

CALENDAR OF MUHARRAM ²²

<u>Hegira</u>	<u>Julian</u>	<u>Months</u>	<u>Months</u>
700 A.H.	= 1300	(ix to xii)	+ 1301 (i to viii) [a]
701 A.H.	= 1301	(ix to xii)	+ 1302 (i to viii)
702 A.H.	= 1302	(viii to xii)	+ 1303 (i to vii) [b]

The foregoing section of a standard Hegira table agrees with the statements of Possinus, but not with those of von Hammer, who, ^{thinking to} following Hadschi Chalfa, chose for the July battle of Bapheum the year 701 A.H., ^{equated} and ^{with} the Julian year 1301. He necessarily admits that the attack on Bapheum occurred in the summer harvest, ²⁴ but he overlooked the fact that in 701 A.H., the Julian year 1301 does not ^{include} ~~fall~~ in the month ^{of} July. There is no Turkish calendar that makes the year 701 A.H. coincide with the ^{part of the} Christian year 1301 ^{that embraces} in the month of July, ^{for 1301 did not begin until September.} Hence neither von Hammer nor those who have followed his lead have any authority for the year 1301 as the date of the Ottoman invasion.

These calendar relations are of utmost importance to the dates pertaining to the Turkish prophecy. Besides von Hammer, the Turkish calendar has led into error other historians of note--Zinkeisen and Jorga. They too contend that the year 1301 marks the battle of Bapheum between Othman and the Greek commander Muzalt. Jorga (1908) cites Zinkeisen (1840), who in turn cites the sources of von Hammer (1827). ^{obviously} But, ^{not} one of von Hammer's authorities has a "June 27" date for the attack, as found in both Zinkeisen and Jorga; ²⁵ for von Hammer himself employs the July 27 date of Pachymeres, although he takes his year 1301 from Hadschi Chalfa! We are therefore faced with the problem of proving the year to which Pachymeres' July 27 date belongs. At the same time we shall discover other incontrovertible evidence why the year 1301 is incorrect for the assault on this particular castle.

Byzantine History by Georgius Pachymeres

In the year 1261, when "Michael VIII Paleologus" recaptured Constantinople from the Latins, Georgius Pachymeres entered the city as a young Greek of 18 years. ²⁶ He was eventually given honored positions both in the church and im-

Ital. "Mensis siquidem Julii die vicesima septima circa Bapheum (locus hic prope incolytam Nicomediam), Atman cum suis multorum millium numerum explentibus improvise apparens et subito irruens--sed melius fuerit rem aliquanto repetitam altius a suis retro ducere principiis."²⁹

Translation: Without doubt,³⁰ on the twenty-seventh day of the month of July around Bapheum (this place was the well known Nicomedia), Othman, with his army full of many thousands in number, unexpectedly appearing and suddenly attacking--but it would be better to prolong the account, and repeat it somewhat further back from the beginning.

Othman suddenly and unexpectedly appears for the attack--we shall omit ~~the~~ the prolonged account--after the river Sangaris had left its bed for the third time, thereby destroying the protective moat around the castle, and leaving the garrison of Muzalo exposed to the assaults of the Persians.³¹ The overflowing of the river Sangaris in the spring of the year made it possible for an attack on Bapheum later--indeed accounted for the suddenness of Othman's unexpected appearance. Due to rains and floods and melting snows, the river changed its bed three times, but finally returned to its original bed. Then the castle moat became so filled with silt and sand that the enemy could cross on foot.³² Suddenly it was announced to the ^{Greek} commander, "The inland country is full of the enemy."³³

The circumstance of the flooding Sangaris was a singular episode, and one that identifies the year 1299 as that of the initial Ottoman attack on the Greek empire. The scene occurred near the old bridge which Justinian had formerly built over the river.³⁴ The assault was late in July, but the river was still in flood, which indicates unusually heavy precipitation in that year. The harvest too was late, which the farmers were hurriedly gathering into the store houses and barns on the day Othman attacked.³⁵

It is inconsistent to date this raid in the year 1301 of von Hammer, when, in the language of Pachymeres, "the perennial springs and bubbling fountains" of the hills went dry,³⁶ and the fields were covered with dust. People thought that the dryness (siccitas) and hot winds were caused by the comet, which was seen all summer. The harvest ~~was~~ was small and remarkably early. "The meadows

blossomed and ripened in a month!"³⁷ In describing this same period--1301 and 1302--Phrantzes writes that it had not been possible "to plow or sow for a year and ten months," though he ascribes the main cause to the ever increasing pillage by the Turks and their associate plunderers.³⁸ The nature of the harvest season in 1301[^] was therefore contrary to that of the year in which the battle of Bapheum took place, *when the river was in flood.*

On the other hand, the year 1299 exactly harmonizes. The winter of this year was severe in the extreme--the worst of record!³⁹ The snow had piled up above the doors, and the paths had to be marked by stakes and poles. The rivers, still frozen in February, were covered over with thick ice. The planted fields were injured, and also the seed. All of this necessarily led to heavy floods and a late harvest, which Othman seized, along with numerous herds of cattle and sheep. Gregoras speaks of the overflowed bank of the river, where the Turks had spent the whole night before the battle in measuring off their camp.⁴⁰ By the aid of the fierce plunderers from Paphlagonia under Amurius, Othman achieved his pillage of Bapheum on July 27, 1299, just as Pachymeres implies, and Possinus insists in his analysis. The Latin translator says:

"Othman increased in power when a very strong force of the fiercest warriors from Paphlagonia had been joined to his army, and, in a battle near Nicomedia, the metropolis of Bithynia, he subdued Muzalo the Roman leader who had attempted to resist him, which [city] he, as lord of the field, then held as a city besieged. Pachymeres plainly reports that these things happened around Bapheum near Nicomedia on the twenty-seventh day of the month of July: from a series of things in the Synopsis, we truly affirm in like manner that this was the year 1299 of the Christian era."⁴¹

The character of the year 1299 and the circumstances connected with the first raid of Othman precisely agree, while with them the year 1301 does not agree.

Final Defeat of Muzalo, the Greek Commander

Through the courageous aid of the Alans in the attack on Bapheum, Muzalo escaped. His horse was wounded, and he was seized, but he was rescued by one of his own soldiers, and the scattered army fled into Nicomedia with their

commander.⁴² In this vicinity, and also further inland in Mesothinia, Muzalo strives to resist Othman for three years.⁴³ Early in the year 1302, the emperor sends more Alans to Muzalo, but he was completely defeated and routed later in the year about the same time that Michael IX was conquered at Magnesia by other Persian troops.⁴⁴

It is obvious that some historians have confused the two battle scenes with Muzalo--the initial attack at Bapheum, and his final rout in Mesothinia, which the Turks ^{include in their} appear to ^{call} Caramania.⁴⁵ An understanding use of the year of the Hegira and its correct application to the Julian year would have harmonized these important records of medieval Turkish history. Let us note the contrasting features ^{between} ^{be} the two military scenes with Muzalo:

1. In the raid on Bapheum in 1299, the Alans were brave, and fell in the fight "offering their own bodies as a protection to the fleeing Romans."⁴⁶ In the Turkish battles of 1302, the Alans were not dependable, and asked for a three months' rest in the midst of the fight, and got it. ^{IX} This discouraged the remainder of the listless troops, and in the end Michael was defeated, and fled to Pergamum with his remnant army, while the Alans went ^{toward} home, pillaging and plundering the Greek vilages en route."⁴⁷

2. In the 1299 attack on Bapheum, Muzalo was "the lone guard of the border."⁴⁸ He was not permanently captured by Othman. After the 1302 battle of Magnesia, it is announced that Muzalo also is completely defeated and overthrown. Pachymeres' narrative mentions the three barbarian leaders who were in the field at this time, besides "others" too! In this year, therefore, the Persians were attacking in several sections, while in 1299, the army of Othman was the only *offensive*.

3. The first attack on the empire was in Bithynia, of which Nicomedia was the metropolis. The final defeat of Muzalo in 1302 was in Mesothinia, which was further inland than Bithynia, and was also called Mesonesium by Pachymeres.⁴⁹ This territory appears to be the same as the Turkish Caramania of Hadschi Chalfa.

In this analysis and review of Pachymerian history, in harmony with the analysis of the same by Possinus, it has been shown that July 27, 1299 was the date of the first Ottoman assault on Byzantine territory. It has also been demonstrated that the von Hammer date 1301 for the same event came about from his erroneous use of the Hegira calendar, and that his date actually corresponds to the year 1302 when the Greek Muzalo was finally overcome. The record

in the Cronologia of Hadschi Chalfa appears to bear out this conclusion. The date July 27, 1299, therefore, consistently marks the beginning of the 150-year "torment" in Revelation 9.

Almost every large library has a copy of Pachymeres' history. Carli's translation of the Cronologia is also found in a few libraries. Hitherto, the prophecy relating to the periods of the Fifth and Sixth Trumpets has been dependent upon the thirteenth century source of Pachymeres for the identification of the initial date of Turkish aggression. We have not thus far found any other source mention of the date. These histories are available to every other library through the loan division. The negatives of these important pages can be placed in Adventist colleges for critical study and research. By this means students of prophecy can seriously investigate the historical background to which the chronology in Revelation 9 is tied.

- 1 Josephi de Hammer, Commentatio de Byzantinae Historiae Ultimis Scriptoribus ex Historia Osmanica Elucidandis et Corrigendis, p. 5. 1825.
- 2 Hazi Halife Mustafa, Cronologia Historica. E tradotta nell' Idioma Italiano Da Gio: Rinaldo Carli. In Venetia, 1697.
- 3 Idem, p. 110.
- 4 Georgius Pachymeres, Corpus Scriptorum Historiae Byzantinae, Vol. Alt., p. 851. (Petri Possini Observationum.) Bonnae. 1835.
- 5 Idem, p. 278.
- 6 Idem, p. 848.
- 7 The day of the week corresponding to any Julian date can be obtained from the Julian Day Numbers, the tables for which are give in every American Ephemeris.
- 8 Pachymeres, op. cit., p. 290.
- 9 Idem, p. 313.
- 10 Idem, p. 278.
- 11 Ibidem.
- 12 Idem, p. 286.
- 13 Idem, p. 290. Emperor gave his five-year-old daughter in marriage to Crale.
Word "Crale" means king. Cf. Pachymeres, Vol. Prius, p. 576.
- 14 Pachymeres, Vol. Alt., p. 290.
- 15 Idem, p. 302.
- 16 Idem, p. 304. Cf. George F. Chambers, A Handbook of Descriptive and Practical Astronomy, Vol. I, p. 514. Oxford, 1889.
- 17 Pachymeres, Vol. Alt., p. 305.
- 18 Idem, p. 306; pp. 792-795.
- 19 Th. Ritter v. Oppolzer, Canon der Finsternisse. Wien, 1887.
- 20 Pachymeres, Vol. Alt., p. 307.
- 21 Idem, p. 308.
- 22 Idem, p. 310.
- 23 Idem, pp. 317, 318.
- 24 Idem, p. 316.
- 25 Idem, p. 326; Nicephorus Gregoras, Corp. Scrip. Hist. Byz., Vol. I, p. 209. [Bonnae. 1829.]
- 26 Idem, p. 327.
- 27 Idem, p. 851. Here Possinus places the final defeat of Muzalo in 1302; but he apparently refers also to the first attack, which on p. 830 he definitely dates in 1299. The irregularity in the narrative makes analysis difficult.
- 28 Idem, p. 337.
- 29 Idem, p. 327.
- 30 The word siquidem in medieval Latin signifies without doubt.--J.H. Baxter and Charles Johnson, "Medieval Latin Word-List", p. 390. Oxford University Press, London, 1934.
- 31 Pachymeres, Vol. Alt., p. 331.
- 32 Ibidem.
- 33 Idem, pp. 331, 332.
- 34 Idem, p. 330.
- 35 Idem, p. 335.
- 36 Idem, p. 305.
- 37 Ibidem.
- 38 Georgius Phrantzes, Corp. Scrip. Hist. Byz., p. 28. Bonnae. 1838.
- 39 Pachymeres, Vol. Alt., p. 278.
- 40 N. Gregoras, op. cit., p. 139.
- 41 Pachymeres, Vol. Alt., p. 830. (Possini Observationum.)
- 42 Idem, p. 851. (Possini Observationum.)
- 43 Ibidem.
- 44 Idem, pp. 322, 327, 852.
- 45 Hazi Halife Mustafa, op. cit., p. 110.
- 46 Pachymeres, Vol. Alt., p. 334.
- 47 Idem, p.
- 48 Idem, p. 333.
- 49 Idem, p. 460.

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CIII A prophetic time symbol equals a period, which gets its date from history, astronomy, the Jewish feast types, and synchronisms in general.

LANDMARK OF PROPHECY - I

The application of the Fifth and Sixth Trumpets to the Moslems, has been a favorite interpretation since the time of Joachim of Floris. (Died 1202.) Due to the influence of his expositions, the ancient Apocalyptic traditions began to collapse;¹ and he was about the first medieval scholar to unfold the historicity of this prophecy, and to declare its incontrovertible chronology that is based upon the year-day principle. He lived in the time when the Turks were overrunning the Near East. Taking his inference from the Trumpets, he predicted that a conqueror from Islam would cause blood of martyrs to run as in the days of Nero and Diocletian.² His views may be said to be those of modern date; for under the Arabic invasion itself, no interpreter had arisen--Primasius, Autpertus, Beda--to liken the advance of Islam to a message of prophecy!

The historical theology of Joachim was passed on to the Reformers,³ and took more definite form. They saw a literal Antichrist sitting upon the pontifical throne,⁴ and the Turk was his scourge, or torment,⁵ as described under the Fifth Trumpet. Others too have acknowledged that the trumpets in Revelation 9 could represent the half millennium of Turkish history in Christian territory--from the time that Othman attacked the Byzantine border in the thirteenth century.⁶ The Millerites arose in time to help sound the Turkish trumpet at the end of the sixth period. They have left on record the solution of the problem. These students of second-advent prophecy were the first to combine the two prophetic periods--the 150 years and the 391 years and 15 days--and on this basis to augur the precise year and exact month when Turkey would experience a change in authority from which she could not recover. This end to the prophecy was interpreted as preliminary to the coming of Jesus.

The 150-year period of Turkish growth into an empire is acknowledged by history;⁷ and to this period has also been assigned an established beginning date.⁸ Hence it is a simple problem to do as the Millerites, and compare Tur-

key's historical epoch with the prophetic period in Revelation 9. The historical epoch furnishes the beginning date, as of July 27 (inclusive), 1299; while the prophetic period offers its length as a measuring rod. And certainly, we could in no way parallel the two periods and compare them, unless we add together the two epochs that comprise the prophecy. And of what use will the comparison be? It will reveal two things: (1) it will show the exact date in Turkey's historical outline, upon which the combined prophetic period of the Fifth and Sixth Trumpets ended; and (2) this date will immediately reveal whether it is coincident or not with an important event in Turkish history. If so, the prophecy is Turkish, and checks with Turkish annals. The method is a simple and reliable means of identifying the historical application of this prophecy, and let us not forget that the Millerites pointed it out!

The objection has been raised that there is, according to the prophecy, an actual period of time between the first and second woes (Rev.9:14), and which they belong cannot be combined. ~~that therefore the two periods to~~ But what are these two woes? Clearly, the first one is the 150-year torment against the ministry (fallen star) that had the key to the "well" of the abyss, and without doubt lasted throughout the whole period. But not so, the second woe, which followed the ascent of the beast out of the abyss in Revelation 11, several centuries after the end of the first woe.⁹ The error in the objection lies in the fact that the word woe is not a time symbol, and is not represented ^{as such} among the terms of the prophetic calendar as given ^{and defined} in the Bible, and which we shall presently outline. This word, therefore, merely corresponds to a terrible epoch within each period, and could be of any length, whatever the prophecy implies. Each woe is an identification mark of its period, whose length, however, it does not necessarily outline. For it is not a time symbol, and does not interfere with combining the ^{periods.}

Let us return to our history. In the year 1639, Thomas Goodwin, vice-chancellor of Oxford, declared that the "year, month, day, hour" was the Turk's

number, and that it would not be fulfilled until 1849.¹⁰ Using the solar year as a measuring stick, in place of the prophetic, he computed the time symbol of the Sixth Trumpet as 396 years instead of the usual 391 years, which harmonize with prophetic reckoning. His statement is valuable because showing the trend of interpretation ^{following} the Reformation period. Both ~~the~~ Reformers and Millerites recognized the sounding of the Turkish trumpets.

Millerite Understanding of the Year-Day Principle

In the third decade of the nineteenth century, William Miller fixed upon the year 1839 as the time for the "third woe" to begin.¹¹ He based his calculation upon a 1298-beginning of Turkish aggression. He later rejected the historical authorities he had consulted, and thereupon looked to the year 1840 as the probable date, in harmony with Edward Gibbon's 1299 date concerning the invasion of Nicomedia. Josiah Litch also began the Turkish period with this established historical date--when Othman began attacking the Byzantine Oriental border. The earliest forecast of Litch, in 1838, had predicted the event to end "sometime in the month of August."¹² 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], will be correct. If 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."¹³

The historical event occurred so close to the time presaged that the Millerites were astounded at the "accuracy of fulfilment." "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 fifteenth."¹⁴ Still, these early Adventists counted it "a very striking fulfilment of the calculation" that the decision was supposedly but four days after the 11th day of August. It was concluded that "the like singular accuracy in the

perial office, and from time to time we find him present in conventions which the emperor attended.²⁷ While the language of our author is frequently disconnected, and his descriptions long, and featuring words of the medieval court and church, yet his chronological outline is of rare dependability on account of its many synchronisms. These are largely coincidences between the day of the week and either a Julian date, or a festival date of the Greek calendar.

For this reason, the Pachymerian dates are incontrovertible. They can be proved even though his two volumes seldom mention years.²⁸ Hence they more than make up for the "lack of witnesses" to the period of invasion by Othman. In addition, Pachymeres ties his historical outline to authentic records of several eclipses and comets.²⁹ Moreover, the manuscript of this church and court statistician was submitted to the emperor for criticism.³⁰

Petrus Possinus translated into Latin this history of the house of Paleologus in the year 1668, and in his Observationum.³¹ he analyzes in detail all the important synchronizing dates, comparing the same with other authoritative writers. He checks the chronology with the Syrian chronicle of Gregorius Abulpharadjus, who died in the decade before Othman appeared.³² It was doubtless such an analysis that convinced Gibbon of the "singular accuracy," as he expresses it, of the July 27, 1299 date. The detailed outline of Pachymeres' Volume II, Book IV, in which the July 27 date occurs, reveals further proofs that it belongs to the year 1299, and not to von Hammer's year 1301.

~~(To be continued)~~
in July.)

fulfilment of a prophetic period cannot be found in history."¹⁵ They counted the prophecy as the most definite of any in the Bible "even descending to the days" for its final ending.¹⁶

Joshua Himes further stressed the accuracy of fulfilment from the standpoint of the calendar employed, whose smallest symbol is the prophetic hour, 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 symbols, and that it had a latitude of fifteen calendar days. If so, the predicted event could tie to the whole period. These were his words:

"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 fulfilment as near as it could be given in prophetic time."¹⁷

The foregoing argument sounds convincing, and it is significant. For since the symbol minutes is not employed by the prophecy, the conclusion is obvious that the symbol hour allows not, ^{merely} one calendar day, but a period of over two weeks, which the prophesied event could involve and at the same time satisfy the demands of the symbolic text. Consequently, the fulfilment could come ^{either} all the days of the hour of the prophecy, ^{or simply the last day of it,} and thereby answer to the meaning of the time symbol. ^{But we should not expect the prophecy to end in the middle of the hour.} This at least appears to agree with the Biblical definitions, which are based upon the equation, one prophetic day = one solar year.

The Prophetic Calendar

Prophetic Symbol	Calendar Equivalent
1 <u>Day</u>	= 1 literal or solar year. Ezek.4:6; Num.14:34; Rev.2:10; 11:11.
2 <u>Hour</u>	= 1/24 of a prophetic day, or solar year = 15 calendar days. (Rev.9:15.)
3 <u>Half hour</u>	= 1/48 part of a solar year = c. 7 1/2 days. (Rev.8:1)
4 <u>Month</u>	= 30 literal or solar years. 42 months = 1260 days. Rev. 11:2,3; 13:5.
5 <u>Week</u>	= 7 literal or solar years. Gen.29:27. (Dan.9:1.)
6 <u>Time</u>	= 1 solar year. Dan.11:13 (margin). 3 1/2 times = 1260 days, or solar years. (Dan.7:25; 12:7; Rev.12:6,14.)
7 <u>Year</u>	= 360 literal or solar years. (Rev.9:15.)

Such are the definitions of the prophetic time symbols according to the Bible. Let it be noted that in each case, a time symbol is equivalent to a certain period, which has no inherent calendar date of its own, but has to be located according to the demands of prophecy and the corresponding history.

With Seventh-day Adventists, the August 11 date of the Millerites has commonly been regarded as a landmark of prophecy wherever Adventist periodicals are read. In 1914, A.G. Daniells pointed out in the columns of the Review and Herald that the official report, pertaining to the 1840 Peace Treaty between the five powers of Europe, was given to Mehemet Ali, in the presence of all the representative ambassadors, on August 17, 1840, rather than on August 11.¹⁸ Josiah Litch and others, as noted, recognized a latitude in the "August 11" date. We would repeat, the first pronouncement of Litch had said, "sometime in the month of August." This was the only unqualified prediction that Litch made. His later statement about the date, he himself questioned, ^{we have} as previously noted. But his forecast regarding the month was a prediction that was exactly fulfilled.

The application of a literal chronology to the periods of the Turkish historical prophecy had a far-reaching influence, and as a result, multitudes were convinced of the correctness of the year-day principle adopted by William Miller and his associates.¹⁹ The influence of this interpretation has been wide ^{spread.}

Christian Protection for Turkey

The final details of the Turkish period in Revelation 9:15 were being enacted at the very time of the William Miller movement, which framed its analysis of the prophecy in terms of the historical events then coming to a climax. Mahmoud II had attacked his vassal, the Viceroy of Egypt, who had for some time been threatening to secede from the suzerainty of Turkey.²⁰ He proposed to restore the religion of Islam, and "light such a fire as that Europe will have enough to do to mind her own affairs, and the Ottoman empire will be saved."²¹

Greece had already gotten her independence--she had a king, though not yet a constitution. And with the Sultan's ^{Asiatic} army routed at Nezeb,²² the Turkish fleet a deserter--within a fortnight after the investiture of the new sovereign--²³ and Syria and the mountain passes of Taurus in the hands of the Egyptian Viceroy,²⁴ the young Sultan, Abdul Medjid, under the direction of his cabinet and the Grand Vizir, decided to accept the tendered "protection of the allied powers of Europe."²⁵ The powers were making this advance at the moment when the Sultan "was on the point of yielding from imperious necessity to the exactions of the conqueror."²⁶ The chief concern was to prevent Turkey from concluding a treaty with any one single power, and especially with Egypt.

The reforms of the previous Sultan, Mahmoud II, had been destructive to the Moslem religion and the anti-Christian policy of the empire.²⁷ To arrest his administration, a faction of religious orders and fanatical secretaries had organized a vast conspiracy throughout the Ottoman dominions, and had induced the Captain-Pasha to surrender the Turkish fleet to Mehemet Ali, the Viceroy of Egypt. We summarize the narrative from Alfred de Bessé:

On the 3rd of November, 1839, a vast crowd gathered around the imperial palace to hear an important state paper that was to usher in a new epoch in Turkey. It was a guarantee of security to her subjects with reference to property, assessments, and military service. All the ambassadors of Christendom in Constantinople received a copy of this hatti-sheriff, and were to be assured thereby of Turkey's intention to coöperate with the institutions of the Christian nations, in whose allied interposition only the hope of salvation for her empire lay. Thus was the way prepared for the treaty of peace the following year²⁸ July 15, 1840. *liberty,*

It has been claimed that Turkey thereby lost her independent rule. At least, according to the Spirit of prophecy, she "placed herself under the control of Christian nations."²⁹ In a century and a half she had become a European power; in another century, she had reached her meridian; but at the peace of Carlowitz (1699), her empire began to wane; and at the end of the prophecy--after 541 years and 15 days from her first aggression--she loses again! The Moslem religion failed to uphold traditional Turkish heroism and might, ^{and} ~~a mere shadow~~

her remnant state yielded to Christian courts for support. Their intention, however, was to maintain Turkey as an independent state.

Application of the Prophecy

It is possible to affirm Elder Daniell's series on the Turkish prophecy as given in the Reviews of 1914. It is possible to show from history the combined series of episodes that not only led up to the incident of August 11, 1840, but that were also the concluding witness to the change in Turkish authority, brought about by the peace treaty of 1840, and that were coincident with the last hour of the prophecy. However, in the history of this treaty between Turkey and the powers of Europe, the significance and historical application of the prophecy has by no means been exhausted. The Revelation reveals the historical nature of the first 150-year period as that of the Moslem "torment." Historians recognize this epochal growth of Turkish independence.³⁰ The other time divisions of the prophecy--the day-month-year symbols--may reveal as important historical events as those occurring at the end of the prophecy.

Nor yet does there appear to have been demonstrated at the end of the 150-year torment any event, or series of events, that exactly coincide with a calendarial prophetic date. In this year 1449, the Turkish year began on February 24,³¹ while the indiction of the Greeks began on September 1.³² On October 18, in 1448, the Turks defeated the Hungarians at Kossova.³³ On October 31 of this year, John Paleologus died,³⁴ whom Ducas goes so far as to count the last real emperor of the ~~Greeks~~ "Romans,"³⁵ as the Greeks call themselves. On January 6, 1449, Constantine XIII Paleologus was crowned by permission of the Sultan, who had been solicited to lend aid in elevating him to the Greek throne.³⁶ Phrantzes was the legate.³⁷ Not long after, (1450), Murat II died, and his successor took Constantinople in the year 1453.

All of these dates represent epochal events about the time the 150 years ended; but no one seems thus far to have applied them as one complete scene identical with the prophecy. ~~However,~~ ^{Nevertheless,} one thing is commonly admitted by expositors and historians alike: Turkey had become a European power before she

attacked the capital city. She was ruler of vast European territories when mosques throughout the provinces, and John Paleologus died, and for decades she had had her own capitol in Romania, the Turkish name for Thrace. Hence the year 1453 is obviously too late for the hour-day-month-year period. The symbol hour at the head of the series helps to point to its importance at the end of the prophecy.

The statement is deeply significant that "at the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe."³⁸ It is essential to know who these officials were, and at what time, and in what manner, Turkey accepted European protection for her state. The effort to complete the allied plan had been proceeding since July 15, 1840. It involved the chief nations of Europe and the Near East, whose dragomans had unwittingly to measure time with prophecy in delivering copies of the Convention. The specific act of fulfilment appears to have been the reception by Turkey, through her Ministry, of protection from the allied courts of Four Christian Powers of Europe.

Turkey had sent her minister Chekib to London as plenipotentiary³⁹ at a point of time toward the end of the prophecy. The prophetic "day" was drawing to its close. But neither he nor the other four excellencies who signed the treaty were to complete the sanction of their civil act. The European representatives in Constantinople were chosen to appear for their courts in the final session to convene in Egypt. Rifat Bey, a late Turkish minister to Austria, was specially appointed to represent the Grand Council at Constantinople, from whom he carried a personal vizirial letter to the Pasha.⁴⁰ Colonel G. Lloyd Hodges, England's Consul-General in Egypt, was to take a leading part in the concluding mission. In the presence of Turkey's belligerent vassal, ~~Mehemet~~ Mehemet Ali, the minister Rifat Bey was to receive officially in the name of the Sultan and his cabinet the protection of the allied courts of Europe at the hands of their delegates. This session, with full display of dress and ceremony, occurred at four p.m. on August 17, in the palace of Mehemet Ali.⁴¹

- 1 Wilhelm Kamlah, Apokalypse und Geschichtstheologie (Berlin, 1935), pp. 122, 123.
- 2 Paul Eugene Louis Fournier, Etudes sur Joachim de Flore et ses doctrines, par Paul Fournier (Paris, A. Picard et fils, 1909), p. 21.
- 3
- 4 J.H. Merle d'Aubigne, History of the Reformation (New York, 1853), Vol. II, Bk. VI, Ch. IX, XII.
- 5 M. Michelet, The Life of Martin Luther (New York, 1859), Tr. by Smith, p. 142.
- 6 June and July numbers of The Ministry.
- 7 Alfred de Besse, The Turkish Empire: Its Historical, Statistical, and Religious Condition (Philadelphia, 1854), p. 47.
- 8 Edward Gibbon, The Decline and Fall of the Roman Empire (London, 1902), Vol. VII, p. 24. Notes by J.B. Bury.
- 9 Ellen G. White, The Great Controversy, pp. 278-281. Conflict of the Ages Series.
- 10 Thomas Goodwin, Epistle to the Ephesians and Book of Revelation (London reprint, 1842), p. 596. Condensed from the original.
- 11 William Miller, Views of the Prophecies and Prophetic Chronology (Boston, 1841), pp. 118, 124, 300. Supplement, p. 4.
- 12 J. Litch, Probability of the Second Coming of Christ About 1843 (Boston, 1838), p. 157.
- 13 Signs of the Times (Boston, 1840), August 1, p. 70, col. 2; The Great Controversy, p. 334. Conflict of the Ages Series.
- 14 Signs of the Times (Boston, 1841), February 1, p. 162, col. 3. (Rifat Bey first met Mehemet Ali on the 16th, as recorded in the Great Britain House of Commons, "Affairs of the Levant" (London, 1841), Vol. 29, Part II, pp. 152, 153.)
- 15 Signs of the Times (Boston, 1840), November 1, p. 118, col. 1.
- 16 Signs of the Times (Boston, 1841), February 1, p. 162, col. 1.
- 17 Ibid.
- 18 A.G. Daniells, The Review and Herald (Washington, 1914), April 23, pp. 5, 6.
- 19 Ellen G. White, op. cit., p. 335.
- 20 Great Britain House of Commons, Communications with Mehemet Ali (London, 1838), Vol. 50, p. 4, Letter 5.
- 21 The Times (London, 1840), September 8, p. 4, col. 4.
- 22 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part I, Letter 147.
- 23 De Besse, op. cit., p. 16.
- 24 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, p. 503.
- 25 Ellen G. White, op. cit.
- 26 Great Britain House of Commons, op. cit., p. 317.
- 27 De Besse, op. cit.
- 28 Id., pp. 17-21.
- 29 Ellen G. White, op. cit.
- 30 De Besse, op. cit., p. 47.
- 31 E. Mahler, Wustenfild-Mahler'sche Vergleichungs-Tabellen der mohammedanischen und christlichen Zeitrechnung (Leipzig, 1926), p. 23.
- 32 The Byzantine history of Georgius Phrantzes begins the Greek year on September 1 (cf. Ref. 34); cf. G. Pachymeres, Corpus Scriptorum Historiae Byzantinae (Bonnae. 1835), Vol. Alt., p. 846. (Possini Observationum)
- 33 De Besse, op. cit., p. 69.
- 34 Georgius Phrantzes, Corpus Scriptorum Historiae Byzantinae (Bonnae. 1838), p. 203.
- 35 Ducas, Corpus Scriptorum Historiae Byzantinae (Bonnae. 1834), p. 223--"ultimus Romaeorum imperator ipse."
- 36 De Besse, op. cit., p. 70.
- 37 Phrantzes, op. cit., p. 205.
- 38 Ellen G. White, op. cit.
- 39 Great Britain House of Commons, Pacification of the Levant (London, 1841), Vol. 31, p. 3 ff.
- 40 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, p. 153.
- 41 Id., p. 156.

#1, good.

#2. Too complicated.

That, however, will
save it both from
being criticized and
read. I would see
no harm in the
publication of these
articles.

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IV. The END OF THE WORLD is an appropriate name for the fourth division of the Apocalypse, which covers eleven chapters in all, or the second half of the prophecy. Here one finds a group of "last" developments leading up to the Second Coming of Christ, and to the end of our present troubled conditions in the world:


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- Rev.16:1 - The earth lightened with the glory of God.


THE SEVEN HEADS AND EIGHT BEASTS

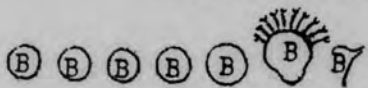
 B A B Y L O N, the LION with eagle's wings -- the first nation of prophecy.

 M E D I A - P E R S I A, the BEAR with three ribs in his mouth -- new conquests.


 G R E E C E, a LEOPARD with four heads, showing world conquest under Alexander the Great.

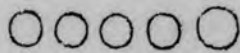
 R O M E, the FOURTH BEAST, presenting new features to the kingdoms of prophecy: (1) ANOTHER HEAD, one with ten horns, different from any that had gone before; (2) The TEN HORNS - Europe; (3) The LITTLE HORN - PAPACY, a power to arise after the Ten Horns.


 THE GREAT RED DRAGON, a symbol of the ROMAN EMPIRE in the time of Christ. She built her dominion upon the ancient heads, first conquering the four heads of Alexander's kingdom, and then, in the early part of the fourth century, giving rise to an entirely new head, a SIXTH, corresponding to the Eastern Empire at Constantinople. The crowns signify that these heads were kingdoms. The horns, having no (ture) crowns, had not yet come into power. The Seventh Head also was fu-


 THE BEAST OF THE 1260 YEARS, the ruling power of the Dark Ages, the PAPAL SYSTEM. When prophecy declares that one of his heads was wounded to death, only one head on the Beast remained to answer to this description,--the Papal Head; for early in the centuries, the four heads were overrun by the Saracens, and in 1453 Turkey conquered the Eastern Head at Constantinople. The Seventh Head had not yet come. The deadly wound was in the main caused by the French Revolution, which cut off the lands and support of Rome. A new nation was to arise and build up the PAPACY.


This prophetic story of the downfall of the French kingdom is told in the latter part of Daniel 11 and in Revelation 11. It was a "great earthquake."


 BEAST COMING UP OUT OF THE EARTH, a symbol of the only new power arisen since the end of the 1260 years, the UNITED STATES OF AMERICA.

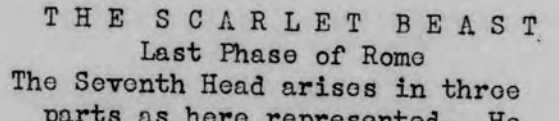
 Five are Fallen

 The Ten Horns

 DRAGON HEAD

 PAPAL HEAD

 FALSE PROPHET

 THE SCARLET BEAST
Last Phase of Rome
The Seventh Head arises in three parts as here represented. He is the EIGHTH BEAST of prophecy,

and "is of the seven," that is, all the other prophetic beasts contribute to his domain. The "Five Fallen" refer to the original five heads under the Dragon, which were conquered by Mohammedan peoples, and now fall again surrendering to Babylon the Great. This event marks the end of Turkey.

- 1 Nicephorus Gregoras, Corpus Scriptorum Historiae Byzantinae, Vol. I, p. 139. Bonnae, 1829.
- 2 Georgius Pachymeres, Corp. Scrip. Hist. Byzan., Vol. Alt., p. 335. Bonnae, 1835.
- 3 Sir Mark Sykes, The Caliph's Last Heritage, Part II, p. 302. London, 1915;
- 4 Pachymeres, Vol. Prius, p. 474; N. Jorga, Idem, p. 157.
- 5 Edward Gibbon, The Decline and Fall of the Ottoman Empire, Vol. VI, p.
- 6 Signs of the Times, Nov. 15, 1840, pp. 128, 129. Boston. Citing War Party in Bell's Messenger, August 22, 1840.
- 7 L. E. Froom, Tabulation of Historical School of Expositors on Time Periods of Fifth and Sixth Trumpets. (19th Century Section of this Tabulation mentions a score of expositors who terminated the period around 1840.) *This issue.*
- 8 Herbert Gibbons, The Foundation of the Ottoman Empire, p. 255. New York, 1916.
- 9 William Miller, Evidence from Scripture and History of the Second Coming of Christ,
- 10 J. Litch, Probability of the Second coming of Christ About 1843, p. 157.
- 11 Gibbon, l.c. [Boston, 1838.
- 12 Joseph von Hammer, Geschichte des osmanischen Reiches, Erster Band, Preface XXIII. Pest, 1827.
- 13 Idem, p. 577. (pp. 112, 121. Troy, N.Y., 1838.
- 14 Alexander Keith, The Signs of the Times, Vol. 1, p. 334. Edinburgh, 1833.
- 15 Pachymeres, Vol. Alt., pp. 327, 330.
- 16 Signs of the Times, Sept. 1, 1840, p. 87, col. 3. Boston.
- 17 Cf. Calendar of Muharrem in Encl. Britannica under Calendar.
- 18 A Synopsis by Possinus is found at the end of each volume of Pachymeres' Byzantine History.
- 19 Demetrius Cantemir, History of the Growth and Decay of the Othman Empire, Preface, Sec. I. London, 1734.
Herbert Gibbons says: "It is typically Ottoman to be vague about names as well as about dates."--The Foundation of the Ottoman Empire, p. 270.
- 20 Pachymeres, Vol. Alt., p. 323. (P. Possini Observationum.)
- 21 Ibid.
- 22 Edward Mahler, Wüstenfeld-Mahler'sche Vergleichungs-Tabellen der mohammedanischen und christlichen Zeitrechnung, Zweite Auflage, pp. 19, 20. Leipzig, 1926; Gregorio Abul-Pharajio, Historia Compendiosa Dynastiarum, In Supplemento. Tr. ab Edvardo Posoekio. Oxoniae, 1663. (This is the Turkish calendar used by Possinus.)
- 23 Von Hammer, l.c. p. 67.
- 24 Idem, p. 68.
- 25 Johan Wilhelm Zinkelsen, Geschichte der europäischen Staaten, Erster Theil, p. 82. Hamburg, 1840; Jorga, l.c.
- 26 Pachymeres, Vol. Prius, p. 11.
- 27 Pachymeres, Vol. Alt., p. 154.
- 28 Pachymeres, Vol. Prius, p. 532, 305.
- 29 Idem, pp. 736-740; Vol. Alt., pp. 793-795.
- 30 Idem, Vol. Alt., p. 343.
- 31 Idem, p. 804 (Possini Observationum, Liber III).

N. Jorga, Geschichte des Osmanischen Reiches, Erster Band, p. 151. Gotha, 1908.

WORLD POWERS OF THE REVELATION

In the Revelation are three composite symbols of world power, the DRAGON of chapter 12, the LEOPARD BEAST of chapter 13, and the SCARLET COLOURED BEAST of chapter 17. Each one has seven heads and ten horns, and the three represent three periods of Roman history: (1) the time of Christ; (2) the middle ages; and (3) the last generation. Other nations of prophecy have come and gone, but Rome, in one form or another, is a major feature of description to the very end of prophecy. She is the one that "is." These symbols, being so similar and alike, suggest a practically unbroken existence of Roman power throughout the Christian era. It is therefore reasonable to conclude that these figures not only have a direct relation to the creatures of prophecy in Daniel, who also prophesied of Rome, but that they complement and explain each other. On the basis of this interpretation history becomes a faithful witness.

D R A G O N -- It is important to remember that Daniel's LEOPARD had four heads, the ancient kingdoms which Alexander conquered. The next BEAST in Daniel 7, the one with ten horns, would therefore be another head. John sees these five heads on the DRAGON, and two more. The sixth head appeared when Constantine united Christianity with the Empire--a new capitol, a new religion, a new language, and a new legal policy--all this in the fourth century. The seventh did not yet come.

L E O P A R D B E A S T -- All that the DRAGON had he gave to the LEOPARD BEAST that ruled the middle ages,--his power, his seat, and his great authority (Rev.13:1). In the thirteenth chapter we have come to the sixth century. The ten horns, representing Europe, are ten kingdoms, and in the picture have crowns. They are all on one head, as in Daniel's vision, and on this head is a name of blasphemy. This is one apostasy. On the other hand, the remaining heads carry a name of blasphemy. They are the kingdoms which formerly had been crowned heads of the DRAGON, but which now during the dark ages are conquered by Turkey. They have another system of religion. Thus Rome's authority was usurped in the East, which she repelled, and the West, the horns of Europe, she summoned to her aid. But another name of blasphemy was still to come, and the LEOPARD BEAST'S seventh head!

SCARLET COLOURED B E A S T -- The seventeenth chapter is pregnant with expressions relating to previous symbols and descriptions. In vision John is carried into the wilderness. This is Jeremiah's "wilderness," as of Jer.4:26, a picture of the final desolation that will overtake the world. The scene in Revelation 17 is not the 1260-year wilderness of Rev.12:6,14, for the judgment of Babylon, the great harlot, did not then take place. The prophet sees a Scarlet Beast "full" of names of blasphemy. Here we have the full development of wickedness, far more than is implied in Rev.13:1, where just one name is mentioned. Furthermore the Scarlet Beast arises out of the bottomless pit, not out of the "sea," like the Leopard Beast. The symbol "bottomless pit" indicates a time of confusion in the extreme, like the French Revolution in Rev.11:7, when anarchy and atheism reigned, and when the law of God was repudiated by the French nation.

In Revelation 16 are the Seven Last Plagues as poured out upon the world at large, upon the various nations, and ending with the final destruction upon Armageddon. Every plague strikes against the worship of the BEAST. These are the judgments of God. But in Revelation 17 and 18 the subject is "The Judgment of the Great Whore," the very one whom prophecy charges with leading the nations into trouble. These two chapters portray the cause and the final detail of her punishment, but the scenes occur during the plagues.

SYMBOLISM OF THE SEVEN LAST PLAGUES

THE TRUMPETS

THE PLAGUES

- | | |
|---|--|
| <p>I Fire and hail mingled with blood
cast upon the EARTH</p> | <p>The first angel went and poured out
his vial upon the EARTH</p> |
| <p>II As it were a mountain burning with
fire cast into the SEA</p> | <p>Every living soul died in the SEA</p> |
| <p>III A great star from heaven fell upon
the third part of the RIVERS
and upon the FOUNTAINS of
WATERS</p> | <p>RIVERS and FOUNTAINS of
WATERS became as blood</p> |
| <p>IV Third part of the SUN, third part
of the MOON, third part of the
STARS smitten</p> | <p>Fourth angel poured out his vial upon
the SUN</p> |
| <p>V A star fallen from heaven given the
key of the BOTTOMLESS
PIT</p> | <p>Fifth angel poured out his vial upon
the SEAT OF THE BEAST</p> |
| <p>VI Four angels bound in the GREAT
RIVER EUPHRATES</p> | <p>And the GREAT RIVER EU-
PHRATES was dried up</p> |
| <p>VII The seventh angel sounded, and there
were great voices in HEAVEN</p> | <p>Great hail out of HEAVEN</p> |

As the ten plagues of Egypt were sent against the idols of Pharaoh, therefore the seven last plagues--so called in Rev.15:1--will be pitted against the false worship of this generation. They have a series of symbols in common with those of the Seven Trumpets, which, with the exception of the last, have already been fulfilled, and are past history. By comparing the symbols of the two series, it may be observed that the Fifth Trumpet has BOTTOMLESS PIT, while the Fifth Plague mentions SEAT OF THE BEAST. These two expressions define each other. In Rev.17:8 the BEAST ascends out of the bottomless pit, as also in Rev.11:7.

The fact that seven different symbols are used to indicate the location of the plagues is itself a suggestion that they are not universal. They may be further defined:

EARTH -- Inasmuch as the nation with two horns like a lamb that John saw coming up out of the earth takes active part in promoting the image to the BEAST, it would be reasonable to conclude that the first plague will occur where this image is made.

SEA -- Doubtless referring to the great prophetic SEA of Daniel's vision and to the nations there mentioned, as also to the literal SEA.

RIVERS AND FOUNTAINS OF WATERS -- The river that Pharaoh worshipped was actually turned to blood by the command of Moses. In like manner will the third plague strike at some similar idolatry.

SUN -- Sun worship and the nations that worship the sun.

SEAT OF THE BEAST -- The BEAST of Revelation 13, to whom the DRAGON gave his power, his seat, and great authority, and whose worship the lamb-like BEAST promotes.

GREAT RIVER EUPHRATES -- TURKEY, as identified in Revelation 9.

THE AIR -- ARMAGEDDON.

Copy of Analyses and Outline
on Trumpets as sent to McElhany, Sorenson,
Walynpole, Duttonland and
McCumber

CHAPTER OUTLINE OF THE REVELATION

Prophecy divides the Christian Era into seven periods. The subject matter for each chapter is represented by the items in the space opposite across the page. The History of each period can be made up from the events placed up and down in the columns, each series adding its part to the story. Vacant spaces indicate that the prophecy has nothing to offer for these dates. The first six periods correspond to the ministry of Christ in the Holy place of the sanctuary in heaven. During the seventh He ministers in the Most Holy Place, which He entered in 1844 for the service of the Great Day of Atonement after the manner of the ancient Hebrew ritual. We are now living in the seventh period.

The Seven Churches first meet, then the Seals, and finally the Trumpets. The accompanying Outline follows the lead of these three Series.

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From the accompanying diagram it is possible to determine the time of any chapter of the prophecy, and to note what portions are yet to be fulfilled. The following references correspond to the present time:

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- < Rev. 13: a warning to our nation, the U.S.A.*

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The Seven Periods

FIRST PERIOD - *The First Century*

The First Period marked the beginning of new movements both in heaven and in earth. The Great Red Dragon was ruling Christendom when Christ, our High Priest, began His ministry in the heavenly sanctuary. Each prophetic series, Church, Seal and Trumpet, is introduced by a scene from the temple on high, indicating how closely those days were linked with the ministry of Christ in heaven. The White Horse, with a bow in the hand of his rider, corresponds to primitive Christianity under the working of the Holy Spirit. It was a movement to conquer. Ephesus is clothed with the Sun of righteousness, and she is walking in the light of the moon, a reflection of all the light that had gone before. But the first century has a mournful note to record,--the destruction of Jerusalem. The event is given in symbol, apparently in a single verse,--Rev.8:7. The time is A.D.70; the scene is the "earth," an ancient name for Jerusalem (Jer.22:29). After nearly forty years of waiting, prophecy administers the end at Passover time. "Hail and fire mingled with blood" are cast upon the holy city, the destructive storm in Isaiah's imagery (Is.28:2). Judah, the "third part of trees"--the lone fig tree with pretentious leaves, but no fruit--is burnt up! (Other trees are Christians and Gentiles, Desire of Ages, p.583) Such an end also awaited "all green grass," ~~the wicked~~ (Ps.37:2), associated with the Jews. Their names are suggested by the list of peoples given in Acts 2:10-11, people who came from all parts of the Empire to attend the Jewish feasts. Thus in few words, in the secret code of prophecy, the finish of God's chosen children as a nation is recorded. The event had already taken place when John wrote this prophecy, which was a fulfillment of the command of Christ, "Write the things which thou hast seen."

And so, may we conclude, just as Jerusalem was the first to drink of the wine cup of fury (Jer.25:15-18),--even so the first one of the Seven Last Plagues will fall upon the "earth," the unfaithful people of the house of God. Test. Vol. 5, p. 211. Peter sounded this first trumpet when he declared, "The time is come that judgment must begin at the house of God."

SECOND PERIOD - Pagan Persecution - Collapse of the Empire

All ~~four~~ series of the Revelation, I, II, III, and IV, have some reference to the pagan persecution in the Second Period. Paganism foresaw that should the gospel triumph, her altars and idols would be swept away. Therefore she summoned her forces to destroy Christianity. To Smyrna Jesus said, "Be thou faithful unto death;" and under the Second Seal a Red Horse and a Great Sword come into the picture, emblems of war and strife. But the people of God overcame the Dragon by the blood of the Lamb and the word of their testimony. Their voice is on record: "The oftener we are mown down by you, the more in numbers we grow; the blood of Christians is seed" (Great Controversy, p.42.) Satan's efforts to destroy the church were in vain. Idolatry itself went to pieces--the creature died! Already this disintegration in the Empire was going on in the first century; but when the Dragon roused up to wipe out every Christian, and to destroy every Bible, the very attempt to carry out this wicked plan resulted, not in the death of Christianity, but in the collapse of idolatry itself, especially in the East where the first gospel churches had been established. And as a punishment or check upon the Dragon for his wicked and destructive designs against the church and civilization, not only was his form of worship wiped out--Paganism--but it was replaced by the very religion which he would destroy--Christianity. His capital was taken away, his language was changed, and the Empire had to continue from a new fortress in new territory--Constantinople. Furthermore, at the very time the Dragon directed the forces of his kingdom

Rev. 8:7 would appear to be an exact fulfillment of 25, 29:16 which definitely refers to the siege of Jerusalem

This symbol "grass" shows that the first trumpet was a judgment upon wicked people, and may account for the confusion by the spread of Prophecy that not one Christian perished in the destruction of Jerusalem.

Quotation

Note

The ancient Roman tradition of Emperor worship.

a new

against the gospel, the northern barbarians were thrust against him. Their first onset was about the middle of the third century (Gibbon, Vol. I, c. X). They crossed the Danube ^{and} made a holocaust of Greece, and destroyed her ~~ships.~~

All this history forms the background of the Second Period, and particularly relates itself to the Second Trumpet, whose symbols the Bible quite definitely explains:

1. A "great mountain burning with fire"--like the "great mountain" of Nebuchadnezzar's dream (Dan. 2:35). It refers to the kingdom of God--His people in the earth. The "fire" signifies the presence of God, as the fire in the burning bush (Ex. 3:2), and the fire of mount Sinai (Ex. 19:18). *In the days of Egypt's ministry the gods had become a mountain.*
2. The "sea" evidently corresponds to the prophetic sea of Daniel's dream in Daniel 7; and to the sea of John's vision in Rev. 13:1. Under the Second Trumpet this symbol would represent the ~~Roman Empire.~~ *Pagan world* *(Matt. 21:21)* *but here under Syria it had grown into a "great mountain."*
3. The "third part of the sea." Both Eastern Rome and the Papacy are called the "third part of men" by prophecy (Rev. 9:15 and 18). The third part designated here would seem to mean ~~that Roman Empire,~~ *the principal scene of the events described above.* *Note from history.*
4. "Third part of the creatures in the sea." To understand these "creatures" that had life, and yet died, it is important to note verses 11 and 12 of Daniel 7. Three of Daniel's creatures of prophecy had their dominion taken away, yet their lives were to be prolonged for a season and time. In the third ~~and fourth~~ centuries of the Second Trumpet, Babylon was no more--her season had passed away. Persia had again come under her own suzerainty--a prolongation of life had been given her, the Sassanian dynasty, ~~but she had not come under the Empire of Rome.~~ *which however was to continue on until Mahomet came.* Consequently only one of these symbolic creatures remained to fit the prophecy--Greece. And Greece it was! Although she belonged to the Empire, yet the end of the prophetic "time" of Dan. 11:24 was the death-knell of her ancient system. The removal of the ^{also} capital at Rome to Constantinople brought in an entirely new regime in both state and religion. The old ~~idea~~ *heathen tradition* of this third creature in the sea passed out--died!

The two verses describing the Second Trumpet could be freely paraphrased as follows:

After the Second Trumpet Angel had sounded, then the Christians, still afire with zeal and the love of the truth, were scattered far and wide by the Pagan Persecution. At the very same time the barbarians from the north descended upon the back of the Empire, and Rome's *part of the* sea became blood. This epoch of destruction which started in the *every* East, the changes wrought by the removal of the capital to Constantinople, and the faithful witness of the persecuted Christians brought an entirely new state to Greece, ~~Her~~ *and in fact* old system of administration and heathen worship died out. ~~Her~~ *and* Commerce also was a wreck. *the ship of state was a wreck, and commerce, trade, literature, culture, and industry in collapse!*

THIRD PERIOD

Constantine and Christianity
In the Third Period of the Revelation the church has passed from one extreme to another--from terrible persecution to a position of great favor. Christianity now is popular. She is seated upon the throne with Caesar in

Constantinople, the new capital of the Roman Empire (Rev.2:13). Although she still holds fast to God's name, and has not denied her faith in God, yet false doctrines beset her path (Rev.2:14). The Third Seal shows what course she took. We hear a voice from heaven declaring that one measure of wheat and three measures of barley were being weighed out for Caesar, in symbol the penny! Matt.22:19-21. Christ was holding this ministry in His right hand. But when bishops and elders began to make concessions to the Dragon, and finally four measures of God's standard of government (II Cor.10:13), the fourth commandment, and three more pertaining to the worship of God, were put in the balances with the law of Rome, Caesar won, and the seal was taken from the law of God! Then Pergamos, a great star, fell from heaven. She was one of the stars that the Dragon enticed (Rev.12:4). Yet, her lamp was still burning; the wine and the oil were not ~~to be~~ hurt (Rev.6:6). But the "third part of rivers" and the "fountain of waters" became so bitter that prophecy gave Pergamos another name--"Wormwood"--a name that in itself signified that she had forsaken the law of God (Jer.9:13-15). As the result of her compromising course "many men died of the waters." Instead of administering the water of life to a thirsty world, the church was offering, as it were, water of gall to drink.

The "third part of rivers" in the Third Trumpet is an interesting figure,--one that binds together several portions of prophecy. In Daniel and the Revelation, complementary prophecies, we have three ~~historical~~ rivers:

Dan.8:1 - The river of Babylon, before which the ram stood in anticipation.

Rev. 2 2 : 1 ~~Dan.12:5,6 - The river Hiddekel, the original third river of and 10:4 Eden, upon which Christ appeared to Daniel, in garments of linen.~~ *The River of Life*

Rev.9:14 - The great river Euphrates, representing Turkey.

The Third Trumpet evidently selects one of these rivers of prophecy as being made bitter by the great star fallen from heaven. Babylon and Turkey do not come into the history of this period; but the ancient river Hiddekel, the third head of the river of Eden, the river of life, does harmonize with the picture, and shows in symbol what water was being made so bitter that many men died.

FOURTH PERIOD - *Enter Jezebel!*

The scene changes. Prophecy leaves Eastern Rome, and turns to the Western Sea, which, in the mean time, has been overrun with barbarians to the extent that they meet their own tribes and peoples in the armies of Rome. No Roman sits upon the ancient throne. The Great Red Dragon no longer rules the Empire. Upon the ancient citadel we find a newly crowned King--not Hun, Vandal, Goth, or Roman; but a BEAST has arisen, like all of those in Daniel's dream, with power, throne and authority direct from the Dragon (Rev.13:1). A false prophetess also enters here, Jezebel by name. She has had space to repent, but "she repented not," the record reads. Who is this spiritual king before whom tribes, nations, tongues and peoples bow the knee? "He shall destroy wonderfully," Daniel answers; and the Fourth Seal represents his devastation and destruction by the figure of Death riding a pale horse. Hell follows after.

The Fourth Period opens with such a picture. It ends by saying that the "third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shown not for the third part of it, and the night likewise" (Rev.8:12). The sun, moon and stars in this cryptic sentence are symbols and signs of the light of the world (Gen.1:14). At least, one may conclude, that with the rise of the Beast-King, one-third of the light was put out--darkened. The

the name of Jehovah

Sabbath, the memorial of creation, is that "third" of light. It is also a sign of the eternal power and Godhead by virtue of being a memorial of the things which God has created. The BEAST did not have this light in his kingdom--he had removed this very witness of the Godhead, and had mounted the throne of the Dragon without it. The other two symbols of the Trinity, the wine, emblem of Christ, the Atonement, and the oil, token of the Holy Spirit, were not at this time smitten or hurt (Rev.6:6).

FIFTH PERIOD - *midnight of the Ages*

The Fifth Period is in striking contrast to the previous ones. Dense darkness and smoke from a bottomless pit darken the whole sun--not just a third of it. The air also is affected--the plague seems universal! A fallen star has the key to distressed civilization--is responsible for the darkness which has overtaken Christendom. His name is Apollyon in Greek, and Abaddon in Hebrew. Both names mean "destruction." The only Greek noun derived from Apollyon is ἀπώλεια, and Paul uses this name to describe the man of sin, whom he calls the son of ἀπώλεια. And in the Hebrew translation of the New Testament the man of sin is called the son of Abaddon. By comparing a series of symbols occurring in the Seven Last Plagues with the similar series in the Seven Trumpets the interpretation is suggested that the "bottomless pit" and "fallen star" refer to the BEAST:

	1	2	3	4	5	6	7
PLAGUES -	EARTH	SEA	RIVERS and FOUNTAINS	SUN	SEAT of the BEAST	EUPHRATES	AIR of HEAVEN
TRUMPETS -	EARTH	SEA	RIVERS and FOUNTAINS	SUN MOON STARS	BOTTOMLESS 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" are synonymous. Again and again Luther referred these symbols to the Papacy. It would seem as if the activities of this power opened the Fifth Trumpet with that one great movement that carried the papal standards into the East, where the name of the pope had been forgotten for some 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! Only one event can answer to this narrative--the Crusades. In this fruitless effort about 7,000,000 human beings lost their lives, dying with a distorted vision of the atonement of Christ (History of Western Europe, Robinson, p.189--High School Text). Now the Sun was all dark, the Trinity was no more in the mind of man. A pilgrimage to the Holy City could take away sin! *The Dark Ages had come.*

And out of this epoch of chaos, confusion and gloom the locusts appear on the "earth." 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 people, symbolized by the "grass, the green thing, and tree" (Ps.37:2)--only those who have not God's seal are the locusts to plague. The locust army has war horses; and their riders have lances and swords--the iron teeth, Prov.30:14--and breastplates of iron. This last piece of armor is a diagnostic feature relating to the time of the

prophecy; for the iron breastplates were not introduced into the armies of Europe before the thirteenth and fourteenth centuries. ^ Consequently the Fifth Trumpet must be a middle-age scene; and the locust army cannot consistently be referred back to the Saracens of the seventh or eighth centuries. Their weapons of war were much more simple than those of the European armies. They used chiefly lances, arrows and sometimes the leather cuirass for protection (Gibbon, V, pp. 294, 476). In other respects also the history of the Saracens fails to fit the prophecy. Wherever the Saracens 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 "earth" of the prophecy. In the Bible the locusts of prophecy come from the East (Nahum 3:16,17; and Judges 7:12); not from Arabia.

See "armor"
in Dictionary,
and
Boutell,
c. viii.

symbol "grass" shows that the First Trump was a judgment of God upon wicked people, and this imagery may account for the emphasis made by the Spirit of Prophecy that not one Christian perished in the destruction of Jerusalem.⁶ Thus, in few words, in the secret code of prophecy, the end of God's covenant people as a nation is recorded. The event had already taken place when John wrote the Revelation, and he thereby fulfilled the command of Christ, "Write the things which thou hast seen."

And as ancient Jerusalem, the ancient "earth" of prophecy, was the first to drink of the wine cup of God's wrath,⁷ even so will the first one of the Seven Last Plagues fall upon the "earth," the unfaithful people of the house of God in this last generation.⁸ "The judgments upon Jerusalem were a symbol of events of Christ's coming to judgment in the last day, when before Him shall be gathered all nations."⁹ Obviously, Peter was sounding the First Trumpet when he declared, "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God?"¹⁰

SECOND PERIOD --- PAGAN PERSECUTION AND INTERNAL COLLAPSE OF EMPIRE

In this period, each series of the Revelation---Church, Seal, and Trumpet---has some reference to the pagan persecution. Paganism foresaw that should the gospel triumph, her altars and idols would be swept away. Therefore, she summoned her forces to destroy Christianity. To Smyrna, the Second Church, Jesus said, "Be thou faithful unto death;" and under the Second Seal, a "red horse" and a "great sword" appear---emblems of war and strife. But Satan's efforts to destroy the church were in vain. To her enemies, she said, "The oftener we are mown down by you, the more in numbers we grow; the blood of Christians is seed."¹¹ Thus paganism lost its hold upon men, and idolatry itself was broken---the "creature" died! Already this

⁶ White, Ellen G., "Great Controversy," p. 30. Conflict Series.

⁷ Jer.25:17,18.

⁸ White, Ellen G., "Testimonies," Vol. 5, p. 211. Cf. Ezek.9:6 with Rev.16:1.

⁹ White, Ellen G., "Testimonies to Ministers," p. 232.

¹⁰ 1 Pet.4:17.

¹¹ White, Ellen G., "Great Controversy," p. 42. Conflict Series.

disintegration in the Roman empire was going on in the first century. To be a true Christian meant to overcome Rome--to "bruise Satan under the feet."¹² But when the Dragon roused up to wipe out every Christian, and to destroy every Bible, the very attempt to carry out this wicked plot resulted, not in the death of Christianity, but in the collapse of idolatry itself--the Graeco-Roman tradition. And as a punishment and check upon the Dragon for his wicked and destructive designs against the church and civilization, not only was his state worship removed, but it was replaced by the very religion he tried to destroy--Christianity. His capital was taken away, his language was changed, and a new empire continued from a new fortress in new territory--Constantinople. Furthermore, at the very time that the Dragon directed his forces against the gospel, the northern barbarians were thrust against him. Their first onset was about the middle of the third century.¹³ The Goths crossed the Danube, and made a holocaust of Greece.

The foregoing history forms the background of the Second Period of the Revelation, and particularly concerns the Second Trumpet, whose numerous symbols the Bible quite definitely explains.

Symbolism of the Second Trumpet

1. A "great mountain burning with fire"--like the "great mountain" of Nebuchadnezzar's dream.¹⁴ The symbol represents God's kingdom. In the days of Christ's ministry, the "stone" had become a "mountain,"¹⁵ but here under Smyrna, it has grown into a "great mountain." It has yet to fill the whole earth. The "fire" signifies the presence of God, like the burning bush, and the fire of mount Sinai.
2. The "sea" evidently corresponds to the prophetic sea of Daniel 7 and Revelation 13. Under the Second Trumpet this symbol would correspond to the pagan world of the second and third centuries. (Old world scene.)
3. The "third part of the sea." Rome's "third part" was indeed a "sea of blood," what with the cruel slaughter of Christians, the ravages and havoc of the barbarians from without, and the plunder and murder of blood-thirsty tyrants from within.
4. "Third part of the creatures in the sea." In the third century, Babylon

¹² Rom.16:20.

¹³ Gibbon, Edward, "Decline and Fall of the Roman Empire," Vol. I, ch. 10. Collier, New York, 1901.

¹⁴ Dan.2:35.

¹⁵ Matt.21:21.

was no more--her season had come and gone.¹⁶ Persia was again under her own suzerainty--her life had been prolonged. She could not be pictured as "dying" at this time, for she was on the ascendancy--the Sassanian dynasty. Consequently, only one of Daniel's prophetic "creatures" remains to fit this symbolism--Greece. And Greece it was. She was yet a part of the Dragon's empire, but the removal of Rome's capital to Constantinople brought into Grecian territory an entirely new administration in both state and religion. The old heathen tradition of this third creature in the sea passed out--died!

5. "The third part of ships destroyed." This figure of a ship is clearly employed by the prophet to represent the ancient fortress of pagan Rome, like the city of Tyre in Ezekiel 27. The end of the "time" portioned out to the pagan administration was the end of its ascendancy in 330 A.D. Rome then lost her capital and citadel; henceforth she made no conquests and built no cities; her laws ruined trade and commerce; industrial activity and agriculture died out; and a low birthrate in both upper and lower classes indicated actual death of the race.¹⁷ (Three ships doubtless Babylon, Rome, Constantinople.)

This is the condition of ancient Rome from the third century and on, as described by both prophecy and history. The barbarians found Rome in a state of collapse, dissolution and decay. Nowhere do we read of a general uprising of the ancient people to stay the inroads of the northern tribes. Rome had fallen to pieces like a rotten cloth--in the mind of the people, she was not a thing worth fighting for.¹⁸ It is significant that not in the empire, but in the lands to the north the invaders built their various states. And their power and energy they used, not in restoring the ancient tradition, but in maintaining a new king on the throne of Christendom--the Pope of Rome. So D'Aubigne!

"At first the Vandals, then the Ostrogoths, somewhat later the Burgundians and Alans, next the Visigoths, and lastly the Lombards and Anglo-Saxons, came and bent the knee to the Roman pontiff. It was the sturdy shoulders of these children of the idolatrous north that succeeded in placing on the supreme throne of Christendom a pastor of the banks of the Tiber."¹⁹

The Second Trumpet describes the final stage of the pagan states of Daniel's dream. A definite change in their status quo preceded the rise of the Papacy. It necessarily had to be told in symbol, for it would have invited disaster and tragedy to have sounded the Second Trumpet in the language of the day.

¹⁶ Dan.7:12.

¹⁷ Note: Ferdinand Lot, in his classic on "The End of the Ancient World," devotes ten chapters to the "Crisis of the Third Century."

¹⁸ Wells, H.G., "Outline of History," p. 465. New York, 192,

¹⁹ D'Aubigne, Merle, "History of the Reformation," Vol. I, bk. I, ch. I. N.Y., 1853.

THIRD PERIOD -- CONSTANTINE AND CHRISTIANITY

In the Third Period of the Revelation, the church has passed from one extreme to another--from terrible persecution to a position of great favor. Christianity now is popular. She is now seated upon the new throne of Caesar in the new capital of the empire.²⁰ Although she still holds fast to the name of God, and has not denied her faith, yet false doctrines beset her path. The Third Seal indicates what course she took. We hear a voice from heaven declaring that one measure of wheat and three measures of barley were being weighed out for Caesar, whose symbol was the penny.²¹ Christ was holding the Star of Pergamos in His right hand; but when bishops and elders began to make concessions to the Dragon, and finally four measures of God's standard of government (2 Cor.10:13)--the fourth commandment and three more pertaining to the worship of God--were placed in the balances with Rome, Caesar won, and the seal was taken from the law of God. Then the ministry of Pergamos--a "great star"--fell from heaven from the hand of Christ.²² Yet, her lamp was still burning, as it were; the wine and oil were not at first hurt. But the "third part of rivers" and the "fountains of waters" became so bitter that prophecy gives Pergamos another name--Wormwood--a name that in itself signifies that the church of that time forsook the law of God.²³ As a result of her compromising course, "many men died of the waters." Instead of administering the water of life to a thirsty world, the church was herself drinking water of gall.

"Third part of rivers." This is an interesting figure. In prophecy we have three symbolic rivers, each one a figure of some religion:

1. Dan.8:1 -- The river of Babylon, before which the ram stood in anticipation.
2. Rev.9:14 -- The great river Euphrates, representing Turkey.
3. Rev.22:1 -- The river of Life, the river of Christianity. This river is pictured by Ezekiel as growing deeper and deeper.

The Third Trumpet obviously refers to one of these rivers as being made bitter

²⁰ Rev.2:13.

²¹ Matt.22:19-21.

²² "The stars of heaven are under the control of Christ. He fills them with light. He directs their movements. If He did not do this, they would become fallen stars. So with His ministers."--White, Ellen G., "Testimonies," Vol. 6, p. 413.

²³ Jer.9:13-15.

because of the Great Star fallen from heaven. Neither Babylon nor Turkey come in to the history of this period, but Christianity does. And her river, the living water, and fountains of waters--the Word of God--harmonizes with the prophecy, and show in symbol what water was being made so bitter that many men died!

The symbol "star" has been chosen by prophecy to represent the ministry of God. And as such, its meaning is composite. The "star" of Ephesus, the first church, was not Paul, or Peter, or John, but this symbol represents all the ministers of the First Period of the prophecy. It therefore violates the principles pertaining to the language of prophecy, to select such a symbol as the "great star" of the Third Trumpet, and apply it to a barbarian chief. Furthermore, the barbarians that later in history formed the various kingdoms of Europe, were given their own characteristic symbol by prophecy--the TEN HORNS. This symbol is first introduced by Daniel, and is used three times by John on three different beast powers. In Daniel the barbarians are called horns before the rise of their kingdoms;²⁴ and John could consistently employ this figure if he wished to mention these tribes and peoples in the Trumpets. Therefore, it is conclusive that in the Bible only and ⁱⁿ the language of the prophets, can be found the true definitions of the symbols and figures of prophecy and parable.

Throughout the Third Period the northern invaders are descending en masse upon the back of the empire; but it is not of them that prophecy writes at this point--it is of a new structure arising in the empire--the great apostasy.

FOURTH PERIOD -- ENTER JEZEBEL!

Again the scene changes. Prophecy leaves the eastern capital, and turns to the Western See, which, in the mean time, has been so overrun with the northern barbarians that they meet their own tribes in the armies of Rome. No Roman sits upon the ancient throne in this period. The Red Dragon no longer rules the West.²⁵ Upon the ancient citadel sits a newly crowned KING--not Hun, Vandal, Goth, or Roman; but the Beast King has arisen, with a character as depicted in Daniel's

²⁴ Dan. 7:24.

²⁵ Wells, H.G., "Outline of History," p. 487. New York, 1921.

dream, and with power, throne, and authority from the Dragon.²⁶ A false prophetess also enters here, Jezebel by name. Space to repent has been given her, but "she repented not."²⁷ The Fourth Seal represents this devastating and destructive combination of power by the figure of Death riding a pale horse. Such is the picture introducing the Fourth Period. The Fourth Trumpet ends the scene with the statement that the "third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for the third part of it, and the night likewise."²⁸

These symbols of light in the Fourth Trumpet represent the creative power of God. They could not be a fit figure of pagan Rome, whose banner was darkness--one without any light. The black banner of paganism is fully described by the Spirit of Prophecy.²⁹ From the same source comes also the meaning and significance of the light of God:

"Christ is the light of sun and moon and star. He was the spiritual light that in symbol and type and prophecy had shone upon Israel."³⁰

"Satan is now doing . . . what he has been trying to do since his fall. He is, through his power and lying wonders, tearing away the foundation of the Christian's hope, and putting out the sun that is to light the narrow way to heaven."³¹ [*Italics mine.*]

But, inasmuch as the papal power was a "compromise between paganism and Christianity,"³² the description of the smitten light in the Fourth Trumpet, while not applicable in any sense to pagan Rome, is however, most suitable for application to papal Rome. For, with the rise of the Papacy, one-third of the Light of God was smitten out--darkened. The Sabbath, the memorial of creation, representing the name of Jehovah, is that "third" of light. The BEAST did not have this light in his kingdom--he had removed this very witness of the Godhead, and had mounted the throne of the Dragon without it. The other two symbols of the Trinity, the

²⁶ Rev. 13:2.

²⁷ Rev. 2:21.

²⁸ Rev. 8:12.

²⁹ White, Ellen G., "Early Writings," p. 211.

³⁰ White, Ellen G., "Desire of Ages," p. 464. Conflict Series.

³¹ White, Ellen G., "Early Writings," p. 265.

³² White, Ellen G., "Great Controversy," p. 50. Conflict Series.

wine, emblem of the atonement of Christ, and the oil, token of the Holy Spirit, were not at first smitten or hurt.³³

The symbols of the Fourth Trumpet clearly correspond to the character of the time. Light was yet shining from heaven upon Christendom, but there was a hand that would smite it out in darkness. In like manner, the "stars," God's ministry, were hunted down and slain. The papal night had begun, though it was not all dark.

FIFTH PERIOD -- MIDNIGHT OF CHRISTENDOM

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 that has come upon Christendom. His name is Abaddon in Hebrew, and Apollyon in Greek. The fact that he has two names is significant. He is the angel of the bottomless pit, or the messenger of confusion. That this symbol is not a geographical location, but represents a condition is clearly stated in "Great Controversy:"

"That the expression "bottomless pit" represents the earth in a state of confusion and darkness, is evident from other scriptures" [besides Rev.20:1-3].³⁴

By comparing the series of symbols occurring in the description of the Seven Last Plagues with the similar series in the Seven Trumpets, the interpretation is suggested that the expressions "bottomless pit" and "seat of the beast" are synonymous:

	1	2	3	4	5	6	7
PLAGUES -	<u>Earth</u>	<u>Sea</u>	<u>Rivers and</u> <u>Fountains</u>	<u>Sun</u>	<u>Seat of</u> <u>the Beast</u>	<u>Euphrates</u>	<u>Air or Heaven</u>
TRUMPETS -	"	"	" "	Sun Moon Stars	<u>Bottomless</u> <u>Pit</u>	"	Heaven

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

³³ Rev.6:6.

³⁴ White, Ellen G., "Great Controversy," p. 658. Conflict Series.

LANDMARK OF PROPHECY - II

701
1301

Let us recapitulate. With the seventeenth century began the decline of the Ottoman Empire. The Sultans were no longer master of their own state, and the supreme power of Turkey began to be vested in her cabinet and ministry.¹ At the time of the 1840 treaty with the allied powers of Europe, the Sultan, Abdul Medjid, was but a young boy. He had known only life in the seraglio, when he was called to head an empire. But the efficiency of the members of his Ministry was the counterpoise to his shyness and timidity. Reschid-Pasha was the sagacious Minister of Foreign Affairs. He is described as "one of the most able statesmen that has ever figured in the annals of Turkish history."² It was probably through his influence that all of the Turkish Council favored the 1840 Convention with the four allied courts of Europe. Rifat Bey stressed this unity to the Viceroy of Egypt at their first, but private, meeting on August 16, when he delivered the vizirial letter from the Council:

"I must also request you to observe that neither Hoshrew Pasha,³ nor the other Ministers of the Sublime Porte, are opposed, as you imagine, to the solution of the Egyptian question; and if they are now acting otherwise toward you, it is the new state of things that oblige them to do so . . . Your Highness thinks that the Ministers of His Highness [Abdul Medjid] are animated by hostile feelings."⁴

The statement by Rifat Bey regarding the Ministers of the Porte conforms to the language of the Spirit of prophecy concerning Turkey and "her ambassadors."⁵ Both authorities are witness to the change in administration which had overtaken Turkey by the year 1840. There were about fifty eyalets, or administrative divisions, in Turkish government at this time.⁶ Some of these were semi-independent, like that of Mehemet Ali, who had jurisdiction over several provinces, and who therefore merited a title similar to a "Pasha of three horse-tails."⁷ But because of his antagonism against the Porte, Rifat Bey reminds him that he had not been admitted among the number of the Vizirs.⁸ Hence, he was not a member of the cabinet in Constantinople, even though he spoke familiarly of his Colleagues there.⁹ And neither was he a party to the treaty that



was signed at London.

Such, in brief, was the historical background upon which the mission to Egypt in 1840 had to go forward. This history helps to clarify the main features of the prophecy, which primarily concerned Turkey and her ^{theocratic} system of government. But before describing the series of incidents which accompanied this mission, it is essential to understand the relation of the civil calendar to the period of ^{the} prophecy--the 541 years and 15 days, that began with July 27 (inclusive), in the year 1299.

Calendar Era Paralleling Revelation 9

From a calendar standpoint, the demonstration of the fulfilment of the Turkish prophecy consists in comparing the actual number of days in the combined prophetic period of the Fifth and Sixth Trumpets with the number of calendar days in the parallel era--from July 27 (inclusive), 1299 to the end of the period in 1840, on the traditional August 11 date.¹⁰ In this problem, let it be remembered that the prophetic period is the measuring-stick, and that the parallel Turkish era is the period to be measured. It is a problem to be proved whether the era ends on August 11 or not. The British sessional papers for the House of Commons in the year 1840, and adjacent years, are dated in two calendars--Julian and Gregorian. The date of the 1840 treaty is commonly double-dated, as ^{"July 3}/_{July 15"}, the upper date being Julian, or Old Style, and the lower date being Gregorian, or New Style. At this time (1840) there were twelve days' difference between the two.

During the Turkish era parallel to the prophecy, the Julian calendar was employed up to October 5, 1582, and after that, the Gregorian calendar came into general use. The prophecy can be computed in either calendar; but inasmuch as our modern dates are based upon the calendar reform in 1582, it is simpler to work the whole problem in Gregorian time, using Gregorian dates and the Gregorian length of year. It is obvious that the number of days in the prophetic period will run parallel only to the actual number of days on the calendar, dur-

ing the successive epochs of the current history. Hence, all the changes in leap-days must be taken into account exactly as they historically occurred, in order to obtain the precise length of the parallel Turkish era. In other words, the number of days in the prophecy must match a corresponding number of days in the parallel Turkish era, or else the ^{historical} end date would be wrong. And in addition, as has previously been pointed out, an important historical event must coincide with the last day of the prophecy.

The length of the Turkish era in days to the traditional August 11 date, is most simply ascertained by using the Julian Day Numbers, by which the number of actual days in any period can be computed. These numbers, of course, give account for every historical leap-day change on the calendar. By the use of these numbers, we shall proceed to compute the number of days in the Turkish era under analysis:

$$\begin{array}{r} \text{J.D.N. for July 26}^*, 1299 = 2\ 1\ 9\ 5\ 7\ 2\ 4^{11} \text{ (subtract top line)} \\ \text{J.D.N. for August 11, 1840} = 2\ 3\ 9\ 3\ 3\ 2\ 9 \\ \hline \end{array}$$

Number of days in Turkish era = 1 9 7 6 0 5 days
to August 11 inclusive

*In order to make July 27 inclusive, subtract J.D.N. for July 26.

Our next step is to find the actual number of days in the period of the prophecy--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 solar years and 15 calendar days. These years are of course in Gregorian time, as already noted.

Computation of the Prophecy

The exact length of the Gregorian year is slightly more than the true astronomical year, but the difference would not amount to a whole day in three millenniums! The Gregorian annual constant is 365.2425 days.¹² Hence the number of actual days in the prophecy of the Fifth and Sixth Trumpets =

$$(541 \times 365.2425 \text{ days}) + 15 \text{ days, or } 1\ 9\ 7\ 6\ 1\ 1 \text{ days in all.}$$

(Small fraction over can be neglected.)

By comparing the two results, it can be seen at once that the prophetic period of 197611 days reaches farther than the 197605 days that mark off the calendar era to August 11. The difference is six days, the main reason for

which lies in the fact (1) that the year 1582 was only 355 days long, on account of the ten-day correction by Gregory XIII;¹⁵ and in addition (2), the years 1300, 1400, and 1500--the earliest centurial years in the 541-year era--had each been given by Julian reckoning, one day more than Gregorian time would have allowed, or three days in all. (Cf. accompanying Table.) Hence, the ten days too few in 1582, less the three days too many in the other years, make the parallel Turkish era just seven days short of the end of the prophecy by Gregorian reckoning.

Calculation of Days in Parallel Calendar

Period	Days	Calendar	Leap-days	
Year 1299 (July 27)	158	Julian	+ or -	Total correction in 541 years = 3 days added and 10 subtracted, or only 7 days subtracted in whole period
" 1300	366	"	1 + 3 days more than Gregorian reckoning	
Century (1301 - 1400)	36525	"	1 +	
" (1401 - 1500)	36525	"	1 +	
" (1501 - 1600)	36515	Gregorian	{ 1 +	
" (1601 - 1700)	36524	"	{ 10 -	
" (1701 - 1800)	36524	"		
Period (1801 - 1839)	14244	= (39 x 365 days) + 9 leap-days		
Year (1840 to July 26)	208			
<hr/>				
197589 = Calendar count by days for 541 years from July 27 incl., 1299 to July 26 incl., 1840				
Prophetic "hour"	= 15		= 15	
<hr/>				
197604 days ending on August 10 1840				
Days dropped in the 541-year period	7		7	
<hr/>				
Total prophetic period	197611 days ending on		August 17	1840

Every year in the 541-year period begins on July 27--the day on which Othman attacked the Oriental border of the Greeks--and ends on July 26. The Julian century contains 36525 days, and the Gregorian, 36524 days. The total prophetic period = 197611 days, which extend from July 27 (inclusive), 1299 to August 17 (inclusive), 1840.

Then how do we account for the six days' difference on August 11?

Explanation: Josiah Litch obtained his August 11 date by adding the 15 days of the prophecy to the date July 27; but in so doing, he made the last year of the prophecy end on July 27, when it should have ended on July 26, like the other years of the period. On this basis, the final date should have been August 10, instead of August 11. The number of days to August 10 is 197604, and the difference between this figure and the 197611 days of the prophecy is precisely seven days, which correspond exactly to the calendar correction.

Indeed, the historical correction of the calendar, parallel to the Turkish prophecy, plainly shows that the number of days in the prophecy necessarily ended seven days later than the parallel calendar, on account of the Gregorian correction in 1582. Therefore, the literal end date of the prophecy was either August 11 + 6 days, or August 10 + 7 days, that is, August 17, 1840. And in addition, the "hour" of the prophecy included the 15 days from August 3 inclusive to August 17 inclusive. Into this historic period the Millerites looked with great expectancy. And to the period as a whole, including its run of incidents, and especially to the last day of this prophetic hour, the student of prophecy has equal right to look with an interest based upon faith in history and prophetic fulfilment.

The prophetic periods of the Bible are commonly connected with the ancient Jewish calendar. Even the end of Daniel's "2300-day" prophecy, which reached to the nineteenth century, was tied to an ancient Jewish calendar type--the tenth day of the seventh month. But the prophetic period in Revelation 9 exactly harmonizes with man's modern calendar, and its historic correction in 1582. We shall presently show that history agrees with both prophecy and the calendar.

The foregoing correction does not rob the traditional August 11 date of its priority in connection with the remarkable Turkish prophecy. The Millerites predicted the year and the month, which ~~the~~ ^{exactly} concluding events, fulfilled. Their ^{"August 11"} date stood almost in the midst of the hour of the prophecy; it was not the end date, either calendrically, or historically. But the day on which Rifat Bey landed in the port of Alexandria will always be the date which gave immediate courage and hope to those who were looking for the coming of Jesus.

Historical Fulfilment of the Prophecy

The episodes and incidents here enumerated relative to the pacification of the Levant in 1840, have for the most part been taken from the official correspondence and state papers concerning the treaty signed by the Five Powers at

London on July 15, and concerning the subsequent events in early autumn of the same year. 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 act.¹⁴ There was consequently no delay, and copies of the Convention were then forwarded immediately 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 to his son Ibrahim in Syria.¹⁵

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. The chief incidents pertaining to the last fifteen days of the prophecy 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."¹⁶ 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."¹⁷
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."¹⁸
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. . . ."¹⁹
5. " " Col. Hodges at Alexandria received ^a copy of the Convention, and ^{once} forwarded copies to consuls at Damascus, Aleppo, and Beirut, and notified the British merchants in Alexandria.²⁰
6. " " Mehemet Ali leaves for Damietta.²¹
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."²²
8. August 11 Representatives of the four powers at Constantinople send note to Reschid-Pasha, Minister of Foreign Affairs, "to repeat to the Sul-

- 8. August 11 lime Porte, of the most formal assurance of the firm resolution of their courts to devote all the means at their disposal to the defense of the cause with which they have just identified themselves by a solemn and memorable act." 23
- 9. " " Rifat Bey lands at Alexandria, and is placed in quarantine for six days. 24
- 10. " " Mehemet Ali absent at Damietta when Rifat Bey arrived. 25
- 11. August 12 French steamer of war Tartare brought Comte Walewski with dispatches for M. Cochelet. 26
- 12. August 14 British warship Bellerophon arrives at Alexandria. 27
- 13. " " Mehemet Ali returns to Alexandria in the afternoon. 28
- 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 viziri- al letter from the Turkish Ministry. This first meeting was "pri- vate, as had been arranged between Rifat Bey and the Consuls-Gen- eral." Interview discouraging. 29
- 15. " " "French manifesto arrived last night [August 16] at Constantinople." Threats by France. 30
- 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." 31

Article I of the Treaty stated that the terms of this act were to be com- municated 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." 32 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 Majes- ties." 33

It is obvious that this stipulation by the Convention could be officially fulfilled only by the meeting together in person of all the contracting par- ties with Mehemet Ali. This session occurred on August 17 in the palace of the Viceroy. He ultimately submitted to the terms of the Convention, but not until after the second ten-day period, and 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.

Thus we have the historical witness to the concluding negotiations between Turkey and the allied Christian courts of Europe at the end of the "15-day"

hour of the prophecy. The 197611^{calendar} days of the Turkish prophecy reached, not merely to the signing of the Treaty, but to its concluding session on August 17 with all the involved powers. After five centuries, for the first time in her history, Turkey "placed herself under the control of Christian nations." Whatever deeper meaning the prophetic symbolism may have, the historical fact remains that the 1840 treaty with Christian states prepared the way for Christian reforms to be introduced into the territory which Turkey governed.³⁴ She gave her formal assent to a civil act which was to take many years to adapt to her form of government, but it began immediately to bring some liberty to the people over whom she ruled. For this reform Mahmud II had laid the foundation; *his reconstruction had little resemblance to the ancient institutions.* And of this Treaty and the subsequent results prophecy takes note.

The ministers of the allied courts called the Treaty a "solemn and memorable act." In a limited space of time, the contracting parties, from different shores, had to fulfil their mission, and meet in official session before the prophetic period should pass. They came "attired in their richest costumes, and preceded and followed by a numerous cortege."³⁵ The interview between Rifat Bey, the Four Consuls-General, and Mehemet Ali occurred at four o'clock in the afternoon of August 17--the date that agrees with history, prophecy, and the calendar. The last moments of the prophecy, in Turkish sunset time, were soon spent; but the divine message had been fulfilled through the sanction of this Christian Treaty by the Turkish Ministry, in the person of Rifat Bey.

Students of prophecy may not all agree as to the meaning of some of the exacting symbols in Revelation 9. Nevertheless, here is a prophecy with convincing appeal that should interest those who do not recognize the year-day principle. The apocalyptic message concerning Turkey is unequivocally supported by history and the calendar. Its inspired record even involves three calendars--Turkish, Julian, and Gregorian. This prophecy is past. The records of its parallel history are official and complete; the parallel Turkish era is peculiarly

marked by a change in the calendar that is indisputable--a scientific correction that scholarship would not refuse to acknowledge, and may thereby be led to endorse the validity of prophetic chronology. Another century has passed over the head of Turkey. The time is full ripe to inquire anew into the meaning of God's prophecy concerning her. Turkey's former empire has dwindled into a mere state, that is no longer an Islamic theocracy, and is confined almost wholly to territory beyond the borders of Europe.

Grace Amadon April 10, 1944

- 1 Edson L. Clark, Turkey (New York, 1902), p. 149.
- 2 Alfred de Besse, The Turkish Empire: Its Historical, Statistical, and Religious Condition (Philadelphia, 1854), p. 15. Tr. from German by Morris.
- 3 Great Britain House of Commons, Sessional Papers (London, 1839), Vol. 50, p. 10. (Hoshrew Pasha was Seraskier des troupes regulieres et Gouverneur-General de Constantinople.)
- 4 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, p. 153.
- 5 Ellen G. White, The Great Controversy, p. 335. Conflict of the Ages Series.
- 6 Ref. 3, pp. 10, 11.
- 7 Clark, op. cit., p. 183.
- 8 Great Britain House of Commons, op. cit., p. 152.
- 9 Ibid.
- 10 J. Litch, Probability of the Second Coming of Christ About 1843 (Boston, 1838), p. 157.
- 11 Cf. any American Ephemeris and Nautical Almanac for a table of the Julian Day Numbers. For example, year 1941, pp. 552-557.
- 12 Encyclopedia Britannica, art. "Calendar." (11th ed.)
- 13 In year 1582, J.D.N. for January 0 = 2298883 (subtract top line)
In year 1583, J.D.N. for January 0 = 2299238
Length of year = 355 days (too short by 10 days)
- 14 Great Britain House of Commons, Session 26 January --22 June (London, 1841), p. 9, Art. V; p. 12, Reserved Protocol.
- 15 Id., p. 8, Art. II.
- 16 The Times (London, 1840), August 27.
- 17 Austrian Observer cited by Morning Chronicle (London, 1840), September 1.
- 18 The Times (London, 1840), August 27.
- 19 Morning Chronicle (London, 1840), September 1.
- 20 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, p. 148.
- 21 Morning Chronicle (London, 1840), September 18; Signs of the Times (Boston, 1841), February 1, p. 162, col. 2.
- 22 The Times (London, 1840), August 27.
- 23 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, p. 115, Inclosure in No. 96.
- 24 Id., p. 143, No. 116.
- 25 The Times (London, 1840), September 5, col. 3, Editorial.
- 26 The Times (London, 1840), September 7, col. 3, Editorial.
- 27 Ibid.
- 28 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, p. 149, Inclosure 2 in No. 117.
- 29 Ibid.
- 30 The Times (London, 1840), September 8, col. 5.
- 31 Great Britain House of Commons, Affairs of the Levant (London, 1841) Vol. 29, Part II, p. 156. [1010.
- 32 Edward Hertslet, The Map of Europe by Treaty (London, 1875), Vol. II, p.
- 33 Ibid.
- 34 The reforms of Mahmoud II were regarded "as an attempt to subvert the religious and civil polity of Mahomet, and to establish the Christian system on the ruins of the ancient faith of the country."--De Besse, op. cit., p. 16.
- 35 The Times (London, 1840), September 5.

GII Pachymeres' identification of the year to which his July 27 date corresponded.

A LANDMARK OF HISTORY--JULY 27, 1299 - No. 2

In Study No. I of this historical series, it has been shown that von Hammer erred in his use of the Turkish calendar. It was customary with him to write the year of the Hegira above its corresponding Julian year, as for example, $\frac{701}{1301}$.¹ Early Turkish calendars were also written in similar fashion, and included the day of the month, ^{like} 701 | Sept. 6 | 1301. This tabular statement signified that the year 701 A.H. began with September 6 in 1301, and continued to the last week in August, 1302. Hence an event in the spring or summer of ~~1301~~ would be still dated in 701 A.H., but not in 1301, for, ^{on January 1,} the year 1302 ~~1301~~ ~~1301~~ began. ~~1301~~ These facts von Hammer overlooked. Apparently, if an event were given as $\frac{701}{1301}$ in his personal table, he would call it 1301 Julian, no matter ⁱⁿ what month of the year the event occurred.

This Orientalist also attempted to tie the chronological outline of the ^{Turkish} analyst Hadschi Chalfa² to the day and month given by Pachymeres for ^{Othman's} ~~his~~ initial attack on the Greek empire -- ~~July 27~~. In Rinaldo Carli's translation of Hadschi Chalfa's Cronologia, the "complete rout" of the Greeks by Othman in "Caramania" is placed in the year of the Hegira 701.³ This "fierce battle" was interpreted by von Hammer as the first attack. But the Cronologia dates its battle after the month of ^{April,} ~~1301~~, and hence its year 701 A.H. must coincide with the year 1302 Julian. Both Pachymeres and Possinus are in agreement with Hadschi Chalfa that the final defeat of Muzalo--not his first attack--was in 1302.⁴ To some of our readers these technicalities may sound confusing on account of the foreign names and dates. But they all lead up to the importance of proving the year to which Pachymeres' July 27 date belongs. With this end in view we shall outline the section in which the date occurs. (Pachymeres commonly refers to the Turkes as Persians.)

Pachymeres' Outline of Book IV

Book IV of Pachymeres' narrative in Volume II begins with the year 1299. In this section, the author does not mention the year itself, but he ties it to a Pachymeres writes in Greek which Possinus translated into Latin. We cite synchronism. ~~The text reads as follows: the Latin text:~~

LANDMARK OF PROPHECY - II

Let us recapitulate. With the seventeenth century began the decline of the Ottoman Empire. The Sultans were no longer master of their own state, and the supreme power of Turkey began to be vested in her cabinet and ministry.¹ At the time of the 1840 treaty with the allied powers of Europe, the Sultan, Abdul Medjid, was but a young boy. He had known only life in the seraglio, when he was summoned to head an empire. But the efficiency of the members of his Ministry was the counterpoise to his shyness and timidity. Reschid-Pasha was the sagacious Minister of Foreign Affairs. He is described as "one of the most able statesmen that has ever figured in the annals of Turkish history."² It was probably through his influence that all of the Turkish Council favored the 1840 Convention with the four allied courts of Europe. Rifat Bey stressed this unity to the Viceroy of Egypt at their first, but private, meeting on August 16, when he delivered the vizirial letter from the Council:

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his Colleagues there.⁹ And neither was he a party to the treaty signed at London.

Such, in brief, was the historical background upon which the mission to Egypt in 1840 had to go forward. This history helps to clarify the main features of the prophecy, which primarily concerned Turkey and her religion. But, before describing the series of incidents which accompanied this mission, it is essential to understand the relation of the civil calendar to the period of prophecy ~~under analysis~~--the 541 years and 15 days, that began with July 27 (inclusive) in the year 1299.

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From a calendar standpoint, the demonstration of the fulfilment of the Turkish prophecy consists in comparing the actual number of days in the ^{bined} ~~com~~ prophetic period of the Fifth and Sixth Trumpets with the number of calendar days in the parallel era, from July 27 (inclusive), 1299 to the end of the period in 1840, on the traditional August 11 date.¹⁰ In this problem, let it be remembered that the prophetic period is the measuring-stick, and that the paral-

It is a problem to be proved whether the era ended on August 11 or not. Let Turkish era is the period to be measured. [^] The British sessional papers for the House of Commons in the year 1840 and adjacent years, are dated in two calendars--Julian and Gregorian. The date of the 1840 treaty is commonly given as $\frac{\text{"July 3}}{\text{July 15}}$, the upper date being Julian, or Old Style, and the lower date being Gregorian, or New Style. At this time ⁽¹⁸⁴⁰⁾ [^] there were twelve days' difference between the two.

During the parallel era of the prophecy, the Julian calendar was employed up to October 5, 1582, and after that, the Gregorian calendar came into general use. The prophecy can be computed in either calendar; but inasmuch as our modern dates are based upon the ^{calendar} reform in 1582, it is simpler to work the whole problem in Gregorian time, using Gregorian dates and the Gregorian length of year. It is obvious that the number of days in the prophetic period will

~~will~~ run parallel only to the actual number of days on the calendar, during the successive epochs of the current history. Hence, all the changes in leap-days must be taken into account exactly as they historically occurred, in order to obtain the precise length of the parallel Turkish era. In other words, the number of days in the parallel Turkish era must equal the number of days in the prophecy, or else the end date ^{would} be wrong. And in addition, ^{important} ~~an~~ historical events must agree with the end date ~~and of~~ the "hour" of the prophecy! We get the end date by measuring off the prophetic period on the parallel calendar of the Turkish era.

The length of the Turkish era in days is most simply ascertained by using the Julian Day Numbers, by which the number of actual days in any period can be computed. These numbers, of course, give account for every historical leap-day change on the calendar. We shall proceed to compute the number of days in the Turkish era under discussion, by the use of these numbers:

J.D.N. for July 26*, 1299	=	2 1 9 5 7 2 4	11	(subtract top line)
J.D.N. for August 11, 1840	=	2 3 9 3 3 2 9		
Number of days in Turkish era	=	1 9 7 3 0 5	days	
to August 11 inclusive	=	1 9 7 6 0 5	days	

* In order to make July 27 inclusive, for this was the day on which Othman attacked the empire, the J.D.N. for "July 26" must be subtracted.

Our next step is to find the actual number of days in the period of the prophecy--the 541 years and 15 days--not forgetting that this number has been computed on the basis of the year-day principle that one prophetic day equals one solar year. Therefore the problem is dealing with 541 solar years and 15 calendar days. These years are of course in Gregorian time, as noted.

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The exact length of the Gregorian year is slightly more than the true astronomical year, but the difference would not amount to a whole day in three millenniums! The Gregorian constant for the year is 365.2425 days.¹² Hence the number of actual days in the Turkish prophecy = (541 x 365.2425 days) + 15 days, or 1 9 7 6 1 1 days in all. (Small fraction over can be neglected.)

By comparing the two results, it can be seen at once that the prophetic period of 197611 days reaches farther than the 197605 days that mark off the

Calculation of Days in Prophetic Period

P e r i o d		Days	Calendar	Leap-days			
Year	1299(July 27)	158	Julian		+ or -		
"	1300	366	"		1 +		
Century	(1301 - 1400)	36525	"		1 +	Total correc- tion in 541 years = 3 days added and 10 subtracted, or only 7 days subtracted in whole period	
"	(1401 - 1500)	36525	"		1 +		
"	(1501 - 1600)	36515	Gregorian		1 +		
"	(1601 - 1700)	36524	"		10 -		
"	(1701 - 1800)	36524	"				
Period	(1801 - 1839)	14244	= (39 x 365 days) + 9 leap-days				
Year	(1840 to July 26)	208					
		<hr/>					
		197589	= Calendar count by days for 541 years from July 27 incl., 1299 to July 26 incl., 1840				
Prophetic "hour"	=	15					= 15
		<hr/>					
		197604	days ending on		August 10 1840		
Days dropped in the 541-year period		7					7
		<hr/>					
Total prophetic period		197611	days ending on		August 17 1840		

Every year in the 541-year period begins on July 27--the day on which Oth-
man attacked the Oriental border of the Greeks--and ends on July 26. The
Julian century contains 36525 days, and the Gregorian century contains 36524
days. The total prophetic period = 197611 days, which extend from July 27
incl., 1299 to August 17 incl., 1840. The same number of days also is equiva-
lent to (541 x 365.2425 days) + 15 days.

calendar era to August 11. The difference is six days, the main reason for which lies in the fact (1) that the year 1582 was only 355 days long, on account of the ten-day correction by Gregory XIII;¹³ and in addition (2), the years 1300, 1400, and 1500--the earliest centurial years in the 541-year era-- had each been given by Julian reckoning, one day more than Gregorian time would have allowed, or three days in all. Hence, the ten days too few in 1582, less the three days too many in the other years, make the parallel Turkish era, just seven days short of the end of the prophecy by Gregorian reckoning. Then how do we account for the "six days' difference" on August 11?

Explanation: The Millerites began the Turkish period on July 27, and, consequently, dated their Turkish prophecy from July 27 (inclusive), 1299 to August 11 (inclusive), 1840. They obtained the August 11 date by adding the "15 days" to the date July 27; but in so doing, they made the last year of the prophecy end on July 27, when it should have ended on July 26, like the other years of the period. On this basis, their final date should have been August 10, instead of August 11. The number of days to August 10 is 197604, and the difference between this figure and the 197611 days in the prophecy is seven days, which correspond to the correction of the calendar.

Indeed, the historical correction of the calendar, current to the Turkish prophecy, plainly shows that the prophecy necessarily ended seven days in advance of its parallel calendar era on account of the Gregorian correction in 1582. Therefore, the literal end date of the prophecy was either August 11 + 6 days, or August 10 + 7 days, that is, August 17, 1840. Consequently, the "hour" of the prophecy included the 15 days *from* August 3 inclusive *to* August 17 inclusive. Into this historic period of time the Millerites looked with great expectancy. And either to the period as a whole, including its run of incidents, or to the last day of this prophetic hour, the student of prophecy has equal right to look with an interest based upon faith in history and prophetic fulfilment.

The foregoing correction does not rob the traditional August 11 date of its priority in connection with the remarkable Turkish prophecy. This date stands, as always, almost in the midst of the hour of the prophecy. It is not the end

date, either calendrically, or historically; but the day on which Rifat Bey landed in the port of Alexandria will always be the date which gave immediate courage and hope to those who were looking for the coming of Jesus.

Historical Fulfilment of the Prophecy

The episodes and incidents here enumerated relative to the pacification of the Levant in 1840, have for the most part been taken from the official correspondence and state papers concerning the treaty signed by the Five Powers at London on July 15, and concerning the subsequent events in early autumn of the same year. 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 act.¹⁴ There was consequently no delay, and copies of the Convention were then forwarded immediately to the various European courts, to the naval squadrons, 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 forward to his son Ibrahim in Syria.¹⁵

The Turkish fleet was still a captive in the port of Alexandria. The British squadron was at Mytilene, with ^{Sir Robert} Sir Admiral Stopford in command. Apparently the first news of the Convention was delivered to the commander of the British fleet. The chief incidents pertaining to the last fifteen days of the prophecy 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." ¹⁶ Sir Admiral Stopford 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." ¹⁷
3. August 5 "The mission of this^s envoy [Rifat Bey] had been officially announced to the ambassadors of the five great powers on the 5th." ¹⁸

Insert a

Article I of the Treaty stated that the terms of the Treaty 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."³² Article II stipulated the same, namely, that the terms of the Treaty were to be communicated to Mehemet Ali "by the Sultan, with the concurrence of the aforesaid Majesties."³³

It is obvious that this stipulation by the Convention could be officially fulfilled only by the meeting together in person of all the contracting parties, as occurred at the session with Mehemet Ali on August 17.

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. . . ." 19
5. " " Col. Hodges at Alexandria received copy of the Convention, and at once forwarded copies to consuls at Damascus, Aleppo, and Beirut, and notified the British merchants in Alexandria. 20
6. " " Mehemet Ali leaves for Damietta. 21
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." 22
8. August 11 Representatives of the four powers at Constantinople send note to Reschid 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." 23
9. " " Rifat Bey lands at Alexandria, and is placed in quarantine for six days. 24
10. " " Mehemet Ali absent at Damietta when Rifat Bey arrived. 25
11. August 12 French steamer of war "Tartare" brought Comte Walewski with dispatches for M. Cochelet. 26
12. August 14 British warship Bellerophon arrives at Alexandria. 27
13. " " Mehemet Ali returns to Alexandria in the afternoon. 28
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 viziri-al letter from the Turkish Ministry. This first meeting was "private, as had been arranged between Rifat Bey and the Consuls-General." Interview discouraging. 29
15. " " "French manifesto arrived last night [August 16] at Constantinople." Threats by France. 30
16. August 17 Official session between Rifat Bey and the Four Consuls-General with Mehemet Ali at 4 p.m. The Viceroy said: "I cannot accept the terms which are offered to 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." 31

Insert a

☐ The Pasha ultimately submitted to the terms of the Convention, but not until after the second ten-day period. By waiting for help from France, he lost Syria and his holdings in Asia Minor. France signed the treaty in 1841.

Thus we have the historical witness to the concluding negotiations between Turkey and the allied Christian courts of Europe during the "hour" of the prophecy. The 197611 days of the Turkish prophecy reached to the beginning of the first ten-day period--on August 17. Almost in one sentence, the "Voice" from the altar in heaven appears to pronounce judgment upon Turkey's religion-- shall we say the "great river Euphrates"--which, after

shall we say the "great river Euphrates?--which, after five centuries, was to lose its hold upon Turkish territory. Whatever deeper meaning the prophetic symbols may have, the historical fact remains that the treaty on July 15, 1840 with Christian nations prepared the way for Christian institutions to be introduced into the territory which Turkey governed. She gave her formal assent to a civil act which was to take many years to adapt to her form of government, but it began ^{immediately} to bring life and liberty to the people over whom she ruled. For this reform Mahmoud II had laid the foundation.

The ministers of the allied courts called the treaty a "solemn and memorable act." For the completion of its sanction and formal subscription, inspiration assigned an exact period--the hour of the prophecy. In a limited space of time, the contracting parties, from different shores, had to fulfil their mission, and meet in official session before the prophetic period should pass. They came "attired in their richest costumes, and preceded and followed by a numerous cortege."³⁵ The interview between Rifat Bey, the Four Consuls-General, and Mehmet Ali occurred at four o'clock in the afternoon of August 17--the date that agrees with history, prophecy, and the calendar. The last moments of the prophecy, in Turkish sunset time, were soon spent; but the divine message had been fulfilled through the sanction of this Christian decree by the Turkish Ministry, in the person of Rifat Bey.

Turkey's losses in territory and authority have not been retrieved--they have continued. There has been no failure in the fulfilment of the divine sentence against a religious ^{ous system} that was maintained by the sword. Hence the importance of this history to the Revelation, which records in advance the downfall of all apostate religions. The "hour, day, month, year" is indeed the Turk's number, and when the "hour" of the prophecy struck, history did not fail to keep all the appointments.

Students of prophecy may not all agree as to the meaning of some of the exacting symbols in Revelation 9. Nevertheless, here is a prophecy with con-

vincing appeal that should interest those who have rejected the year-day principle. The apocalyptic message concerning Turkey is unequivocally supported by history and the calendar. Its inspired record even involves three calendars--Turkish, Julian, and Gregorian. This prophecy is past. The records of its parallel history are official and complete; the parallel Turkish era is peculiarly marked by a change in the calendar that is indisputable--a scientific correction that scholarship would not refuse to acknowledge, and thereby may be led to endorse the validity of prophetic chronology. Another century has passed over the head of Turkey. The time is full ripe to inquire into the meaning of God's prophecy concerning her.

Grace Amadon--April 10, 1944.

Ital. "Tandem tamen mense Februario ineunte proficisci constituit. . .tunc igitur vespere parasceves, quando jam ex more antiquo ad commemorationem mortuorum faces accendebantur, exiit urbe imperator, Dripeamque se contulit."⁵

Translation: Yet finally he [Andronicus] arranged to depart at the beginning of the month of February. . .then therefore in the evening of parasceve [Friday], when now by ancient custom torches were being burned in commemoration of the dead, the emperor left the city and came to Dripea." [On his way to Thessalonica.]

Possinus demonstrates from the calendar of the Greek church that this torch ceremony for the dead occurred on February 6 in that year,⁶ which sufficiently agrees with Pachymeres' Februario ineunte. Consequently, the year to be found

- 1 Edson L. Clark, Turkey (New York, 1902), p. 149.
- 2 Alfred de Besse, The Turkish Empire: Its Historical, Statistical, and Religious Condition (Philadelphia, 1854), p. 15.
- 3 Great Britain House of Commons, Sessional Papers (London, 1839), Vol. 50, p. 10. (Hoshrew Pasha was Seraskier des troupes regulieres et Gouverneur-General de Constantinople.)
- 4 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, p. 153.
- 5 Ellen G. White, The Great Controversy, p. 335. Conflict of the Ages Series.
- 6 Cf. Ref. 3, pp. 10, 11.
- 7 Clark, op. cit., p. 183.
- 8 Cf. Ref. 4, p. 152.
- 9 Ibid.
- 10 J. Litch, Probability of the Second Coming of Christ About 1843 (Boston, 1838), p. 157.
- 11 Cf. any American Ephemeris for a table of the Julian Day Numbers.
- 12 Encyclopedia Britannica, art. "Calendar." (11th ed.)
- 13 In year 1582, J.D.N. for January 0 = 2298883 (Subtract top line)
 In year 1583, J.D.N. for January 0 = 2299238
 Length of year = 355 days (too short by 10 days)
- 14 Great Britain House of Commons, Session 26 January--22 June (London, 1841), p. 9, Art. V; p. 12, Reserved Protocol.
- 15 Id., p. 8, Art. II.
- 16 The Times (London, 1840), August 27.
- 17 Austrian Observer cited by Morning Chronicle (London, 1840), September 1.
- 18 The Times (London, 1840), August 27.
- 19 Morning Chronicle (London, 1840), September 1.
- 20 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, p. 148.
- 21 Morning Chronicle (London, 1840), September 18; Signs of the Times (Boston, 1841), February 1, p. 162, col. 2.
- 22 The Times (London, 1840), August 27.
- 23 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, ^{13/a} Inclosure in No. 95.
- 24 Id., p. 143, No. 116.
- 25 The Times (London, 1840), September 5, col. 3. (Editorial.)
- 26 The Times (London, 1840), September 7, col. 3. (Editorial.)
- 27 Ibid.
- 28 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, p. 149, Inclosure 2 in No. 117.
- 29 Ibid.
- 30 The Times (London, 1840), September 8, col. 5.
- 31 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, p. 156.
- 32 Edward Hertsler, The Map of Europe by Treaty (London, 1875), Vol. II, p. 1010.
- 33 The Times (London, 1840), September 5.
- 34 Ibid.
- 34 The reforms of Mahmoud II were regarded "as an attempt to subvert the religious and civil polity of Mahomet, and to establish the Christian system on the ruins of the ancient faith of the country."--Alfred de Besse, op.cit., p. 16.

13/a
Cf. Table on p. 4/a

P. 115/

5

III A prophetic time symbol equals a period, which gets its date from history, astronomy, the Jewish feast types, and synchronisms in general.

LANDMARK OF PROPHECY - I

The application of the Fifth and Sixth Trumpets to the Moslems, has been a favorite interpretation since the time of Joachim of Floris. (Died 1202.) Due to the influence of his expositions, the ancient Apocalyptic traditions began to collapse;¹ and he was about the first medieval scholar to unfold the historicity of this prophecy, and to declare its incontrovertible chronology, which is based upon the year-day principle. He lived in the time when the Turks were overrunning the Near East. Taking his inference from the Trumpets, he predicted that a conqueror from Islam would cause blood of martyrs to run as in the days of Nero and Diocletian.² His views may be said to be those of modern date; for under the Arabic invasion, no interpreter had arisen--Primasius, Autpertus, Beda--to liken the advance of Islam to a message of prophecy!

The historical theology of Joachim was passed on to the Reformers,³ and took more definite form. They saw a literal Antichrist sitting upon the pontifical throne,⁴ and the Turk was his scourge, or torment,⁵ as described under the Fifth Trumpet. Others too have acknowledged that the trumpets in Revelation 9 could represent the half millennium of Turkish history in Christian territory--from the time that Othman attacked the Byzantine border in the thirteenth century.⁶ The Millerites arose in time to help sound the Turkish trumpet at the end of the sixth period. They have left on record the solution of the problem. These students of second-advent prophecy were the first to combine the two prophetic periods--the 150 years and the 391 years and 15 days--and on this basis to augur the precise year and exact month when Turkey would experience a change in authority from which she could not recover. This end to the prophecy was interpreted as preliminary to the coming of Jesus.

7
These 150 years of Turkish growth into an empire are recognized by history; and to this period has also been assigned an established beginning date.⁸ Hence it is a simple problem to do as the Millerites, and compare Turkey's historical

period with the prophetic period in Revelation 9. The historical epoch furnishes the beginning date, as of July 27 (inclusive), 1299; while the prophetic period offers its length as a measuring rod. And certainly, we could in no way parallel the two periods and compare them, unless we add together the two epochs that comprise the prophecy. And of what use will the comparison be? It will reveal two things: (1) it will show the exact date in Turkey's historical outline, upon which the combined prophetic period of the Fifth and Sixth Trumpets ended; and (2) this date will immediately reveal whether it is coincident or not with an important event in Turkish history. If so, then the prophecy is Turkish, and checks with Turkish annals. The method is a simple and reliable means of identifying the historical application of this prophecy, and let us not forget that the Millerites pointed it out!

The objection has been raised that there is, according to the prophecy, an actual period of time between the first and second woes (Rev.9:12), and that therefore the two periods to which they belong, cannot be combined. But what are these two woes? Clearly, the first one is the 150-year torment against the ministry (fallen star) that had the key to the "well" of the abyss, and without doubt may have lasted throughout the whole period. ^{it is claimed,} But not so, ¹ the second woe, which is announced after the ascent of the beast out of the abyss in Revelation 11, several centuries after the end of the first woe.⁹ Hence it is not altogether clear how much time the second woe involves. The error in the objection lies in the fact that the word woe is not a time symbol, and is not represented as such among the terms of the prophetic calendar as defined in the Bible, which we shall presently outline. This word, therefore, merely corresponds to a terrible epoch within a known epoch, and could be of any length, whatever the prophecy implies. Each woe is an identification mark of its period, whose length, however, the woe does not necessarily outline. For it is not a time symbol. Therefore, it does not interfere with combining the periods.

Let us return to our history. In the year 1639, Thomas Goodwin, vice-chancellor of Oxford, declared that the "year, month, day, hour" was the Turk's number, and that it would not be fulfilled until 1849.¹⁰ Using the solar year as a measuring stick, in place of the prophetic, he computed the time symbol of the Sixth Trumpet as 396 years instead of the usual 391 years, which harmonize with prophetic reckoning. His statement is valuable because showing the trend of interpretation following the Reformation period. Both Reformers and Millerites recognized the sounding of the Turkish trumpets.

Millerite Understanding of the Year-Day Principle

In the third decade of the nineteenth century, William Miller fixed upon the year 1839 as the time for the "third woe" to begin.¹¹ 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 invasion of Nicomedia. Josiah Litch also began the Turkish period with this established historical date--when Othman began attacking the Byzantine Oriental border. The earliest forecast of Litch, in 1838, had predicted the event to end "sometime in the month of August."¹² 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], will be correct. If 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."¹³

The historical event occurred so close to the time presaged that the Millerites were astounded at the "accuracy of fulfilment." "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."¹⁴

× Still, these early Adventists counted it "a very striking fulfilment of the calculation" that the decision was supposedly but four days after the 11th day of August. It was concluded that "the like singular accuracy in the fulfilment of a prophetic period cannot be found in history."¹⁵ They counted the prophecy as the most definite of any in the Bible "even descending to the days" for its final ending.¹⁶

Joshua Himes further stressed the accuracy of fulfilment from the standpoint of the calendar employed, whose smallest symbol is the prophetic hour, 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. Occurring, as it does, in a series with three other time symbols, there can be no doubt as to its character. Editor Himes made this 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 fulfilment as near as it could be given in prophetic time."¹⁷

These words were written in the year 1841, when, as yet, the Millerites could not have had any official reports of the recent events in the Near East, for the sessional papers of the British House of Commons for the "Affairs of the Levant" in 1840 were not printed until 1841. Hence the American people did not yet have the correct dates for these events. But even so, the argument of Joshua Himes is significant. For since the symbol minutes is not employed by the prophecy, the conclusion is obvious that the symbol hour allows not merely one calendar day, but a period of over two weeks, which the prophesied event could involve and at the same time satisfy the symbol of time. Consequently, the fulfilment could comprise either all the days of the hour of the prophecy, or simply the last day of it, and thereby answer to the meaning of the time symbol. But we should not expect the prophetic period to end in the middle of the hour! This at least appears to agree with the Biblical defini-

tions, which are based upon the equation, one prophetic day = one solar year.

The Prophetic Calendar

Prophetic Symbol	Calendar Equivalent
1 <u>Day</u>	= 1 literal or solar year. Ezek.4:6; Num.14:34; Rev.2:10; 11:11.
2 <u>Hour</u>	= 1/24 of a prophetic day, or solar year. Hence = 15 calendar days. (Rev.9:15.)
3 <u>Half hour</u>	= 1/48 part of a solar year, or c. 7 1/2 days. (Rev.8:1.)
4 <u>Month</u>	= 30 literal or solar years. 42 <u>months</u> = 1260 <u>days</u> . Rev. 11:2,3; 13:5.
5 <u>Week</u>	= 7 literal or solar years. Gen.29:27. (Dan.9:1.)
6 <u>Time</u>	= 1 solar year. Dan.11:13 (margin). 3 1/2 times = 1260 <u>days</u> , or solar years. (Dan.7:25; 12:7.) Rev.11:2,3; 12:6,14.
7 <u>Year</u>	= 360 literal or solar years. (Rev.9:15.)

Such are the definitions of the prophetic time symbols according to the Bible. Let it be noted that in each case, a time symbol is equivalent to a certain period, which has no inherent calendar date of its own, but has to be located according to the demands of prophecy and the corresponding history.

With Seventh-day Adventists, the August 11 date of the Millerites has commonly been regarded as a landmark of prophecy wherever Adventist periodicals are read. In 1914, A.G. Daniells pointed out in the columns of the Review and Herald that the official report, pertaining to the 1840 Peace Treaty between the five powers of Europe, was given to Mehemet Ali, in the presence of all the representative ambassadors, on August 17, 1840, rather than on August 11.¹⁸ Josiah Litch and others, as noted, recognized a latitude in the "August 11" date. 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. Litch's later statement about the ^{"August 11"} date, he himself questioned, as we have previously noted. But his forecast regarding the ^{year and} month was a prediction that was exactly fulfilled.

The application of a literal chronology to the periods of the Turkish historical prophecy had a far-reaching influence, and as a result, multitudes

were convinced of the correctness of the year-day principle adopted by William Miller and his associates.¹⁹ The influence of this interpretation has been wide spread.

Christian Protection for Turkey

The final details of the Turkish epoch in Revelation 9:15 were being enacted at the very time of the William Miller movement, which framed its analysis of the prophecy in terms of the historical events then coming to a climax. [^] Every steam packet from abroad brought news from the Near East. M Mahmoud II had attacked his vassal, the Viceroy of Egypt, who had for some time been threatening to secede from the suzerainty of Turkey.²⁰ He proposed to restore the religion of Islam, and "light such a fire as that Europe will have enough to do to mind her own affairs, and the Ottoman empire will be saved."²¹ Greece had already gotten her independence--she had a king, though not yet a constitution. And with the Sultan's Asiatic army routed at Neseb,²² the Turkish fleet a deserter--within a fortnight after the investiture of the new sovereign--²³ and Syria and the mountain passes of Taurus in the hands of Mehemet Ali,²⁴ the young Sultan, Abdul Medjid, by the direction of his cabinet and the Grand Vizir, decided to accept the tendered "protection of the allied powers of Europe."²⁵ The powers were making this advance at the moment when the Sultan "was on the point of yielding from imperious necessity to the exactions of the conqueror."²⁶ The chief concern was to prevent Turkey from concluding a peace with any one single power, and especially with Egypt.

The reforms of the previous Sultan, Mahmoud II, had been destructive to the Moslem religion and the anti-Christian policy of the empire.²⁷ To arrest his administration, a faction of religious orders and fanatical secretaries had organized a vast conspiracy throughout the Ottoman dominions, and had induced the Captain-Pasha to surrender the Turkish fleet to Mehemet Ali. We summarize the narrative from Alfred de Besset:

On the 3rd of November, 1839, a vast crowd gathered around the imperial palace to hear an important paper by the state that was to usher in a new epoch in

Turkey. It was a guarantee of security to her subjects with reference to liberty, property, assessments, and military service. All the ambassadors of Christendom in Constantinople received a copy of this hattı-sheriff, and were to be assured thereby of Turkey's intention to cooperate with the institutions of the Christian nations, in whose allied interposition only the hope of salvation for her empire lay. Thus was the way prepared for the treaty of peace the following year--1840.²⁸

It has been claimed that Turkey thereby lost her independent rule. At that time, those who were looking for the immediate coming of Jesus, were also ^{disturbing} expecting the events in the Levant to usher in the battle of Armageddon. However, according to the Spirit of prophecy, Turkey "placed herself under the control of Christian nations."²⁹ In a century and a half she had become a European power; in another century, she had reached her meridian; but at the peace of Carlowitz (1699), her empire began to wane; and at the end of the prophecy--^{was so impotent that it} after 641 years and 15 days from her first aggression--the Moslem system failed to uphold traditional Turkish heroism and might, and yielded to Christian courts for support. Their intention, however, was to maintain Turkey as an independent state. England, the only steadfast supporter of the Turk, held to this intention throughout the greater part of the nineteenth century.

It is possible to affirm Elder Daniell's series on the Turkish prophecy as given in the Reviews of 1914. It is possible to show from history the combined series of events that were the concluding witness to the change in Turkish authority, as confirmed by the peace treaty of 1840, and that led up to the last day of the prophecy. But, in the history of this treaty between Turkey and the powers of Europe, the significance and historical application of the prophecy has by no means been exhausted. The Revelation reveals the historical nature of the first 150-year period as that of the Moslem "torment." Historians recognize this epochal growth of Turkish independence.³⁰ The other time divisions of the prophecy--the day-month-year symbols--may reveal as important historical events as those occurring at the end of the prophecy.

Nor yet does there appear to have been demonstrated at the end of the 150-year torment any event, or series of events, that exactly coincide with a cal-

endarial prophetic date. In this year 1449, the Turkish year began on February 24,³¹ while the indiction of the Greeks began on September 1.³² On October 13, in 1448, the Turks defeated the Hungarians at Kossova.³³ On October 31 of this year, John Paleologus died,³⁴ whom Ducas goes so far as to count the last real emperor of the "Romans,"³⁵ as the Greeks called themselves. On January 6, 1449, Constantine XIII Paleologus was crowned by permission of the Sultan, who had been solicited to lend aid in elevating him to the Greek throne.³⁶ Phrantzes was the legate.³⁷ Not long after, in 1450, Murat II died, and his successor took Constantinople in the year 1453.

All of these dates represent epochal events about the time the 150 years ended; but no one seems thus far to have applied any one of them as a ^{exactly} scene, identical with the prophecy. Nevertheless, one thing is commonly admitted by expositors and historians alike: Turkey had become a European power before she attacked the capital city. She was ruler of vast territories when John Paleologus died, and for decades she had had mosques throughout the provinces, and her own capitol in Romania, the Turkish name for Thrace. Hence the year 1453 is obviously too late for the hour-day-month-year period to begin. The symbol hour at the head of the series helps to point to its importance at the end of the prophecy.

The statement is deeply significant that "at the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe."³⁸ It is essential to know who these officials were, and at what time, and in what manner, Turkey accepted European protection for her state. The effort to complete the allied plan had been proceeding since July 15, 1840. It involved the chief nations of Europe and the Near East, whose dragomans had unwittingly to measure time with prophecy ^{even} in delivering copies of the Convention. The specific act of fulfilment appears to have been the reception by Turkey, through her ministry, of protection from the allied courts of Four Christian Powers of Europe.

has to agree with one in which February 6 = Friday (parascuē). This is the synchronism, and 1299 is the year, whose January 1 was Thursday.⁷ Hence each hebdomad in January and February of that year began on Thursday (1-8-15-22-29-5), bringing February 5 on Thursday, and therefore February 6 on Friday. Such proof is even more exact than is the author had merely named the year.

During the spring and summer of 1299 the emperor was in Thessalonica, trying to complete a treaty marriage with the Crale of Serbia, for the object of raising troops to aid the Oriental border in Asia Minor. He returns to Constantinople on November 22, 1299, a great ceremony being staged for his return, for he had been absent from the city for a long time.⁸ Pachymeres then carries his narrative through the years 1300, 1301, and 1302, fixing his chronology by synchronisms and astronomical events, before describing the attack on the Oriental border in 1299. He indeed mentions that this and that part of the empire was being oppressed by misfortunes of war--even of the city itself and of adjacent regions. He promises to return later with a more complete account of the war.⁹ The accompanying brief synopsis leads up to Othman's attack on the castle of Bapheum. The Greek garrison there was commanded by Muzalo.

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|---------------------------|--|
| 1. 1299, winter | Most severe winter of record. All the planted fields and seed injured. ¹⁰ |
| Feb. 6, Friday | *Emperor's trip to Thessalonica delayed until February 6, on account of the cold winter. ¹¹ |
| summer | Legation of Venetians comes to Thessalonica, seeking release from tax. ¹² |
| Nov. 22 | Crale of Serbia comes to Thessalonica to complete the treaty marriage (<u>affinitas</u>). ¹³ |
| Nov. 22 | Emperor returns to Constantinople. ¹⁴ |
| 2. 1300, Oct. 25, Tuesday | *John the patriarch returns to his official duties. ¹⁵ |
| | Throughout the year 1300, the narrative is chiefly taken up with an argument against the emperor and his treaty marriage, which patriarch and people oppose. |
| 3. 1301, spring to autumn | *Comet--in official record given as an apparition of Halley's comet. ¹⁶ In this year severe drought, fields covered with dust, nothing much germinated, perennial springs and wells dry, meadows blossomed and ripened too soon. ¹⁷ Small early harvest! |

* Asterisk (*) indicates indisputable dates.

Turkey had sent her minister Chekib to London as plenipotentiary³⁹--at a point of time toward the end of the prophecy. Her prophetic "day" was drawing to its close. But neither Chekib nor the other four Excellencies who signed the treaty were to complete the sanction of their civil act. The European representatives in Constantinople were chosen to appear for their courts in the final session to convene in Egypt. Rifat Bey, a late Turkish minister to Austria, was specially appointed to represent the Grand Council at Constantinople, from whom he carried a personal vizirial letter to the Pasha of Egypt.⁴⁰ Colonel G. Lloyd Hodges, England's Consul-General in Egypt, was to take a leading part in the concluding mission. In the presence of Turkey's belligerent vassal, Mehemet Ali, the minister Rifat Bey was to receive officially in the name of the Sultan and his cabinet the protection of the allied courts of Europe at the hands of their delegates. This session, with full display of dress and ceremony, occurred at four p.m. on August 17, in the palace of Mehemet Ali, the Viceroy of Egypt.⁴¹

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- 4 J.H. Merle d'Aubigne, History of the Reformation (New York, 1853), Vol. II, Bk. VI, Ch. IX, XII.
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- 6 June and July numbers of The Ministry.
- 7 Alfred de Besse, The Turkish Empire: Its Historical, Statistical, and Religious Condition (Philadelphia, 1854), p. 47.
- 8 Edward Gibbon, The Decline and Fall of the Roman Empire (London, 1902. Notes by J.B. Bury), Vol. VII, p. 24. [Series.
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- 11 William Miller, Views of the Prophecies and Prophetic Chronology (Boston, 1841), pp. 118, 124, 300. Supplement, p. 4.
- 12 J. Litch, Probability of the Second Coming of Christ About 1843 (Boston, 1838), p. 157.
- 13 Signs of the Times (Boston, 1840), August 1, p. 70, col. 2; The Great Controversy, p. 334.
- 14 Signs of the Times (Boston, 1841), February 1, p. 162, col. 3. (Rifat Bey first met Mehemet Ali on the 16th, as recorded in Great Britain House of Commons, "Affairs of the Levant" (London, 1841), Vol. 29, Part II, pp. 152, 153.
- 15 Signs of the Times (Boston, 1840), November 1, p. 118, col. 1.
- 16 Signs of the Times (Boston, 1841), February 1, p. 162, col. 1.
- 17 Ibid.
- 18 A.G. Daniells, The Review and Herald (Washington, 1914), April 23, pp. 5, 6.
- 19 White, op. cit., p. 335.
- 20 Great Britain House of Commons, Communications with Mehemet Ali (London, 1838), Vol. 50, p. 4, Letter 5.
- 21 The Times (London, 1840), September 8, p. 4, col. 4.
- 22 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part I, Letter 147.
- 23 De Besse, op. cit., p. 16.
- 24 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, p. 503.
- 25 White, op. cit.
- 26 Great Britain House of Commons, op. cit., p. 317.
- 27 De Besse, op. cit.
- 28 Id., pp. 17-21.
- 29 White, op. cit.
- 30 De Besse, op. cit., p. 47.
- 31 E. Mahler, Wüstenfeld-Mahler'sche Vergleichungs-Tabellen der mohammedanischen und christlichen Zeitrechnung (Leipzig, 1926), p. 23.
- 32 Georgius Phrantzes begins the Greek year on September 1 (Ref. 34); cf. G. Pachymeres, Corpus Scriptorum Historiae Byzantinae (Bonnae. 1835), Vol. Alt., p. 846.
- 33 De Besse, op. cit., p. 69.
- 34 Georgius Phrantzes, Corpus Scriptorum Historiae Byzantinae (Bonnae. 1838), p. 203.
- 35 Ducas, Corpus Scriptorum Historiae Byzantinae (Bonnae. 1834), p. 223.
- 36 De Besse, op. cit., p. 70.
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- 38 White, op. cit. [Vol. 31, p. 3 ff.
- 39 Great Britain House of Commons, Pacification of the Levant (London, 1841),
- 40 Great Britain House of Commons, Affairs of the Levant (London, 1841), Vol. 29, Part II, p. 153.
- 41 Id., p. 156.

III An examination of the historical background of the prophetic periods of Revelation 9.

A LANDMARK OF HISTORY--JULY 27, 1299 - No. 1

The historical date to be investigated in this study has to do with the first substantial clash between the Ottoman (Osmanli) Turks and the troops of the Byzantine empire, that is, the first encroachment of Othman, or Osman, and his tribe upon the Oriental border of medieval Europe and its fortified castles. The limited ^{extant} sources agree that the invasion began with the Ottoman assault on Bapheum, ^{Turkish, Kujun-Hissar,} a sheep castle, whose protective moat was filled with water from the river Sangaris, flowing not far from Nicomedia. ^(Map of territory will be shown in July Ministry.) Niciphorus Gregoras, who was contemporary with Othman, writes: "That fight ought to be considered the beginning of destruction to the Romans."¹ (The Byzantine Greeks were wont to call themselves Romans.) Georgius Pachymeres, ^{slightly} an earlier historian, designates Othman's attack as the "beginning of enormous evils."² Later historians have come to the same conclusion--Gibbon, von Hammer, Zinkeisen.

The Asiatic Tribe of Othman

In the spring of the year, the roving young bloods of Asia, brandishing their spears with cries and shouts, would climb the mountains, build a military camp, and try their daring and skill at border plunder and foray.³ It was sport, not war, but men were now and again killed. And such was the life that young Othman knew, although little is acknowledged with certainty concerning his house of origin. The last decades of the thirteenth century saw Turks and Tartars alike plundering the mountain castles of Asia Minor even to the Aegean shore and the Euxine sea.⁴ There was anarchy everywhere in Asia Minor at this time. In the fourteenth century, one more Scythian advance was made upon the Mediterranean provinces--that of Timur the lame, or Tamerlane.

Othman did not invade the territory of his Turkish neighbors; and out of all these terrors of nomadism which were impinged upon medieval civilization, his tribe only, increased to such a state that for four centuries it continued an empire in southeastern Europe. The prophecy of the Fifth and Sixth Trum-

pets appears to be based upon this historical fact. To this tribal invasion of Christian territory, history has assigned a beginning date;⁵ and to the length of time that the Ottoman invaders were to continue their "torment" and ultimate Moslem rule in Christendom, prophecy has assigned an exact period of time (Rev. 9:5,15). In addition, history has also recorded the collapse of this independent Turkish state in Europe, and Turkey became but a mere line of demarcation between the Near East and its European border.⁶ It remains to point out (1) the unquestionable historical sources with respect to the Turkish invasion; and (2) to demonstrate the true date for this invasion, which admittedly has marked the beginning of the Turkish era under the trumpets.⁷

It is not within the province of this study to discuss the interpretation of the symbols obviously applied by the prophecy in Revelation 9 to the events of contemporary history. The exactness of the ^{fulfilment of} prediction ^{and} has been even more definitely stressed by the Spirit of prophecy than ^{declared} was admitted by the Millerites themselves. This fact lends encouragement to the investigation of the underlying chronology. The Byzantine sources are the most important, for Ottoman writers do not appear until the period of the conquest of Constantinople. With reference to the Ottoman historians, Herbert Gibbons writes:

"We must remember that . . . all the Ottoman historians are very late, that they cite no sources upon which to base their assertions or inferences, and that they write with the intention to please, and under the necessity of pleasing, the Ottoman court, at a time when its rulers had become so powerful that they could not brook the recording of an humble origin for their royal house."⁸

Date of the Ottoman Attack

William Miller was apparently the first (in 1831) to tie together the two prophetic periods in Revelation 9--the 150 years and the 391 years and 15 days--and he forecast an end to the whole period to occur about 1839.⁹ The prediction of Josiah Litch in 1838, pointed to the year 1840, "sometime in the month of August."¹⁰ The Millerites based their deductions upon the historical statement of Edward Gibbon that on July 27, A.D. 1299, "Othman first invaded

the territory of Nicomedia."¹¹ Gibbon stresses the date as one of "singular accuracy." About half a century later, Joseph von Hammer challenged Gibbon's 1299 date, claiming that the year 1301 was correct for the invasion of Othman, and saying that a study limited merely to the Byzantine writers would have corrected his errors.¹²

It was in the year 1827 that von Hammer published his Geschichte des osmanischen Reiches, in which he opposes Gibbon's date for the invasion of Nicomedia.¹³ A few years later, in a work titled The Signs of the Times, Alexander Keith referred to von Hammer's criticism:

"Baron von Hammer, whose name carries with it the highest authority in oriental literature and researches, has lately corrected this singular error of Gibbon's; and refers to the very authority of Pachymer, appealed to by Gibbon, in proof that 1301 is the true date. He refers also to other authorities, such as Had[s]chi Chalfa's Chronology.--Geschichte des osmanischen Reiches, durch von Hammer, vol. 1, p. 68, et not. p. 577."¹⁴

The Millerites do not mention any review of either Gibbon's or von Hammer's authorities, or of the thirteenth century source--Georgius Pachymeres--who appears to be the one contemporary historian who contributed^o the exact date for Othman's invasion.¹⁵ However, these early Adventists had in hand Keith's two-volume work in which von Hammer's criticism was mentioned, and from these volumes were making numerous selections for their publications. Moreover, in a current Signs of the Times, a writer refers to a possible "1300 or 1301 date" for the attack of Othman.¹⁶ They must therefore have been fully cognizant of the criticism against Gibbon. It is of outstanding significance that the Millerites rejected the 1301 date of von Hammer for Othman's first attack upon the Byzantine border, and deliberately founded their prophetic argument upon the 1299 date proposed by Edward Gibbon. ^{To our knowledge,} They do not state why their choice was made, or discuss error in the 1301 date. The course of events in the Near East ultimately defended their decision. Again and again, throughout the closing period of the 2300 years, these students of prophecy came face to face with similar alternatives. A comparison of the calendars used in thirteenth century

practice will show why von Hammer's 1301 date is wrong.

Von Hammer Errs in Use of Turkish Calendar

It is not necessary to employ the Turkish calendar in reconstructing the chronology of Pachymeres. We introduce it here merely for the purpose of pointing out the error in the 1301 date.

The Turkish year was a calculation based upon observation of the moon only, and it was not tied to the solar seasons. Its beginning, rounded out the seasons, about every 33 years, inasmuch as each year ran short of the solar about ten or eleven days. The calendar is called that of Muharram, which is the name of the first month. The year is designated as A.H., signifying in the year of the Hegira, that is, from the flight of Mohammed. Much difference of opinion has existed as to the point of time from which the Hegira years should be reckoned, and this has led to a variation in dates in Turkish chronology. There are numerous standard Hegira tables, all of which agree in their reckoning. Webster's Dictionary gives a simple method for computing the corresponding Julian year for any given year of the Hegira. At the time of Othman's attack, and for several subsequent years, the Calendar of Muharram began in the fall.¹⁷

months of the year /

retrograded through the

Von Hammer was an Orientalist of repute, but he was not always a careful computer, for he does not prove his dates when it was in his power to do so. In his outline, he follows ^{the} Turkish chronologer Hadschi Chalfa, who died in the year 1658, and hence is not a source authority. Petrus Possinus, the ^{chronologer and} analyst of the Pachymerian volumes, and one with whom von Hammer checks, also employs the Turkish calendar in his Synopsis.¹⁸ But he is commonly correct in his Julian dates, for he proves them. However, there are historians for this period who err in their use of the Turkish calendar, as Cantemir has pointed out.¹⁹

We shall cite two statements from Possinus in order to show that he himself had in hand a correct ^{Turkish} Moslem table:

a. "In the year of the Hegira 700 [A.H.], whose beginning was the 16th day of September, in the year 1300 of the vulgar Christian era," etc.²⁰

b. "The first day of that year of the Hegira 702 [A.H.] was the 26th of the month of August in the year 1302 of our era."²¹

These two statements a and b and their accompanying dates are in precise agreement with the standard Turkish calendar for our period. The section of the Turkish table to which they belong is here repeated:

4. 1302, Jan.14

*Total eclipse of moon. Computation given by Possinus.¹⁸ Same date in Oppolzer's Canon.¹⁹ 20
 16,000 Alans ask to enter military service of empire. Emperor divides Alans into three parts: (1) sends majority to Orient; (2) a less number to Muzalo, who was in command of the Halizones, or European Scythians; (3) emperor keeps best part of Alans for himself and Michael IX, who has been given a command.²¹
 "About Passover time" Michael IX leaves with his large army for the Orient.²² Attacked by Persians at Magnesia. Alans, the main strength of the army, ask for release from service. Given three months truce, at the end of which Michael flees to Pergamum with his remnant army.²³
 Amurius, Othman, and Lamises--barbarian leaders of the opposing force,²⁴ *at this time.*
 July Venetians burn all the empty houses in Constantinople, smoke up the emperor's palace, etc., in order to annoy the emperor and compel him to release tax. Emperor relents and sends legation.²⁵
 Then Pachymeres announces: "It is proclaimed that all Mesothinia had utterly perished, and that Muzalo was overthrown by the worst defeat of the war!"²⁶

In the foregoing Synopsis, Nos. 1 and 2 are synchronisms; 3 and 4 are of astronomical record--all four ^{are} indisputable dates. The chronology of these three ^{sudden} years is well authenticated. Therefore the announcement of the defeat of Muzalo as the worst defeat of the war must have come in the year 1302, possibly in July, as Possinus dates the incident,²⁷ when the Persians were customarily raiding the harvests. At this time not only Othman, but two other leaders also, *and still "Others" are mentioned besides the three named.* were in command of the attacking barbarians. Pachymeres now proceeds to describe the initial attack on the Byzantine border three years before, when Othman first met Muzalo in the fields around Nicomedia, where he was pillaging food for his army. This is the event that dates the beginning of the ^{Turkish} prophecy. Othman's Attack on Bapheum (Book IV, Ch. 25)

The attack on the castle of Bapheum in 1299, when Othman first met Muzalo, represents the actual beginning of the Turkish invasion of the empire. Pachymeres calls it the "beginning of enormous evils," and one in which "during the space of a few months all the territory around Nicaea and Brusa was plundered and pillaged."²⁸ The narrative begins:



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