and Turkey, as completed at Alexandria in August, 1840, marked the end of the prophecy, that is, as regards to the year. The actual day is a demonstration for a further study.

The London Treaty of 1840 was the instrument in the hands of the Great Powers of Europe to bring about reparation in Turkey. It was not a war treaty in the usual sense. <sup>Holland 90</sup> It was a treaty of reform, according to which Turkey committed her civil power to foreign control. From hence forth this covenant governed Turkey's relation to the human rights of her subjects, especially when in jeopardy. This can be seen in every uprising and war incident throughout the remainder of the nineteenth century, and until the end of World War I, after which the Turkish Republic came into power (January 28, 1920).<sup>37</sup> The principles of this Treaty were repeated in the Protocole in 1841 on account of France; in the Treaty of Paris in 1856, after the Crimean War; in the Treaty of Berlin in 1878; and they were recognized in the Treaty of Lausanne in 1923.<sup>40</sup>

As a result of this London Treaty, there had been threats of war on the part of France. But it was discovered that France was "not prepared for a naval war, and that her fleet could not hope to contend with the British fleet in the Mediterranean."<sup>38</sup> The intervention of the Powers of Europe, directed chiefly by the astute diplomacy of the British Foreign Office, allayed the violent oppo-

sition of France. The grave question with reference to ships of war passing the Dardanelles was settled in the special Protocole of 1841, and so "the breach between the Eastern and Western powers had been, for the moment at least, healed."<sup>39</sup> Thus far for Europe.

As for Turkey and the Treaty of 1840, the Great Powers had thereby taken matters out of the hands of the sultan.<sup>40</sup> Lord Eversley calls it a "kind of tutelage."<sup>41</sup> Dr. White is more direct in saying that by the protocol of the Treaty "Turkey passed from the tutelage of Russia to the collective tutelage of the powers."<sup>42</sup> And so Great Controversy, page 335. The two most concerned powers were Russia and Great Britain, in whose immediate interest Sir Stratford Canning was sent as British ambassador to the Porte.<sup>43</sup> His main conviction was to carry out reform in Turkey, and to prevent her collapse. The noted Tanzimat of Abdul Medjid was already a dead letter. Canning engineered another Turkish reform--the hatti-humayun--a charter in favor of the Porte's Christian subjects.<sup>44</sup> This charter was ultimately incorporated into the Treaty of Paris (1856), and the sultan thereby became "solely responsible for his Christian subjects," and the "seeds of future intervention by the powers were also incorporated into the document."<sup>45</sup> By this Treaty, in name at least, Turkey had been formally admitted into membership in the family of nations, and "her independence and territorial integrity were guaranteed by the powers."<sup>46</sup>

Results, however, did not depend upon Turkey alone, who was almost impotent. It was not the work of a day to root principles of law and legality into territory whose disorderly government had practically ignored both civil law and human rights.<sup>Miller, 17</sup> This was the task which the Christian nations of Europe had apparently assumed. The approach had come from Turkey herself.<sup>47</sup> But the time was long, and the decades which followed were characterized by almost unbroken war and illegality with the concert of Europe. With every war Turkey repeatedly lost more territory. In the eyes of most statesmen her empire was fallen, and her glory extinguished.<sup>48</sup> Nevertheless, the 1840 covenant deferred

for almost a century the actual dissolution of Turkish empire, and instead, separated the civil and religious institutions of Turkey by placing her power of state under foreign control. The completion of the Treaty in August, 1840, <sup>historical</sup> was obviously the answer to John's announcement, "And the four angels were loosed." This dated covenant appears to have been the divine corrective to Turkish rule after centuries of mortal combat between two antagonistic religions--Islam and Orthodox Christianity. Ultimately both sultanate and caliphate were abolished--the sultanate on November 1, 1922, and the caliphate on March 3, 1924.<sup>49</sup> Today neither exists. Consequently, up to the present time, the command of the prophecy has been in a state of fulfillment for over a hundred years.

My Arab friend bowed his head in deep thought. Then looking up with assurance, he asked: "Is it possible that the Muslim peoples are mentioned by the prophet Jesus?" It is possible and probable. Like the "week" prophecy in Daniel 9, which was given for the Jewish people, so the "hour" prophecy in Revelation 9--an even longer prophecy--is given to the Muslim people. And not to them alone. This prophecy is the only one with two limiting historical dates of record. And it is the only prophecy that ends in a prophetic "hour," which thus apparently prepared the way for the further announcement, "the hour of His judgment is come."

Grace Amadon--August 10, 1944

- 1 Ellen G. White, The Great Controversy, p. 266. Conflict of the Ages Series.
- 2 Cambridge Modern History (Cambridge, 1934), Vol. X, p. 170.
- 3 The Tanzimat by Abdul Medjid in 1839. Cf. Alfred de Bessé, The Turkish Empire: Its Historical, Statistical, and Religious Condition (Philadelphia, 1854. Tr. from fourth German edition by Smith), p. 17.
- 4 Cambridge Modern History, op. cit., Vol. X, p. 9.
- 5 Alfred de Besse, op. cit.
- 6 J.C. McCoan, Egypt (New York, 1902. Collier), p. 103.
- 7 Cambridge Modern History, op. cit., Vol. X, pp. 494, 546, 562.
- 8 Ibid., p. 563. *Miller, 149*
- 9 Mehemet Ali, said to have been "the most remarkable man that the Mohammedan world had produced in modern times." Cambridge Modern History, Vol. X, p. 513.
- 10 Cambridge Modern History, Vol. X, pp. 565, 567.
- 11 Ibid., p. 567.
- 12 Ibid., p. 569. *Miller, 150.*
- 13 Great Britain House of Commons, Session 26 January--22 June (London, 1841), p. 9, Art. V; p. 12, Reserved Protocol.
- 14 Ibid., p. 8, Art. II.
- 15 The Times (London, 1840), August 27.
- 16 Austrian Observer cited by Morning Chronicle (London, 1840), September 1.
- 17 The Times (London, 1840), August 27.
- 18 Morning Chronicle (London, 1840), September 1.
- 19 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, p. 148.
- 20 Morning Chronicle (London, 1840), September 18; Signs of the Times (Boston, 1841), February 1, p. 162, col. 2.
- 21 The Times (London, 1840), August 27.
- 22 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, p. 115, Inclosure in No. 95.
- 23 Ibid., p. 143, No. 116.
- 24 The Times (London, 1840), September 5, col. 3, Editorial.
- 25 The Times (London, 1840), September 7, col. 3, Editorial.
- 26 Ibid.
- 27 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, p. 149, Inclosure 2 in No. 117.
- 28 Ibid.
- 29 The Times (London, 1840), September 8, col. 5.
- 30 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, p. 156.
- 31 Edward Hertslet, The Map of Europe by Treaty (London, 1875), Vol. II, p. 1010.
- 32 Ibid.
- 33 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, pp. 148, 149.
- 34 The Times (London, 1840), September 5.
- 35 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, p. 156.
- 36 Protocole des Detroits on June 13, 1841.--Cambridge Modern History, Vol. X, p. 572. *Miller, 151.*
- 37 Wilbur W. White, The Process of Change in the Ottoman Empire (University of Chicago Press, 1937), p. 251.
- 38 Lord Eversley and Sir Valentine Chirol, The Turkish Empire (London, 1923), p. 290.
- 39 Cambridge Modern History, op. cit.
- 40 Eversley and Chirol, op. cit., p. 291.

- 41 Eversley and Chirol, op. cit., p. 288.  
42 Wilbur W. White, op. cit., p. 243.  
43 Eversley and Chirol, op. cit., p. 292.  
44 Ibid., p. 307.  
45 Wilbur W. White, op. cit., p. 245.  
46 Ibid., p. 244. *Miller, 226*  
47 Cambridge Modern History, Vol. X, p. 551.  
48 "A Few Facts Concerning the Turkish Question," Blackwood's Edinburgh Magazine (London, 1853), November, p. 640.  
49 Wilbur W. White, op. cit., pp. 255, 256.



THE TURKISH EMPIRE

We shall go back a little in our history, and peg up the events which gave character to the government of the Eastern Empire before Constantinople was stormed and taken (1453). The relationships between the Greeks and the Turks had been strangely complicated. The peculiar situation is briefly portrayed by Sir Mark Sykes, who counts these relations as singular in the annals of Moslem and Christian states:

"The Turks had been involved in the family and dynastic quarrels of the Imperial City; were bound by ties of blood to the ruling families; frequently supplied troops for the defence of Constantinople, and on occasion hired parts of its garrison to assist them in their various campaigns; the sons of the emperors and Byzantine statesmen even accompanied the Turkish forces in the field, yet the Ottomans never ceased to annex Imperial territories and cities both in Asia and Thrace."<sup>1</sup> Sykes 231

When we come to the reign of John VIII<sup>Turkish</sup> Paleologus (1425-1448), the invaders had drawn a ring of steel around the <sup>Byzantine</sup> empire. Nearly the whole of Asia Minor was in their hands, <sup>and there was not much left on the European side.</sup> ~~Hungary had been invaded; Bulgaria had ceased to exist; Serbia was a vassal of Murad II. The Turks had desolated Macedonia and even Thrace, and they held many cities.~~<sup>2</sup> Pears 119 Since the year of the schism in 1054, at least thirty attempts had been made to unite the Eastern Church with the Papacy,<sup>3</sup> IV 594 but up to the time of John VIII, all efforts had either been ephemeral, or else had failed outright.<sup>The</sup> Sultan ~~Murad~~ opposed reconciliation of the Greeks with the West, suggesting to the emperor that "under the circumstances, friendship with the Sultan would be of greater value than that of the pope."<sup>4</sup> Pears 123 Phrantzes In the year 1373, Murad had been recognized as suzerain by John V,<sup>5</sup> IV 670 although the Sultan failed in his effort to cement an alliance with the succeeding emperor, Pears 152 ~~got~~ Manuel, <sup>Greek</sup> who finally saw that the future of the empire was hopeless, <sup>and</sup> counselled his son John to make the best of the situation, and be content to remain a vassal of the Turks.<sup>7</sup> Pears 155

The attempt of John VIII to win a crusade from the West by acknowledging

prophecy.

All of the great events which occurred in the fourteenth and fifteenth centuries were part of the gigantic struggle against the hordes of Asiatics who were trending westward. Both history and prophecy call them "locusts."<sup>25</sup> The term is a familiar one for the roving nomads of the East; and in prophecy, too, they are men, not insects.<sup>26</sup> The prophetic locusts were not a common locust pest, to eat up "grass and green thing"--the well known insect which the Oriental children call the "hay-horse." But they were, as has been said, a torment upon those who refused to honor the law of God. God, not man, would have to point out the offender. Syria had been a rich pasture for the cattle of the East (Judges 6:5), and hence also for the locust cicada. But the "earth" of the prophecy was not mere grass land, and the locusts, obviously, were not literal. They were like horses, like men, like women, like lions, like scorpions, but not like literal locusts. The locust horsemen have a distinctive armor, which is compared to breastplates of iron and the teeth of lions. It is both defensive and offensive.<sup>27</sup> We shall mention two other details of the prophecy which were characteristic of the Ottoman period.

#### Persecution and Torture Foretold

The phrase "in those days" (Verse 7) sounds like "those days" of the great apostasy in Matthew 24:22. The papacy, Greek empire, and invading Turks were all addicted to the literal torture of human life. The period of the Ottoman attack upon the Greeks was a time of the most terrible form of torture and torment in almost every town and city in Christendom. The tribulation was fiercest and most intense during the time of the Inquisition, which was a thirteenth century detail.<sup>28</sup> This tribunal was established under Innocent III (1198-1216). Its masters are charged with trying to invent means to cause the greatest possible agony and pain, and not end the life of the victim.<sup>29</sup> Thus in the West. In the East, the Greeks mutilated the offender--put out the eyes, cut off the

the supremacy of the pope, was finally realized at Florence (1439). However, the Union came too late to save the empire, and failed to be supported by the Patriarch and by the great mass of the Greek people. They chose to lose civil autonomy, and give up Constantinople, rather than yield to a papal discipline

9 Ibid.

which made bishops mere delegates and vicars. Hunyadi's army at Kossovo (October 18, 1448) represented all the force that he could muster from the Catholic

10 Pears 176 159

states of the Danube. But heavy armor and the slow tedious action of the army were no match for the mobile and lightly armed Janissaries, and the Christian army was defeated. The aged John died shortly after he heard the news from

11

the battle: (October 31); yet, before his death, he had formally promised the Sultan once more that he would not assist any of the enterprises set on foot

11 Pears 178 Phrantzes 80

from the West. Alliance with ~~Macedonia~~ continued, and Constantine XI (Dragases),

the Turks

a strong partizan of the Union, could be crowned only by the Sultan's consent.

12 Phrantzes 205

with the pope,

*It can be shown that*

~~Thus we see that~~ For over three-quarters of a century before the fall of Constantinople, the City, the Greek emperors had frequently been mere vassals of the Sultanate, which,

13

since the year 1366, had been seated at Adrianople, its European capital. In this period, the Turks had their own established state religion under the Caliphate, a well-organized political government, and the only out-fitted standing army in existence, which was conscripted from Christian vassals, and was

14

partly

states,

led into battle by the Sultan in person. Thus the Turks were the soldiers, while the Greeks were the governors and financiers! Byzantine Government before 1453 *During this period, the Ottomans continued to annex imperial territories and cities.*

~~The seat of empire was in Constantinople; the Patriarchate was seated in Nicaea. At Nymphaeum, near Smyrna, a place of comfort in the humid East, was the summer palace of the emperor. The schism in 1054 between the Eastern~~

15 IV 273

Church and the West had elevated the Patriarch; and since that time he had enjoyed virtual autonomy as regards Rome. In the Empire, too, his authority

16 Pears 118

was supreme, in some matters above that of the emperor. The emperor himself

had no authority, either implied or expressed, to act on

*Insert on p. 1*

*cite from 278*

had no authority, either implied or expressed, to act on behalf of the Greek Church in a question involving change of creed, or acknowledgment of papal supremacy. The Eastern Church was self-governing and had autonomy similar to that of the State; and yet, to the State, the Church was strictly subordinate. In Constantinople, democratic government had not yet been born. In contrast, the Western Church was free, but this freedom was under the guarantee of the supremacy of the pope.

17 IV 691

18 IV 595 Pears 119

~~They~~ While Greek apologists were wholly absorbed in the most important argument said ever to <sup>have</sup> confronted <sup>the</sup> Orthodox <sup>Church</sup> ~~Greeks~~--that of Union with the Papacy--the foreign army of Islam was steadily proceeding to destroy their chief city. A theocratic form of government had been active for many years in the provinces <sup>already</sup> occupied by the Turks. The bishops nominated by the Patriarchs were everywhere recognized by the conquerors as the civil and religious heads of the Christian communities. So long as the Sultan received tribute from his vassal provinces, it apparently mattered little to him how they were governed. <sup>IV 275</sup> ~~And~~ He had military regulars and irregulars to bring his subjects to their knees. Mohammed the Conqueror had no difficulty in extending this regime to the whole empire after his entry into Byzantium, and he immediately required the election of a new Patriarch. The Sultan did all he could to uphold the patriarchate, and conciliate the Greeks, but his vicarious system led to <sup>increased</sup> havoc and woe. Furthermore, in the Caliphate, there was no place for the unbeliever.

19 IV 625

Turkish Government after 1453

By the surrender of <sup>Constantinople</sup> ~~Stamboul~~, Catholic principalities around the Danube, and Greek Orthodoxy in the Peloponnese became subject to a Turkish Sultan. He was the virtual sovereign, although the vast spaces of the empire, and the lack of telegraph and railroads made centralized control impossible. <sup>20 X 171</sup> Christian vassals, therefore, came under the immediate sway of Patriarch and bishops, while every Mussulman was obedient to the religious code of the Ottoman state. It took Western Europe a long time to recognize Turkish empire, for

doubt existed "whether it was legal to carry on intercourse with the Sultan." 21  
 White 30  
 His treatment of the Orthodox Greek Church was the <sup>major</sup> ~~principal~~ cause of <sup>frequent</sup> ~~final~~ at-  
 tacks on Turkey, which resulted in many treaties of adjustment during her wan-  
 ing centuries of war. It was primarily Turkey's complicated provision for the  
 Christian religion in her territory that caused the ultimate disintegration of  
 her empire; and when this was imminent, the Western powers had their own in-  
 terests to protect.

Theocracy had been a convenient machinery for governing the Christian sub-  
 jects of Islam; but in the nineteenth century, every sign, both in prophecy  
 and history, pointed to the breaking up of theocratic government in Christen-  
 dom. <sup>Turkey's</sup> ~~The~~ vassal provinces in Eastern Europe were on the attack, and were win-  
 ning their freedom. The spirit of the movement was both racial and religious.  
 By 1828, Greece had a king, and in three more years, Egypt was in revolt--ten  
 years of crisis and war with Mehemet Ali. Eastern Europe had been a Chris-  
 tian State within the Islamic State, yet, as against Islam, it had no rights. 22

X 170  
 The Patriarch, as the one responsible to the Sultan for the government of the  
 Orthodox Greeks, "exercised a wider power than he had enjoyed under the Byzan-  
 tine Caesars; but his relation to the Sultan was none the less that of a  
 23 Ibid.  
 slave."

<sup>The army of</sup>  
 Turkey ~~had seen~~ the Reformation in action; her ~~army~~ had been a protection  
 24 G.C. 197 Pears 178 <sup>Michellet</sup> 148  
 to the Protestant cause, and had been an instrument of divine justice against  
 those who had tampered with the law of God (verses 4, 10). It had defeated  
 armies of both the East and West. Turkey's period of expansion had been that  
 25 White 20  
 of the world's great military leaders. Yet, in over half a millennium, she ~~had~~  
 had not learned how to govern Eastern Christendom. When she finally appealed  
 to Christian powers for help, she had lost most of her Christian states, her  
 Muslim world was divided by revolt, her main army had been routed, and her  
 fleet had deserted. The singular conditions connected with the collapse of

her entangled theocracy are <sup>the special</sup> ~~an important~~ feature of this study. ~~They are de-~~  
~~scribed by both history and prophecy.~~

Turkish Reform

In the history of Turkish empire, we can recognize (1) a century and a half of military progress and advance; ending with the reign of Solaimān the Magnificent; (2) a waning period of unsuccessful war--about two centuries to the treaty of Kutchuk Kainardji (1774); and finally (3) the nineteenth century of racial revolution, and attack on Turkey, and her final appeal for help from the Christian powers of Europe. We have come to this third period in our ~~in-~~  
~~vestigation.~~ <sup>study</sup> The beginning of the nineteenth century was marked by the fact that ~~the~~ <sup>Christendom's</sup> longest experiment in theocratic government ~~in Christendom~~ had spent itself. The Papacy had lost its civil arm--France. ~~The Reformation injected~~  
~~its~~ <sup>the true</sup> spirit of freedom <sup>had found root</sup> into many European countries, but less so in Turkey and in France, whose influence after the Revolution was very strong in Turkish territory, especially in Egypt. 26 A. de Besse 22 McCoan 226

There were not many reforming Sultans. When Selim III would introduce European discipline into his army, <sup>rebellious</sup> ~~the useless~~ Janissaries rose up in insurrection and murdered him. 27 X 171 Before this episode, at the end of six years of war with Russia, Turkey had entered into treaty with Russia at Kutchuk Kainardji, promising to protect the Russian churches <sup>in Turkish jurisdiction.</sup> The forepart of Article 16 of this Treaty reads:

"The Sublime Porte promises constantly to protect the Christian Religion in all its Churches. . ." 28 White 29

This Treaty was more than an ordinary treaty of peace, and it has indeed been very definitely recognized as marking a new era--an actual milestone--in Turkish history. 29 Ibid. <sup>of Christendom</sup> It opened the door for interference by the great powers in the internal affairs of Turkey. 30 White 240 The Treaty of Bucharest (May 28, 1812) gave further sanction to Russian protection of the Greek churches in Turkish territory. 31 X169 <sup>the reigning Sultan,</sup> But the reform efforts of Mahmoud II, were not effectual in carrying out

these treaties, for he was stoutly opposed by a fanatical party attempting  
 32 A. de Besse 16 X 175  
 to uphold anti-Christian policy. The Greek insurrection was in action, and  
 the Sultan announced ~~to his dignitaries~~ (May 22, 1826), his intention to teach  
 his regiments the military art of <sup>Western</sup> ~~Christian~~ war. France was also initiating  
 33 McCoan 226  
 a similar reform in Egypt under Mehemet Ali. However, the Janissaries muti-  
 nied, and about 20,000 were massacred. Their military order had held the Sultans  
 by their annihilation, the Turk's passion for war was stifled. A. de Besse 132  
 tans in terror for several centuries; Toward the end of his reign, Mahmoud  
 34 McCoan 103  
 issued a charter of reforms, but he died before they were set in order. He  
 did not live to hear the news of the rout of his army at Nezib (July 1).  
 1839

Mahmoud's youthful son, Abdul Medjid, ascended the Ottoman throne without  
 any scene of disorder, <sup>that was common</sup> ~~so customary~~ with a change of Turkish sovereignty. He  
 35 I 306  
 decided to continue the attempted reforms of his father. The question of an  
 alliance with the European powers had been under correspondence with the Porte  
 36 I 100  
 for several months. It was generally recognized that tranquility at the Porte  
 37 I 247  
 was owing to the support of the Great Powers. The Empire was pressed on all  
 central power.  
 sides--Syria, Egypt, and the atrophied capital. The Turks had had to fight  
 an Eastern army that was better organized than their own had ever been. 38 Mc-  
 "the best organized Eastern army that had till then ever taken the field."  
 Coan 103 39 A. de  
 The only hope for Turkey lay in the interposition of the powers of Europe.  
 Besse 16 I 248  
 But help from the reformed nations could be obtained only by concession to the  
 progressive spirit of the West, and by increased ~~intolerance~~ of the Christian  
 40 X 9  
 religion by the Porte.

Abdul Medjid resolved on action. ~~that at once elevated him to the leading~~  
~~rank of European rulers.~~ He had already been notified (July 27, 1839) that the  
 41 I 294  
 Five Powers of Europe had reached an agreement on the Eastern Question, and he  
 had given his consent to an alliance. On October 31, Rechid Pasha informed  
 the <sup>foreign</sup> ~~Foreign~~ Ministers of these Powers that the Sultan felt obliged to confer  
 42 I 475  
 with them on the state of his affairs. In November of this year, the Sultan  
 assembled all his representative leaders--Patriarch, priest, rabbi, bankers,  
 ulema, kadis, mollahs, maffi, and his generals

ulema, kadis, mollas, mufti, and <sup>seven</sup>generals of high authority. To them his foreign minister read the hatti-sheriff, announcing a <sup>solemn reform</sup> ~~new era~~ for Turkey. In this important state paper, provision was made for civil and religious liberty for all subjects "of whatever religion or sect they may be." 43 A. de Besse 20

A translation of the document was forthwith communicated to the ambassadors of the Christian <sup>cabinets</sup> ~~courts~~ resident in Constantinople. It was a noble instrument, and it was capable of regenerating the palsied empire. Abdul Medjid manifested co-operation. In his protection of ~~the~~ Hungarian refugees, he commanded the admiration and homage of all the free states of the world. But no Turkish Sultan in this period, and much less <sup>44 A. de Besse 21</sup> ~~the Egyptian Viceroy~~, could have alone carried out the necessary reform. Turkey faced extreme odds; and more than all else, <sup>a strong party at the Porte</sup> ~~her form of government~~ in every way was antagonistic to Christian reform. Mahmoud II understood this fact in 1832, when he appealed to Great Britain for alliance. <sup>45 A. de Besse 23</sup> ~~On the other hand,~~ each European power, one by one apparently, had <sup>at this time,</sup> ~~reached~~ <sup>a similar</sup> ~~the~~ decision that no one nation alone could calm the struggle between <sup>the</sup> ~~two~~ Mussulman forces, <sup>- the Porte and Egypt -</sup> and ~~much less~~ dare enter into war on Turkey's behalf against all the other major powers! <sup>therefore</sup> ~~not~~

And so, in the year 1839, Russia joined concert with four other nations rather than try to maintain <sup>her</sup> ~~the~~ secret treaty ~~made~~ with Turkey at Unkiar Skelessi (1833). She could not alone support a protectorate over an empire so important in territory so important. It <sup>had taken</sup> ~~took~~ <sup>many</sup> ~~seven~~ years for the powers of Europe to reach that unity which enabled them to declare to the Porte that they had arrived at an agreement on the Eastern Question; and even then they were not in full harmony with France, who wished her Egyptian "Napoleon" to advance-- <sup>47 X 494, 546, 562</sup> ~~not to~~ retreat. <sup>48 X 563</sup>

Beyond all doubt, <sup>1840</sup> ~~however,~~ the most significant feature of this agreement and of its signed covenant, lay in the sanction given to Russian right to protect the Orthodox Greek subjects of Turkey. If this had not been true, Russia would not have set aside the secret treaty at Unkiar Skelessi, which gave her <sup>49 X</sup> <sup>50 X 564</sup>

that right. And in addition, <sup>is the</sup> ~~and of equal importance~~ <sup>to the fulfillment of</sup> ~~the prophecy,~~ <sup>is the</sup> fact that the London treaty of July 15, 1840 <sup>Engaged</sup> ~~involved~~ all the major powers of <sup>Europe</sup> ~~Christendom~~, not only in the protection of Russia's <sup>interests</sup> ~~sanctions~~, but in the protection of <sup>so</sup> ~~their own interest~~, in guarding the civil rights of the subjects of <sup>that their be kept</sup> ~~Turkey~~, whatever their religion, This is shown in the action of the <sup>Turkey</sup> ~~powers of Europe~~ against Turkey's life-and-death hold over <sup>people - both Muslims and Christians.</sup> ~~her subjects,~~ after the treaty had been fully completed (1840-41) <sup>so as to in-</sup> ~~clude the signature of France.~~ Let me repeat: it was because of Turkey's <sup>dis-</sup> ~~disregard~~ for the civil and religious rights of her subjects that the full <sup>51</sup> ~~dis-~~ <sup>A. de Besse</sup> ~~memberment~~ of her empire was <sup>even</sup> ~~threatening~~ at the death of Mahmoud II.

Treaty of July 15, 1840

*Loose the Four Angels*

*End of Part II  
Review of II*

Mehemet Ali claimed that he was at war with the Porte's ministers, but not <sup>52 I 247</sup> with the Sultan personally. In the spring of 1840, there occurred a change of ministry both in the divan at Constantinople, and in the cabinet at Paris. The Viceroy then announced to the French consul-general at Alexandria that he would return the Turkish fleet, and thus bring about peace. His proposal was forwarded to Guizot in London, Thiers in Paris having added: "This condition <sup>53 X 567</sup> of affairs argues strongly in favour of postponing any decision in London." Viscount Palmerston, fearing intrigue on the part of France, acted immediately, and the Convention was signed in London on July 15, 1840, by Five <sup>European</sup> ~~Great~~ Powers, without the signature of France. The draft of the treaty had been waiting since January.

On the day that the Convention was signed, the representatives of the allied courts agreed to allow two months for the ratification of their memorable <sup>54</sup> act. There was consequently no delay, and copies of the Treaty were then forwarded to the various European courts, to their naval squadrons in the Mediterranean, to Constantinople, and to Alexandria. Full arrangements were thereby set on foot to blockade the coast of Syria and Egypt, and to cut off troops <sup>55</sup> and supplies which the Viceroy might plan to send into Syria.

The Turkish fleet was still a captive in the port of Alexandria. The British squadron was at Mytilene, with Sir Robert Stopford in command. Apparently the first news of the Convention was delivered to the commander of the British fleet, for the squadrons were to act promptly if Mehemet Ali refused the terms of the treaty.<sup>56</sup> The chief incidents pertaining to the last fifteen days of the schedule planned at London followed in quick succession:

1. August 3 "The Marseilles journals of the 22d mention that the treaty of the 15th of July was brought to Constantinople by Mr. Moore [Consul], who reached that capital on the 3d inst., after delivering dispatches to Admiral Stopford [at Mytilene] on the way."<sup>57</sup> He had recently been appointed commander-in-chief of the British fleet.
2. August 4 "The Ottoman ministry received on the 4th inst., by a courier, the official notice of a convention concluded on the 15th July, between the ministers of Austria, Russia, Great Britain, and Prussia, and the minister of the Porte, relating to the affairs of Egypt."<sup>58</sup>
3. August 5 "The mission of this envoy [Rifat Bey] had been officially announced to the ambassadors of the five great powers on the 5th."<sup>59</sup>
4. August 6 "In consequence of this communication a great council was held on the morning of the 6th inst., and the late ambassador to Austria, Rifat Bey, received orders to proceed immediately to Alexandria. . . ." <sup>60</sup>
5. August 6 Colonel Hodges at Alexandria received a copy of the Convention, and at once forwarded copies to consuls at Damascus, Aleppo, and Beirut, and notified the British merchants in Alexandria.<sup>61</sup>
6. August 6 Mehemet Ali leaves for Damietta.<sup>62</sup>
7. August 7 "On that day [7th inst.] Rifat Bey, moustechar of the department of foreign affairs, sailed for Alexandria in the 'Tahiri Bahri' steamer, accompanied by a secretary, a dragoman, and a numerous suite, for the purpose of notifying Mehemet Ali the ultimatum of the conditions adopted by the representatives of the four powers in London."<sup>63</sup>
8. August 11 Representatives of the four powers at Constantinople send note to Rechid-Pasha, Minister of Foreign Affairs, "to repeat to the Sublime Porte, of the most formal assurance of the firm resolution of their courts to devote all the means at their disposal to the defence of the cause with which they have just identified themselves by a solemn and memorable act."<sup>64</sup>
9. August 11 Rifat Bey lands at Alexandria, and is placed in quarantine for six days.<sup>65</sup>
10. August 11 Mehemet Ali absent at Damietta when Rifat Bey arrives.<sup>66</sup>
11. August 12 French steamer of war Tartare brought Comte Walewski from Paris with dispatches for M. Cochelet.<sup>67</sup>
12. August 14 British warship Bellerophon arrives at Alexandria.<sup>68</sup>
13. August 14 Mehemet Ali returns to Alexandria in the afternoon.<sup>69</sup>
14. August 16 Rifat Bey is released from quarantine, and at 8:30 a.m. had his "first audience with the Pasha." Delivers to the Pasha the vizirial letter from the Turkish Ministry. This first meeting was "private, as had been arranged between Rifat Bey and the Consul-General." Interview discouraging.<sup>70</sup>

- 15. August 16 "French manifesto arrived last night [August 16] at Constantinople." Threats by France.<sup>71</sup>
- 16. August 17 Official session between Rifat Bey and the Four Consuls-General with Mehemet Ali at four p.m. The Viceroy said: "I cannot accept the terms which are offered to me." He continued, "My resolution is taken . . . do not doubt it; I have decided upon resisting, and I beg of you not to make useless efforts to induce me to change my opinion, you will not succeed."<sup>72</sup>

Article I of the Treaty stated that the terms of this act were to be communicated to Mehemet Ali by the Sultan, and that the "Majesties [of the Four Powers] agree to act in perfect accord, and to unite their efforts in order to determine Mehemet Ali to conform to that arrangement."<sup>73</sup> Article II repeated the stipulation, namely, that the terms of the Treaty were to be communicated to Mehemet Ali "by the Sultan, with the concurrence of the aforesaid Majesties."<sup>74</sup> During the concluding days of the period outlined above, the Consuls-General met individually with Mehemet Ali several times, endeavoring to persuade him to accept the Treaty.<sup>75</sup>

It is obvious that the stipulation and terms of the Convention could be officially ~~fulfilled~~ <sup>completed</sup> only by the meeting together in person of all the contracting parties with Mehemet Ali. This session occurred on August 17 in the palace of the Viceroy. <sup>But</sup> He did not submit to the terms of the Convention until his strongholds had been attacked, and his forces repulsed with great losses. By waiting for help from France, he lost Syria and his holdings in Asia Minor. France signed the Treaty in 1841.<sup>76</sup> *She would not venture war with Europe in behalf of Mehemet Ali.*

Chronology of Revelation 9

There are two limiting historical dates in this remarkable <sup>history</sup> ~~prophecy~~: (1) July 27, 1299, when the Turks began their attack on the Byzantine border, and of the fifth trumpet<sup>77</sup> when therefore the 150-year period <sup>^</sup> began; (2) August 17, 1840, when the terms of the London Treaty between the European Powers and Turkey were ~~carried out~~ <sup>completed</sup>. The problem remains to show that this second date exactly ended the chronological period of the sixth trumpet--the hour, day, month, and year.<sup>78</sup>

The simplest method of proof is by means of the Julian Day Numbers, which easily demonstrate the exact number of days between July 27 (inclusive), 1299, and August 17 (inclusive), 1840.

|                          |      |        |                    |            |
|--------------------------|------|--------|--------------------|------------|
| J. D. N. for July 26*    | 1299 | equals | 2 1 9 5 7 2 4*     | (subtract) |
| J. D. N. for August 11,  | 1840 | equals | 2 3 9 3 3 3 5      |            |
| <hr/>                    |      |        |                    |            |
| Number of days in period |      | equals | <u>1 9 7 6 1 1</u> | days       |

Our next step is to find the actual number of days in the two periods of the fifth and sixth trumpets--the 541 years and 15 days--not forgetting that this number has been computed on the basis of the year-day principle, namely, that one prophetic day equals one solar year. Therefore the problem is dealing with 541 actual solar years and 15 calendar days. The exact length of the solar, or Gregorian, year is slightly more than the true astronomical year, but but the difference would not amount to a whole day in three millenniums. The Gregorian annual constant is 365.2425.<sup>80</sup> Hence the number of actual days in the sum of the two periods equals

(541 x 365.2425 days) plus 15 days, or 1 9 7 6 1 1 days in all

# > Since therefore, the number of days between July 27 (inclusive), 1299 and August 17 (inclusive), 1840 equals exactly the same number of days in the sum of the two prophetic periods, the following conclusions are ~~unquestionable~~ <sup>unquestionable</sup>:

1. That the sum of the two prophetic periods in the fifth and sixth trumpets <sup>precisely spans</sup> the history described by the prophecy. <sup>in Revelation 9</sup>
2. That the London Treaty between the Four Powers of Europe and Turkey, as carried out on August 17, 1840, marked the end of the "hour, day, month, and year" of the prophecy.

The London Treaty of 1840 was the instrument in the hands of the Great Powers of Europe to bring about <sup>reparations</sup> ~~amendments~~ in Turkey. <sup>essentially</sup> ~~This fact is apt to be overlooked when attempting to outline her history.~~ It was not a war treaty. It was a treaty of reform, by which Turkey committed her civil state to foreign control. <sup>actual</sup> ~~This covenant deferred the dissolution~~ <sup>Turkish</sup> ~~membership~~ of her Empire until the principles of civil law and legality had found root. <sup>whole</sup> ~~But~~ The time was long, and the nineteenth century was one of almost unbroken war and illegality--even from <sup>Kitchuk Kainardji in</sup> 1774 to 1920. <sup>By the London Treaty</sup> Turkey remained under foreign control, until after World War I, when, as a new State, she met the League of Nations on a legal basis, and showed her intention to abide by civil

The immediate prediction was that the people in the covenant, the people of which was the above of civil and political law.

nose, an ear, a hand.<sup>30</sup> The Turk is by nature a nomad and a destroyer. A rival heir to the throne was commonly blinded. Infanticide in the imperial family was legal;<sup>31</sup> and also fratricide. The Turks of those days were noted for their wanton waste of life and useless brutalities. Human life had no value. The fifth trumpet period was an age of unsufferable, pitiless cruelty--said to have been more inhuman than any other epoch under the papacy and Greek Orthodoxy. Thus is this period in harmony with the prophecy.

A King Foretold--Abaddon-Apollyon

There are two different characters mentioned in verse 10--the tormentors, and the men tormented. It is obvious that the king in verse 11 must refer either to one of these two, or else to both. His description clears up the identification. Above all, it is clear that he is a destroyer. His name signifies that in both Hebrew and Greek. Moreover, he is a fallen star, and hence an apostate; and he rules over the bottomless pit--he has the key to it. Therefore his kingdom has reached the extremes of confusion. Consequently, it is not early in his reign, but so late that the utmost disorder and tumult have developed. In addition, his composite name would without doubt symbolize a composite character--his Hebrew name corresponding to his religion, and his Greek name, to his state. Both were destructive. Hence the outstanding features of his kingdom were (1) its two-fold destructive nature; (2) its apostate character; and (3) its extreme confusion. The term "bottomless pit" alone is significant of a period after apostasy had reached its midnight. Luther recognized this symbol as characteristic of his own day.<sup>32</sup>

We need not mistake this king. He is also described by Daniel and Paul. In the period of the Ottoman attack upon the Byzantine empire, he was ruling in both Rome and Constantinople, where theocracy was in power. The Eastern church "offers the longest and most considerable experiment of a State-Church that Christendom has ever seen."<sup>33</sup> Such was the kind of government that the Turks found when they took Constantinople, and such they incorporated with their own, and

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law and human rights. It was an intelligent step, and one indicative of her ~~final~~ emancipation. The principles of the London 1840 Convention were repeated in the firman of 1841, when France signed the Treaty, in the Treaty of Paris of 1856, the Treaty of Berlin of 1878, and were recognized by the European Powers in the Treaty of Lausanne of 1923. Turkey's reform has involved her understanding acknowledgment of the principles of both civil law and religious law.

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There two phases of human rights her disorderly government had almost wholly ignored. An important question therefore remains: Does <sup>the</sup> prophetic language <sup>of the sixth trumpet</sup> confirm these historical conditions, as chronology and the calendar appear to imply?   
*historical actually that the scenes in chap. 11 occur before those in chap. 10.*

Revelation 9:13-21

(Rev. 9:13 - Rev. 11:14)

The events of the sixth trumpet are not given in chronological order, seeing Of all the trumpets, the sixth has the longest description. (Revelation 9:13 to Revelation 11:14). Here we find another form of warfare depicted, in contrast to <sup>sword and scimitar</sup> that of the fifth trumpet. The sixth trumpet <sup>army</sup> has two chief characteristics: (1) its <sup>whelming</sup> overpowering numbers (verses 16, 17), and (2) its gunfire and <sup>which most expositors acknowledge.</sup> cannon (verse 18). By these "plagues" (verse 18, ARV), the "third part of men" was killed outright, that is, <sup>their empire</sup> its territory subjugated. <sup>This event has already</sup> ~~Nevertheless, war was~~ there was a remnant that continued on in idolatry, murder, and sorcery after the <sup>been anticipated by the words, "One woe is past."</sup> conquest (verse 20).

Now, returning to verses 13-15, we <sup>meet the subsequent scene in the</sup> find this ~~same thought~~ <sup>recited in the</sup> statement that this "third part of men" continued under the conqueror's prepared war for 391 years and 15 days. These details offer identification of the historical parable enacted. Where in the history of <sup>christendoms</sup> conquest do we find a nation that was conquered, its capital city taken, and its <sup>people</sup> subjects reduced to submission--killed the prophecy explains--and then for four centuries more, its enslaved peoples continuously slain and killed by the same conqueror? The Turkish Empire is the only example ~~in history~~ <sup>states for this length of time.</sup> of such atrocious treatment of a subject ~~people.~~ And in addition, where, except in the history of Turkey, do we find a cause for such conditions? <sup>The answer has reference to</sup> In her two antagonistic religions in mortal

combat for nearly four hundred years. One religion is represented <sup>in the prophecy</sup> as a "third part of men" <sup>it</sup> that was noted for idolatry <sup>its</sup> (verse 20). ~~But~~ It is in turn attacked by another religion <sup>This force is termed</sup> "the great river Euphrates," <sup>and it</sup> which is enchained to "four an- <sup>or bound</sup> gels" (verse 14). An ancient version reads "four kings." <sup>83</sup> ~~In any event,~~ <sup>By this language,</sup> the prophet appears to <sup>the armies of</sup> ~~be~~ <sup>throughout Turkish territory.</sup> ~~marshaled~~ against Greek Orthodoxy. ~~The~~ <sup>The</sup> ~~river Euphrates is Islam;~~ <sup>the third part of man is Greek Orthodoxy;</sup> and the four angels correspond to Turkish empire, and are a symbol for the ancient Kingdom of Alexander, whose number in prophecy was "four" (Dan. 7:6 and 11:4) <sup>10</sup>

The prophet hears an authoritative voice from heaven commanding that this <sup>dissolved</sup> state of things be <sup>broken up--</sup> that the civil arm of Islam be disengaged or broken. John then immediately says that the <sup>positive</sup> "four angels were loosed." He is very <sup>decisive</sup>; in vision, he obviously sees the command carried out. This scene must therefore represent an historical event to which the prophecy can tie. Moreover, the event, according to the Greek ~~context~~, occurred after the "four angels" had been prepared (ARV) for the period given, to slay their ~~con-~~ ~~quered~~ subjects. In other words, the "loosing" occurred at the end of the period, and not at its beginning. The prophecy thereby reaches forward 391 years and 15 days of Turkish empire, at the end of which we should look for an event that would initiate <sup>a change</sup> ~~reform~~ in Turkey. The prophecy points out the <sup>change</sup> nature of this ~~reform~~--it was to be a separation of religion <sup>Islamic</sup> and state. The London Treaty in 1840, ~~carried to completion on August 17,~~ <sup>truly</sup> ~~was~~ <sup>civil act</sup> the instrument that made this reform possible. This <sup>finished</sup> ~~completed~~ covenant between the major power Powers of Europe and Turkey was the initial act of reform, <sup>a definite</sup> ~~and~~ <sup>it was</sup> the actual end <sup>as the calendar shows.</sup> of the prophecy, <sup>The commitment to this policy originated</sup> ~~at~~ <sup>with</sup> the Porte itself.

The command from heaven in Revelation 9:13, was and is for the ear of the followers of Mohammed, who, as a theocratic state and empire, were allowed by prophecy a longer period of probation than given to the Jewish <sup>even</sup> ~~state~~ <sup>nation</sup>. This message came into action on August 17, 1840, and it <sup>principles have</sup> ~~has been in progress of~~ <sup>slowly progressing</sup> ~~fulfillment~~ for over a century. <sup>After losing much more territory,</sup> Turkey has for the moment adopted Westernization; but many are inquiring with reference to her future? An empire with government inherently <sup>so</sup> bad received a message direct from heaven, like Babylon

which is supported by arms, without number, and guns and cannon.

and whose territory Turkey now occupies.

Under peaceful conditions, she has re fortified her territorial domain.  
of old. Today, Turkey is no longer under foreign control. ^ Her flag is ac-  
knowledge<sup>d</sup> by other nations. ^ Her future depends upon her adherence to the  
divine counsel sent her by the prophet John.  
*with reference to true government, as*

April 28, 1944

Dear Associate in Service:

I am confident that you will be interested in the accompanying tentative study of the historical events centering around the close of the 391-year Turkish period in August, 1840. These discussions are not released for public use, general discussion, or publication, but for the candid study and reaction of a restricted group of our thoughtful students. The integrity of the July 27, 1299, date seems to be well established, as note the articles in the June and July Ministry. But our careful students have long recognized certain problems connected with the terminus of this combined 541-year period.

That the hour-day-month-year prophecy is a period and not a point of time likewise appears clearly established. But Litch, Himes, and others in 1840, recognized certain problems as to the exact terminal fulfilment, and were less dogmatic than their successors. Then the change from the Julian to Gregorian time, in 1582, would seem to have a definite bearing upon a prophecy that descends to the exactness of a prophetic "hour," or 15 days. A frank, honest, and loyal attempt has here been made to face all the known facts and to get back of secondary reports to sources, as well as the facts of the calendrical aspect. Its confirmatory conclusion will be noted.

May I repeat that this material is not sent out as from any committee or group, but as an individual's attempt to face the facts--with results that speak for themselves. I again ask that this be regarded as a personal communication and not made a matter of public discussion or agitation with others. Surely a few of us may well compare notes on a matter of this sort. If the positions or arguments are not sound, let us say so--and demonstrate why they are faulty. Will you please send me your candid reactions for our further study?

Fraternally yours,

LEF

### The "August 11" Date

In the third decade of the nineteenth century, William Miller fixed upon the year 1839 as the time for the "third woe" to begin.<sup>1</sup> He based his calculation upon a 1298-beginning of Turkish aggression. He later rejected the historical authorities he had consulted, and thereupon looked forward to the year 1840 as the probable date, in harmony with Edward Gibbon's date concerning the Ottoman invasion of Nicomedia. Miller has an unusually clear <sup>and appealing interpretation</sup> understanding of the symbolism of the prophecy. He was definitely looking for the "final overthrow of the Ottoman power."<sup>2</sup> To Litch also, the end of the prophecy would be the "great battle of God Almighty." In their minds, the hosts of Europe, Asia and Africa were about to muster for dreadful scenes of slaughter and blood. <sup>This did not happen.</sup> The earliest forecast of Litch, in 1838, had predicted the event to end "sometime in the month of August."<sup>3</sup> Just a few days previous to the time of expectancy in 1840, he pointed to the 11th of August as a possible terminus. But he did not actually predict this date, for at the same time he wrote:

"But still there is no positive evidence that the first period was exactly to a day, fulfilled; nor yet that the second period began, to a day, where the first closed. If they began and ended so, the above calculation [as given in the Signs of the Times, and also in Great Controversy], will be correct. If they ~~they~~ did not, then there will be a variation in the conclusion; but the evidence is clear that there cannot be a year's variation from that calculation, so we must wait patiently for the issue."<sup>4</sup>

The Millerites did not at first contend that the "event" for which they ~~were~~ <sup>had</sup> looking <sup>ed</sup> agreed exactly with their calculation of the prophecy. "True," they wrote editorially in the Signs of the Times, "the Turkish envoy did not have an audience with the Pasha until the 14th, and did not receive his answer until the 15th."<sup>5</sup> Yet, they counted it "a very striking fulfillment of the calculation" that the meeting between Rifat Bey and Mehemet Ali was supposedly but four days after the "11th of August." It was concluded that "the like singular <sup>6</sup> accuracy in the fulfillment of a prophetic period cannot be found in history." They counted the prophecy as the most definite of any in the Bible, "even descending to the days" for its final ending.<sup>7</sup>

Joshua Himes further stressed the accuracy of fulfillment from the standpoint of the calendar employed, whose smallest symbol is the prophetic hour, possibly or half-hour. He argued on the basis that the symbol hour is not a point of time, but an actual period, like the other prophetic symbols of time, and that it had a latitude of fifteen calendar days. This was his comment:

"The Ottoman power was given into the hands of the four powers just four days after the expiration of the time given by the prophet. He could not give it more definite without descending to minutes. The four [literal] days would make just 16 [prophetic] minutes; so we have the fulfillment as near as it could be given in prophetic time."<sup>8</sup>

We would repeat; the first pronouncement of Litch had said, "sometime in the month of August." This was the only unqualified prediction that Litch, or any other Adventist made, that is, aside from the year. ~~this forecast regarding the "event" was not fulfilled.~~ <sup>Revelation 9</sup> ~~the year and month was exactly fulfilled.~~ <sup>The</sup> prophecy has for a long time

been incorporated into S.D.A. teaching, and for the most part Millerite arguments have been used in the interpretation. <sup>only</sup> ~~As~~ <sup>As</sup> early as 1914, A.G. Daniels pointed out in the columns of the Review and Herald that the official re-

port, pertaining to the reform Treaty between Turkey and the powers of Europe was presented to Mehemet Ali by ~~all~~ the representative ambassadors on August 1840, rather than on August 11. The Millerites could not be informed of this date until the Great Britain House of Commons reports were in print, and the sessional papers for 1840 did not go into <sup>general</sup> circulation until after the year 1841. When they did finally reach America, the Adventists were <sup>without doubt apparently</sup> almost wholly absorbed with the 2300-year prophecy.

Statement in Great Controversy

~~From what I have heard here at this meeting, it seems as if the door is wide open for the study of this prophecy. Modern history agrees with the<sup>s</sup> statement. in Great Controversy regarding the Treaty and its relation to Turkey. Eversley and Chirol say plainly that the Great Powers ~~had~~ thereby <sup>look</sup> taken matters out of the hands of the sultan.<sup>9</sup> Lord Eversley calls it a "kind of tutelage."<sup>10</sup> Holland is more general in his conclusion in saying that "such an authority has been exercised tentatively since 1826, systematically since 1856."<sup>10</sup> But ~~Das~~~~

*practically*

*The investigation of this chapter is hampered by two problems: (1) untrue citations from Sitchel's work; and (2) a wrong interpretation upon G.C. 335. I am not the one to discuss Elder Smith's book. It is also a problem, which, however, is up to the publishers. Important*

*tion of his- torical prop- ecy.*

Dr. White comes right to the point in saying that by the protocol of the 1840 Treaty, "Turkey passed from the tutelage of Russia to the collective tutelage of the powers."<sup>11</sup> And so Great Controversy: "At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction."<sup>12</sup> These five statements are in full agreement, and they represent time and fulfillment as based upon <sup>the</sup> prophetic prediction ~~the prophecy itself~~ of the prophet John - not Litch. I shall try to show it.

Explain from the Board

The prophet said that the four angels would be loosed at the end of the "hour and day and month and year," or at the end of 391 years and 15 days. Expositors have commonly taken this to mean that the Turkish armies were to be loosed upon Christendom! But the end of this period was in 1840, and at this time, the Turkish army was in rout and the fleet had deserted. John's announcement must therefore mean that the "four angels" were to be loosened, or unleashed from that to which they were bound, namely, the Great River Euphrates, or Islam. And that is exactly what happened. The civil arm of Turkey was taken over by the powers of Europe, who assumed the responsibility of her disorderly government. The approach had come from Turkey herself. However, it was not the work of a day to reform this impotent nation. The time was long, and the decades which followed were characterized by almost unbroken war and illegalities with the concert of Europe. The 1840 treaty lasted throughout the remainder of the nineteenth century and until the Treaty of Lausanne in 1923.<sup>14</sup> But with every war, Turkey kept on losing territory. In the eyes of statesmen her empire was fallen, and her glory extinguished. Nevertheless, the 1840 covenant deferred for almost a century the actual dissolution of Turkish empire, and instead, separated the civil and religious institutions of Turkey by placing her power of state under foreign tutelage. The completion of the treaty on August 17, 1840, was obviously the historical answer to John's announcement, "And the four angels were loosed." It was the divine judgment

of God upon a nation who had been prepared to kill her own subjects for nearly four centuries, on account of their antagonistic religions. Ultimately both sultanate and caliphate were abolished. Today neither exists. Thus up to the present time the prediction of the prophecy has been in a state of fulfillment for over a hundred years.

It is possible to show the refined accuracy according to which the prophet John outlined these Muslim periods. There are two limiting historical dates in this remarkable prediction in Revelation 9: (1) July 27, 1299, when the Turks began their attack on the Byzantine border; and (2) August 17, 1840, when the terms of the London Treaty were completed between Turkey and the European powers. Our problem is to compare the actual number of days between these two dates inclusive, and the number of days in the combined periods of the fifth and sixth trumpets. The simplest method of computation is by means of the Julian Day Numbers, which easily demonstrate the precise number of days between any two dates in any era.

Computation

|  |      |        |                    |            |  |
|--|------|--------|--------------------|------------|--|
| J. D. N. for July 26*                    | 1299 | equals | 2 1 9 5 7 2 4      | (subtract) |  |
| J. D. N. for August 17                   | 1840 | equals | 2 3 9 3 3 3 5      |            |  |
| <hr style="border: 0.5px solid black;"/> |      |        |                    |            |  |
| Number of days in period                 |      | equals | <u>1 9 7 6 1 1</u> | days       |  |

The problem is dealing with literal solar years. The annual solar constant is 365.2421987 days, the decimal part of which takes care of all the leap days. Hence the number of days in the combined period of the two trumpets is

(541 x 365.2421987) plus 15 calendar days or 1 9 7 6 1 1 days in all.

Grace Amadon August 28, 1944

Please let me repeat:

~~Now what is our problem? This is my answer:~~ The Millerites predicted both time and event. Their "event" was the dissolution of the Ottoman power and Armageddon. After the "August 11" date was past, and an incident had ~~hap-~~<sup>oc-</sup>  
~~cured~~  
~~pened~~ relative to affairs in the Levant on their proposed date--namely, the landing of the boat at Alexandria<sup>with the Turkish envoy.</sup>--these two facts were tied together, and in definite terms Litch would not let it be forgotten that he had suggested the date. ~~The matter of the Tahiri Bahri, however, had not been a feature of his forecast.~~ But after the <sup>Sitch</sup> statement ~~in Great Controversy~~ regarding Litch was ~~published~~<sup>in Great Controversy</sup> in 1888, then our leading teachers were more than ever convinced that the predictions of Litch were being underwritten. The revision of Great Controversy in 1911 did not apparently change these opinions. And now, after over a hundred years, the halo around the "August 11" date is brighter than in some circles; ever, especially with our pioneer thinkers. As a result, one of the greatest chapters in historical prophecy lies completely blocked as regards further study and investigation--a chapter that is pure history from the first to the last verse. ~~And the very fact that the exposition of the eleventh of Revela-~~  
~~tion was worked through by the Millerites and later on adapted into Great Con-~~  
~~troversy should be an encouragement that Revelation 9 is similarly open for in-~~  
~~vestigation and careful study.~~

May I respectfully propose an ~~alternative~~<sup>for</sup> interpretation ~~of~~ the statement in Great Controversy: ~~in question?~~ Inasmuch as the <sup>s</sup> statement in Great Controversy ~~is~~<sup>we can show it with pride to any scholar--</sup> is in full harmony with modern history ~~and the sessional reports of the 1840-~~  
~~affair of the Levant,~~ <sup>then</sup> why not <sup>it</sup> accept ~~this statement~~ as referring directly to the prophecy of John and his prediction, instead of to the questionable ~~pre-~~  
~~conclusions~~<sup>conclusions</sup> of Litch? On this basis the door swings wide open, and the prophecy at once takes on ~~a~~ new dignity and inspiration.

FIFTH TRUMPET

GREEK EMPIRE  
OTTOMAN ATTACK

13th century

July 27, 1299

1

SIXTH TRUMPET

OTTOMAN CONQUEST  
Constantinople--Danube to Nile--  
Euphrates to Atlantic

15th to 19th centuries

2

OUTLINE  
INTERPRETATION

3

1  
2  
3  
4  
5  
6  
7  
8

|                             |  |   |
|-----------------------------|--|---|
| Bottomless Pit -- Confusion | FIRST WOE PAST   | Character   |
| Locusts Cavalry             | 2,000,000 Horsemen   | Armies  |
| Cuirass like iron (Θώραξ)   | Cuirass of fire, smoke, brimstone  | Defence arms  |
| Arrows and darts            | Cannons and guns -- 15th century   | Offensive arms  |
| 150 years (July 26, 1449)   | 391 years and 15 days  | 541 years and 15 days                                   |
| A King over them            | Four Angels bound to the Euphrates<br><small>for 391 years and 15 days</small> | Government  |
| "They should not kill them" | "The third part of men killed"   | Attack and conquest                                     |
|                             | "And the Four Angels were loosed"  | A point of time -- London Treaty<br><small>1840</small> |

August 17, 1840

July 27 inclusive, 1299 to August 17, 1840 = 197611 days

Days in 541 years and 15 days = 197611 days

Conclusion:

That the two periods of the two trumpets precisely covers the history described, and that therefore the completion of the London Treaty on August 17, 1840 marks the end of the prophecy.

produced a complex theocracy--a "state within the state!"<sup>34</sup>

It was not until the eighth century had passed its meridian that the Abbasids raised a revolt in the official name of the prophet, and their caliphs appeared clad in his mantle.<sup>35</sup> Strictly speaking, the pagan Arabs did not have theocratic government. The religion of Mohammed had hardly as yet taken root.<sup>36</sup> The first caliphs "retained the patriarchal simplicity of the early Arabs."<sup>37</sup> They were the sole judges of every cause, either sacred or civil.<sup>38</sup> There was no Mohammedan priest or mufti. The rule of the Umayyads--the Arabian empire--was "in marked contrast to the subsequent State of the Abbasids, for which Islam served as a foundation," and to which it gave a party cry and watchword.<sup>39</sup> Therefore, significant is the challenge of historical inquiry: "It was not the religion of Islam which was by that time [under the Umayyads] disseminated by the sword, but merely the political sovereignty of the Arabs."<sup>40</sup> In any event, it at once becomes questionable whether the complex theocracy which the apostate king of the fifth trumpet represents, can be identified with an early pagan invasion of the Byzantine empire. Thus modern history calls to account the interpretations of many apocalyptic expositors.

Grace Amadon

General met individually with Mehemet Ali several times, endeavoring to persuade him to accept the Treaty. ~~54 27 31~~

It is obvious that the stipulation and terms of the Convention could be officially completed only by the meeting together in person of all the contracting parties with Mehemet Ali. This session occurred on August 17 in the palace of the Viceroy of Egypt. However, Mehemet Ali did not submit to the terms of the Convention until his strongholds had been attacked, and his armies repulsed with great losses. By waiting for help from France, he lost Syria and his holdings in Asia Minor. France signed the Treaty in 1841. She would not venture war with Europe in behalf of Mehemet Ali! ~~53 28 32~~

OMIT

Two Historical Dates in Revelation 9

*in Revelation 9:*

There are two limiting historical dates in this remarkable prophecy (1) July 27, 1299, when the Turks began their attack on the Byzantine border, and (2) August 17, 1840, when the terms of the London Treaty between the European Powers and Turkey were completed. Our problem is to compare the number of days between these two dates inclusive, and the number of actual days in the two periods of the fifth and sixth trumpets. The simplest method of computation is by means of the Julian Day Numbers, which easily demonstrate the exact number of days between any two dates in any era. ~~53 29~~

Computation

|                          |      |        |                    |            |
|--------------------------|------|--------|--------------------|------------|
| J. D. N. for July 26*    | 1299 | equals | 2 1 9 5 7 2 4      | (subtract) |
| J. D. N. for August 17   | 1840 | equals | 2 3 9 3 3 3 5      |            |
| <hr/>                    |      |        |                    |            |
| Number of days in period |      | equals | <u>1 9 7 6 1 1</u> | days       |

Our next step is to find the actual number of days in the two periods of the fifth and sixth trumpets--150 years + 391 years and 15 days, or 541 years and 15 calendar days. The problem is dealing with literal solar years. The Gregorian annual constant is 365.2425 days. Hence the number of days in the combined period of the two trumpets is ~~53 31~~

(541 x 365.2425 days) plus 15 days or 1 9 7 6 1 1 days in all.

\* In order to include July 27 in the reckoning, we subtract the J. D. N. for July 26. tract

Sent to Francis, Wm. Cumber  
and Anderson

THE JOSIAH LITCH PREDICTION

FOREWORD

The ninth chapter of Revelation was a special feature, among other prophecies, presented in the 1844 movement as evidence of the soon coming of Christ. It is an interesting comparison that the major references used in those days were from the book of Daniel. But in 1838 one Josiah Litch published an exposition of this chapter predicting the fall of the Ottoman empire. At the very time specified by him, Rifat Bey, an ambassador from Turkey, landed in Alexandria with the ultimatum agreed upon by the powers of Europe. On this same day--it was Aug. 11, 1840--the ships of England, Austria and Turkey, appeared off Beirut,<sup>a</sup> ready for action if Mehemet Ali refused to sign the treaty. He refused: and war with Syria opened up. In two months the pasha of Egypt was forced to withdraw his troops from Syria, but Turkey had come under the tutelage of the Powers to whom she had appealed for protection. "The event exactly fulfilled the prediction," we read in Great Controversy, page 335, "and a wonderful impetus was given the Advent movement."

by the  
Gregorian  
calendar

The forecast of Josiah Litch largely hinged upon a date in Edward Gibbon's history of the Roman empire by which he declared just when the Turks entered the Greek territory for conquest. This date has been called in question, and therefore the facts of history and their relation to this profound chapter are herewith presented.

western  
border  
of the

THE DATE

"It was on July 27, A.D., 1299, that Othman first invaded the territory of Nicomedia; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster." <sup>c</sup> For making this statement Gibbon's main authority is George Pachymer, a young man who had returned to Constantinople with the Greeks after the Latins had lost the city in 1261. <sup>e</sup> Under Michael IX and Andronicus Palaeologus he had become a priest and ecclesiastical jurist, and wrote the history of these emperors in thirteen books. "Pachymeres is one of the best of the Byzantine historians; his style is singularly good, and his tone dignified and impartial"--thus one reads in the Encyclopedia Britannica under Byzantine Historians. He is a valuable reference in Gibbon for this early history. But perhaps of equal importance with this Grecian record of the time relating to John's prophecy is a commentary on this Pachymerian history written by Peter Possinus--a Roman. In his Observations he presents a complete Chronological Table of all Pachymer's chief events; he discusses in detail parts of the history that are not so clear; he also gives particular attention to this date of July 27, 1299. Pachymer introduces the date with these words:

in the  
his history  
was first  
published  
in Paris, in  
1666-1667.\*

Venetian  
14c. Revised  
1609-1686.\*

"If perchance on the twenty-seventh day of the month of July around Baepheum (this place is near the celebrated Nicomedia) Othman, with his army full of many thousands in number, unexpectedly appearing, and suddenly breaking forth, but it would be better to tell the story somewhat further back from its beginnings." Pachymeris, Vol.II,p.327. *Dr. from Latin.*

Pachymer does not again refer to the incomplete date mentioned above. In the pages that follow in his history he plunges into the tragic details of the breaking up of the Greek army under Muzalo, whom the emperor had stationed as a lone guard of his Asiatic border. He pictures Othman as "well-girded for work," and "surrounded by new auxiliaries of very fierce brigands who had recently come to him

(unica  
tutela)

a Modern Europe, W. Alison Phillips, M.A., pp.229,230.  
c Decline and Fall of the Roman Empire, E. Gibbon, Vol.VI,p.322.  
e Id, p.233, Note 1.

These data were obtained <sup>direct</sup> from the Library of Congress by the personal effort of O. H. Evans.

from Paphlagonia." Together with the old troops these opposed a large force against Muzalo's few soldiers, only 2000 in number, and Othman conquered them in battle during the summer harvest, more than once, it seems. Here is the explanation of Possinus concerning this history:

"Pachymer clearly reports, Vol.II,p.327,vers.6, that Othman had increased in strength by adding to himself a very brave band of the fiercest warriors from Paphlagonia, and that having attempted to set himself in resistance, had conquered Muzalo the Roman commander in battle near Nicomedia the metropolis of Bithynia, which city he, as lord of the field, would hold as if besieged. Pachymer plainly states that this had happened around Bapheum near Nicomedia on the twenty-seventh day of the month of July: we affirm in the Synopsis, from a series of things very similar, that this year of Christ was in 1299, and in the following year 1300. I would think that what our Pachymer narrates on page 415, vers.1 had taken place, it is easy to see, how some Roman troops under a certain leader Siurus, who had been sent by the emperor to guard the province, having been captured by Othman had been killed in massacre; 'whence Othman advancing as a victor took Belocoma,' the words are Pachymer's, 'springing up by force, and there he killed those he found. But he himself made powerful by the large resources shut up in that castle was then considered rich. Indeed having made use of its cells, which were fortified by site, and strong in art, for the guard of special money, he had in hand for himself great stores of provisions safely preserved, by which he could free himself from the cost of war and dominion.' 'These things, writes Pachymer, very clearly indicate at this time a change made in Othman, as it were from a private into a principal state.'" Ob. Pach., Lib.I, Gloss., pp.829, 830, by Peter Possinus. *m. from Possinus.*

According to Pachymer Muzalo had been captured by Othman about 1296, and then soon liberated. Following this, for several years, Othman was raiding around Nicomedia in July when the harvest was ripe. If in 1299 he began the siege of Bapheum, then Jorga's testimony for the year 1301 in June might not after all be a mistake as Herbert Gibbons concludes. The following is from Jorga:

"Already for a long time, during the last decades of the thirteenth century A.D., unknown Turks had crossed the border of the empire and pillaged as far as Brusa (Pachymeres I, p.475); the Turkish history even tells about a first though only temporary occupation of Nikaa-Isniks, where the first 'rumish' Seldschuken had used to stay and have their usual camp; a castle and a well were said still to bear the name of the Osman general Tadschi-Ali. But these events belong to those years, when Osman not yet had declared himself free from the suzerainty of the Sultan. However, when in the year 1301 A.D., before the castle of Baphaon, in Turkish called Jujun-Hissar, 'the castle of sheep,' at Nikomedien-Ismid, found himself face to face with the united Greek general, Osman himself was a ruler in his own Moslem state, which rested on Turkish power and Turkish heroism, and at the same time on careful and impartial Mongol constitution and traditional Greek institutions just like the feudal knighthood, that was hereditary in its own section (Leunclavius, Sp.154). Osman won the victory here the 27th of June. Muzalon, the supreme military official of the province, who besides only had an insignificant company of about two thousand Greeks and Danubian Alans, which could not possibly suffice to drive away the Osmanlis or even hinder their advance,-- this Muzalon was continually unable to win back the position that he once had lost. Only the larger cities, like Nikomedien, Nikaa and Brusa and also Kyzikos, Pegai, Lopadion and Achyraos (Pachymeres, Vol.II, pp.336-337, and p.390. Compare the date in Zinkeisen, Vol.I, p.82) were kept for the empire; but Osman was from that time on regarded as a firmly settled neighbor of the provinces of the country. He was the ruler of the district of Nikaa." Pachymeres, Vol.II, p.332.

Leunclavius, the Latin quoted by Jorga, would represent a fourth authority stating that Othman was, as it were, lord of the field, at an earlier date than the battle of Bapheum, when Muzalo was finally captured. Von Hammer also confirms this, giving the year, but not the day of the month. He is quoted by Sir Edward Creasy:

"Othman's uncle, the aged Dundar, who had marched with Ertoghrol from the Euphrates, seventy years before, was still alive, when Othman, in 1299, summoned a council of his principal followers, and announced to them his intention to attack the lord of the Greek fortress of Koeprihissar. The old uncle opposed the enterprise; and urged the danger of provoking by such ambitious aggrandisement all the neighboring princes, Turkish as well as Greek, to league against them for the destruction of their tribe. Enraged at the chilling caution of the gray-headed man, and, observing that others were beginning to share in it, Othman met the arrows of the tongue with the arrows of the bow. He spake not a word in reply, but he shot his old uncle dead on the spot--a bloody lesson to all who should harbor thoughts of contradiction to the fixed will of so stern a lord. The modern German historian who recounts this scene (von Hammer, Vol. I, p. 78), well observes that 'this uncle's murder marks with terror the commencement of the Ottoman dominion, as the brother's murder that of Rome; only the former rests on better historical evidence.' \*

Koeprihissar was attacked, and fell; and numerous other strongholds in the vicinity of Nice soon shared the same fate." Sir Edward Creasy, Vol. I, pp. 14, 15.

"And let us now hear from the Arabs," writes Possinus, who gives us the general report of Othman's own people concerning the growth of their domain:

"These by large consent affirm that Othman, from the toparchy of Karaiaptag and from a simple satrap, had taken to himself the name of Sultan, or of Supreme Lord, in the year of the Hegira 699. Since the calends of Muharram ascribe the day of this year as the 28th of September, in the Julian year of Christ 1299, and, as we have narrated from Pachymer, how the fight of Belocoma seems to have continued during the summer months, it must be intelligently conceded, that Othman, without any concealment, plainly by seizing the name of sovereignty, began to reign in the year of Christ 1300, and this in Bithynia near the city Prusa, which a little after that was subjected to tribute in the name of peace, an event that was a true surrender and a full subjection Pachymer intimates, while he writes thus, Vol. II, page 597, vers. 14: 'Prusa herself was compelled by enormous calamities to buy from the Persians at an immense price in cash a shade of peace in place of the true peace which they had offered by deceitful promises.'" Observationum Pachymerianarum Lib. I, Glossarium, pp. 829, 830, by Peter Possinus. *Dr. from Latin*

One could hardly deny the agreement of these witnesses from history, seven or eight in all, that the last decade of the thirteenth century, and especially the last year of the decade, 1299, marked an epoch in both Turkish and European history. Three of these authorities, Pachymer, Possinus and Gibbon point the finger at the day of that remarkable year, July 27, Gibbon also bringing to his aid <sup>in regard to</sup> on this date Nicephorus Gregoras and Leonicus Chalcondyles the Athenian. Gibbon does not quote Possinus, but the very fact that they both agree in their interpretation of Pachymer is valuable testimony, *for they offer different reasons for the same conclusion!*

*most/* Josiah Litch used this date, July 27, 1299. To it he added the sum of the two periods concerning the rise and growth of Turkey, as presented in Revelation

\* This is an important conclusion<sup>3</sup> by von Hammer, who has been quoted as denying the truth of Gibbon's date. But this reference, in the very words of von Hammer, opposes that suggestion, and shows that he considered the year 1299 as a landmark in history.

nine, and arrived at the very day when Rifat Bey entered Alexandria to hand over the ultimatum to Mehemet Ali. The pasha was not there, afraid to meet his fate as written by the Powers of Europe. But in a few days--a week--he returned. If we add to August 11 the six days that should have been dropped from the Julian calendar of the thirteenth century--Gregory XIII dropped ten days in 1582--by this correction we bring Mehemet Ali back to his palace to meet the issue! The following is from the London Times of Sept. 4, 1840:

"On the 16th of August Rifat Bey obtained free pratique, and the next day was admitted to an audience of the pasha."

Aug. 17, 1840, just exactly to the very day, 541 years and 15 days from that summer in 1299 on the Asiatic border of the Eastern empire--July 27<sup>th</sup>--when Othman first stormed the castle of Bapheum, called in Turkish Jujun-Hissar, the castle of sheep, Turkey surrenders her balance of power by presenting to the ruler of Egypt the demands of the Powers concerning her territory. In this act she is shorn of her domain; she is reduced in rank to such an extent that her case finally rests with Europe. The Nemesis of the Head that has already been wounded to death, is now also wounded and torn!

The prophetic periods of the Turkish prophecy have been described as unique in that they end as if on one certain day. They did just that. John wrote the words on a Sabbath day in the first century, nearly eighteen hundred years before they were to be fulfilled. All the history and events of the main portion of the Christian era had to be completed before this prophecy could come to its finish. They were desperate years,--disasters, wars and persecutions; furthermore man's calendar was in an uncertain stage. But prophecy, an unbending rod of iron that rules all nations, reached across the centuries to the very day, and sent her ambassador to fulfill her word. Her testimony is also a confirmation of the date itself, July 27, 1299, and shows that this witness of history is true. In Revelation nine history and prophecy meet--history is at her best, and to her faithful record prophecy adds a divine touch.

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Note. It should be plain that when Gregory XIII in 1582 dropped ten days from the calendar, he was reckoning from the Council of Nicea in 325, which corrected the Julian calendar of its own century by permitting the vernal equinox to remain at Mar. 21, four days earlier than in the time of Julius Caesar--see Encyclopedia Britanica under Calendar. During the intervening time between 325 and 1582 just ten days had been added by the Julian calendar over that required by true solar time. In 1299 but six days had accumulated, corresponding to the centenary years 500, 600, 700, 900, 1000 and 1100. But in the 13th century no correction was made; consequently any date in that century, ~~xxxixthxixthxixthxixth~~ ~~xxxx~~ would be six days too early. The periods in Revelation nine extend from the Julian calendar of the 13th century to the Gregorian calendar of the 19th. The 19th century was corrected by Gregory by his act in 1582, but the prophetic period beginning in the 13th century would also need correction in order to finish in the Gregorian calendar of 1840. Our Gregorian calendar is almost true solar time. In our whole Christian era thus far it has advanced only a few hours ahead of the sun.

- 1 L.E. Froom, "Time Phase of Fifth and Sixth Trumpets," The Ministry, June, 1944.
- 2 Signs of the Times (Boston, 1840), August 1, p. 70, col. 2.
- 3 Sir Thomas W. Arnold, "Muslim Civilization During the Abbasid Period," Cambridge Medieval History (Cambridge, 1936), Vol. IV, pp. 274, 280.
- 4 M. Michelet, The Life of Martin Luther (New York, 1859. Tr. by Smith), p. 142.
- 5 Sir Edwin Pears, Destruction of the Greek Empire (London, 1903), pp. 182, 230.
- 6 Ellen G. White, The Great Controversy, p. 197. Conflict of the Ages Series.
- 7 Cambridge Medieval History (Cambridge, 1936), Vol. IV, p. 670.
- 8 Wilhelm Kamlah, Apokalypse Geschichtstheologie (Berlin, 1935), p. 48.
- 9 Both the Reformers and the Millerites proclaimed the fifth and sixth trumpets.
- 10 D'Aubigne, History of the Reformation (New York, 1853), Volume I, Book IV, Chap. V.
- 11 "The expression 'bottomless pit' represents the earth in a state of confusion and darkness. . ."--The Great Controversy, p. 658.
- 12 Many early expositors interpreted this "king" as the papacy. Others called him Mohammed. We shall show later the nature of his kingdom.
- 13 Pears, op. cit., p. 140.
- 14 Id., p. 189.
- 15 Id., p. 77, note; pp. 104, 185.
- 16 Id., p. 199.
- 17 Michelet, op. cit., p. 260.
- 18 Ellen G. White, The Spirit of Prophecy (Battle Creek, 1884), Vol. IV, p. 64; Edward Gibbon, The Decline and Fall of the Roman Empire (New York, 1901. Collier), Vol. V, p. 488; Edson Clark, Turkey (New York, 1902. Collier), p. 129.
- 19 Gibbon, op. cit., Vol. V, p. 404.
- 20 The Great Controversy, pp. 52, 53.
- 21 James Harvey Robinson, Introduction to the History of Western Europe (New York, 1902), p. 582; The Great Controversy, p. 274.
- 22 Cambridge Medieval History (Cambridge, 1936), Vol. IV, p. 275.
- 23 Joseph von Hammer, Geschichte des osmanischen Reiches (Pest, 1827), Erster Band, pp. 61, 62; Alfred de Besse, The Turkish Empire: Its Historical, Statistical, and Religious Condition (Philadelphia, 1854. Tr. from fourth German edition by Morris), p. 47.
- 24 Cambridge Medieval History (Cambridge, 1936), Vol. IV, p. 274.
- 25 Sir Mark Sykes, The Caliph's Last Heritage (London, 1915), ch. 12; Gibbon, op. cit., Vol. V, p. 550.
- 26 Joachim of Floris, Expositio Magni Prophete Abbatis Joachim in Apocalipsim (Venice, 1527), Revelation 9.
- 27 The weapons under the fifth trumpet will be discussed in the second study.
- 28 The Great Controversy, p. 59.
- 29 Id., p. 569.
- 30 Pears, op. cit., pp. 26, 147, 374; Gibbon, op. cit., Vol. V, pp. 415, 521.
- 31 Cambridge Medieval History (Cambridge, 1936), Vol. IV, p. 705.
- 32 D'Aubigne, op. cit., Volume II, Book VI, Chapters III, IV, VII, X.
- 33 Cambridge Medieval History (Cambridge, 1936), Vol. IV, Introduction, p. XIV.
- 34 Cambridge Modern History (Cambridge, 1934), Vol. X, p. 170.
- 35 Cambridge Medieval History (Cambridge, 1936), Vol. IV, p. 275.
- 36 Simon Ockley, History of the Saracens (Cambridge, 1757), Vol. I, pp. 9, 10.
- 37 Cambridge Medieval History (Cambridge, 1936), Vol. IV, p. 274.
- 38 Ockley, op. cit., p. 4.
- 39 Cambridge Medieval History (Cambridge, 1926), Vol. II, pp. 332, 358.
- 40 Id., p. 330.



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