

This collection of quotations from the writings of Ellen G. White is not a commentary on the Revelation, but it does show how the Spirit of Prophecy treats symbols and scenes found therein.

Grace Amadon

The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted. Testimonies to Ministers, p. 112.

SYMBOLS AND SCENES IN THE REVELATION

As mentioned in

THE SPIRIT OF PROPHECY

Angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass. These important matters that concern our salvation were not left involved in mystery. They are not revealed in such a way as to perplex and mislead the honest seeker after truth.

G.C., Vol. 4, p. 314.

In figures and symbols, subjects of vast importance were presented to John, which he was to record, that the people of God living in his age and in future ages might have an intelligent understanding of the perils and conflicts before them. . . In the wild, rugged rocks, in the mysteries of the deep, in the glories of the firmament, he read important lessons. All bore the message of God's power and glory. A. of A., p. 571-2.

Rev. 8:2. THE SEVEN TRUMPET ANGELS stand before God --

We are standing in the presence of the Lord God of Israel,* and no one can stand before God in his own strength. Those only who stand in Christ's righteousness have a sure foundation. Those who attempt to stand before Him in their own righteousness, He will humble in the dust. R. and H., 5-27-'90.

In the

Presence

God might have made angels the ambassadors of His truth. He might have made known His will, as He proclaimed the law from Sinai, with His own voice. But He has chosen to employ men to do this work. R. and H., 2-9-'86.

of

God

Human agents are God's appointed channel to the world. R. and H., 4-30-'95.

There is much said concerning the inefficiency of human effort, and yet the Lord does nothing for the salvation of the soul without the co-operation of man. R. and H., 2-14-'93.

I was shown that the work was not left in the hands of any one on earth. Angels of God have charge of the work, and they counsel and direct chosen agents, and thus the work moves forward. Sp. Gifts, Vols. 1, 2, p. 282 (1858).

Those who search the Scriptures understand the messages given by the angels, and take up the cry, proclaiming the warning to the world.

R. and H., 7-7-'91.

Rev. 8:3-5. SCENE AT THE ALTAR OF INCENSE, introducing the SEVEN TRUMPETS --

Golden

Altar

Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and the "golden altar," represented by the golden candlestick and the altar of incense in the sanctuary on earth. G.C., p. 415.

Before the vail of the most holy place, was an altar of perpetual intercession, before the holy an altar of continual atonement. By blood and by in-

* Words and phrases closely related to the text are in red.

Incense

incense, God was to be approached,--symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul. P.P.,p.353.

As we acknowledge before God our appreciation of Christ's merits, Christ places us close by His side, encircling us with His human arm, while with His divine arm He grasps the thrones of the Infinite. He puts His merits, as sweet incense, in the senser in our hands, in order to encourage our petitions. He promises to hear and answer our supplications. Vol.8,p.178.

The cloud of incense ascending with the prayers of Israel represents His righteousness that alone can make the sinner's prayer acceptable to God. P.P.,p.367.

While engaged in our daily work, we should lift the soul to heaven in prayer. These silent petitions rise like incense before the throne of grace; and the enemy is baffled. The Christian whose heart is thus stayed upon God cannot be overcome. G.W.,p.254.

The silent, fervent prayer of the soul will rise like holy incense to the throne of grace, and will be as acceptable to God as if offered in the sanctuary. Vol.4,p.616.

Shall not the incense of praise and thanksgiving ascend from hearts purified and sanctified and glorified by the presence of Christ? Vol.8,p.45.

The prayer of the sincere heart offered in faith will be heard in heaven. It may not be grammatical; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father with the fragrant incense of His own perfection, without one awkward, stammering word, graceful and perfect through His merit; for His righteousness refines and ennobles it, and makes it acceptable before the Father. R.and H.,2-28-'93.

It is only through fervent prayer that we may hold sweet fellowship with Jesus, and through this blessed communion the words and the spirit are made fragrant with the spirit of Christ. R.and H.,6-3-'90.

Could we see all the activity of human instrumentality, as it appears before God, we would see that only the work accomplished by much prayer, which is sanctified by the merit of Christ, will stand the test of the judgment. R.and H.,7-4-'93.

At the sound of fervent prayer, Satan's whole host trembles. Vol.1,p.346.

The weakest believer in the truth, relying firmly upon Christ, can successfully repulse Satan and all his host. Vol.1,p.341.

He has placed at His altar an Advocate clothed in our nature. Vol.8,p.177.

The Angel

The Angel of the Covenant, even our Lord Jesus Christ, is the Mediator who secures the acceptance of the prayers of His believing ones. Vol.8,p.179.

Faith will out through the heavy shadow of Satan, and we shall see our Advocate offering up the incense of His own merits in our behalf. When we

Rev.8:3-5. SCENE AT THE ALTAR OF INCENSE continued --

shall see this as it is, as the Lord desires us to see it, we shall be filled with a sense of the immensity and diversity of the love of God. Vol.6,p.368.

Could they look into the censer of the Angel that stands at the golden altar before the rainbow-encircled throne, they would see that the merit of Jesus must be mingled with our prayers and efforts, or they would be as worthless as the offering of Cain. R.and H., 7-4-'93.

Censer

Between the cherubim was a golden censer, and as the prayers of the saints, offered in faith, came up to Jesus, and He presented them to His Father, a cloud of fragrance arose from the incense, looking like smoke of most beautiful colors. Above the place where Jesus stood, before the ark, was exceeding bright glory that I could not look upon; it appeared like the throne of God. As the incense ascended to the Father, the excellent glory came from the throne to Jesus, and from Him it was shed upon those whose prayers had come up like sweet incense. E.W.,p.252.

In the golden censer of truth, as presented in Christ's teachings, we have that which will convict and convert souls. G.W.,p.309.

The sacred fire which God Himself had kindled and preserved was at their hand. Direction had been given concerning it, and God had said: "The fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings. The fire shall ever be burning upon the altar; it shall never go out."

The Fire

It was from this altar that the fire for the censers should be taken to kindle the incense that was to ascend before God. R.and H.,5-15-'94.

Jesus stood by the ark, and as the saints' prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father. E.W.,p.32.

The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. G.C.,p.489.

Rev.8:6. THE SEVEN TRUMPET ANGELS prepare themselves to sound --

Every movement in the universe of heaven is to prepare the world for the great crisis. R.and H.,6-21-'92.

Prepare!

All heaven is actively engaged in the work of preparing a people for the second coming of Christ to our world, and "we are laborers together with God." R.and H.,1-24-'93.

Education and training are rightly regarded as an essential preparation for business life; and how much more essential is thorough preparation for the work of presenting the last message of mercy to the world. This training cannot be gained by merely listening to preaching. G.W.,p.71.

Rev.8:7. FIRST TRUMPET -- "For the time is come that judgment must begin at the house of God." 1 Pet.4:17.

Judgment

Looking down the ages, He saw the covenant people scattered in every land, "like wrecks on a desert shore." In the temporal retribution about to fall

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Judgment upon her children, He saw but the first draught from that cup of wrath which at the final judgment she must drain to its dregs. G.C.,p.21.

For ages Judah had been the repository of sacred truth. Here the knowledge of Jehovah had been cherished and preserved, when God had not been acknowledged among the nations, and His worship was lost in the earth.
R.and H.,4-18-'93.

Finally God had sent His Son, and from the highest bough to the lowest He had searched for fruit and had found none. R.and H.,4-18-'93.

A period of probation was granted to the tree that bore no fruit.
Vol.7,p.200.

A Third Part of That barren tree, flaunting its pretentious foliage in the very face of Christ, was a symbol of the Jewish nation. D.of A.,p.582.

Trees Israel was a cumberer of the ground. Its very existence was a curse; for it filled a place in the vineyard that a fruitful tree might fill.
C.O.L.,p.215

Trees All the trees in the fig-orchard were destitute of fruit; but the leafless trees raised no expectation, and caused no disappointment. By these trees the Gentiles were represented. They were as destitute as were the Jews of godliness; but they had not professed to serve God . . . They were still waiting for a day which would bring them light and hope. D.of A.,p.583.

When the judgment of God did fall upon the Jews, it was an evidence that they were finally impenitent, and set stubbornly against light and truth, against the messages and warnings of God. They pursued a course similar to that of their fathers, and had filled up the measure of their iniquity. They had worn out the divine patience by their repeated sins, and so great was their influence for evil upon the human family, that God made an example of them before the world. R.and H.,5-9-'93.

Jesus knew that His chosen people were to put Him, the Prince of life and glory, to an ignominious death. He knew what was to be their doom. With prophetic glance He saw the Roman legions, He heard the tramp of armies, saw the city encompassed and in flames, and the temple a smoking ruin. R.and H.,4-18-'93.

Lightning Thunders Earthquake Signs and wonders appeared, foreboding disaster and doom. In the midst of the night an unnatural light shone over the temple and the altar. Upon the clouds at sunset were pictured chariots and men of war gathering for battle. The priests ministering by night in the sanctuary were terrified by mysterious sounds; the earth trembled, and a multitude of voices was heard crying, "Let us depart hence" . . .

Voices For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city. By day and by night he chanted the wild dirge, "A voice from the east! a voice from the west! a voice from the four winds! a voice against Jerusalem and against the temple! a voice against the bridegrooms and the brides! a voice against the whole people! This strange being was imprisoned and scourged, but no complaint escaped his lips . . . His warning cry ceased not until he was slain in the siege he had foretold.
G.C.,p.30.

Rev.8:7. FIRST TRUMPET continued --

Hell moved by a power from beneath, that the guilty inhabitants of Jerusalem might carry out the will of the prince of darkness. R.and H.,4-18-'93.

Fire!

Blood

In the struggle a firebrand was flung by a soldier through an opening in the porch, and immediately the cedar-lined chambers about the holy house were in a blaze. Titus rushed to the place, followed by his generals and legionaries, and commanded his soldiers to quench the flames. His words were unheeded. In their fury the soldiers hurled blazing brands into the chambers adjoining the temple, and then with their swords they slaughtered in great numbers those who had found a shelter there. Blood flowed down the steps like water. Thousands upon thousands of Jews perished. Above the sound of battle, voices were heard shouting, "Ichabod!"--the glory is departed. G.C.,p.33.

God would show man that He can kindle upon his idols a fire that water cannot quench. The great general conflagration is but just ahead, when all this wasted labor of life will be swept away in a night and day. Vol.4,p.49.

Against every evil-doer God's law utters condemnation. He may disregard that voice, he may seek to drown its warning, but in vain. It follows him. It makes itself heard. It destroys his peace. If unheeded, it pursues him to the grave. It bears witness against him at the judgment. A quenchless fire, it consumes at last soul and body. Ed.,p.146.

Grass

From the rise and fall of nations as made plain in the books of Daniel and the Revelation, we need to learn how worthless is mere outward show and worldly glory. Babylon, with all its power and magnificence, . . . how completely has it passed away. As the "flower of the grass," it has perished. So perished the Medo-Persian kingdom, and the kingdoms of Grecia and Rome. And so perishes all that has not God for its foundation. P.and K.,p.548.

Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. "When ye shall see Jerusalem compassed with armies," said Jesus,

"The judgments upon Jerusalem were a symbol of the events of Christ's coming to judgment in the last day, when before Him shall be gathered all nations." T.to M.,p.232.

G.C.,p.30.

Rev.8:8,9. SECOND TRUMPET, showing the results of the Pagan Persecution --

Storm

From Olivet the Saviour beheld the storms about to fall upon the apostolic church; and penetrating deeper into the future, His eye discerned the fierce wasting tempests that were to beat upon His followers in the coming ages of darkness and persecution. In a few brief utterances of awful significance, He foretold the portion which the rulers of this world would mete out to the church of God. G.C.,p.39.

Shipwreck

Every ship sailing the sea of life needs to have the divine Pilot on board; but when storms arise, when tempests threaten, many persons push their Pilot overboard, and commit their bark into the hand of finite man, or try to steer it themselves. Then disaster and wreckage generally follow, and the Pilot is blamed for running them into such dangerous waters. Fund.of Ed.,p.348.

Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution were kindled. Christians were stripped of their possessions, and driven from their homes. G.C.,p.39.

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"When Christ came to the earth, humanity seemed to be reaching its lowest point. The very foundations of society were undermined . . . Throughout the world, all systems of religion were losing their hold on mind and soul. Disgusted with fable and falsehood, seeking to drown thought, men turned to infidelity and materialism . . . Men lost the image of God, and received the impress of the demoniacal power by which they were controlled. The whole world was becoming a sink of corruption." Ed.,pp.75,76.

"At this time the systems of heathenism were losing their hold upon the people. Men were weary of pageant and fable. They longed for a religion that could satisfy the heart." D.of A.,p.32.

"Sin had become a science, and vice was consecrated as a part of religion. . . It was demonstrated before the universe that, apart from God, humanity could not be uplifted. A new element of life and power must be imparted by Him who made the world.

With intense interest the unfallen worlds had watched to see Jehovah arise, and sweep away the inhabitants of the earth. . . Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassy of divine grace." D.of A.,p.37.

"And when the fulness of the time had come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled." Id.,p.37.

The Great
Mountain
Burning
with
Fire*

To those faithful exiles the mountains were an emblem of the immutable righteousness of Jehovah . . . no arm but that of the Infinite could move them out of their place. In like manner He had established His law, the foundation of His government in heaven and upon earth. The arm of man might reach his fellow-men and destroy their lives; but that arm could as readily uproot the mountains from their foundations, and hurl them into the sea, as it could change one precept of the law of Jehovah, or blot out one of His promises to those who do His will. G.C.,p.66.

Those pilgrims learned to love the silent symbols of Jehovah's presence. G.C.,Vol.4,p.71.

To those who obey them, the commandments of God are as a pillar of fire, lighting and leading the way to eternal salvation. But unto those who disregard them, they are as the clouds of the night. Vol.4,p.27.

Sea of
Blood

In vain were Satan's efforts to destroy the church of Christ by violence . . . God's workmen were slain, but His work went steadily forward . . . Said a Christian, expostulating with the heathen rulers who were urging forward the persecution, "You may kill us, torture us, condemn us . . . Your injustice is the proof that we are innocent . . . The oftener we are mown down by you, the more in numbers we grow; the blood of Christians is seed." G.C.,p.42.

Bitter
Water

Satan saw that he was losing his subjects; for although they suffered persecution and death, yet they were secured to Jesus Christ, to be the subjects of His kingdom. Satan therefore laid his plans to fight more successfully against the government of God, and overthrow the church. He led the heathen idolaters to embrace a part of the Christian faith. They professed to believe in the crucifixion and the resurrection of Christ, and proposed to unite with the followers of Jesus without a change of heart. Oh, the fearful danger of the church! It was a time of mental anguish . . . Satan was seeking to corrupt the doctrines of the Bible. E.W.,pp.210,211.

The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. G.C.,p.42.

But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God she substituted human theories and traditions. G.C.,Vol.4,p.52.

Bitter
Water

The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, arrayed in robes of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

This compromise between paganism and Christianity resulted in the development of the man of sin foretold in prophecy as opposing and exalting himself above God. G.C.,Vol.4,p.52.

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

* The stone of the image was already becoming a great mountain, and SMYRNA, burning with fire, as in Sinai, was cast by the hand of persecution into the sea.

fallen stars. So with His ministers. Vol.6,p.413.

A Great
Fallen

It is to the honor of Christ that He makes His ministers greater blessings to the church, through the working of the Holy Spirit, than are the stars to the world. Vol.6,p.414.

Star --
Ministry

The light emanating from the example of the Christian minister should not be fitful and uncertain, like the flash of a meteor, but it should have the calm, steady radiance of the Heavenly stars. Hist.Sk.,p.120.

of
Pergamos

There are only a few, who, like the stars in a tempestuous night, shine here and there among the clouds. Vol.6,p.76.

When his voice could no longer testify to the One whom he loved and served, the messages given him on that barren coast were to go forth as a lamp that burneth, declaring the sure purpose of the Lord concerning every nation on the earth. A.of A.,p.571.

Burning

Behind the lofty bulwarks of the mountains,--in all ages the refuge of the persecuted and oppressed,--the Waldenses found a hiding-place. Here the lamp of truth was kept burning during the long night that descended upon Christendom. G.C.,Vol.4,p.70.

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The enemy will invent every device in his power to prevent the light from shining in new places. He does not want the truth to go forth "as a lamp that burneth." Vol.6,p.481.

Lamp

His word is sacred and infinite. The cause of truth is to go forth as a lamp that burneth. Vol.9,p.64.

The truth is to go forth as a lamp that burneth. Vol.9,p.140.

As the servants of God bear to the world a living message fresh from the throne of glory, the light of truth will shine forth as a lamp that burneth, reaching to all parts of the world. T.to M.,p.459.

Water is necessary to life, and Christ uses it as an emblem of salvation. R.and H.,1-8-'89.

Fountains

The church of the Alps, in its purity and simplicity, resembled the church in the first centuries. The shepherds of the flock led their charge to the fountain of living waters,--the word of God. G.C.,Vol.4,p.73.

of
Waters

Our Redeemer is an inexhaustible fountain. We may drink, and drink again, and ever find a fresh supply. He in whom Christ dwells, has within himself the fountain of blessing--"a well of water springing up into everlasting life." D.of A.,p.187.

Oh what madness, what folly to forsake the "Fountain of living waters" for the "broken cisterns" of worldly pleasure! Sp.Test.on Ed.,p.45.

To Jeremiah, Christ is the "fountain of living waters;" to Zechariah, "a fountain opened . . . for sin and for uncleanness." P.P.,p.413.

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To Jeremiah, Christ is the "fountain of living waters;" to Zechariah, "a fountain opened . . for sin and for uncleanness." P.P.,p.413.

Rev.8:12. FOURTH TRUMPET, one-third of the Light smitten --

The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. G.C., Vol.4, p.58.

That gigantic system of false religion is a masterpiece of Satan's power,-- a monument of his efforts to seat himself upon the throne to rule the earth according to his will. G.C., p.50.

God is light; and in the words, "I am the light of the world," Christ declares His oneness with God, and His relation to the whole human family . . . He 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. But not to the Jewish nation alone was the light given. As the sunbeams penetrate to the remotest corners of the earth, so does the light of the Sun of righteousness shine upon every soul. D.of A., p.465.

Light of

Sun and

The sun rising in the heavens, is the representation of Him who is the life and light of all that He has made. R.and H., 7-11-'82.

Moon and

Through the fourth commandment, the attention of man is called to the power of the infinite hand which placed the stars in the firmament. If they had obeyed this commandment, they would have worshiped God, as they looked at the sun that rules the day, and the moon which rules the night. D.of A., p.465.

Star

Were the Sun of righteousness to withdraw His beams of light from the world, we should be left in the darkness of eternal night. R.and H., 11-24-'91.

It is Satan's studied effort to eclipse the light of the Sun of righteousness so that you cannot see it. R.and H., 8-5-'90.

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. He is making the world believe that the Bible is uninspired, no better than a story-book, while he holds out something to take its place; namely, spiritual manifestations. E.W., p.265.

Satan exulted over the fall of so many; and then he stirred up the fallen church to force those who would preserve the purity of their religion, either to yield to their ceremonies and image worship, or to be put to death. The fires of persecution were again kindled against the true church of Christ, and millions were slain without mercy.

It was presented before me in the following manner: A large company of heathen idolaters bore a black banner, upon which were figures of the sun, moon, and stars. This company seemed to be very fierce and angry. I was then shown another company bearing a pure white banner, upon which was written, "Purity and holiness unto the Lord." Their countenances were marked with firmness and heavenly resignation. I saw the heathen idolaters approach them, and there was a great slaughter. The Christians melted away before them; and yet the Christian company pressed the more closely together, and held the banner more firmly . . . Then I saw many lower the banner, and unite with the heathen; but the firm and steadfast would again seize it and bear it on high. I saw that persons were continually leaving the company of those who bore the pure banner, and were uniting with the idolaters under the black banner, to persecute those bearing the white banner. Many were slain, yet the white banner was held high, and believers were

Papal

Banner

Rev.8:12. FOURTH TRUMPET continued --

raised up to rally around it. E.W.,pp.211,212.

The watchman cries, "The morning cometh, and also the night." The night symbolizes prevalence of error, misinterpretation and misapplication of Scripture. R.and H.,3-16-'97.

Rev.8:13. Woe, Woe, Woe, . . . by reason of the other voices of the trumpet of the three angels, which are yet to sound --

"Instead of a feeble goose," John Huss* said, referring to himself, "the truth will send forth eagles and keen-eyed vultures." "This prediction was fulfilled by the reformers," is d'Aubigne's comment. D'Aubigne, Vol.1,Bk.1,Ch.6.

The
Fourth
Angel

The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures. Hundreds of years before the Reformation, they possessed the Bible in manuscript in their native tongue. They had the truth unadulterated, and this rendered them the special objects of hatred and persecution. They declared the Church of Rome to be the apostate Babylon of the Apocalypse, and at the peril of their lives they stood up to resist her corruptions. G.C.,p.65.

* The name Huss means "goose."
In verse 13 the word "angel" is eagle in the original Greek.

Rev.9:1-12. FIFTH TRUMPET, the darkness increases--the sun and the air are darkened--it is N I G H T of the papacy --

The night symbolizes prevalence of error, misinterpretation and misapplication of Scripture. R.and H.,3-16-'97.

Midnight of the the
Papacy

The noontide of the papacy was the world's moral midnight. The Holy Scriptures were almost unknown, not only to the people, but to the priests . . . God's law, the standard of righteousness, having been removed, they exercised power without limit, and practiced vice without restraint . . . For centuries there was no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom. G.C.,Vol.4,p.64.

As the power of the Roman Church increased, the darkness deepened. G.C.,Vol.4,p.58.

Bottomless Pit

That the expression "bottomless pit" represents the earth in a state of confusion and darkness, is evident from other scriptures. Concerning the condition of the earth "in the beginning," the Bible says that "it was without form and void; and darkness was upon the face of the deep." Prophecy teaches that it will be brought back partially at least, to this condition. G.C.,p.658.

The Dark-ness

The darkness seemed to grow dense. Image worship became more general. Candles were burned before images, and prayers were offered to them. The most absurd and superstitious customs prevailed . . . in the eleventh century, Pope Gregory VII proclaimed the perfection of the Romish Church . . . declaring that the church had never erred, nor would it ever err, according to the Scriptures . . . Full remission of sins, past, present, and future, and release from all the pains and penalties incurred, were promised to all who would enlist in the pontiff's wars . . . The people were also taught that by payment of money to the church they might free themselves from sin, and also release the souls of their deceased friends who were confined in the tormenting flames. G.C.,Vol.4,pp.58-63.

The scriptural ordinance of the Lord's supper had been supplanted by the idolatrous sacrifice of the mass. Papist priests pretended, by their senseless mummery, to convert the simple bread and wine into the actual body and blood of Christ. With blasphemous presumption, they openly claimed the power to "create their Creator." G.C.,Vol.4,p.63.

The great apostate had succeeded in exalting himself "above all that is called God, or that is worshiped." He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false Gods. G.C.,p.53.

Those men which had not the Seal of God

The fourth commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force. P.P.,p.307.

When the Sabbath was changed by the papal power, the seal was taken from the law. G.C.,p.452.

Among the leading causes that had led to the separation of the true church from Rome was the hatred of the latter toward the Bible Sabbath. As foretold

Rev.9:1-12. FIFTH TRUMPET continued --

by prophecy, the papal power cast down the truth to the ground. The law of God was trampled in the dust, while the traditions and customs of men were exalted. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. G.C.,p.65.

Men who had the Seal of God

Through the ages of darkness and apostasy, there were Waldenses who denied the supremacy of Rome, who rejected image worship as idolatry, and who kept the true Sabbath . . . Behind the lofty bulwarks of the mountains,--in all ages the refuge of the persecuted and oppressed,--the Waldenses found a hiding-place. Here the lamp of truth was kept burning during the long night that descended upon Christendom. Here for a thousand years they maintained the ancient faith. G.C.,Vol.4,p.70.

Locusts

Again and again the immediate destruction of all who dared to oppose themselves to Rome appeared inevitable; but at the critical moment the armies of the Turk appeared on the eastern frontier, or the king of France, or even the pope himself, jealous of the increasing greatness of the emperor, made war upon him; and thus, amid the strife and tumult of nations, the Reformation had been left to strengthen and extend. G.C.,p.197.

Shall men seek death and shall not find it

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

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

As the ravenous beast is rendered more furious by the taste of blood, so was the rage of the papists kindled to greater intensity by the sufferings of their victims. G.C.,Vol.4,p.82.

Abaddon Apollyon Angel of the Bottomless Pit

Satan is the great enemy of God and man. He transforms himself through his agents into angels of light. In the Scriptures he is called a destroyer, an accuser of the brethren, a deceiver, a liar, a tormentor, and a murderer. Vol.5,p.137.

Rev.9:13-15. SIXTH TRUMPET, the golden altar again in action --

The Four Angels*

Four mighty angels are still holding the four winds of the earth. Terrible destruction is forbidden to come in full. The accidents by land and by sea; the loss of life, steadily increasing, by storm, by tempest, by railroad disaster, by conflagration; the terrible floods, the earthquakes, and the winds will be the stirring up of the nations to one deadly combat, while the angels hold the four winds, forbidding the terrible power of Satan to be exercised in its fury until the servants of God are sealed in their foreheads. Get ready, get ready, I beseech you, get ready before it shall be forever too late! R.and H.,6-7-'87.

I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let go . . . E.W.,p.38.

The
Turkish
Periods

In the year 1840, another remarkable fulfilment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman empire. According to his calculations, this power was to be overthrown "in A.D., 1840, sometime in the month of August;" and only a few days previous to its accomplishment he wrote: "Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe to be the case."

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christians. The event exactly fulfilled the prediction.

G.C.,pp.334,335.

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. G.C.,Vol.4,p.250.

* Apparently we first see these FOUR ANGELS in charge of the four winds of the Euphrates territory in Rev.9:14. But when the papal hierarchy went down, and its nemesis had surrendered to the allied powers of Europe, then the balance of power moved westward, and here we see the four mighty angels stationed as in Rev.7:1.

PRINCIPLES OF INTERPRETATION

SPIRIT OF PROPHECY

Gems of thought are to be gathered up and redeemed from their companionship with error; for by their misplacement in the association of error, the Author of truth has been dishonored. The precious gems of the righteousness of Christ, and truths of divine origin, are to be carefully searched out and placed in their proper setting, to shine with heavenly brilliancy amid moral darkness of the world . . . Precious jewels of light are to be collected, and by the aid of the Holy Spirit they are to be fitted into the gospel system. R.and H.,10-23-'94.

It is Satan's studied purpose to exalt the maxims, traditions, and inventions of men of men to an equal authority with the word of God; and, having accomplished this, to exalt the words of man to the place of supremacy. R.and H.,11-20-'94.

In the record of His dealings with the nations were traced the footsteps of Jehovah. So today we are to consider the dealings of God with the nations of the earth. We are to see in history the fulfillment of prophecy, to study the workings of providence in the great reformatory movements, and to understand the progress of events in the marshalling of nations for the final conflict of the great controversy. Vol.8,p.307.

We are not to accept the opinions of commentators as the voice of God; they were erring mortals like ourselves. God has given reasoning powers to us as well as to them. We should make the Bible its own expositor. T.to M.,p.106.

The great error of the Romish Church is found in the fact that the Bible is interpreted in the light of the opinions of the "fathers" . . . The will and voice of finite man are not to be interpreted as the voice of God. R.and H.,9-11-'94.

We rob ourselves of great blessings by not comparing scripture with scripture. We rob the people of increased light concerning the deep mysteries of godliness. R.and H.,2-4-'90.

The language of the Bible should be explained according to its obvious meaning unless a symbol or figure is employed . . . Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. G.C.,Vol.4,p.417.

None should become discouraged in the study of the Revelation because of its apparently mystical symbols. "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not." Ed.,p.191.

There is power in the symbols that Christ presents which the most elaborate reasoning does not possess. Y.I.,5-6-'97.

The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted. T.to M.,p.112.

Errors may be hoary with age; but age does not make error truth, nor truth error. Altogether too long have the old customs and habits been followed. The Lord would now have every idea that is false put away from teachers and students. Vol.6,p.142.

Each Gospel is a supplement to the others, every prophecy an explanation of another, every truth a development of some other truth. The types of the Jewish econo-

PRINCIPLES OF INTERPRETATION
CONTINUED

my are made plain by the gospel. Every principle in the word of God has its place, every fact its bearing. Ed.,p.123.

But I saw that the word of God, as a whole, is a perfect chain, one portion of Scripture explaining another. Sp.Gifts,Vols.1,2,p.117 (1858).

Christ has intrusted His goods to the Church, age after age, One generation after another, for over 1800 years, has been gathering up this hereditary trust, until the increasing responsibilities have descended to the people of our time.

R.and H.,11-25-'90.

The infinite treasures of truth have been accumulating from age to age. No representation could adequately impress us with the extent, the richness of these vast sources. They are waiting the demand of those who appreciate them. These gems of truth are to be gathered up by God's remnant people, to be given by them to the world.

R.and H.,12-23-'90.

Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Fund.,p.473.

If through the grace of Christ His people will become new bottles, He will fill them with new wine. God will give additional light, and old truths will be recovered, and replaced in the framework of the gospel; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. R.and H.,12-23-'90.

The wonderful truth of God is to be sought out by every mind, and the results of many minds are to be brought together from many sources as God's hereditary trust, and the divine power will work in such a way that harmony will exist . . . and the work of God will move forward with beautiful harmony as truth is disclosed to the world.

R.and H.,10-23-'94.

In the fear of God I tell you that the true exposition of the Scriptures is necessary for the correct moral development of our characters. When mind and heart are controlled by the Holy Spirit, when self is dead, the truth is capable of constant expansion and development. R.and H.,2-14-'99.

When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what . . . When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Vol.5,p.707.

There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for "in the multitude of counselors there is safety." Vol.5,p.293.

"Gibbon the skeptic, and many others whom God endowed with giant minds, and whom the world called great men, rallied under the banner of Satan, and used the gifts of God for the perversion of truth and the destruction of the souls of men. Great intellect, when made a minister of vice, is a curse to the possessor, and to all who come within the circle of its influence."--
Vol. 4, 520.

Words of the "Instructor" mentioned by E.G. White:

"Some were strenuously urging the study of infidel authors, and were recommending the very books which the Lord has condemned, and which, therefore, should not in any way be sanctioned. After much earnest conversation and discussion, our Instructor stepped forward, and, taking in His hand books that had been earnestly advocated as essential to a higher education, He said: 'Do you find in these authors sentiments and principles that make it altogether safe to place them in the hands of students? . . . If you had never read one word in these books, you would to-day be far better able to comprehend that Book, which, above all other books, is worthy to be studied, and which gives the only correct ideas regarding higher education.

'The fact that it has been customary to include these authors among your lesson-books, and that this custom is hoary with age, is no argument in its favor.

'In the study of these objectionable books, the minds of teachers as well as of students become corrupted, and the enemy sows his tares.'"

"There was a hush in the assembly, and conviction came upon each heart. Men who had thought themselves wise and strong saw that they were weak and lacking in the knowledge of that Book which concerns the eternal destiny of the human soul.

"The Messenger of God then took from the hands of several teachers those books which they had been making their study, some of which had been written by infidel authors and contained infidel sentiments, and laid them aside, saying: 'There never has been a time in your lives when the study of these books was for your present good and advancement, or for your future, eternal good.'"
Vol. 6, 162-165.

H.G. Wells regarding Gibbon's "Decline and Fall:"

"Gibbon's great history is essentially an attack upon Christianity as the operating cause of the decline and fall. He idealized the crude and gross plutocracy of Rome into a world of fine gentlemen upon the eighteenth-century model, and told how it fell before the Barbarian from without because of the decay through Christianity within."--"The Outline of History," 1921, 814.

"He [John] says 'In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished,' Rev.x:7; not when he has finished his sounding, or has sounded. The first six angels sounded before the events were noticed; not so the seventh. They all alike went forth prepared to sound: see 6th v. v. Men were the instruments of fulfilling the prophecy in the first six; and so it appears to me they will the seventh. No other instrumentalities are here presented. Before the Lord shall come, the proclamation will be made by some that are looking for Him, that the 'mystery of God should be finished,' for days, certain, but if we are right in symbolizing time for the fifth and sixth trumpets in the ninth chapter, and the little book and two witnesses in the 11th chapter, how shall we make these days of his sounding literal days of twenty-four hours?"--Joseph Bates, Voice of Truth and Glad Tidings, December, 1844, 188. *Italics inserted.*

"Of the finishing of this work we read: 'In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished.' The mystery of God is the gospel, and that work is to be finished in the days of the voice of the seventh angel. That sounding began in 1844. We know that this is correct from the clear line of prophecy that we have in the seven trumpets. Beginning with the first trumpet, we can trace our way clearly until we come to the eleventh day of August, 1840, when the sixth trumpet ended. The seventh was to sound quickly, and in the days of that sounding, the time would come for the dead to be judged, for the conflict among the nations, and for the reward to be given to the saints of God, and also to the wicked. So the events of the seventh angel carry us from the time it begins to sound down to the time when the wicked will receive their just deserts at the close of the thousand years. This voice began to sound in our day; the time of the seventh angel is our time. The finishing of the gospel is the proclamation of the gospel in all the world as a witness unto all nations. The gospel is summed up in the threefold message of Revelation 14, which is to go to every nation, kindred, tongue, and people. The message, 'Fear God, and give glory to Him; for the hour of His judgment is come' became due when the seventh angel began to sound; and the proclamation of this gospel which began then will bring the end of human history and of the work of God in the earth. . . This is the time, this is the message, this is the people; and we are now face to face with that tremendous problem."--A.G. Daniells, "Finishing the Work," Advent Review and Sabbath Herald, June 1, 1905, 25. Seventh session of the Ministerial Institute, May 19. E.G.White was present at this Conference.

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QUOTATIONS FROM THE SPIRIT OF PROPHECY
ON THE PROPHECIES IN THE BOOKS OF DANIEL AND THE REVELATION

Compiled by Grace Amadon

Daniel 2:38

"God exalted Babylon that it might fulfil this purpose. Prosperity attended the nation, until it reached a height of wealth and power that has never since been equaled,--fitly represented in the Scriptures by the inspired symbol, a "head of gold." (Dan. 2:38)--Education, p. 175.

Daniel 2--World empires.

"Prophecy has traced the rise and fall of the world's great empires,-- Babylon, Medo-Persia, Greece, and Rome. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another."--Education, p. 177.

Daniel 2--Overthrow of world empires

"The final overthrow of all earthly dominions is plainly foretold in the word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel is given the message:--

"Thus saith the Lord God: Remove the diadem, and take off the crown; . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him." (Eze. 21: 26,27.)

"The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, 'It shall be no more, until He come whose right it is; and I will give it Him.'"--Education, p. 179.

Daniel 2

"The prophecy of Daniel pictured the glory of His [Christ's] reign over an empire which should succeed all earthly kingdoms; and, said the prophet, 'It shall stand forever.'"--Desire of Ages, p. 34.

Daniel 2--The Metals of the Image

"The image revealed to Nebuchadnezzar, while representing the deterioration of the kingdoms of earth in power and glory, also fitly represents the deterioration of religion and morality among the people of these kingdoms."--Instructor, Sept. 22, 1903.

Daniel 2

"The prophet Daniel, when interpreting to the king of Babylon the dream of the great image,--an image symbolic of the kingdoms of this world,--declared to Nebuchadnezzar that his kingdom should be superseded. His greatness and power in God's world would have their day, and a second kingdom would arise, which also would have its period of trial, as to whether it would exalt the one Ruler, the only true God. Not doing this, its glory would fade away, and a third kingdom would occupy its place. Proved by obedience or disobedience, this also would pass away; and a fourth, strong as iron, would subdue the nations of the world."--Instructor, Sept. 29, 1903

Daniel 2: Metals of image

"The image shown to Nebuchadnezzar in the visions of the night represents the kingdoms of the world. The metals in the image, symbolizing the different kingdoms, became less and less pure and valuable, from the head down. . . . So the kingdoms represented by them deteriorated in value. . . .

"While representing the kingdoms of this earth, the image that was revealed to Nebuchadnezzar also fitly represents the deterioration of religion."--Review and Herald, Feb. 6, 1900.

Daniel 7

"By substituting human law for God's law, Satan will seek to control the world. This work is foretold in prophecy. Of the great apostate power which is the representative of Satan, it is declared, 'He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand.' Dan. 7:25."--Desire of Ages, p. 763.

Daniel 9--2300 days--true ending

"In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture, 'Behold, the Bridegroom cometh!'

"That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting-point for the period of the 2300 days, went into effect in the autumn of the year B. C. 457, and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844. (See diagram opposite p. 328; also Appendix)"--Great Controversy, p. 399.

Daniel 9--2300 days

"The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem, went into effect, in the autumn of B.C. 457. Taking this as the starting-point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Dan. 9:25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ's baptism and anointing by the Holy Spirit, A. D. 27, exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of A. D. 31. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period, the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844. 'Then,' said the angel, 'shall the sanctuary be cleansed.' All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed"--Great Controversy, p. 410.

Daniel 9--Identification of sanctuary

"And as the prophecy of Dan. 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. At the termination of the 2400 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' unquestionably points to the sanctuary in heaven."--Great Controversy, p. 417.

Spirit of Prophecy statements on D. and R, p. 3.

Daniel 9--Sixty-nine weeks fulfilled

"The announcement which had been made by the disciples in the name of the Lord was in every particular correct, and the events to which it pointed were even then taking place. 'The time is fulfilled, the kingdom of God is at hand,' had been their message. At the expiration of 'the time'--the sixty-nine weeks of Daniel 9, which were to extend to the Messiah, 'the Anointed One'--Christ had received the anointing of the Spirit, after His baptism by John in Jordan."--Great Controversy, pp. 346,347.

Daniel 9--Close of 2300 days

"Thus far every specification of the prophecies is strikingly fulfilled and the beginning of the seventy weeks is fixed beyond question at B.C. 457, and their expiration in A.D. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks--490 days--having been cut off from the 2300, there were 1810 days still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Dan. 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, 'the sanctuary shall be cleansed.' Thus the time of the cleansing of the sanctuary--which was almost universally believed to take place at the second advent--was definitely pointed out."--Great Controversy, p. 328.

Daniel 9--Seventy weeks

"The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrim, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, 'went everywhere preaching the Word.' 'Philip went down to the city of Samaria, and preached Christ unto them.' Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings 'far hence unto the Gentiles.' (Acts 8:4,5; 22:21)"--Great Controversy, p. 328.

Daniel 9--Seventieth week

"In the midst of the week He shall cause the sacrifice and the oblation to cease.' In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease."--Great Controversy, p. 328.

"And He shall confirm the covenant with many for one week.' The 'week' here brought to view is the last seven years of the period allotted especially to the Jews. During this time, extending from A.D. 27 to A.D. 34, Christ, at first in person and afterward by His Disciples, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour's direction was, 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.' (Matt. 10:5,6)"--Great Controversy, p. 327.

Daniel 9--Commencement of 2300 days

"From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks,'--namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of B.C. 457. From this date, 483 years extend to the autumn of A.D. 27. (See Appendix; also diagram opposite page 328). At that time this prophecy was fulfilled. The word 'Messiah' signifies 'the Anointed One.' In the autumn of A.D. 27, Christ was baptized by John, and received the anointing of the Spirit. The apostle Peter testifies that 'God anointed Jesus of Nazareth with the Holy Ghost and with power.' (Acts 10:38). And the Saviour Himself declared, 'The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor.' (Luke 4:18). After His baptism He went into Galilee, 'preaching the gospel of the kingdom of God, and saying, The time is fulfilled.' (Mark 1:14,15)."--Great Controversy, p. 327.

"If the date of this commandment could be found, then the starting-point for the great period of the 2300 days would be ascertained.

"In the seventh chapter of Ezra the decree is found. (Ezra 7:12-26) In its completest form it was issued by Artaxerxes, king of Persia, B.C. 457. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built 'according to the commandment [margin, decree] of Cyrus, and Darius, and Artaxerxes king of Persia.' These three kings, in originating, re-affirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking B.C. 457, the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled."--Great Controversy, pp. 326,327.

"In the eighth chapter of Daniel he could find no clue to the starting-point of the 2300 days. There was one important point in the vision of chapter eight which had been left unexplained, namely, that relating to time,--the period of the 2300 days; therefore the angel, in resuming his explanation, dwells chiefly upon the subject of time; (Dan. 9:24-27). After bidding Daniel 'understand the matter, and consider the vision,' the very first words of the angel are, 'Seventy weeks are determined upon thy people and upon thy holy city.' The word here translated 'determined,' literally signifies 'cut off.' Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off? As the 2300 days was the only period of time mentioned in chapter eight, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, and the two periods must begin together."--Great Controversy, p. 326.

Daniel 9:27--Seventieth week

"This one week--seven years--ended in A.D. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution 'went everywhere preaching the word (Acts 8:4);' and shortly after, Saul the persecutor was converted, and became Paul, the apostle to the Gentiles."--Desire of Ages, p. 233.

Daniel 9:27--70th week

"Then, said the angel, 'He shall confirm the covenant with many for one week [seven years].' For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself, and afterward by the apostles. 'In the midst of the week He shall cause the sacrifice and the oblation to cease.' (Dan. 9:24). In the spring of A.D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain,

showing that the sacredness and significance of the sacrificial service had departed. The time had come for the sacrifice to cease."--Desire of Ages, p. 233.

Daniel 9--Fulfillment of seventy weeks

"The 'time' which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel. 'Seventy-weeks,' said the angel, 'are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.' (Dan. 9:24). A day in prophecy stands for a year. (see Num. 14:34; Eze. 4:6). The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years. A starting-point for this period is given: 'Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus, (See Ezra 6:14; 7:1, margin, 9), went into effect in the autumn of B.C. 457. From this time four hundred and eighty-three years extend to the autumn of A.D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A.D. 24, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed, 'The time is fulfilled.'"--Desire of Ages, p. 233.

Daniel 12:4--Time of end

"The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, 'many shall run to and fro, and knowledge shall be increased.' 'The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.' (Dan. 12:4, 10.)"--Desire of Ages, p. 234.

"We have reached the period foretold in these scriptures. The time of the end is come, the visions of the prophets are unsealed, and their solemn warnings point us to our Lord's coming in glory as near at hand."--Idem.

Daniel and Revelation--Gabriel Angel of Prophecy

"The words of the angel, 'I am Gabriel, that stand in the presence of God,' show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, 'There is none that holdeth with me in these things, but Michael [Christ] your prince.' (Dan. 10:21). Of Gabriel the Saviour speaks, in the Revelation, saying that 'He sent and signified it by His angel unto His servant John.' (Rev. 1:1). And to John the angel declared, 'I am a fellow-servant with thee, and with thy brethren the prophets.' (Revelation 22:9, R.V.). Wonderful thought--that the angel who stands next in honor to the Son of God, is the one chosen to open the purposes of God to sinful men."--Desire of Ages, p. 99.

Daniel Unsealed

"But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near."--Great Controversy, p. 356.

Revelation 1--Christ called the Revelator

"The description of the day of God is given through John by the Revelator."--Testimonies to Minister, p. 444.

Spirit of Prophecy Statements on D. and R., p. 6.

Revelation 1--Candlesticks

"Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized His relation to the churches. . . . He is represented as walking up and down in the midst of his churches on the earth."--Acts of the Apostles, p. 586.

Revelation 1--Seven Churches

"The names of the seven churches are symbolic of the church in different periods of the Christian era. The number seven indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the world."--Acts of the Apostles, p. 585.

Revelation 1:9,10

"It was on Sabbath that the Lord of glory appeared to the exiled apostle."--Acts of the Apostles, p. 581.

"The Lord's day is the seventh day, the Sabbath of creation."--Testimonies, Vol. VI, p. 128.

Revelation 1:13--In the Midst of the Candlesticks

"When God was about to open to the beloved John the history of the church for future ages, he gave him an assurance of the Saviour's interest and care for his people, by revealing to him 'One like unto the Son of man,' walking among the candlesticks, which symbolized the seven churches."--Testimonies, Vol. V, p. 752.

Revelation 1:16--Stars and Sword

"In His hand are seven stars, and out of His mouth issues a sharp sword, and emblem of the power of His word."--Acts of the Apostles, p. 582.

"God's ministers are symbolized by the seven stars, which He who is the first and the last has under His special care and protection."--Gospel Workers, p. 13.

"He holds the stars in His right hand, and it is His purpose to let His light shine through these to the world."--Testimonies, Vol. VI, p. 418.

Revelation 1:16; 21:6--Alpha, Omega, first, last.

"The Saviour speaks in the words, 'I am the first and the last, and the Living One.' 'I am Alpha and Omega, the beginning and the end.' Rev. 1:17; 21:6, R.V."

Revelation 2:1--Midst of the Seven Golden Candlesticks

"This scripture shows Christ's relation to the churches. He walks in the midst of His churches throughout the length and breadth of the earth."--Testimonies, Vol. VI, p. 418.

Revelation 2--Stars

"Christ is represented as holding the seven stars in His right hand. This assures us that no church faithful to its trust need fear coming to nought; for not a star that has the protection of Omnipotence can be plucked out of the hand of Christ. 'These things saith He that holdeth the seven stars in His right Hand.' These words are spoken to the teachers in the church."--Acts of the Apostles, p. 586.

Revelation 2:1-5

"Message to Ephesus has lessons for Adventist Church."--Testimonies,

Spirit of Prophecy Statements on D. and R., p. 7

Volume 8, p. 98.

Revelation 2:5--Candlestick Applied to Individuals

"Rev. 2:5 quoted. A knowledge of the state of the backslider from God seems to be hidden from him. Has the candlestick been removed out of its place?"--Testimonies to Ministers, pp. 450,451.

Revelation 3:1, 3

"The condition of the church at this time is pointed out in the Saviour's words in the Revelation, 'Thou hast a name that thou livest, and art dead.' (Rev. 3:1,3). And to those who refuse to arouse from their careless security, the solemn warning is addressed, 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' (Rev. 3:1,3)."--Great Controversy, p. 310.

"Message to Sardis has lessons for Adventist Church."--Testimonies Vol. VIII, pp. 98,99. See also Testimonies, Vol. V, p. 610; Vol. VI, p. 77; Vol. VIII, p. 302.

Revelation 3:4--White Robes

"Let the youth and children be taught to choose for themselves that royal robe woven in heaven's loom--the 'fine linen, clean and white,' which all the holy ones of earth will wear. This robe, Christ's own spotless character, is freely offered to every human being."--Education, p. 249.

"No sin can be tolerated in those who shall walk with Christ in white. The filthy garments are to be removed, and Christ's robe of righteousness is to be placed upon us."--Testimonies, Vol. V, p. 472.

Revelation 3:7,8--To Philadelphia

"Now was seen the application of those words of Christ in the Revelation addressed to the church at this very time: Rev. 3:7,8 quoted."--Great Controversy, p. 430.

Revelation 3:9--Wicked Worshipping at Feet of Saints

"The 144,000 were all sealed and perfectly united. On their foreheads were the words, 'God, New Jerusalem,' and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us, who could wash one another's feet, and salute the brethren with a holy kiss, and they worshipped at our feet."--Early Writings, p. 15; Testimonies, Vol. I, p. 59.

Revelation 5

"The fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days."--Testimonies, Vol. 9, p. 267.

Revelation 5:5,6--In the midst of the throne.

"In Christ the world beheld the invisible God. . . . In all our acts of true devotion, we fix our eye of faith upon our Advocate, who is standing between man and the eternal throne, waiting to meet our every effort, and by His Spirit assist us to a more perfect knowledge of God. The Lamb of God is represented before us as 'in the midst of the throne' of God. He is the great ordinance by which man and God are united and commune together."--Testimonies to Ministers, pp. 123,124.

Revelation 5:5,6--Lion of Judah

"The Saviour is presented before John under the symbols of the 'Lion of the tribe of Judah,' and of a 'lamb as it had been slain.' These symbols represent the union of omnipotent power and self-sacrificing love. The Lion of Judah, so terrible to the rejectors of His grace, will be the Lamb of God to the obedient and faithful."--Acts of the Apostles, p. 589.

Revelation 5:11--Applied at Final Redemption

"Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses, we shall remember that Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss. Then we shall cast our crowns at His feet, and raise the song: 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honor, and glory, and blessing.' Rev. 5:12."--Desire of Ages, p. 131, Great Controversy, p. 671.

Revelation 5:12, 13--Applied to Christ's Entry at Ascension

"With joy unutterable, rulers and principalities and powers acknowledge the supremacy of the Prince of life. The angel host prostrate themselves before Him, while the glad shouts fill all the courts of heaven, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.'"--Desire of Ages, p. 834.

Revelation 6--Sixth Seal--Dark Day

"Twenty-five years later appeared the next sign mentioned in the prophecy,--the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfilment had been definitely pointed out. In the Saviour's conversation with His disciples upon Olivet, after describing the long period of trial for the church,--the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,--He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: 'In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.' (Mark 13:24). The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled."--Great Controversy, p. 306.

Revelation 6:12--Great Earthquake

"The revelator thus describes the first of the signs to precede the second advent: 'There was a great earth-quake; and the sun became black as sackcloth of hair, and the moon became as blood.' (Rev. 6:12).

"These signs were witnessed before the opening of the nineteenth century. In fulfilment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded. Though commonly known as the earthquake of Lisbon, it extended to the greater part of Europe, Africa, and America."--Great Controversy, p. 304.

Revelation 6:13--Falling Stars

"John in the Revelation declared, as he beheld in vision the scenes that should herald the day of God, 'The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. 6:13. This prophecy received a striking and im-

pressive fulfillment in the great meteoric shower of November 13, 1833."
--Great Controversy, p. 333.

Revelation 6:16,17--Rocks and Mountains

"Then those who prayed, 'His blood be on us, and on our children,' will receive the answer to their prayer. . . . In awful agony and horror they will cry to the mountains and rocks, 'Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?'--Desire of Ages, p. 740.

"The description of the day of God has been given through John by the Revelator. The cry of the terror-stricken myriads has fallen on the ear of John. 'The great day of His wrath is come; and who shall be able to stand?' The apostle himself was awed and overwhelmed."--Testimonies to Ministers, p. 444.

Revelation 7:1-3--Angels and Four Winds

"As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle."--Testimonies, Vol. VI, p. 14.

"I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, 'My blood, Father, My blood, My blood, My blood!' Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, 'Hold! Hold! Hold! Hold! until the servants of our God are sealed in their foreheads.'

"I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father, and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads."--Early Writings, p. 28.

Revelation 7:1--Angels holding four winds

"I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues."--Early Writings, p. 36.

Revelation 7:1--Four angels holding Winds

"The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they should not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture."--Testimonies, Vol. 6, p. 408.

"John sees the elements of nature--earthquake, tempest, and political strife--represented as being held by four angels. These winds are under

control until God gives the word to let them go. There is the safety of God's church. The angels of God are doing his bidding, holding the winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree, until the servants of God should be sealed in their foreheads. The mighty angel is seen ascending from the east (or the sunrising). This mightiest of angels has in his hand the seal of the living God, or of Him who alone can give life, who can inscribe upon the foreheads the mark or inscription, to whom shall be granted immortality, eternal life. It is the voice of this mightiest angel that had authority to command the four angels to keep in check the four winds until this work was performed, and until he should give the summons to let them loose."--Testimonies to Ministers, pp. 444, 445.

"The time is coming when we cannot sell at any price. The decree will soon go forth prohibiting men to buy or sell of any man save he that hath the mark of the beast. We came near having this realized in California a short time ago; but this was only the threatening of the blowing of the four winds. As yet they are held by the angels. We are not just ready. There is a work yet to be done, and then the angels will be bidden to let go, that the four winds may blow upon the earth. That will be a decisive time for God's children--a time of trouble such as never was since there was a nation."--Testimonies, Vol. V, p. 152.

Revelation 7:10--Sealed from Every Country

"Of the number of them that shall be sealed will be those who have come from every nation and kindred and tongue and people. From every country will be gathered men and women who will stand before the throne of God and before the Lamb, crying, 'Salvation to our God which sitteth upon the throne, and unto the Lamb.' R.V. 7:10."--Counsels to Teachers, p. 532.

Revelation 9--Sixth Trumpet

"In the year 1840, another remarkable fulfilment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman empire. According to his calculations, this power was to be overthrown 'in A.D. 1840, sometime in the month of August;' and only a few days previous to its accomplishment he wrote: 'Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.' (Litch, Josiah, article in Signs of Times, and Expositor of Prophecy, Aug. 1, 1840.)

"At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See Appendix). When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the Advent Movement. Men of learning and position united with Miller, both in preaching and publishing his views, and from 1840 to 1844 the work rapidly extended."--Great Controversy, pp. 334, 335.

Revelation 11--Witnesses Ascend to Heaven

"Concerning the two witnesses the prophet declares further: 'And they

heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.' (Rev. 11:12). Since France made war upon God's two witnesses, they have been honored as never before. In 1804 the British and Foreign Bible Society was organized. This was followed by similar organizations, with numerous branches, upon the continent of Europe. In 1816 the American Bible Society was founded. When the British Society was formed, the Bible had been printed and circulated in fifty tongues. It has since been translated into more than four hundred languages and dialects. (See Appendix)."Great Controversy, p. 287.

Revelation 11--Decrees Abolishing Religion

"God's faithful witnesses, slain by the blasphemous power that 'ascendeth out of the bottomless pit,' were not long to remain silent. 'After three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them' (Rev. 11:11). It was in 1793 that the decrees which abolished the Christian religion and set aside the Bible, passed the French Assembly. Three years and a half later a resolution rescinding these decrees, thus granting toleration to the Scriptures, was adopted by the same body."Great Controversy, p. 287.

Revelation 11--France Reaps the Fruitage of Error

"Those who had chosen the service of rebellion were left to reap its fruits, until the land was filled with crimes too horrible for pen to trace. From devastated provinces and cities a cry was heard,--a cry of bitter woe and earthquake."Great Controversy, p. 287.

Revelation 11--War Against the Witnesses

"'And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.' Infidel France had silenced the reproving voice of God's two witnesses. The Word of truth lay dead in her streets, and those who hated the restrictions and requirements of God's law were jubilant. Men publicly defied the King of heaven. Like the sinners of old, they cried, 'How doth God know? and is there knowledge in the Most High?' (Ps. 73:11)"Great Controversy, p. 274.

"The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.' The atheistical power that ruled in France during the Revolution and the Reign of Terror, did wage such a war against God and His holy word as the world had never witnessed. The worship of the Deity was abolished by the National Assembly. Bibles were collected and publicly burned with every possible manifestation of scorn. The law of God was trampled under foot. The institutions of the Bible were abolished. The weekly rest-day was set aside, and in its stead every tenth day was devoted to reveling and blasphemy. Baptism and the communion were prohibited. And announcements posted conspicuously over the burial places declared death to be an eternal sleep."Great Controversy, pp. 273-274.

"According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God's two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom.

"This prophecy has received a most exact and striking fulfilment in the history of France."Great Controversy, p. 269.

Revelation 11--Great City, Egypt

"The 'great city' in whose streets the witnesses are slain, and where their dead bodies lie, 'is spiritually Egypt.' Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God, and resisted His commands. No monarch ever ventured upon more open and high-handed rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses in the name of the Lord, Pharaoh proudly answered, 'Who is Jehovah, that I should obey His voice to let Israel go? I know not Jehovah, neither will I let Israel go.' (Ex.5:2). This is atheism; and the nation represented by Egypt would give voice to a similar denial of the claims of the living God, and would manifest a like spirit of unbelief and defiance. The 'great city' is also compared, 'spiritually' to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a pre-eminent characteristic of the nation that should fulfil the specifications of this scripture."--Great Controversy, p. 269.

Revelation 11--War on the Two Witnesses

"When they shall have finished [are finishing] their testimony.' The period when the two witnesses were to prophesy clothes in sackcloth, ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as 'the beast that ascendeth out of the bottomless pit.'" In many of the nations of Europe the powers that ruled in church and state had for centuries been controlled by Satan, through the medium of the papacy. But here is brought to view a new manifestation of satanic power.

"It had been Rome's policy, under a profession of reverence for the Bible, to keep it locked up in an unknown tongue, and hidden away from the people. Under her rule the witnesses prophesied, 'clothed in sackcloth.' But another power--the beast from the bottomless pit--was to arise to make open, avowed war upon the word of God."--Great Controversy, pp. 268,269.

Revelation 11--Witnesses Have Power to Devour Enemies

"'And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.' (Rev. 11:5). Men cannot with impunity trample upon the word of God. The meaning of this fearful denunciation is set forth in the closing chapter of the Revelation: 'I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.' (Rev. 22:18,19).

"Such are the warnings which God has given to guard men against changing in any manner that which He has revealed or commanded."--Great Controversy, p. 268.

Revelation 11--Witnesses in Obscurity

"They shall prophesy a thousand two hundred and three-score days, clothed in sackcloth.' During the greater part of this period, God's witnesses remained in a state of obscurity. The papal power sought to hide from the people the Word of truth, and set before them false witnesses to contradict its testimony. (See Appendix). When the Bible was proscribed by religious and secular authority; when its testimony was per-

verted, and every effort made that men and demons could invent to turn the minds of the people from it; when those who dared proclaim its sacred truths were hunted, betrayed, tortured, buried in dungeon cells, martyred for their faith, or compelled to flee to mountain fastnesses, and to dens and caves of the earth,--then the faithful witnesses prophesied in sackcloth. Yet they continued their testimony throughout the entire period of 1260 years."--Great Controversy, p. 267.

Revelation 11--Two Witnesses Identified

"Concerning the two witnesses, the prophet declares further, 'These are the two olive-trees, and the two candle-sticks standing before the God of the earth.' 'Thy word,' said the psalmist, 'is a lamp unto my feet, and a light unto my path.' (Rev. 11:4; Ps. 119:105). The two witnesses represent the Scriptures of the Old and the New Testament. Both are important testimonies to the origin and perpetuity of the law of God. Both are witnesses also to the plan of salvation. The types, sacrifices, and prophecies of the Old Testament point forward to a Saviour to come. The Gospels and Epistles of the New Testament tell of a Saviour who has come in the exact manner foretold by type and prophecy."--Great Controversy, p. 267.

Revelation 11--Persecution Shortened

"The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to His people cut short the time of their fiery trial. In foretelling the 'great tribulation' to befall the church, the Saviour said, 'Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened.' (Matt. 24:22). Through the influence of the Reformation, the persecution was brought to an end prior to 1798."--Great Controversy, pp. 266, 267.

Revelation 11--Close of 1260 years

"(Rev. 11:2-11). The periods here mentioned--'forty and two months,' and 'a thousand two hundred and threescore days'--are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. (See Appendix). At that time a French army entered Rome, and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed."--Great Controversy, p. 266.

Revelation 11--Two Witnesses, French Revolution

"The war against the Bible, carried forward for so many centuries in France, culminated in the scenes of the Revolution. That terrible outbreaking was but the legitimate result of Rome's suppression of the Scriptures. (See Appendix). It presented the most striking illustration which the world has ever witnessed, of the working out of the papal policy,--an illustration of the results to which for more than a thousand years the teaching of the Roman Church had been tending.

"The suppression of the Scriptures during the period of papal supremacy was foretold by the prophets; and the Revelator points also to the terrible results that were to accrue especially to France from the domination of 'the man of sin.'"--Great Controversy, pp. 265, 266.

Revelation 11:18--Seventh Trumpet

"We are standing upon the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. There are wars and rumors of wars. The nations are angry, and the time of the dead has come, that they should be judged. Events are changing to bring about the day of God, which hasteth greatly. Only a moment of time, as it were, remains. But while already nation is rising against nation, and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle."--Testimonies, Volume 6, p. 14.

"I saw that the anger of nations, the wrath of God, and the time to judge the dead, were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand, put on the garments of vengeance, and then the seven last plagues will be poured out."--Early Writings, p. 36.

Revelation 11:19--Sabbath

"When the temple of God was opened in heaven, John saw in holy vision a class of people whose attention was arrested, and who were looking with reverential awe at the ark, which contained the law of God. The special test upon the fourth commandment did not come until after the temple of God was opened in heaven."--Testimonies, Volume II, p. 693.

Revelation 11:19--Temple Opened in Heaven.

"The announcement that the temple of God was opened in heaven, and the ark of His testament was seen, points to the opening of the most holy place of the heavenly sanctuary, in 1844, as Christ entered to perform His closing work."--Great Controversy, p. 433.

"As foretold in the Scriptures, the ministration of Christ in the most holy place began at the termination of the prophetic days in 1844. To this time apply the words of the revelator, 'The temple of God was opened in heaven, and there was seen in His temple the ark of His testament.' Rev. 11:19."--Spirit of Prophecy, 4:273.

Revelation 12:4--Third of the angels

"When Satan became disaffected in heaven, he did not lay his complaint before God and Christ; but he went among the angels who thought him perfect, and represented that God had done him injustice in preferring Christ to himself. The result of this misrepresentation was that through their sympathy with him one third of the angels lost their innocence, their high estate, and their happy home."--Testimonies, Volume 5, p. 291.

"Satan, in his rebellion, took a third part of the angels. They turned from the Father and from His Son, and united with the instigator of rebellion."--Testimonies, Vol. III, p. 115.

Revelation 12:6--Woman in Wilderness

"Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: 'The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.' Rev. 12:6. The accession of the Roman church to power marked the beginning of the Dark Ages."--Great Controversy, p. 55.

Revelation 12:10--Accuser Cast Down

"Christ bowed His head and died, but He held fast His faith and His submission to God. 'And I heard a loud voice saying in heaven, Now is come salvation, and strength, and kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.'"--Desire of Ages, p. 761.

Revelation 12:11--Overcome by Blood of Lamb

"The remnant are to overcome by the blood of Lamb and the word of their testimony. Some expect to overcome alone by the blood of the Lamb, without making any special effort of their own."--Early Writings, p. 114.

Revelation 12:17--War on Remnant Result of Third Angel's Message

"In God's word we are shown the consequences of proclaiming the third angel's message. 'The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.' Rev. 12:17. A refusal to obey the commandments of God, and a determination to cherish hatred against those who proclaim these commandments, leads to the most determined war on the part of the dragon, whose whole energies are brought to bear against the commandment-keeping people of God."--Testimonies, Vol. VIII, p. 117.

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.' In the near future we shall see these words fulfilled, as the Protestant churches unite with the world and with the papal power against the commandment-keepers. The same spirit which actuated papists in ages past, will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God."--Testimonies, Vol. V, p. 449. (See whole section, "The Coming Crisis.")

Revelation 12:17--Commandments of God, Great Platform

"God is leading out a people and establishing them upon the one great platform of faith, the commandments of God and the testimony of Jesus. He has given His people a straight chain of Bible truth, clear and connected. This truth is of heavenly origin, and has been searched for as for hidden treasure. It has been dug out through careful searching of the Scriptures and through much prayer."--Testimonies, Vol. III, p. 447.

Revelation 12:17--War with the Remnant

"Satan is at war with the remnant who are endeavoring to keep the commandments of God and the testimony of Jesus."--2 Testimonies, p. 105.

"She only darkened counsel by words, and manifested the spirit of the dragon host to war against those who would be united on the commandments of God and the testimony of Jesus."--Testimonies, Vol. I, p. 330.

Revelation 12:17--Coming Conflict

"The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth; and even in free America, rulers, and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet's words, 'The dragon was wroth with the woman, and went to make war with the remnant

of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.'"--Great Controversy, p. 592.

Revelation 12--Red Dragon, Leopard Beast, Lamblike Beast

"In the book of Revelation, under the symbols of a great red dragon, a leopardlike beast, and a beast with lamb-like horns, are brought to view those governments which are especially engaged in trampling upon God's law and persecuting His people. Their war is carried forward to the close of time. The people of God, symbolized by a holy woman and her children, are greatly in the minority. In the last days only a remnant exists. John speaks of them as those that 'keep the commandments of God, and have the testimony of Jesus Christ.' Rev. 12:17.

"Through the great powers controlled by paganism and the papacy, symbolized by the dragon and the leopard-like beast, Satan has for many centuries destroyed God's faithful witnesses. Under the dominion of Rome, they were tortured and slain for more than a thousand years; but the papacy was at last deprived of its strength, and forced to desist from persecution. (Rev. 13:3,10) At that time the prophet beheld a new power coming up, represented by the beast with lamblike horns. The appearance of this beast and the manner of its rise seem to indicate that the power which it represents is unlike those brought to view under the preceding symbols. The great kingdoms that have ruled the world obtained their dominion by conquest and revolution, and they were presented to the prophet Daniel as beasts of prey, rising when the 'four winds of the heaven strove upon the great sea.' Dan. 7:2. But the beast with horns like a lamb is seen 'coming up out of the earth;' (Rev. 13:11) signifying that instead of overthrowing other powers to establish itself, the nation thus represented arose in territory previously unoccupied, and grew up gradually and peacefully. Here is a striking figure of the rise and growth of our own nation."--Spirit of Prophecy, 4:276,277.

Revelation 12--Red Dragon

"Kings, and rulers, and governors have placed upon themselves the brand of antichrist, and represented as the dragon who goes to make war with the saints,--with those who keep the commandments of God, and who have the faith of Jesus."--Testimonies to Ministers, p. 39.

Revelation 12--Dragon Identified

"The line of prophecy in which these symbols are found, begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Rev. 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian era, was the Roman empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome."--Great Controversy, p. 438.

Revelation 13:2--Seat and Authority

"In the sixth century the papacy became firmly established. First the seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast 'his power, and his seat, and great authority.' Rev. 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. (Dan. 7:25; Rev. 13:5-7.)"--Great Controversy, p. 54.

Revelation 13:3--All World Wondered

"Satan is working to the utmost to make himself as God, and to destroy all who oppose his power. And today the world is bowing before him. His power is received as the power of God. The prophecy of the Revelation is being fulfilled, that 'all the world wondered after the beast.' Rev. 13:3." --Testimonies, Vol. VI, p. 14.

Revelation 13:8--Lamb slain From Foundation of World

"The plan of salvation had been laid before the creation of the earth; for Christ is 'the Lamb slain from the foundation of the world;' yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race."--Patriarchs and Prophets, p. 63.

Revelation 13:11--Spake as a Dragon

"The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the voice of the dragon."--Testimonies, Vol. V, p. 452.

Revelation 13:11-17--Last Conflict

"In the last great conflict of the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell. It will finally be decreed that they shall be put to death. Rev. 13:11-17."

Revelation 13:13--Miracles in the Sight of Men

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand."--"Great Controversy, p. 612.

Revelation 13:13,14--Miracle-working Power

"The apostle John, describing the miracle-working power that will be manifested in the last days, declares, 'He doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do.' Rev. 13:13,14. No mere impostures are here foretold. Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do."--Great Controversy, p. 553.

Revelation 13:14--Real Miracles

"It was by the display of supernatural power, in making the serpent his medium, that Satan caused the fall of Adam and Eve in Eden. Before the close of time he will work still greater wonders. So far as his power extends he will perform actual miracles. Says the Scripture, 'He deceiveth them that dwell on the earth by the means of those miracles which he had power to do,'--not merely those which he pretends to do. Something more than mere impostures is brought to view in this scripture. But there is a limit beyond which Satan cannot go; and here he calls deception to his aid, and counterfeits the work which he has not power actually to perform. In the last days he will appear in such a manner as to make men believe him

to be Christ come the second time into the world. He will indeed transform himself into an angel of light. But while he will bear the appearance of Christ in every particular, so far as mere appearance goes, it will deceive none but those who, like Pharaoh, are seeking to resist the truth."
--Testimonies, Vol. V, p. 698.

Revelation 13:15,16

"The conflict is between the requirements of God and the requirements of the beast. The first day, a papal institution which directly contradicts the fourth commandment, is yet to be made a test by the two-horned beast. And then the fearful warning from God declares the penalty of bowing to the beast and his image. They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation."--Testimonies, Vol. I, p. 223.

Revelation 13:15,16--Decree after Close of Probation

"When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people. This small remnant, unable to defend themselves in the deadly conflict with the powers of earth that are marshalled by the dragon host, make God their defense. The decree has been passed by the highest earthly authority that they shall worship the beast and receive his mark under pain of persecution and death. May God help his people now, for what can they then do in such a fearful conflict without His assistance."--Testimonies, Vol. V, p. 213.

Revelation 13--Image to the Beast

"Prophecy declares that this power (lamblike beast) will say 'to them that dwell on the earth, that they should make an image to the beast.' Rev. 13:14. The image is made to the first or leopardlike beast, which is the one brought to view in the third angel's message. By this first beast is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image to the beast represents another religious body clothed with similar power. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States. Here is to be found an image of the papacy. When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the state to enforce their decrees and sustain their institutions, then will Protestant America have formed an image of the Roman hierarchy."--SP, 4:277,278.

Revelation 13--Lamblike Beast

"At that time (close of persecution) the prophet beheld a new power coming up, represented by the beast with lamblike horns. . . . Here is a striking figure of the rise and growth of our own nation. And the lamblike horns, emblems of innocence and gentleness, well represent the character of our government, as expressed in its two fundamental principles, republicanism and Protestantism. . . . These principles are the secret of our power and prosperity as a nation. . . . But the stern tracings of the prophetic pencil reveal a change in this peaceful scene. The beast with the lamblike horns speaks with the voice of a dragon, and exerciseth all the power of the first beast before him.' The spirit of persecution manifested by paganism and the papacy is again to be revealed."--SP, 4:277,278.

Revelation 13--Mark of the Beast

"The beast with lamblike horns commands 'all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name.' Rev. 13: 16,17. This is the mark concerning which the third angel utters his warning. It is the mark of the first beast, or the papacy, and is therefore to be sought among the distinguishing characteristics of that power. The prophet Daniel declared that the Roman Church, symbolized by the little horn, was to think to change times and laws, (Dan. 7:25.) while Paul styled it the man of sin (2 Thess. 2:3,4.), who was to exalt himself above God. Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God."--SP 4:279.

"Roman Catholics acknowledge that the change of the Sabbath was made by their church; and they cite this change as evidence of the authority of the church to legislate in divine things. . . . The fourth commandment, which Rome has endeavored to set aside, is the only precept of the decalogue that points to God as the Creator of the heavens and the earth, and thus distinguishes the true God from all false gods. . . . The institution which points to the true God as the Creator is a sign of His rightful authority over the beings He has made. The change of the Sabbath is the sign or mark of the authority of the Romish Church. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath, are thereby paying homage to that power by which alone it is commanded. But Christians of past generations observed the first day, supposing that they were keeping the Bible Sabbath, and there are many in the churches today who honestly believe that Sunday is the Sabbath of divine appointment. None of these have received the mark of the beast. . . . Not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, will those who continue in transgression receive the mark of the beast."--SP, 4:280-282.

Revelation 13--Healing of Deadly Wound

"And prophecy foretells a restoration of her power. 'I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.' (Rev. 13:3) The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, 'His deadly wound was healed; and all the world wondered after the beast.'"--Great Controversy, p. 579.

Revelation 13--Lamblike Beast Identified--Mark of Beast

"The prophecy of Revelation 13 declares that the power represented by the beast with lamb-like horns shall cause 'the earth and them which dwell therein' to worship the papacy--there symbolized by the beast 'like unto a leopard.' The beast with two horns is also to say 'to them that dwell on the earth, that they should make an image to the beast;' and, furthermore, it is to command all, 'both small and great, rich and poor, free and bond,' to receive 'the mark of the beast.' (Rev. 13:11-16). It has been shown that the United States is the power represented by the beast with lamb-like horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to papacy the United States will not be alone."--Great Controversy, p. 579.

Revelation 13--Mark of the Beast

"But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome--'the mark of the beast.' And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive 'the mark of the beast.'--Great Controversy, p. 449.

"An intentional, deliberate change is presented: 'He shall think to change the times and the laws.' The change in the fourth commandment exactly fulfils the prophecy. For this the only authority claimed is that of the church. Here the papal power openly sets itself above God."--Great Controversy, p. 446.

Revelation 13--Image to the Beast

"The beast with two horns 'causeth [commands] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.' (Rev. 13:16,17). The third angel's warning is, 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wind of the wrath of God!'. 'The beast' mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopard-like beast of Revelation 13,--the papacy. The 'image to the beast' represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The 'mark of the beast' still remains to be defined."--Great Controversy, p. 445.

"But what is the 'image to the beast'? and now is it to be formed? The image is made by the two-horned beast, and is an image to the first beast. It is also called an image of the beast. Then to learn what the image is like, and how it is to be formed, we must study the characteristics of the beast itself,--the papacy."--Great Controversy p. 443.

"Saying to them that dwell on the earth, that they should make an 'image to the beast.' Here is clearly presented a form of government in which the legislative power rests with the people; a most striking evidence that the United States is the nation denoted in the prophecy."--Great Controversy, Idem.

Revelation 13--Lamblike Beast

"At this point another symbol is introduced. Says the prophet, 'I beheld another beast coming up out of the earth; and he had two horns like a lamb. (Rev. 13:11): Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when the 'four winds of the heaven strove upon the great sea. (Dan. 7:2)'. In Revelation 17, an angel explained that waters represent 'peoples, and multitudes, and nations, and tongues.' (Rev. 17:15) Winds are symbol of strife. The four winds of heaven striving upon the great sea, represent the terrible scenes of conquest and revolution by which kingdoms have

attained to power."--Great Controversy, p. 440.

"The beast with lamb-like horns was seen 'coming up out of the earth.' Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory previously unoccupied, and grow up gradually and peacefully. It could not, then, arise among the crowded and struggling nationalities of the Old World,--that turbulent sea of 'peoples, and multitudes, and nations, and tongues.' It must be sought in the Western Continent.

"What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America."--Great Controversy, p. 440.

Revelation 13--Leopard Beast, Forty-Two Months

"Power was given unto him to continue forty and two months.' And, says the prophet, 'I saw one of his heads as it were wounded to death.' And again, 'He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.' The forty and two months are the same as the 'time and times and the dividing of time,' three years and a half, or 1260 days, of Daniel 7,--the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the supremacy of the papacy, A. D. 538, and terminated in 1798. At that time, the pope was made captive by the French army, the papal power revived its deadly wound, and the prediction was fulfilled, 'He that leadeth into captivity shall go into captivity.'" --Great Controversy, p. 439.

Revelation 13--Lamblike Beast--Two Horns

"And he had two horns like a lamb.' The lamb-like horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as 'coming up' in 1798."--Great Controversy, p. 441.

"Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity." --Great Controversy, p. 441.

Revelation 13--Leopard Beast

"In chapter 13 (Verses 1-10) is described another beast, 'like unto a leopard,' to which the dragon gave 'his power, and his seat, and great authority.' This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire. Of the leopard-like beast it is declared: 'There was given unto him a mouth speaking great things and blasphemies. . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.' This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy."--Great Controversy, p. 439.

Revelation 13--Lamblike Beast--Spake as a dragon

"But the beast with lamb-like horns 'spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed; and . . . saying to them that dwell on the earth, that they should make an image to the beast, which had a wound by a sword and did live.' (Rev. 13:11-14)

"The lamb-like horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The 'speaking' of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak 'as a dragon,' and exercise 'all the power of the first beast,' plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopard-like beast. And the statement that the beast with two horns 'causeth the earth and them which dwell therein to worship the first beast,' indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy."--Great Controversy, p. 442.

Revelation 14--Commandment Keepers

"In Revelation 14, men are called upon to worship the Creator; and the prophecy brings to view a class that, as the result of the three-fold message, are keeping the commandments of God."--Great Controversy, p. 437.

"To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of His professed people were not building for eternity, and in His mercy He was about to send a message of warning to arouse them from their stupor, and lead them to make ready for the coming of the Lord.

"This warning is brought to view in Revelation 14. Here is a three-fold message represented as proclaimed by heavenly beings, and immediately followed by the coming of the Son of man 'to reap the harvest of the earth.'"--Great Controversy, p. 311.

Revelation 14--First Angel's Message

"The first angel's message of Revelation 14, announcing the hour of God's judgment, and calling upon men to fear and worship Him, was designed to separate the professed people of God from the corrupting influences of the world, and to arouse them to see their true condition of worldliness and backsliding."--Great Controversy, p. 379.

"A great religious awakening under the proclamation of Christ's soon coming, is foretold in the prophecy of the first angel's message of Revelation 14. An angel is seen flying 'in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.' 'With a loud voice' he proclaims the message, 'Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.' (Rev. 14:6,7)--Great Controversy, p. 335.

Revelation 14 and 18--Babylon Includes Protestants

"Many of the Protestant churches are following Rome's example of iniquitous connection with 'the kings of the earth'--the state churches, by their relation to secular governments; and other denominations, by seeking the favor of the world. And the term 'Babylon'--confusion--may be appropriately applied to these bodies, all professing to derive their doctrines

from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories."--Great Controversy, p. 383.

Revelation 14--Second Angel's Message

"The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time, they have fallen lower and lower. Not yet, however, can it be said that 'Babylon is fallen, . . . because she made all nations drink of the wine of the wrath of her fornication.' She has not yet made all nations do this. The spirit of world-conforming and indifference to the testing truths for our time, exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination."--Great Controversy, p. 389.

"In Revelation 14, the first angel is followed by a second proclaiming, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' (Rev. 14:8). The term "Babylon" is derived from "Babel," and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion. In Revelation 17, Babylon is represented as a woman,--a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church."--Great Controversy, p. 381.

Revelation 14--Third Angel's Message

"When Christ entered the most holy place of the heavenly sanctuary to perform the closing work of atonement, He committed to His servants the last message of mercy to be given to the world. Such is the warning of the third angel of Revelation 14. Immediately following its proclamation, the Son of man is seen coming in glory to reap the harvest of the earth."--SP 4: 273.

"As foretold in the Scriptures, the ministration of Christ in the most holy place began at the termination of the prophetic days in 1844. To this time apply the words of the revelator, 'The temple of God was opened in heaven, and there was seen in His temple the ark of his testament.' Rev. 11:19. The ark of God's testament is in the second apartment of the sanctuary. As Christ entered there, to minister in the sinner's behalf, the inner temple was opened, and the ark of God was brought to view. To those who by faith beheld the Saviour in His work of intercession, God's majesty and power were revealed."--SP 4:273.

Revelation 14--Everlasting gospel

"This message is declared to be a part of the 'everlasting gospel.' The work of preaching the gospel has not been committed to angels, but has been intrusted to men. Holy angels have been employed in directing this work, they have in charge the great movements for the salvation of men; but the actual proclamation of the gospel is performed by the servants of Christ upon the earth."--Great Controversy, p. 312.

Revelation 17--Woman Identified

"The woman "Babylon" of Revelation 17, is described as 'arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomination and filthiness; . . . and upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots.' Says the prophet, 'I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.'" Babylon is further declared to be 'that great city, which reigneth over the kings of the earth.' (Rev. 17:4-6, 18). The power that for so many centuries maintained despotic sway over the monarchs of Christendom, is Rome. The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared 'drunken with the blood of the saints' as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with 'the kings of the earth.' It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation."--Great Controversy, p. 382.

Revelation 18 -Fall of Babylon

"Revelation 18 points to the time when, as the result of rejecting the threefold warning of Rev. 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world and it will accomplish its work. When those that 'believed not the truth, but had pleasure in unrighteousness (2 Thess. 2:12),' shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call, 'Come out of her, My people.' (Rev. 18:4)."--Great Controversy, p. 390.

"Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfilment of Rev. 14:8 is yet future."--Great Controversy, p. 390.

Revelation 14 & 18--Babylon Includes Protestants

"Babylon is said to be 'the mother of harlots.' By her daughters must be symbolized churches that cling to her doctrines and traditions and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. The message of Revelation 14, announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days; therefore it cannot refer to the Roman Church alone, for the church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation, the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith."--Great Controversy, pp. 382, 383.

Revelation--Babylon--false doctrines--wine of fornication

"The great sin charged against Babylon is, that she 'made all nations drink of the wind of her wrath of her fornication.' This cup of intoxication which she presents to the world, represents the false doctrines that she has accepted as the result of her unlawful connection with the great ones of the earth. Friendship with the world corrupts her faith, and in her turn she exerts a corrupting influence upon the world by teaching doctrines which are opposed to the plainest statements of Holy Writ."--Great Controversy, p. 388.

Revelation--Cleansing Sanctuary

"The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Dan. 8:14; the coming of the Son of man to the Ancient of days, as presented in Dan. 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25."--Great Controversy, p. 426.

Man of Sin--that Wicked, etc.--Identified with Papacy

"The apostle Paul warned the church not to look for the coming of Christ in his day. 'That day shall not come,' he says, 'except there come a falling away first, and that man of sin be revealed.' (Dan. 12:4). Not till after the great apostasy, and the long period of the reign of the 'man of sin,' can we look for the advent of our Lord. The 'man of sin,' which is also styled the 'mystery of iniquity,' the 'son of perdition,' and 'that wicked,' represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed."--Great Controversy, p. 356.

Revelation--Armageddon

"Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ Himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing, and will profess to have revelations from heaven contradicting the testimony of the Scriptures. As the crowning act in the great drama of deception, Satan Himself will personate Christ."--Great Controversy, p. 624.

Revelation--1260 Years

"The periods mentioned here--'forty and two months,' and 'a thousand two hundred and threescore days'--are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in 538 A.D., and would therefore terminate in 1798."--Great Controversy, p. 266.

G.C. pp. 326, 327

...the great sin which is the cause of all our misery...
...the great sin which is the cause of all our misery...
...the great sin which is the cause of all our misery...

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nothing like the heavy legions of ancient Rome. The Turkish army was remarkable for its mobility. Its forces could cover in one day as much ground as other armies would accomplish in three days. 41

or in other words, the Muslim (verses 10, 14)

3. Apogee of Turkish Militarism. The highly ^{trained} skilled army of Turkey had "power to hurt these men five months" (of Greek text). Why not longer? It was Murad, the grandson of Othman, who brought ^{Islamic} Turkish militarism to an ^{imperial} independent order of command. 42 This was first demonstrated toward the end of the fourteenth century ^{when the Janissaries won} in such battles as Harmanli on the Maritza (1371), Kossovo (1389), and Nicopolis (1396). The Sultan now set himself to the task of attacking Europe. ^{the Turkish nation became the Turkish army.} Turkey reached her apogee in the reign of Sulaiman the Magnificent (1520-1566), who raised the ~~Turkish~~ empire to the highest point of Ottoman power. At the great sea-fight of Prevesa (1538), the ^{his army} Turks defeated pope, emperor, and doge together. 43 ^{Again, several} In the year before Luther died, the leading heads of Europe--pope, Charles V, Francis I, and Ferdinand--sent an embassy to Turkey interceding for peace. 44 Solaiman's empire now stretched from the Danube to the Nile, and from the Euphrates nearly to Gibraltar. This was the limit of Islamic power, ^{and} From this time there was no farther advance.

Othman had no permanent army. For every new expedition he raised a new force in advance. Turkish warriors, named "Janissaries" (numbers), the only

within a century and a half, from the period of Turkey's first ^{great} big battles, Turkish militarism had reached its meridian of ^{glory} conquest, just as the prophecy predicts. ~~and history recorded that~~ Turkish power ^{then} rested for another century and a half. De Beere 47.

The One Hundred and Fifty-Year Torment

16.50
8.25

Bottomless Pit
Plague of 3 yrs. Darkners
Plagues Locusts Black Death
No Bibles
No seal of God
Torment

Prophecy	History
Torment 150	1359-1399 Othman Murad
"One war is past"	1449-53 Constantinople
391	1520-1566 Sulaiman
	1840 "Loose the four angels"

glad nation a height of power 14669
Janissaries
Parasitism 14668
Vassalage 14670
150 years of
Turk militarism
Apogee of portage

John Palaeologus Vassal
1341-1397 1425-1448
"And they had a king over them"
Papacy or Turkey

Confusion
Plague - locusts, Black Death
(No Bibles
No Seal of God)
Torment 42

1896	1389	1540
150	100	100
1846	1539	1395
		1071

An empire with government so inherently bad as
 Turkey's receives a ^{conclusive} message direct from heaven.
 She is now no longer under foreign control. Her
 flag is acknowledged by other nations. ^{How future depends} so long as
 she adheres ^{to the} ~~the~~ ^{doctrine} ~~sent by~~ ^{from heaven}
~~her future is~~ which prophecy has recorded

180 }
 180 }
 180 }

The one hundred and fifty-year torment
 prophesied
 Turkey's millennium had received its portion of torment, that as the prophecy
 therein is central and a part, from the period of Turkey's first and second
 the limit of Islamic power. From this time there was no further advance
 the decline to the Nile, and from the suburbs nearly to Constantinople. This was
 all to Turkey introduced for bases. Constantinople was separated from
 the heads of Europe--Europe, Charles V, Philip I, and Ferdinand--sent an empire
 hope, emperor, and also prophet. In the year 1683, when the
 Ottoman power. At the great sea-battle of 1683 the Turks defeated
 the 1683-1684 who raised the Ottoman empire to the highest point of
 of attacking Europe. Turkey's power had spread to the gates of Constantinople
 Kosovo (1389) and 1389. The Sultan now set himself to the work
 the conquests generally in those periods as mentioned on the 1389

The fifteenth century was a war period to its own period.
 When we ^{outline} think of the fifteenth century, we must think of an ~~age~~
 period in which ~~the~~ ^{the} Bible was almost unknown.
 The Sabbath was observed only in secret. Plagues and pestilence
~~was~~ raged for decades at a time, depopulating cities. A foreign
 army of the barbarous East overran ^{Christian} lands, whose little
 children and youth were permanently enslaved and
 taught to ~~return~~ ^{return} as an army to return
 and slaughter their own people. The land itself was
 being punished for its mischief against the
 law of God.

Sidersky does not admit of Jewish origin to Maimonides method. -
Review of Assyriology and Oriental Archeology, pp. 8, 9.

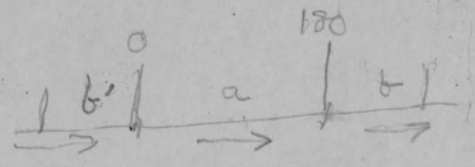
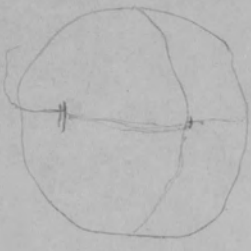
Chaldaean astronomy based on the lower limits of the elongation
and arcs visionis. Idem, p. 21.

Maimonides' method of Chaldaean origin.

The system employed by the Sanhedim in Babylon was based upon the
true conjunction and the interval elapsing to the first appearance of the
crescent. - Sidersky, Etude sur l'origine, p. 64 B.

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132 = Tu = Apr 16.03 F.M. = Apr 17 (14th) = Apr 19 = Sunday
 Apr 19 = Friday

131 = We = May 5 F.M. = May 6 (14th) = May 8 = Sunday
 May 8 = Thursday

130 = Th = Apr 24.71 F.M. = Apr 25 or 26 (14th) = Apr 27 or 28 Sunday
 Apr 27 or 28 Mon or Tues
 May 15 = Sunday

Kept Little Passover May 12.71 = T =^w May 13 F (14th)

129 = Fr = Apr 13.37 F.M. = Apr 14 (14th) =
 $\frac{28.87}{13.50}$

Apr 17 Sunday
 Apr 17 = Sunday
 issue 16.2

128 = Su = May 2.28 F.M. = May 3 (14th) = May 5 = Sunday
 May 5 = Friday

127 = Mo = Apr 21.53 F.M. = Apr 22 (14th) = Apr 24 Sunday
 Apr 24 = Tuesday

126 = Tu = $\frac{10.57}{27.00}$ F.M. = Apr 11 (14th) = Apr 13 = Sunday
 Apr 13 = Sabbath

125 = We = Apr 28.27 F.M. = Apr 29 (14th) = May 1 = Sunday
 May 1 = Friday

124 = Fr = Apr 17.49 F.M. = Apr 18 (14th) = Apr 20 = Sunday
 Apr 20 = Tuesday

123 = Sa = $\frac{7.01}{23.78}$ F.M. = Apr 8 (14th) = Apr 10 = Sunday
 Apr 10 = Sunday

1197 = Tr. Per.

Important

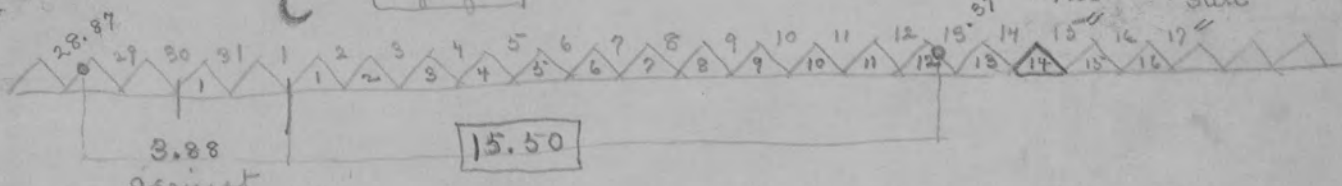
John Hyrcanus = 135 to 105 = about 31 years.

129 B.C. = Calculation (Sadducean influence?)

111 $\frac{28.28}{59}$ = Comp.
 111 28.87

Apogee

Wed
 " " Fri. Sun



$\frac{13}{75}$
 = 1.88

3.88
 against
 1.88 of
 Schaeck

Shows very plain that Pentecost
 came μετὰ σάββατον = 6th Sivan =
 50th day from 16 Nisan incl.

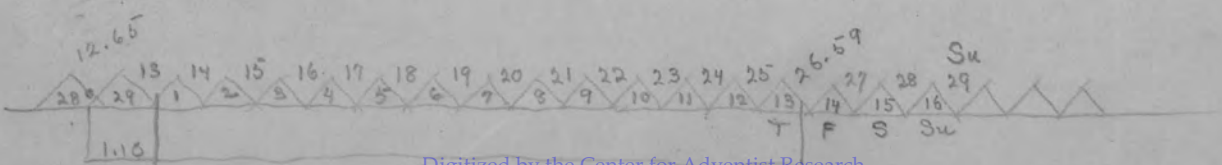
Jan 1

135 = Fr = Apr 19.78 F.M. = Apr 20 (14th) = Apr 22 = Sunday
 Apr 22 = Thursday

134 = Sa = Apr 8.82 F.M. = Apr 10 (14th) = Apr 12 = Sunday
 Apr 12 = Tuesday

133 = Su = Apr 26.59 F.M. = Apr 27 (14th) = Apr 29 = Sunday
 Apr 29 = Sunday

1110 = Tr. Per.



In ancient times, when the occupied territory of the earth was small the question of a prime meridian without doubt did not ^{greatly} complicate the calendar problem. For Israel, the law had been specific; and even before ^{a prominent place and} ~~the~~ "city of David" had been ^{in the city of Jer.} founded and the temple built, David had appointed the tribe of Judah in command of the Jewish year. They were men "that had understanding of the times" (1 Chron. 12:32), similar to the wise men of Ahazuerus (Esther 1:13), and in Jewish history are always spoken of as astronomers. ² And, ^{in addition, previous to} ~~even before~~ David's administration, we find double dates for the new moon in Israelite practice, (1 Sam. 20:24-27). This fact plainly shows that it was early known that the moon's ^{in date} phases vary as the earth revolves, and the double date was an attempt to accommodate the festive ceremonies to scattered communities. Furthermore, from the time of earliest literatures by a missionary people it must have been discovered that the moon's first appearance ^{after conjunction} depends not only upon ~~the~~ geographical latitude, but also upon the longitudes of the countries - that frequently the new moon is not seen in some place, whilst she may be seen in another place not far to the west; again she may be seen in both places at once.

Barbara Ward, Turkey (London, 1942, Ox. Univer. Press).
Phrantzes, p. 205, represents Constantine as crowned. Apparently this ceremony was not regarded as a definite coronation, and hence Ducas calls John the last emperor."
Pears 201
Critobulus published by Karl Müller. Editions also by Dr. Dethier, but not published.

"By the end of March Nishanet's preparations were nearly complete. He had already summoned all available cavalry and infantry from Asia and the parts of Europe under his control. As they arrived he drilled, classified, and formed them into bodies of cuirassiers (or men with breast plates), slingers, archers, and lancers." Pears 222

"The demands for Christian children to be given up absolutely to the sultan was regular and methodic... The registers of the churches were carefully examined to see how many children ought to be brought forward for inspection, and the priests, under the penalty of death, were bound to show a correct list." Pears 224

"Such a military organization had never been seen in the world's history, and furnished to the early sultans a force which was almost irresistible." Pears 227.

"Their organization, discipline, and powers of endurance probably made them as formidable an army as any which a European power of the period could have put into the field." Pears 229.

"In speaking of the Turkish host it must not be forgotten that in 1453 hardly any European power can be said to have possessed a standing army." Pears 229.

Artillery: its Progress and Present Stage ^{E.W.} Lloyd and A.G. Hadcock, p. 17.

Jannissaries were the best trained troops in the world. Pears 248.

"Each race, also, is generally seen to have had some weapon peculiarly its own." - Charles Boutell, Arms and Armour (New York, 1870), p. 83

"Without any cuirass, then, and without helms, these wild warriors [Franks, a. 10. 481] knew no other armour than shields, in form either circular or oval, constructed of wood..." Boutell 89.

"For defence, they [the Franks] were provided with shields alone; they had neither cuirass, nor mail-coat, nor even any helms." Boutell p. 89

Agathias: "They [the Franks] have neither cuirass nor boots, .. They are without carrying out fight on foot." - Boutell 92

HISTORICAL REFERENCES

"The price required to be paid (by the Greek Empire) for assistance from the West was the acceptance by the Orthodox Church of the Supremacy of Rome; the great mass of the Greek population, owing to many causes, namely the recollection of the Latin Empire of Constantinople (1204-1261), was bitterly opposed to UNION, AND THAT THE Emperor and the few dignitaries who were willing to change their creed so as to bring it about, had no authority, expressed or implied, to act on behalf of the Orthodox Church. The Union, however, such as it was, was accepted in 1430 by the Emperor John, who had gone to Florence for that purpose. Thereupon the Pope undertook to send ten galleys for a year, or twenty for six months, to attack the Turks and give courage to the Christian Powers . . . The Pope had invited all Christian princes, including Henry VI of England, to give aid against the Turks . . . several engagements took place between the Slav nations and Murad, the most important being in 1443 at a place midway between Sofia and Philippopolis. 300,000 Turks are said to be killed."--Cam. Med. Hist., Vol. IV, p. 691.

"On 12 December, 1452, service was held in St. Sophia, because of papal demand, to complete the UNION of the Churches."--Id., p. 695.

"In the autumn of 1448 the war against the Albanians recommenced; George Castriotes, known to us already as Skanderbeg, was still their trusted leader, and now for many years was invincible. Meantime under the directions of Pope Nicholas V the Hungarians and the Poles were preparing once more to aid in resisting the advance of the Turks. Hunyadi, notwithstanding the defeat at Varna, for which he was not responsible, was named general, and succeeded in forming a well-disciplined but small army of 24,000 men. Of these 8000 were Wallachs and 2000 Germans. As the King of Servia refused to join, Hunyadi crossed the Danube and invaded his kingdom. While Murad was preparing for a new attack on the Albanians, Hunyadi encamped on the plains of Kossova, where in 1389 the Sultan's predecessor of the same name had defeated his enemies, and had been assassinated. The Turkish army probably numbered 100,000 men. (Aeneas Sylvius says 200,000; Chalcondyles, 1500,000; von Hammer suggests 150,000). For some unexplained reason Hunyadi did not wait for the arrival of Skanderbeg. A battle ensued on 18 October, 1448. It lasted three days. On the second the struggle was the fiercest, but the brave Hungarians were powerless to break through the line of the Janissaries. On the third day the Wallachs turned traitors, obtained terms from Murad, and passed over to his side. The Germans and a band of Bohemians held their ground, but the battle was lost. Eight thousand, including the flower of the nobility, were said to have been left dead on the field. During the fight 40,000 Turks had fallen.

The effect of this defeat upon Hungary and Western Europe was appalling. The Ottoman Turks had nothing to fear for many years from the enemy north of the Danube. Skanderbeg struggled on, and in 1449 beat in succession four Turkish armies, and again resisted an attempt to capture Kroja. Indeed the Sultan died while making this attempt. In the autumn Murad returned to Hadrianople, where he died in February, 1451."--Cam. Med. Hist., Vol. IV, p. 693.

COMMENT -- Thus, on Oct. 18, 1448, on the field of Kossovo, the Turks defeated the Slavs, the allied armies of the Papacy and Western Europe. But even so, the Papacy was still supreme, and to this very power, by formal treaty, as of 1430 and onward, the Greek Empire had surrendered,--the price she paid for papal assistance. The defeat of the Slavs in 1448 did not change this fact, though the Turks gained in power. However, the ultimate end was delayed for four years by the death of John Paleologus, as of 1448, and of the retirement of Murad from war with the Slavs in the fall of that same year. He died in February, 1451. But the Turks had not yet possessed the capital of the Empire, while the Papacy had come into command in both Church and State, and as an acknowledgement of her position, continued to demand recognition from the Greeks. Thus the 150 years came to an end, with the PAPACY supreme in

Christendom, and the Turks not quite in command of the Empire. Then who was KING?

"Thus we find four great Powers at the beginning of the nineteenth century directly or indirectly affected by the eastern question: France, in the main the protectress of the Sultan, and also the protectress of the Catholics of the Levant; Russia, with her grand scheme of a new Byzantine empire already sketched out, and her efforts to attract her Orthodox co-religionists in the Turkish dominions already begun; Austria, oscillating between the fear of Russia and the desire of Turkish territory; and Great Britain, commonly favouring a policy of friendship with Russia. Above all, we have seen that there was a general conviction that sooner or later the rest OF THE TURKISH EMPIRE IN EUROPE WOULD GO.

Still the opening of the nineteenth century found the Sultan the possessor of a vast European domain. He held the whole island of Crete, from its then capital of Candia; for even the warlike Sphakiotes, long independent, had been forced to pay the haratch, or capitation tax, in 1770. The rest of the modern kingdom of Greece was his, except the Ionian Islands; and even they for the moment constituted a republic under a joint protection of the Tsar and himself. All the former dependencies of the islands on the mainland, except Parga, were Turkish, having been captured by Ali Pasha of Joannina and then formally handed over to Turkey by the convention in 1800. All that is now known as European Turkey was then part of the Ottoman empire; and modern Bulgaria, modern Servia, Albania, Bosnia, and Herzegovina, and more than half of the former kingdom of Montenegro were direct possessions of the Sultan. Beyond the Danube, the two Principalities of Moldavia and Wallachia, including at that time Bessarabia and stretching as far as the ^{Un}niester, formed tributary states, governed by Greek Princes, selected by the Porte from the wealthy families of the Phanar at Constantinople. It may be estimated that the Turkish dominions in Europe in 1801 measured 238,000 square miles, and contained 8,000,000 inhabitants. Their present area (1922) is calculated at 2238 square miles, with a population of 1,281,000 souls, mostly residents of the capital. Such as the result in figures of a little over a century's "consolidation," as Lord Beaconsfield called it.

Asia had always been the stronghold of the Turks; thence they came and thither one day they will return. Their losses there have been accordingly far smaller than in Europe. The dawn of the last century found the Asian frontiers of the empire slightly more extended along the Black Sea coast than they are now; and to-day Asiatic Turkey, even after the treaty of Sevres, is estimated to contain 172,000 square miles with 6,700,000 inhabitants. In Africa, where, since Tripoli and the Cyrenaica have been "placed under Italian sovereignty," and Egypt under an independent sovereign, Turkey no longer possesses dominion, she was then about to recover Egypt by British arms from the French; Tripoli, where Ahmed Karamanli had achieved virtual independence in 1714, was nominally a tributary province, but really a "Regency" of pirates, whose chief was then the notorious Yusuf Pasha; while Tunisia, under a Bey, and Algeria, ruled by a Dey, were theoretically subject to the Sultan--a subjection seldom pleaded by the local rulers except when some powerful naval power threatened to punish the piracies of the Barbary States.

The European empire of Turkey was at that period divided into five governorships, which were subdivided into provinces and again into districts. In addition to these governorships there were two Danubian Principalities, which had the misfortune to enjoy a quasi-independence, worse even than the lot of the Sultan's direct possessions. The five European governments were known as Roumelia, Bosnia (including Vidin in Bulgaria), Silistria (including Belgrade), Djezair (including the Peloponnese and many of the Greek islands), and Crete; and the governor of Roumelia, who was styled in Turkish beylerbey, or "prince of princes," was the commander-in-chief of all the European contingents in time of war. These five European governments comprised nine pasha-likes: . . . The Sultan's subjects in our continent were of various races--Turks, Greeks, Bulgarians, Serbs, Albanians, and Roumanians., etc."--Miller, W., "Ottoman Empire," pp. 15-17.

"Osman's son Orhan was the first Turk to gain a foothold in Europe--Gallipoli."

19

"From their successful defence grew not a restored Rum, but a totally new State, the Ottoman Empire. The analogy is interesting, for it was to be repeated in 1919, when Kemal Ataturk rallied the decaying Ottoman Empire, and founded, not a restored Empire, but the new Republic of Turkey." 19

"Beside the slave household, the other most remarkable institution was that of the millet. It meant that within the State various communities were organized autonomously, in most cases under a religious head, and had power, under the general authority of the Sultan, to manage their own affairs. . . There was an Armenian millet under the Gregorian Patriarch, a Jewish millet under the Grand Rabbi, and a Catholic millet under the Pope's delegate." 20

"This same principle was applied to the foreign traders who settled in the Empire. . . They had extra-territorial privileges laid down in charters or 'capitulations' granted by the Sultan. They were tolerated, since they provided merchandise which the thoroughly uncommercial Osmanlis themselves never thought of producing." 21

"Mehmet IV was the last conqueror (1673-87)." 21

"In 1774 the Russians brought a six-year war against them [Turks] to a victorious conclusion with the Treaty of Kutchuk Kainardji."

"As it was, throughout the nineteenth century, the 'sick man' was constantly receiving artificial stimulants--from Britain, from France, from Austria-Hungary, from Germany--to ensure that he could still act as a buffer State between them and Russia's expanding power, and still perform his functions as doorkeeper of the Straits." 21

"Thus from 1854 to 1856 France and Britain were Turkey's allies against Russia in the Crimean War, and in 1878, all the European Powers joined in the Congress of Berlin to prevent too great an extension of Russia's influence among the Orthodox Christians of the Balkans, who were, with Russia's help, drawing out of the Ottoman Empire, and forming themselves into independent autonomous States." 21

1830 Algeria to France; 1881 Tunisia to France; 1878 Cyprus to Britain; 1882 Egypt to Britain; 1911 Tripolitania to Italy; 1783 Crimea and Georgia to Russia; 1817 Serbia achieved autonomy; 1829 Greece independent; 1861 Rumania independent; 1908 Bulgaria independent; 1913 European Turkey reduced to the tip of Eastern Thrace.

War of 1914-1918 completed dismemberment of the Empire. "According to the Treaty of Sevres (August 10, 1920), Ottoman Turkey was reduced almost to the size of the fief of Ertugrul from which it sprang." 22

"The Treaty of Kutchuk Kainardji is the turning-point in the history of the Ottoman Empire, for it brought to an end a war in which, for the first time, the military superiority of the West over the armies of the 'infidel Turk' was clearly demonstrated." 23

"Oriental States brought into contact with the expanding energy of Western life have either succumbed in complete anarchy and been taken over and administered by a Western Power--such was the fate of India or Egypt--or they have reacted violently against the invading force and defeated it by adopting all its methods and institutions--Japan is the outstanding example of this reaction--or they have followed both courses, first disintegrating to the point of collapse, and then with a superhuman effort, adopting Western institutions in time to forestall their imposition of a foreign Power. The reaction of the Ottoman Empire represented the first alternative, that of collapse. Its history during the eighteenth and nineteenth centuries was a vain attempt to move to the second alternative, voluntary Westernization; the revolution of Kemal Ataturk was the successful achievement--at the eleventh hour--of the third alternative." 24

TURKEY--BARBARA WOOD

- "The institutions of the nomadic conquerors, designed to keep their subjects in check, the easier to tax and exploit them, were not capable of change, least of all in the direction of national self-determination, responsible citizenship and economic opportunity. . . the Sultans set their face resolutely against any serious modification in the status of their subject peoples." 25
- "The result of the Revolution of 1908 [young Turk] was thus not a consolidation of the Empire, but a further step in its disintegration. Bulgaria declared its independence, and in 1912, the new Balkan states temporarily joined forces to drive the Turks out of all the remaining territories west of the River Maritza." 28
- Enver Pasha's 1908 Revolution. Mustapha Kemal = 1919 Revolution. 30
- "The fact that many reforms had already been introduced before his coming is not decisive proof either that his work will last, or that it cannot long survive him. . . the Turkish nation could be caught in the current without power or ability to direct it for perhaps a century before the great national leader appeared." 36
- "He saw, as none of his predecessors and few of his contemporaries had seen, that it was the fruitless, wasteful attempt to preserve, at the cost of constant war, the Ottoman patrimony that lay at the root of Turkey's decadence, and that until nationalism meant simply the recovery and restoration of the Turkish race within the framework of an independent national State, there was no future for the Turkish people." 39
- "The chaotic condition of the Turkish army--the lack of any proper commissariat, of all decent medical facilities, of any efficiency and co-ordination at headquarters, the irresponsibility and ignorance of the officers--was evidence to Kemal of a decadence which went to the roots of the Ottoman State, and was the reflection of a political and economic system that had virtually broken down . . . Turkey's military and economic and administrative inadequacy." 40
- "Appetites of the Allied Powers over the spoils of dismembered Turkey." 42
- "For centuries the people of Anatolia had been the down-trodden neglected leavings of the Empire. No one had inspired them. No one had bothered about them at all except to take their earnings and conscript their sons." 42
- "Bolshevik regime . . . was naturally ready to recognize a Government in roughly the same position as itself, fighting for recognition against a discredited regime within its own country and against the Allies without." 45
- 1923, October 29 Turkey proclaimed a Republic.
- "The process of westernizing Turkey meant a thorough overhaul and modernization and radical transformation of the temper of the people. . . Kemal believed in the rights of men, in the equality of citizens before the law, and in the State as an association to serve their common well-being." 51
- "There was for fifteen years the inescapable fact that Mustafa Kemal inspired all the reforms, directed and determined all the policy, followed its execution, often to the smallest detail, and exercised a power as absolute as any of the dictators of the West. . . His fiat was law, and his governing was done without reference to the will of any other man, or body of men within the Republic." 55
- "In Turkey the Constitution guarantees the traditional 'rights of man' to the citizens. He is equal before the law. He has the right to freedom of conscience, speech, and association." 56
- "The truth is, perhaps, that Turkey is a community in which the citizens are being forced to be free. . . The men of 1919, above all Ataturk himself, were still in the unclouded tradition of 1789, but they had to apply a nineteenth-century faith to twentieth-century conditions. . . They had moreover to graft this faith. . . on to a community which was almost totally unfitted to receive it . . . the average Turk had to be compelled to be free." 57

TURKEY--BARBARA WOOD

"Empire has gone. Islam is gone. . . Is it successful? Is the adventure of building a new community, the elan of serving the national cause, enough? For the time being, the answer is most certainly, yes. The sloughing-off of empire and the creation of a purely Turkish myth, coupled with the building of a modernized Republic, have obviously delivered the people of Turkey from the almost unlimited frustration of the Ottoman Empire, and launched a great wave of creative energy." 71

"A parent is perfectly at liberty to give his child a religious upbringing. . . There is no tabu on the practice of religion by State official. . . There are no anti-God museums, no propaganda drives, no persecution." 72

"The passivity and conservatism of the Turkish peasant cannot be eradicated in the lifetime of one man." 77

"The turbulent rivers with their short spring flooding and summer drought" 79

"Today only the railway in the Syrian border is foreign owned." 81

- "His [Ataturk] beliefs tossed him the dying remnants of his country to do what he could with it." 6
- "But can the Turks direct this strength from their native military tradition into a new and Western economic tradition? This is the question mark which hangs over the Turkish problem today, and Kemal knows it." 10
- "Throughout most of the country [1890] such Western contrivances as railroads were almost wholly unknown." 13
- "Over these 600,000 square miles of country, the Sultan of Constantinople maintained the loosest sort of government, permitting his subjects to conduct their own affairs largely in their own ways, and confining his administration to the task of keeping the trade-routes open, and the taxes collected; for under the Eastern tradition this was the whole duty of government." 14
- "The Sultans had become Caliphs of Islam in 1517, although not all Moslems recognize them as such, just as the British kings had become Defenders of the Faith in 1521, although not all Christians recognize them as such." 15
- "Even before Abdul Hamid II came to the throne, the Western tradition had begun to make itself felt in the old Empire, for it was obvious that Western industrialism would succeed eventually in generating such power that no non-industrial country could stand against it." 17
- "But if force was to be used, the Old Turks would have used it to prevent any violation of the usages of the faith they loved and served; and Greeks and Armenians would have used it to pull down an ancient Moslem theocracy and set up in its place their own Christian theocracies." 51 [But the Old Turks did not attack in the nineteenth century!]
- "The two Balkan Wars had reduced the Empire to a condition which in the West would have been regarded as the end of all things."
- "Most of their [that of the missionaries] work in the Ottoman Empire has been an effort to convert Eastern Christianity to a Western interpretation of Christianity." 66
- Liquor traffic in the hands of Western Christians in Constantinople. 66
- 1894-1896 Savage massacres of Abdul Hamid in Armenia.
- "In 1908 all the Ottoman races stood in direct need of reform." 83
- 1915 Armenian massacres = 800,000.
- 1914 "The moment of the Ottoman Empire's final break-up had arrived, such a moment as had never occurred before in the history of modern imperialism-- and is unlikely to occur again." 89
- 1918, October 31 "The Ottoman Empire and Russia were destroyed--" 106
- By the treaty of 1907 (Reval) Great Britain and Russia began grinding to pieces the last of the independent Islamic States. Russia's collapse in 1917 and the resultant abrogation of the 1907 treaty, coinciding with Germany's collapse, afforded the British Government a marvelous opportunity to reconsider its policy toward Islam." 108
- "The old Byzantine Empire had lost its territorial basis in 1453, but it had remained in the political capital of Islam as an ecclesiastical, political, and commercial force centering at the Phanar." 121
- "Oecumenical Patriarchate broke off its relations with the Ottoman Government on March 9, 1919." 126
- "To thoughtful Turks, it had long been plain that the old Empire was doomed unless it could disentangle itself from the grip of religious usage. An attempt had been made in 1908 at this precise task of disentangling religion and politics. It had failed because neither the Old Turks nor the Christian communities would permit it to succeed. . . by 1919 Greeks and Armenians were prepared to set up new Christian theocracies on the wreck of an old Moslem theocracy." 137

THE REBIRTH OF TURKEY--CLAIR PRICE

"Here in the wrecked mountain town of Ezerum, the Party platform was drawn up-- the National Pact. . . The break-up of the old Empire was accepted, and in the new map of the Near and Middle East, the Caliphate of Islam was modified to permit the application of the Western tradition of nationalism to Turks and Arabs alike." 145

"The Straits would remain open to world commerce, subject only to the necessary military security of Constantinople, 'the seat of the Caliphate of Islam,' the capital of the Sultanate, and the headquarters of the Ottoman Government." 145

Angora was chosen as headquarters because of its rail and telegraphic communication with Constantinople. 147

Pages 148 and 149 Church and State

"At a single stroke, it lifts the new Turkish State out of the dead grip of ancient religious usage which strangled the 1908 Revolution, which in fact made effective revolution of any sort a traditional and hackneyed impossibility in the old Ottoman Empire. Whether the new Turkish State will succeed in maintaining its new and highly promising freedom from the stiff religious traditions which imprisoned the old Empire remains to be seen." 183

"Hidden away in the bitter loneliness of Anatolia, the Nationalist Party has used drastic methods in laying the foundations of its Western governmental structure in the Eastern soil of Anatolia. If these foundations have been well and firmly laid, we have something new in the Near East at last." 183

"After the Greek Smyrna, Nationalism sprang into existence over night." 184

11921, July "The Turkish victory on the banks of the Sakaria radically changed the complexion of the Near and Middle East. For 200 years the West had been breaking down the Old Ottoman Empire, but on the Sakaria River, it encountered the Turk himself, and when it touched the Turk, the tide of history turned. History will one day find in this obscure engagement on the Sakaria one of the decisive battles of our era." 189

Muheddin Pasha, former teacher in the War Academy at Constantinople, was introduced by Kemal as 'the man who gave us all our ideas of liberty.' 191

- Two schools of thought after the Napoleonic period: "One aim was common to both; for alike they sought in a quaking world for some firm foothold of authority. The one found this in religion, and in the divine right of the established order; the other, in inductive science, and the duty of men to build up a social system." (4)
- "The scientific spirit was as yet in its faint beginnings." (4)
- After Waterloo (Wellington defeated Napoleon on June 18, 1815), Europe consisted in effect of the four Great Powers, constituting the Grand Alliance (Russia, Austria, Prussia--autocracies--and Great Britain, represented by statesmen). The Grand Alliance was shattered by the revolutions of 1848, Conference of London, June 20, 1814: "No change in those articles of the Fundamental Law, which assure to all religious cults equal protection and privileges, and guarantee the admissability of all citizens, whatever be their religious creed, to public offices and dignities." (519)
- Holy Alliance of September 26, 1815: Document was signed by all European sovereigns except pope and Sultan, who was not invited to sign, and had not in fact been considered in the Vienna Treaties (January 3, 1815). Alexander was thought to be planning to retain Turkey's destiny in his own hands. (10)
- "The national uprising of the Greeks in the Morea tended to draw together Austria and Great Britain . . . and braced up the loosening bonds of the Grand Alliance, as the most obvious instrument for preventing the isolated action of Russia with reference to Turkey." (31)
- Austrian policy was "maintenance of peace on basis of existing treaties." (32)
- "Every nation for itself, and God for us all." (37)
- Canning: "The rule I take to be is that our engagements have reference wholly . . . to the state of affairs between nation and nation; not (with the single exception above stated--France) to the affairs of the nation within itself." (37) "Our business," he wrote, "is to preserve the peace of the world, and therefore the independence of the several nations that compose it." (38)
- "During the century ahead, the clash of national ideals and ambitions was to be the most fruitful cause of change and of war." (38)
- "The reply of the Republics of the West to the claim of the European Powers to regulate the affairs of all the world was the famous message of President Monroe to Congress, on December 2, 1823, which developed into the 'Monroe doctrine' of 'America for the Americans.'"
- "The developments of the Eastern Question had already split the Powers into opposing camps, before the Revolutions of 1830 had made the first breach in the 'treaties.'" (39)
- The independence of Greece was placed under the guarantee, not of the General Alliance, but of Russia, Great Britain, and France. (39)
- "It was reserved for Nicholas II to revive, at the close of the nineteenth century, an ideal similar to that of the original Holy Alliance, in the world to rid itself of the ruinous burden imposed upon it by the armed rivalry of the nations." (39)
- "The future belonged to those who looked for salvation in the reformation of the existing parties." (Robinson, p. 640) Metternich was against reforms.
- "The worst governments in Italy were those of the Papal States and the Kingdom of Naples." (109)
- During the fateful years immediately following the downfall of Napoleon, the Eastern Question was obscured by the titanic struggle. (169)
- The perils involved in the probable break-up of the Ottoman empire were appreciated by statesmen. (169)
- "For Great Britain, anxious about her trade-routes to India, the integrity of that empire had long been a political axiom." (169)

CITATIONS FROM CAMBRIDGE MODERN HISTORY, VOLUME X

- "Austria too, former protagonist of Europe against the Turk, had changed her attitude, under the menace of Russian advance upon her flank." (170)
- "Every sign pointed to Turkey's dissolution--an alien invader, encamped on foreign soil." (170)
- "Islam was the code of the Ottoman state; but within this code, there was no place for the unbeliever." (170)
- "And the conqueror of Constantinople had found in the Orthodox Church a convenient machinery for governing the mass of the subject populations, whom his arms had failed to convert." (170)
- "Two theocracies, mutually contemptuous and exclusive, were thus established within the State; and the rival religions became the symbols of conflicting interests and ideals in every relation of life. To the Mussulman, his creed was the source and justification of his conscious preeminence; to the Greek, Orthodoxy was (1) the palladium of his national existence, and, since the advance of a Holy Russia had fallen upon the Ottoman empire, (2) the sheet-anchor of his hopes and ambitions." (170)
- "Moreover, though this Christian State within the State was endowed with extensive privileges, it possessed, as against Islam, no rights. The Patriarch of Constantinople, as the responsible organ of the Sultan for the government of the Orthodox Church, both in spiritual and temporal matters, exercised a wider power than he had enjoyed under the Byzantine Caesars; but his relation to the Sultan, was none the less, that of a slave." (170)
- "Yet he remained essentially a slave, liable at any moment . . . to be hurled from wealth and power into penury and death." (171)
- "A system so inherently bad could fail to be fatal only very peculiar conditions . . . The eighteenth century witnessed the rapid crumbling of the Ottoman Power, and the partial ruin revealed the faulty foundation on which it was and is based. . . The atrophy of the central power suffered a system to grow up which proved too strong for the efforts of the few Sultans who had the strength of mind and the will to attempt to arrest the process of decay." (171)
- The Janissaries as a military force had become useless; and when the reforming Sultan, Selim III (1789-1807), attempted to introduce European discipline and drill, they rose in insurrection and murdered him. (171)
- Among the solvent forces which threatened the stability of Turkey were the first stirrings of the racial movement . . . (1) the Greeks of the Morea; (2) Ali Pasha of Janina; (3) Ademantios Korais; (4) Mehemet Ali of Egypt. Mehemet Ali an intractable opponent of Greek liberty in 1827. (513)
- The note of July 27, 1839, which was drawn up after the defeat of the Turks at Nezib, by the French ambassador to the Porte, Admiral Roussin, and which placed Turkey under the protection of Europe, was "a European Convention intended to replace the Treaty of Unkiar Skelessi." (512)
- "Mouldering empire" of the Ottomans. (545)
- "Ten years' crisis of the revolt of Mehemet Ali against the Porte." (545)
- Great Britain's policy of upholding Turkey against Russian designs in India. id. Russia threatening to cut off the trade-route to India by the Euphrates valley just when the invention of steam-power had given to this route a new prospective value to British commerce.
- To France, Mehemet Ali was the answer to Napoleon's failure in Egypt. To Europe, Mehemet Ali posed as the pioneer of modern civilization in the East; to the Mussulman world, as the champion of Islam against the infidel Khalif. (550)
- In these straits, Sultan Mahmud humbled his pride to seek relief from the Powers. . . Great Britain alone remained, and to her Mahmud turned. On August 9, 1831, Straford Canning wrote to Palmerston that he had received from the Ottoman Government direct proposals for a formal alliance. (551)

CITATIONS FROM CAMBRIDGE MODERN HISTORY, VOLUME X

But Palmerston did not share Canning's belief in the revived power of a reformed Turkey. (551)

During the years subsequent to this treaty, the relation established by it between Russia and the Porte was a dominant factor in the international situation, as well as in the internal affairs of Turkey. (555)

"With unerring accuracy the Infinite One still keeps account with the nations. While His mercy is tendered, with calls to repentance, this account remains open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath begins. The account is closed. Divine patience ceases. Mercy no longer pleads in their behalf."--Prophets and Kings, p. 364.

"In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. . . That day had come to Jerusalem. Jesus wept in anguish over the doomed city, but He could not deliver her. He had exhausted every resource. In rejecting the warnings of God's Spirit, Israel had rejected the only means of help. There was no other power by which they could be delivered."--Desire of Ages, p. 587.

"As the proud Agrippa confessed, 'Almost thou persuadest me to be a Christian,' yet turned away from the Heaven-sent message,--so had Charles V., yielding to the dictates of worldly pride and policy, decided to reject the light of truth."--Great Controversy, p. 164.

"Charles V. was bent on crushing the Reformation, but often as he raised his hand to strike, he had been forced to turn aside the blow. Again and again the immediate destruction of all who dared to oppose themselves to Rome appeared inevitable; but at the critical moment the armies of the Turks appeared on the Eastern frontier, or the king of France, or even the pope himself, jealous of the increasing greatness of the emperor, made war upon him; and thus, amid the strife and tumult of nations, the Reformation had been left to strengthen and extend."--Great Controversy, p. 197.

"The ordinary soldier in the Turkish army was armed with a wooden shield and a scimitar." Pears 251. Cf. Boutell's Arms and Armour. Janissaries carried bows and small wooden shields.

Tatoldi says that in the Turkish army less than a fourth were armed with hauberks and wore jacques - quilted tunics of cotton or leather, well padded. Pears 251.

The following references agree with Gibbons in bring-
ing "locusts" into the Asiatic frontier of the Empire in 1294:

"Suddenly we find Osman attacking his neighbors and capturing their castles. During the decade from 1290 to 1300 he extends his boundaries until he comes into contact with the Byzantines. His 400 warriors grow to 4000, etc.

H.Gibbons, pp.28,29.

Creasy states that in 1299 Othman coined money with his own effigy, and caused public prayers to be said in his own name (Vol.I,p.14). But von Hammer discusses these marks of sovereignty as being assumed by Orkhan and not by his father-- von Hammer, v.i.p.75, 593.

"In 1299 Othman took up his residence in Yeni Sheir, ^(new city) This was the outpost of his principality, in a position of extreme importance, about half-way between Brusa and Nicaea." ^(Greek cities)

H.Gibbons, p.32.

1299--Osman, Turkish emir in the valley of the Kara Su, makes Yeni Sheir, between Brusa and Nicaea, his residence."

H.Gibbons, p.303.

"From 1291 to 1299 Othman was at peace; and the war that next followed was, at its commencement, a defensive one on his part, caused by the jealous aggressions of the other Turkish emirs who envied his prosperity, and who were aided by some of the Greek commandants in the vicinity. . . But the weak and wealthy possessions of the Byzantine Emperor in the north-east of Asia Minor were more tempting marks for his ambition than the Caramanian plains. . . Othman's uncle, the aged Dundar, who had marched with Ertoghrul from the Euphrates seventy years before, was still alive, when Othman in 1299, summoned a council of his principal followers, and announced to them his intention to attack the lord of the Greek fortress of Koeprihissar. The old uncle opposed the enterprise; and urged the danger of provoking by such ambitious aggrandisement all the neighboring princes, Turkish as well as Greek. Enraged at the chilling caution of the gray-headed man, and observing that others were beginning to share in it, Othman met the arrows of the tongue with the arrows of the bow. He spake not a word in reply, but he shot his old uncle dead on the spot-- a bloody lesson to all who should harbor thoughts of contradiction to the stern will of such a lord. . . Koeprihissar was attacked and fell, and numerous other strongholds in the vicinity of Nice soon shared the same fate." Creasy, I, pp.14,15.

Based on von Hammer i. pp.75-78.

In this connection let us not forget Luther's frequent comparison of the Papacy with the Turks. "We have in the midst of us," he cries out, "the worst of Turks, who profane and annihilate the only real sanctuary, the Word of God."

D'Aubigne, V.I.1.iii.c.vii.

"You may judge whether I have guessed rightly that the Antichrist of whom St. Paul speaks now reigns in the court of Rome. I think that I shall be able to show that he is worse now-a-days than the Turks themselves."

D'Aubigne, V.I.1.iv.c.xiii

"All the wealth of the churches must go to Rome. The Turk himself would never have so ruined Italy!"

D'Aubigne, V.I.1.vi.c.iii.

"You desire to put the Turk to flight?"--Luther's discourse in Latin read before the German diet--"This is well; but I am very much afraid you are mistaken in the person. You should look for him in Italy and not in Asia."

D'Aubigne, V.I.1.iv.c.ii.

"Already for a long time in the last decade of the 13th Century
+ when even Turles had stepped over the borders of the Empire
and plundered even to Brusa." Paehymeres I, p.475.
Translated from George, I, p.157.

of the chaos, confusion and darkness that ^{began} characterized the 150- year period. Can we lay this charge at the door of the descendants of Othman in the thirteenth and fourteenth centuries?--locusts whom prophecy sent as a plague and check on the evil of that age?² The dual name of Abaddon-Apollyon better fits the divided head of Christendom than any other power. Prophecy would call the man of sin by his right name,--Destruction!. He was Abaddon in the West, and Apollyon in the Greek East. Paul also uses this symbol in 2 Thes.2:3, where he describes this same one as the "son of perdition" or literally, the "son of destruction." **ἀπώλεια** is the Greek word here for "perdition;" it is the only Greek noun derived from the name Apollyon. It means Destruction. And in the Hebrew translation of the New Testament **אבדון** is the word used for "perdition." It is taken from Abaddon, and likewise signifies Destruction as the prophecy declares.

GIBBON'S DATE
Should the record in Gibbon be carefully analyzed,^c it will be quite plain that he does not introduce the Ottomans into the Greek Empire as a sovereign power on July 27, 1299; for in the paragraph following this reference (page 323), he definitely declares that the conquest of Brusa in 1326 dated the beginning of their empire. He also refers to Pachymer's date as one singularly accurate. This comment would indicate that other source writers agreed on this point. The following excerpts from accepted authorities will show that Gibbon states the case:

"The Turkish annals show, even from the first, when only a temporary settlement was at Nicaea, where the first Seljuks from Rum had had to prepare their customary camp, a castle and a well bearing the name of the Osmanli captain, Tadschi-Ali. Though these events belong in the last decade of the 13th century, yet to Osman the sultan, the suzerainty had not yet given warning."

Translated from Geschichte des Osmanischen Reiches, Jorga, I.p.157.

"Othman is commonly termed the first Sultan of his race; but neither he nor his two immediate successors assumed more than the title of emir. He had, at the time of his death (1326), reigned as an independent emir twenty-seven years, and had been chief of his tribe for thirty-nine years." History of the Ottoman Turks, E.S.Creasy, I,p.17.

"Osman certainly was not the son of a prince. He did not become in his day more than the ruler of a very small domain. He did not compass within his lifetime the task at his very threshold--the subjection of three imperial cities. It was certainly not by astounding successes on the battlefield that he made people flock to him and form around him the nucleus of a state." Ottoman Empire, Herbert H. Gibbons, p. 51.

"Osman spent his life in endeavouring to capture the three Bysantine cities which were all within a day's journey of his birthplace. When we consider how near he was at the beginning of the struggle, and how weak and demoralized the Byzantines had become, we realize that we have to do with no impetuous invasion of an Asiatic race, sweeping before it and destroying an effete civilization. It is the birth of a new race that we are recording--a race formed by the fusion of elements already existing at the place of birth."
Ottoman Empire, Herbert Gibbons, p.49.

5 "Before the end of Orkhan's reign the nucleus of Asiatic adventurers which had gathered around Osman in the little village of Sugut had grown to half a million. It could not have been by natural increase. It could not have been by the flocking in of nomads from the East. Orkhan formed his nation out of the elements on the ground. These were mostly Greek."

Ottoman Empire, H.Gibbons, p.63.

6 "When the Greeks saw that the Osmanlis had come in their midst to remain, and were not mere raiders like the Seljuk Turks, they realized that the alternative to submission was ruin. The Osmanlis did not prevail over them in battle. Their walls were not stormed. Their gates held fast. They were not starved out. They were abandoned by the Byzantines. So they became Osmanlis."

Ottoman Empire, Herbert Gibbons, p.57.

"But the curious fact remains that during this century there are few instances of cities taken by storm. Captures were effected for the most part by capitulation or by treachery." Ottoman Empire, H.Gibbons, p.56.

7 "After the Mysian expedition and the fall of Nicomedia (1337) Orkhan may be regarded as the acknowledged sovereign of a definite state. Ibn Batutah calls him the 'lord of Brusa, son of Osman the Little, powerful and rich among the Turcoman kings, in treasures, cities and soldiers.'"

Ottoman Empire, H.Gibbons, p.69.

8 "From the completion of the conquest of Bithynia by Orkhan, the Osmanlis can be called a distinct race with a national consciousness and a desire for expansion. They can be distinguished from the Turks of the emirates of Asia Minor and from the Byzantines." H.Gibbons, p.80.

"The army of Osman consisted entirely of volunteer horsemen, who were called akindjis. They wore no specified uniform. But they were superb riders and moved together 'like a wall'--an expression that has come down to the present day in Ottoman military drills." H.G., p.81.

"The Osmanlis were the first nation in modern history to lay down the principle of religious freedom as the corner-stone in the building up of their nation. . . Christian and Moslem lived together in harmony under the rule of the Osmanlis. This was generally, though not universally, the case throughout the fourteenth century in the Turkish emirates of Asia Minor." H.G., p.81.

"Between 1348 and 1431, nine great plagues (the black death) are recorded--see Hecker, Der schwarze Tod im 14ten Jahrhundert (Berlin, 1832)--These dates coincide with the most aggressive period of Ottoman conquest. As the city population was very largely Greek and Christian, we cannot over-estimate the importance of these epidemics. They were a valuable auxiliary in enabling the Osmanlis to advance and assimilate without formidable opposition." H.Gibbons, p.96.

"But Othman, after the death of the last Alaeddin in 1307, waged wars and accumulated dominions as an independent potentate. He had become chief of his race twelve years before, on Ertoghrul's death, in 1288. Othman, at his accession, was twenty-four years of age, and was already of proved skill as a leader, and of tried prowess as a combatant." Creasy, Vol.I, p.7.

"From 1291 A.D. to 1298, he (Othman) was at peace; and the war that next followed was, at its commencement, a defensive one on his part, caused by the jealous aggressions of the other Turkish Emirs, who envied his prosperity, and who were aided by some of the Greek commandants in the vicinity. Thus roused into action, Othman showed that his power had been strengthened, not corrupted by repose, and he smote his enemies in every direction. . . . It was about this time, A.D. 1299, that he coined money with his own effigy, and caused the public prayers to be said in his name. These among the Oriental nations are regarded as the distinctive marks of royalty. (Von Hammer discusses in vol.i.p.75, and 593 the question, whether these marks of sovereignty were assumed by Othman or his son Orchan. He comes to a different conclusion from that adopted above).

"A long and fierce struggle between the Ottoman and Caramanian princes for the ascendancy, commenced in Othman's lifetime, and was protracted during the reigns of many of his successors. . . . But the weak and wealthy possessions of the Byzantine Emperor in the north-east of Asia Minor were more tempting marks for his ambition than the Caramanian plains: and it was over Greek cities and armies that the chief triumphs of the last twenty-six years of Othman's life were achieved. Some of Othman's counsellors hesitated at the entrance of the bold path of conquest on which their chief strode so firmly; but Othman silenced all remonstrance, and quelled all risk of dissension and mutiny by an act of prompt ferocity. . . . Othman's uncle, the aged Dundar, who had marched with Ertoghrul from the Euphrates, seventy years before, was still alive, when Othman, in 1299, summoned a council of his principal followers, and announced to them his intention to attack the lord of the Greek fortress of Kœprihissar. The old uncle opposed the enterprise; and urged the danger of provoking by such ambitious aggrandisement all the neighboring princes, Turkish as well as Greek, to league against them for the destruction of their tribe. Enraged at the chilling caution of the gray-headed man, and, observing that others were beginning to share in it, Othman met the arrows of the tongue with the arrows of the bow. He spake not a word in reply, but he shot his old uncle dead on the spot--a bloody lesson to all who should harbor thoughts of contradiction to the fixed will of so stern a lord. The modern German historian (Von Hammer, i.p.78), who recounts this scene, well observes that 'This uncle's murder marks with terror the commencement of the Ottoman dominion, as the brother's murder that of Rome; only the former rests on better historical evidence.'

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

"Othman is commonly termed the first Sultan of his race; but neither he nor his two immediate successors assumed more than the title of Emir. He had, at the time of his death, reigned as an independent Emir twenty-seven years, and had been chief of his tribe for thirty-nine years of his life of sixty-eight." Creasy, Vol.I, p.17.

1903-1453-1420-1374-1622-1622-1783

"The capture of that city (1453) closes the first of the seven periods into which Von Hammer divides the Ottoman history (Von Hammer, Supplement). The first period consists of 150 years of rapid growth, from the assumption of independent sovereignty by Othman to the consolidation of the European and Asiatic conquests of his house by the taking of Constantinople. The second is the period of its further growth by conquest until the accession of Solyman I. in 1520. The third is its period of meridian ascendancy under Solyman and Selim II., (from 1520 to 1574). The fourth is the commencement of its decline under Amurath III. (1574) to the epoch when the sanguinary vigour of Amurath IV. (from 1623 to 1640) restored for a time its former splendour. The fifth is the period of anarchy and insurrection, between the death of Amurath IV. (1640) and the ministry of the first Kiuprili (1656). The sixth is the period of new energy given to the empire by men of the family Kiuprili, from 1656 to the calamitous war with Austria, which was closed by the treaty of Carlowitz in 1688. Then comes the seventh period, one of accelerated disaster and downfall, to 1763, when the treaty of Kainardji with Russia confirmed its humiliation." Copied from Sir Edward Shepherd Creasy, Vol. I, p. 141.

"The general accuracy of Gibbon's splendid description of the taking of Constantinople is not impeached by the minute diligence of Von Hammer or Finlay, though they supply us with some not unimportant connections and additions." Creasy (note), Vol. I, p. 136.

"Von Hammer's History of the Ottoman Empire will always be the standard European book on this subject. That history was the result of the labours of thirty years, during which Von Hammer explored, in addition to the authorities which his predecessors had made use of, the numerous works of the Turkish and other Oriental writers on the Ottoman history, and the other rich sources of intelligence which are to be found in the archives of Venice, Austria, and other states which have been involved in relations of hostility or amity with the sublime Porte. Von Hammer's long residence in the East, and his familiarity with the institutions and habits, as well as with the literature of the Turks, give an additional attractiveness and value to his volumes. His learning is as accurate as it is varied . . ."

Creasy, Preface, pp. 6, 7.

Sir Edward Creasy's references to the pages of Von Hammer apply to the second edition of the German.

"But, by the middle of the thirteenth century of the Christian era, when Ertoghrul appeared on the battle-field in Asia Minor, the great fabric of Seljukian dominion had been broken up by the assaults of the conquering Mongols, aided by internal corruption and civil strife. The Seljukian Sultan Alaeddin reigned in ancient pomp at Koniah, the old Iconium; but his elective supremacy extended over a narrow compass, compared with the ample sphere throughout which his predecessors had exacted obedience. The Mongols had rent away the southern and eastern acquisitions of his race. In the center and south of Asia Minor other Seljukian chiefs ruled various territories as independent princes; and the Greek Emperors of Constantinople had recovered a considerable portion of the old Roman provinces in the north and east of that peninsula. Amid the general tumult of border warfare, and of ever recurring peril from the roving armies of the Mongols, which pressed upon Alaeddin, the settlement in his dominions of a loyal chieftain and hardy clan, such as Ertoghrul and his followers, was a welcome accession of strength; especially of strength; especially as the new comers were, like the Seljukian Turks, zealous adherents of the Mahometan faith. The Crescent was the device that Alaeddin bore on his banners; Ertoghrul, as Alaeddin's vicegerent, assumed the same standard . . ." Creasy, Vol. I, p. 4.

the first edition of Von Hammer = 10 thick closely printed volumes - later into English.

Vol. 4,
Chapter 21,
Cambridge Medieval
History

THE CATALAN GRAND COMPANY

Taking advantage of the preoccupation of the Empire in fighting other Turks, Osman made a notable advance into Bithynia. . . He was now "Lord of the lands near Nicaea."

It was at this time that Roger de Flor or Roger Blum, a German soldier of fortune of the worst sort, took service with the Emperor (after August 1302). The latter, was, indeed, hard pressed. Michael had made his way to Pergamus, but Osman and his allies pressed both that city and Ephesus, and overran the country all round. At the other extremity of what may be called the sphere of Osman's operations, in the valley of the Sangarius, he ruled either directly or by a chieftain who owed allegiance to him. One of his allies was at Germiyan and claimed to rule all Phrygia; another at Calamus ruled over the coast of the Aegean from Lydia to Mysia. It was with difficulty that Michael IX succeeded in making good his retreat from Pergamus to Cyzicus on the south side of the Marmora. That once populous city, with Brusa, Nicaea, and Izmid, were now the only strong places in Asia Minor which had not fallen into possession of the Turks. It was at this apparently opportune moment, when the Emperor was beset by difficulties in Anatolia, that Roger de Flor arrived (autumn 1303) with a fleet, 8000 Catalans, and other Spaniards. Other western mercenaries, Germans and Sicilians, had come to the aid of the Empire both before and during the crusades. But their great hopes were built on the advent of the well-known but unscrupulous Roger. His army bore the name of the Catalan Grand Company. Roger at once got into difficulties with the Genoese, from whom he had borrowed 20,000 bezants for transport and the hire of other mercenaries.

The first thirty years of the fourteenth century were a period of chaotic disorder in the Empire, due partly to quarrels in the imperial family and partly to struggles with the Turks and other external foes, but of all the evils which fell upon the state the worst were those which were caused by the Catalan mercenaries. The imperial chest was empty. The Catalans and other mercenaries were without pay, and the result was that, when they had crossed the Dardanelles at the request of the Emperor and had driven back the enemy, they paid themselves by plundering the Greek villagers, a plunder which the Emperor was powerless to prevent. Feebleness on the throne and in the councils of the Empire and the general break-up of the government opened the country to attack on every side. . . The progress of the Ottoman Turks met with no organized resistance. . .

The struggle between the young and the old Emperor Andronicus increased in violence and incidentally strengthened the position of Osman. Both Emperors, as well as Michael IX who had died in 1320, employed Turkish troops in the dynastic struggles. Page 659.

Every Turk under Osman was a fighter. They continued their nomad habits and many of them almost lived on horseback. The result was that they moved much more quickly than their enemies, and this mobility, combined with the simple habits of others who travelled readily on their simple ox-carts, which served them as dwellings, greatly favored Osman's method of isolating a town, which he would reduce by starvation. Page 660.

Osman is regarded as the founder of the Ottoman nation. His successors on the throne are still girt with his sword. . . by gaining the reputation of a ruler who might be safely followed, and under whose protection Christians might find security both from other Turks and from the exactions of their own Emperor, he drew even Christians to accept his rule. Page 661.

It was in 1299 that Osman declared himself Emir of the Turks, that is, of the tribe over which he ruled. . . there were many other Turkish tribes present in the middle and at the end of the thirteenth century in Asia Minor and Syria, and, in order to understand the conditions under which the Ottoman Turks advanced and became a nation, a short notice of the condition of Anatolia at that time is necessary. The country appeared indeed to be everywhere overrun with Turks. A constant stream of Turkish immigrants had commenced to flow from the south-west of Central Asia during the eleventh century, and continued during the twelfth and indeed long after the capture of Constantinople. . . They were nomads, some travel-

ling as horseman, others on foot or with primitive ox-waggons. By 1150, the Turks had spread all over Asia Minor and Syria. These Turks were disturbed by the huge and well-organised hordes of mounted warriors and foot-soldiers of Jenghis Kahn, a Mongol belonging to the smallest of the four great divisions of the Tartar race, but whose followers were mainly Turks. The ruin of the Seljuqs of Rum may be said to date from the great Mongol invasion in 1242, in which Armenia was conquered and Ezerum occupied. The invading chief exercised the privilege of the conqueror, and gave the Seljuq throne of Rum to the younger brother of the Sultan instead of to the elder. The Emperor in Constantinople supported the latter, and fierce war was waged between the two brothers. The war contributed to the weakening of the Seljuqs, and facilitated the encroachment of the nomad Turkish bands, who owned no master, upon their territory. The Latin occupation of Constantinople (1204-1261) had the same effect, for the Latin freebooters shewed absolutely no power of dealing with the Turks, their energies being engaged simply in making themselves secure in the capital and a portion of its European territory.

Three years before Osman assumed the title of emir, namely in 1296, Pachymer reports that the Turks had devastated the whole of the country between the Black Sea and the territory opposite Rhodes. Even two centuries earlier similar statements had been made. For example, William of Tyre after describing Godfrey of Bouillon's siege of Nicaea in 1097 says the Turks lost 200,000 men. Anna Comnena tells of the slaughter of 24,000 around Philadelphia in 1108; four years later a great band of them were utterly destroyed. Matthew of Edessa in 1118 describes an "innumerable army of Turks" as marching toward that city. It would be easy to multiply these illustrations. The explanation is to be found in the nomadic habits of the invaders, and in the fact already noted that there was a constant stream of immigration from Asia.

The tribe over which Osman ruled was one which entered Asia Minor previous to Jenghis Khan's invasion. His ancestors had been pushed southward to Mesopotamia, but like so many others of the same race continued to be nomads. They were adventurers, desirous of finding pasturage for their sheep and cattle, and ready to sell their services to any other tribe. . . . Osman from the first set himself to work to enlarge his territory. He had to struggle for this purpose with the Empire and with the neighboring tribes. The Greek historians mention two notable victories in 1301 gained by the Greeks over the Turks, in the first of which the Trapezuntines captured the Turkish chief Kyuchuk Agha at Cerasus and killed many of his followers, and in the second the Byzantines defeated another division at Chena with the aid of mercenary Alans from the Danube. Neither of these Turkish bands were Ottomans; the second belonged to a ruler whose headquarters were at Aidin (Tralles) and who had already given trouble to the Empire. One of the last acts of the Emperor Michael Palaeologus (1259-1282) had been to send his son Andronicus, then a youth of eighteen, in 1282 to attack the Turks before Aidin, but the young man was unable to save the city for the Greek Empire. Andronicus II in his turn despatched his son and co-regent Michael IX (1295-1320) with a force of Alans to Magnesia in 1302 to attack other Turks, but they were in such numbers that no attack was made, and Michael indeed took refuge in that city while the nomads plundered the neighboring country. To add to his difficulties, the Venetians had declared war against him. His mercenaries, the Alans, revolted at Gallipoli, and the Turkish pirates or freebooters, fighting for themselves, attacked and for a time held possession of Rhodes, Carpathos, Samos, Chios, Tenedos, and even penetrated the Marmora as far as the Princes Islands. The Emperor found himself under the necessity of paying a ransom for the release of his captives. Taking advantage of the preoccupation of the Empire in fighting these other Turks, Osman had made a notable advance into Bithynia. In 1301 he defeated the Greek general Muzalon near Baphaeum, now Qoyun-Hisar (the Sheep Castle), between Izmid and Nicaea, though 2000 Alans aided Muzalon. After this victory Osman established himself in a position to threaten Brusa, Nicaea, and Izmid, and then came to an important arrangement for the division of the imperial territories with other Turkish Chieftains. He was now "lord of the lands near Nicaea."

One of Roger's first encounters in Anatolia was with Osman. The Turks were raiding on the old Roman road which is now followed by the railway from Eski-Sher to Izmid, and kept up a running fight with the imperial troops, and Roger, defeating them near Lefke, in 1305 took possession of that city.

The Catalan Grand Company soon shewed that they were dangerous auxiliaries. Roger at various times defeated bands of Turks, and made rapid marches into several districts, but his men preyed upon Christians and Muslims with equal willingness.

In 1308 a band of Turks and of Turcopuli, or Turks who were in the regular employ of the Empire, was induced to cross into Europe and join with the Catalan Grand Company to attack the Emperor Andronicus. This entry of the Turks into Europe, though not of the Ottoman Turks, is itself an epoch-making event.

The first mention of compulsory ^{service} by Christians made in the Greek authors is attributed to the first year of Orkhan's successor Murad in 1360. They relate that one-fifth of all Christian children whose father's were captured in battle were regarded as ipso facto the property of the Sultan, and that Murad caused his share of the boys to be taken from their parents and brought up as Muslims to become Janissaries.

"It may be said that the impotency of the Empire reached its highest point two years later, in 1378, when Murad I was formally recognized as his suzerain by the Emperor, who promised to render him military service, and consented to surrender his son Manuel as a hostage." IV-670.

"Between the schism of Michael Cerularius and the capture of Constantinople by the Turks, a period of four hundred years, from 1054 to 1453, some thirty attempts were made to unite the Greeks and the Latins once more in the same communion. At three separate times, in 1204 under compulsion, and in 1274 and 1439 by the terms of an agreement, the union appeared to have been effected; but on each occasion it was inchoate and ephemeral." IV-594.

"The fundamental difficulty was the recognition by the Greek Church of the papal supremacy, which was far more wide-reaching in the thirteenth and fourteenth centuries than in the days of Photius and Cerularius... She admitted the primacy of the Pope, while the more moderate of her members allowed the Papacy its universal character, but one and all rejected the disciplinary jurisdiction which made all bishops merely delegates and papal vicars." IV-594, 595.

"The Western conception of the freedom of the Church from the State, for which the supremacy of the Pope was the essential guarantee, was confronted by the Eastern doctrine of the autocephalous Church, whose autonomy corresponded to that of the State, to which it was strictly subordinated. It is the rule with the East that an independent sovereign requires an autonomous patriarch, whose relations with the other patriarchs are only spiritual. The one link between the Churches is the participation in orthodox establishments by the Councils." IV-595.

"It may be said that from 1054 to 1453 the question [arguments in theology] did not advance one step... From 1054 to 1453 the Emperors always looked to religious union as a means... of assuring the defence of the Empire... Finally, in the fourteenth and fifteenth centuries the preliminary negotiations for the union were more or less actively prosecuted according to the advance or the retreat of the Ottomans, and it was not until the danger from them was pressing that this union was finally realized at Florence in 1439." IV-595, 596.

"The serious defeat [Varna] and the death of John VIII (31 October 1448) increased the boldness of the opponents of the union. The new Emperor, Constantine XI, brother of John VIII, had been one of its most determined partisans." IV-624.

"Obliged to choose between the safety of the Empire and the autonomy of their Church, the Greeks resolutely sacrificed their political independence to their hatred of the West and to their antipathy to Rome.

"The new régime which the Greek Church was about to experience had already been working for many years in the provinces occupied by the Turks. The bishops nominated by the Patriarchs, were everywhere recognized by the conquerors as the civil and religious heads of the Christian community. Mahomet II therefore had no difficulty in extending this régime to the whole Empire by requiring, immediately after his entry into Byzantium, the election of a new Patriarch." IV-625.

"The union of 1439, although debated by an Ecumenical Council, came to late.

"The regular Arab army received grants out of the poor tax, and took part in the annual raids into Byzantine territory or into the neighboring countries of the unbelievers." IV-284.

"Ever since Dio the Isaurian saved Constantinople from the formidable attack of the Saracens in A.D. 717, there was a continuous warfare between the Empire and the Caliphate, for three hundred years. Its history is for the most part a monotonous and barren chronicle of raids to and fro across the Taurus mountains, traces, interchanges of prisoners, briefly registered in Greek and Arabic annals." IV-157.

"The character of these incursions was so well understood on the Arab side that in the ninth century it was an accepted rule that two raids were made each year, one from 10 May to 10 June when grass was abundant, and, after a month's rest for the horses, another from 15 July to 8 September, with sometimes a third in February and March." IV-120.

- "Even in the greatest religious question of the two centuries preceding 1453, that of the Union of the Churches, the Orthodox Church had to be stimulated into action by the emperors and nobles." Pears 183.
- "Even in the presence of the enemy which... had been drawing an iron circle around the empire, they [nobles] appear to have been hardly conscious of the life and death character of the struggle." Pears 183.
- "When the capital was cut off from its supply of soldiers from the provinces, it was in grievous straits and to this condition it had come on the accession of the last Constantine." Pears 184.
- "The Greek armies were destroyed by overwhelming numbers rather than defeated by superior courage." Pears 184.
- "Second, the attacks, literally from every side, by hordes of Turkish invaders, who usually, beginning by raids upon their cattle, ended by expelling or exterminating the conquered people, and taking possession of their lands." Pears 185.
- "In Constantinople effective control over the appointment of an emperor was wanting." Pears 186. "Democratic government in the modern sense of the term had not yet been born." "The government was that of an absolute sovereign moderated by irresponsible nobles."
- "The military occupation was that of nomads [Turkish] who replaced agriculturalists. Every where the cattle of the Christians were raided. Arable lands became the warlike sheep-walks of nomad Turks." Pears 189.
- "The Greek historians of the period with which the present work is concerned, Pashymer, Constantegenus, Gregoras, Ducas, Critobulus, and Phrantzes are in literary merit far superior to the contemporary chroniclers of the West." Pears 197.
- "A Pagan Christianity, with a Pantheism accepting holy springs, miraculous pictures, miracles-working relics, had become the accepted form of faith..." Pears 199.
- Jannissaries = arch-enemy of Christians. Pears 223-228
- Basli Bagnaks = undisciplined mob of an innumerable host. Pears 229.
- "In speaking of the Turkish host it must not be forgotten that in 1453 hardly any European power can be said to have possessed a standing army... La Broquiere says: 'Ten thousand Turks on the march will make less noise than a hundred men in our Christian armies. In their ordinary marches they only walk, but in forced marches they always gallop, and, as they are lightly armed, they will thus advance farther from evening to day' - break than others in three days. It is by these forced marches that they have succeeded in surprising and completely defeating the Christians in their different wars.' Pears 230.
- "La Broquiere states that the 'innumerable host' of these irregulars [Basli Bagnaks] took the field with no other weapon than their curved swords or scimitars." Pears 229. Turkish army = regulars [Jannissaries] and irregulars. 222
- "The Turkish nation was the Turkish army." Pears 222
- Constantine seceded from West 203
- Opposition to Union called Synod in autumn of 1450. Pears 202
- Mohamet would feed his horse on the altar of St. Peter 138, 230, 211.
- "Arabs attempted the task no less than seven times" Pears 230.
- "The prophet himself was represented in the Sacred Traditions as holding counsel with Allah respecting the capture of New Rome, and was told that the Great Day of Judgment would not come before Constantinople had been captured by the sons of Isaac." Pears 230

"In the battle which ensued [Nicopolis, 1396], Europe received its first lesson on the prowess of the Turks, and especially of the Janissaries. . . . The archers, who always constituted the most effective Turkish arm, employed the stratagem of running away in order to throw their pursuers into disorder. Then they turned and made a stand. And as they did so, the Janissaries, Christians of origin, from many Christian nations, as Ducas bewails came out of the places where they had been concealed, surprised and cut to pieces Frenchmen, Italians, and Hungarians." Pears 135.

"Sulaiman defeated pope, emperor and dogs together at the great sea-fight off Preveza in 1571. The empire of Sulaiman stretched from Buda-Pesth on the Danube to Asuan on the Cataracts of the Nile, and from the Euphrates almost to the Straits of Gibraltar." Lane-Poole 189.

"Under the care of the first Murad, the son of Orchan, their [Janissaries] organization had been developed, and by the time of Mohamet the Second, they had already acquired high repute for discipline and daring." Pears 223

"From their institution they constituted a fraternity governed in religious matters by the rules of Hadji Bektaşli. The connection between the Dervish order of Bektaşli and the Janissaries endured as long as the Janissaries themselves, and when the latter were massacred, in June 1826, with the cry of 'Hadji Bektaşli' on their lips, the order of Bektaşli was also suppressed." Pears 223; Djéval Bey, Etat militaire Ottomane (Constantinople, 1841): Usulok, Two years in Constantinople (1828).

X

150 years = from Bajazid to Sulaiman the Magnificent. (Murad V Sulayman)

"Caramania was the Turkish state which remained longest outside Ottoman dominion. At one period it extended from the river Sangarius to Adana." Pears 132

"The lowest degradation which the empire had yet reached was when the miserable John consented to become the tributary of Murad in order that he might enjoy his remaining possessions in Europe. In 1370 he formally recognized the sultan as his suzerain, bound himself to render him military service and to give his son Manuel as a hostage." Pears 104 Chalc. 1. 51. Phrantzes 1. 11.

"In 1071, a great battle took place on the plains of the river Maritza which sealed the fate of the Eastern Bulgarians and of the Serbians who were in Macedonia. . . . While they [Bulgarians] were feasting in front of a bridge over the Maritza near Harmanli, fully assured of their safety by reason of their superiority in numbers, suddenly a night attack was made upon them by a small division of the Turkish army. It was soon joined by the entire army of seventy thousand Turks. Wild confusion was followed by a terrible slaughter. One of the three sons of the king was killed and the other two were drowned in the Maritza. Hundreds of soldiers perished in attempting to cross it. The army was simply annihilated." Pears 105. S. Novakovich (Zemlin, 1897); Die Serben und Türken im X. u. XV. Jahrhundert.

"Ducas describes how Turks from Cappadocia, Lycia, Cilicia, and Caria had sailed into Europe to pillage and to ruin the lands of the Christians. A hundred thousand had laid waste the country as far west as Dalmatia. The Albanians from being a large nation had become a small one. The Wallachs, the Serbians, and his own people, the Romans, had been completely ruined. Amid his lamentations over the evils inflicted by the invaders, his saddest thought and gravest source of complaint is that the victories gained by the Turks had been won by men who were the offspring of Christian parents, by Janissaries who were of Roman, Bulgarian, Serbian, Wallachian, or Hungarian origin. It is in the hopelessness of further resistance to such overwhelming forces that the only explanation of John's acceptance of the position of a tributary prince is to be found." Pears 105

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"At the commencement of his reign, Murad turned to conquest. The work of Orchan had been to establish and compact Ottoman rule in Asia Minor. That of his successor was mainly to carry out a similar policy in Europe. After capturing Heraclea on the Black Sea, he crossed over into Thrace and occupied Adrianople, seized Didymotica and ships to plunder the Greek islands. In return for the fanaticism with which they had inspired him, he promised that one fifth of the spoil captured by land and sea should be given to the mollahs. When the sale of Christian captives took place, he took care, says Ducas [Ch. xxiii] that the young, the well set-up, and the strong men should be bought at a low price to be added to the Janissaries." Pears 103

WARS AND TREATIES WITH TURKEY

This treaty is important as recognizing that the Empire was a matter of course to about of the great powers
 White 246
 1718, July 21 Treaty of Passarowitz. Ended Ottoman control of Hungary and prestige of Ottoman army. White 29

and 1829, Mar. 23
 Cabinet 1 makes treaty with Austria after a decade of war. Turkey relinquishes tribute of half of Hungary to Austria, and also annual payment of Austria. Turkey surrenders claim to Transylvania
 White 21
 Treaty of Carlowitz. Proposed peace between Porte, Poland and Austria, Austria & Prussia, and Russia & Spain. White 20

1606, Nov. 11
 1644, Jan. 26

- 1774 July 21 Treaty of Kutchuk Kainardji between Russia and Turkey--involving Turkish oppression of Orthodox Greeks. *Annilepost in history of Turkey* white 29
- 1812, May 28 Treaty of Bucharest. Russian frontier advanced to Pruth and Kilia; and claim of Russia to interfere between the Sultan and his Christian subjects, as foreshadowed in treaty of 1774; received new sanction in fifth article. X 149
- 1815 Congress of Vienna (Austria, France, Great Britain, Russia). Turkey not a party to Treaty because Sultan was obdurate, and probably because of Russian interference. White 31
- 1817, May 17 City of Parga signed over to Ali Pasha. Sultan ratifies act on April 24, 1819. Ali now "Lion of Janina." Revolution.
- 1822, Spring Ali Pasha trapped and killed by Kurshid Pasha.
- 1821-24 Greeks pitted against Ottomans. Another revolution.
- 1824, March Mehemet Ali an intractable opponent of Greek liberty.
- 1827, Autumn Effective intervention of European Powers. (*Great Britain, France, Russia*)
 Two factors helped the Greeks: (1) In the early months of the uprising, the Ottoman force was detained against Ali Pasha; (2) Greeks had superiority at sea. Ottoman Government was ultimately fighting not only Greeks, but "all Europe." 182
- 1828, Nov. 16 Protocols of London. *Greece autonomous, but a tributary state.*
- 1829, Sept. 24 Treaty of Adrianople between Russia and Turkey. (202)
- 1832, May 13 A new Christian kingdom. Jan. 28, 1833, Otto first king.
- 1832, Aug. 9 Porte appeals to Great Britain for formal alliance because of Mehemet Ali's aggressions. (551)
- 1832, Dec. 31 Ottomans routed in Koniah by Egyptians. Russia renews offers. Ibrahim advances to Kiutayeh.
 Convention of Kiutayeh. Treaty did not last long.
- 1833 Porte accepts help from Russia. (552) Ottoman army a "demoralized rabble." Russian squadron enters Bosphorus. Russia sends soldiers. Porte promises one thing, and then another.
- 1833, May 22 The Porte now a vassal to the Russian Government. (554)
- 1833, July 8 Treaty at palace of Unkiar Skelessi between Russia and Turkey. Russia's assistance asked by Turkey because of the aggression of Mehemet Ali. (494) According to Count Nesselrode, this Treaty "legalized the armed intervention of Russia" in Turkey. (555) During the succeeding years, the relation between Russia and Turkey, established by this Treaty, was the dominant factor in the international situation, as well as in the affairs of Turkey. (111)
- 1834 Wide-spread revolt in Syria. (559) Russia refuses to support Mahmud if he turn aggressor. (560)
 Mehemet Ali asks Great Britain, France, and Austria for recognition of his independence. Assumes name of Viceroy. (560)
 War deferred for three years by Powers refusing to help the aggressor. (560) War preparedness increasing.
 Mahmud organizing his army under German officers. (561)
 Rivalry of Russia and Great Britain in Central Asia. (556)
 Peace thwarted by Treaty of Unkiar Skelessi and the unholy alliance between Great Britain and the revolutionary monarchy of Louis-Philippe. (556)
- 1838, Aug. 16 Great Britain negotiating a commercial treaty with the Porte in order to destroy the governmental monopolies of Mehemet Ali. (561)
- 1839, April War between Sultan and Mehemet Ali renewed. (558)
- 1839, May Nicolas sends envoy to Great Britain. Russia surprises Great Britain with her offer to give up Treaty of Unkiar Skelessi.

WARS AND TREATIES WITH TURKEY

- Palmerston warns the Porte that Great Britain will not aid an aggressor. (561) Mahmud no match for Mehemet Ali.
- 1839, April 21 Sultan's army (at Bir) crosses Euphrates into Syria.
- 1839, June 23 Defeat and rout of Turks at Nezib.
- 1839, July 1 Mahmud dies. Abdul-Medjid takes the throne.
- Advisers of young Sultan appeal to Mehemet Ali, and promise pardon if he will cease the fight.
- 1839, July Capitan Pasha flees with Turkish fleet to Mehemet Ali.
- 1839, July 27 Great Britain, France, Austria, Prussia, Russia sent Porte the note that they had reached an agreement on the Eastern Question. Palmerston impressed Ponsonby with importance of representing unanimity of Powers to Sultan's Government. The Five Powers were "to act simultaneously in point of time, and identically in point of manner." (563)
- Hitherto France and Great Britain had agreed on placing Turkey under Concert of Europe; but now they split--Great Britain desiring the Viceroy to be pushed back into Egypt, and France, excited in favour of Mehemet Ali's advance, who ostensibly was wearing the mantle of Napoleon!
- Russia steps into the breach, arguing to herself that the giving up of the Treaty of Unkiar Skelessi would not hurt her influence at Constantinople, which was based upon her geographical position, and her right of protecting the Orthodox subjects of the Greek Church. (564)
- Baron Brunnow is sent to London to announce that Russia will give up the Treaty, and henceforth act with the Powers.
- 1840, May France not cooperating--has confidence in the invincibility of Mehemet Ali. (565) Change of ministry in France. (566)
- Khusrev Pasha, Grand Vizir, dismissed at Constantinople. Mehemet Ali rejoicing. (567)
- 1840, June 21 Mehemet Ali at once proposed to M. Cochelet, French consul-general at Alexandria, to say to the Porte that he would return the fleet at once, hoping thereby to end the Turco-Egyptian question. (567) Sami Bey sent to Constantinople to negotiate.
- 1840, June 30 Dispatch of Cochelet forwarded to Guizot through Thiers, who added: "This condition of affairs argues strongly in favour of postponing any decision in London." (567) This was a violation of joint note sent July 27, 1839.
- 1840, July 11 Guizot answered Thiers: "They [the Powers] consider the act of Mehemet Ali and its success, first, the ruin of the note of July 27, 1839, and of the common action of the Five Powers; second, the complete individual triumph of France at Alexandria and Constantinople.
- 1840, July 15 Treaty of London signed. On July 17, Palmerston read the Convention to Guizot. Draft of the Treaty had been prepared by Palmerston so early as January. (568)
- High Contracting Parties were to unite their forces, if necessary to bring Mehemet Ali to terms.
- Care was taken to make it clear that this cooperation in the protection of Constantinople and the Straits was accorded at the express invitation of the Sultan. (569)
- 1840, Aug. 11 Thiers tries to alter Convention. Palmerston turns deaf ear.
- 1840, Sept. 5 In Protocol Allies disclaimed any intention of deriving separate advantages from their intervention. (569)

"They shall run to and fro in the city; they shall run upon the wall..." (Isaiah 2:9).

The prophet calls it "His army" (Isaiah 2:11) and the northern army (verse 20).

"Ancient supremacy of heavy cavalry - feudal war - had been destroyed in the fourteenth century." VIII 646, 647

"The only part of Europe in which during the last years of the fourteenth century the noblesse still fought on horseback was the East, where against Turk and Tartar, the Hungarians, Poles, and Yugo-Slavs kept to the old methods." VIII 648

"Then, on an October Saturday of 732 - exactly a hundred years after the death of Mahomet - the battle was joined, and Charles came off victorious..."

The day of Poitiers marks the turning-point in the fortunes of the Arabs... But to crown all, internal dissensions broke out within the Arab Empire."

II 129.

"The disciples of the Prophet called themselves Muslims, but were usually known by the name of "Sabians." II 309

"The Sabians - a name which, of course, has no connection with that of Sabaeans." II. 309 n.

Arabs conquered Mediterranean coasts. II 330

"It was not the religion of Islam which was by that time disseminated by the sword, but merely the political sovereignty of the Arabs. The acceptance of Islam by others than Arabians was not only not striven for, but was in fact regarded with disfavour. The subdued peoples might peacefully retain their old religions, provided only they paid ample tribute." II 330

"In short, long before Mahomet Arabia was in a state of unrest, and a slow, uncontrollable infiltration of Arabian tribes and tribal branches had permeated the adjoining civilized lands in Persian, as also in Roman territory, where they had met with the descendants of earlier Semitic immigrants to those parts, the Aramaeans." II 331

"Under these circumstances it would be a mistake to regard the Arab migration merely as a religious movement incited by Mahomet... There can in any case be no question of ~~an~~ zealous impulse towards proselytism... that exclusive religious spirit of the later world of Islam, is at all events not the primary cause of the Arab migration, but merely a consequence of the political and cultural conditions caused by it... The departure of the Saracens' religion, both in point of time and in itself, can only be regarded as of minor import, and rather as a political necessity. The movement itself had been on foot long before Islam gave it a party cry and an organization." II 332

"Previously they [tribes south of Dead Sea] had been in the pay of the Byzantines, and being moreover Christians, they had no intention of allying themselves with the Muslims. Soon after the battle of Mu'ta however, we are informed, the Emperor Heraclius, who at that time was in great financial difficulties owing to the debt contracted with the Church for the great Persian war, suspended the yearly subsidies to the Bedouins on the southern boundary, probably thinking that with the new political situation he might venture on this economy... Theophanes even treats the suspension of subsidies as being in some way the cause of the summoning of the Muslims... as Byzantium withdrew the subsidies from them it was only natural that they made an alliance with the Muslims to recoup themselves by plundering raids." II 340

"Besides Alexandria, the town of Klysma (Suez) appears to have been a strong naval port. Probably all Egypt was then an important base for the fleet of the Byzantines and one of their principal dockyards; for the Arabians of earlier times it decidedly became such, and it appears not improbable that their conquest of Egypt was connected with the recognition that only the possession of a fleet would ensure the lasting retention of the new acquisitions, the Syrian coast towns, for instance."

II 349

"His greatest achievement however was the extension of the fleet."

II 352

"Here he joined the efforts of Mu'awiya in Syria, who himself built ships. The main dockyard however appears to have been Alexandria, and in all the great sea-fights, we find a co-operation of Egyptian and Syrian vessels. Arabian tradition neglects their maritime expeditions to a surprising extent, but Western sources have always emphasized this feature of the Arabian success in warfare. The intelligence gathered from the papyri during the last few years shows that the care for the building and manning of the fleet was, at all events in Egypt at the end of the seventh century, one of the chief occupations of the administration. Mu'awiya required the fleet first and foremost against Byzantium, for, as long as the Greeks had command of the sea, no rest might be expected in Syria and as little in Alexandria." II 352

"The conquest of Constantinople was of course the goal which was always present to the minds of the Arabs. More than once too they came near being principally a land expedition under Mu'awiya, the first cedar (668), and from there in the spring of 669, in combination with the Caliph's land expeditions were in vain, and equally so were the regular, so-called seven years' fights between the fleets of the two powers, these lasting from 674 or even earlier until the death of Mu'awiya (680), and taking place immediately before Constantinople where the Arabs had secured for themselves a naval base." II 354

"When at a later date, after the termination of the civil wars, the second great wave of expansion set in under the Caliph Walid, Constantinople again appeared attainable to them. The remarkable siege of Constantinople, which lasted at least a year (716-717), took place, it is true, afterwards under Walid's successor, the Caliph Sulaiman. This also ended unsuccessfully for the Arabs." II 354

"Herewith began the rule of the Umayyads, and Damascus became the capital of the empire (661)." II 358.

"This has been rightly termed the Arabian Empire, for it was founded on a national basis, in marked contrast to the subsequent State of the Abbasids, for which Islam served as a foundation. The first Caliph had striven after a theocracy, but, as all the members of the theocracy were Arabs, an Arabian national empire was created. We see this most clearly by the fact that no longer the pious companions, but the old Arabian aristocracy, no longer Ansar and Muhajirun, but the Arabian tribes of Syria and Irak, determined the destinies of the empire. The great expansion however was only able to hold back religion for a time. Religion soon served to give authority to the government in power, but at the same time provided a special motive for all kinds of opposition." II 358

"The fight for the supremacy in the State... formed the life-task of all the great Caliphs of the house of Umayya. Mu'awiya had still most of all the manners of an old Arabian prince... His rule was so patriarchal, and his advisers had so much voice in the matter, that some have thought to have found traces of parliamentary government under Mu'awiya... Mu'awiya's aspirations in state policy were finally to found a dynasty." II 358, 359.

"Mu'awiya placed the Arabian Empire on a dynastic basis and disciplined the tribes by introducing the political in place of the religious state authority." II 361

"In the eastern provinces the Kais and Kabb wage constant warfare with each other, and the reign of the later Umayyads is occupied in a struggle with permanently mutinous eastern districts... Thereupon however followed the irretrievable decline of the Umayyad State. The political opposition of Kais and Kabb converted the Caliph into the puppet of inter-tribal feuds; Umayyads fought against Umayyads... In the year 750 the Umayyad rule was at an end." II 363, 364.

"The Persians were much more religious than the Arabs, and they accepted the political ideal of the Shi'a, which was tinged with religion more than actually religious. This religious movement then swept away the dominion of the Umayyads, and thereby the international empire of the Abbasids took the place of the national Arabian Empire. . . Thus arose out of the patriarchal kingdom of the Umayyads the absolutist rule of the Abbasids and therewith Persian civilization made its entrance into Islam. The ancient East had conquered." II 364.

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"The navy under Abd-ar-Rahman III, with Almeria as its chief harbour, became the most powerful in the Mediterranean. . . In fact, Muslim piracy was the terror of the Mediterranean. . . When at the end of the tenth century the Fatimite danger disappeared, the Arabs neglected their navy." III 431

"The Turks were splendid fighters, but few of them learnt much, as they were satisfied with their own methods of fighting and despised strategy as unworthy of knights." VI 803

"The [European] weapons commonly used were the lance, the sword, the battle-axe, and the misericord. Joinville, praising the gallantry shown by the Christians at Mansurah, says that none made use of the bow, crossbow, or other artillery, but the conflict consisted of blows by battle-axes, swords, and butts of spears. The French despised bows and artillery, and thought their employment unworthy of gentlemen. The lance was generally made of ash with an iron head, and a pennon was attached to the top of the wooden part. The sword was the usual weapon for the *mêlée*; the Germans and Normans liked long swords, and the French short ones. Spain was famous for the manufacture of them, and the best came from Saragossa. The battle-axe was valuable for fighting at close quarters." VI 807.

"A definite sequence of various kinds of armour developed during the Middle Ages: mail, plate and mail combined, and finally complete plate armour. . . when it reached perfection in the fifteenth century, every part of the wearer was protected, the head, arms, body, legs, even the fingers and the toes. In addition, he had a large shield to ward off blows. Milanese armour was the best. . . It was very difficult to penetrate medieval plate-armour before the introduction of fire-arms, and a knight was fairly safe unless he fell; then his heavy covering made him helpless, and he could be easily trampled to death, or a dagger inserted between the plates." VI 807.

"When the French rode out to meet the Turks under Bayazid near Nicopolis in 1396, the lords were all so richly dressed in their "cote armure" that they looked like little kings, which served them in very good stead when they were defeated, as the Turks saved them alive because they thought they would get such great ransoms." VI 808

X "The invention of fire-arms rendered medieval armour useless, cavalry ceased to be the dominant arm, and the development of the art of war made chivalric methods of fighting ineffective." VI 814

"The all-important factor in the Byzantine army was its heavy cavalry. Its most formidable enemies were nations of horse-soldiers, to whose swiftness of movement and Parthian tactics it opposed superiority of weight and scientific method. The Byzantine cavalrman, with his close-fitting steel helmet and shirt of mail, and his round shield worn on the left shoulder, rode with a long lance and carried broadsword, dagger, and bow and quiver at his saddle-bow. The use of the bow by horsemen was the result of contact with hostile forces whose main arm it was. . ." VI 786 ch. XXIII

"In the open field, the Byzantine infantry played a very subordinate part; employed against enemies like the Franks, whose armies fought chiefly on foot, the heavy infantry with foot-archers ranged on its flanks was covered by wings of horsemen, ready to close in upon the hand-to-hand struggle in the centre and administer the coup de grâce. Otherwise, the use of infantry was to operate in districts where horsemen were at a geographical disadvantage." VI 787

"This was the army whose organization in an era of reform is drawn in the Strategicon of Maurice (Emperor 582-602), written about 580. The fruits of its experience are contained in the Tactica of Leo VI (886-912), when the Saracens were the principal foes of the Empire. Although the use of infantry is not neglected by Leo, infantry tactics in his day were of small importance. The Saracen was an armed horseman, hardly inferior at close quarters to the cavalry of the Empire, formidable in the crowds of horse-archers with which he could molest less mobile forces. His foot-soldiers, following in the wake of his horsemen, were practically negligible." VI 787

"The most valuable and original sections of Leo's discussion of tactics are concentrated upon the effective use and disposition of cavalry. Similarly, toward the end of the tenth century, when the Saracen menace was far less serious, and Nicephorus Phocas (963-969) had taken Antioch and Aleppo, the author of Περὶ Παράπομπης Πολέμου, outlining the conduct of a war against Saracen raiders, treats the cavalry as the main arm in the battle field, and relegates the infantry to garrison duty on the edge of the mountain district through which the invaders entered the central plateau of Anatolia. At the same time, the use of infantry in the field was not neglected, and Leo gives detailed advice for their co-operation with horsemen." VI 787

"The efficacy of leather in warding off a sword-cut, and in mitigating the power of missile weapons such as arrows or javelins in flight, has at all times been recognized. . . The byrnie of the Saxon leaders consisted of leather, upon which were fixed various defences. . ." Ash. 12

"This continued struggle for supremacy between the attack and the defence has continued to the present day." Ash. 22

"The use of scales of various material sewn upon a textile base has been known to the nations of antiquity from a very remote period, and the Roman lorica, consisting of bronze scales overlapping with the points downwards, is carved upon many contemporary monuments. The scales might be made of horn, leather, cuir-bouilli, bronze, or iron." Ash. 24

"The representation upon the column of Trajan of loricas, which appear to be unmistakably chain mail has been adduced as a proof that the Romans were acquainted with such armour, while the discovery of rusty masses of corroded iron rings of Roman origin in various parts of Britain seems to prove the fact. . . In the British Museum there are lumps of rusty iron which look suspiciously like chain-mail - they came from Nineveh. . ." Ash. 41

"In contradistinction to the plastron-de-fer, which had been worn for probably a century or more, the breastplate now came into general use and, although not plainly exposed, can be perceived upon practically all effigies of the period and nearly all the brasses." (c. 1410) Ash. 101

"The later the armour, the poorer the material employed, until, in that used during the Civil Wars in England, it is sometimes little better than common iron." Vol. 1, Introduction, p. XII.

"In Andalus, which is the name given to the kingdom of Cordova on coins of the period, arms, armour, and military equipment of all sorts, such as bucklers, swords, quivers, arrows, saddles, bits, bridles, and other harness were made, which surpassed those of any other country in the world." Saking Vol. 1, Intro. XII.

Charles H. Ashdown, Armour and Weapons in the Middle Ages (London, 1925).

Sir Guy Francis Saking, European Armour and Arms (London, 1920). Vol. 1

"A passage in the Chronicon Extravagan of Fiamma proves that as early as 1288 Milan was already one of the most active centres for the fabrication of armour and arms in Europe, a position which it held almost undisputed for quite two and a half centuries longer. 'There are to be found in our territory immense numbers of workmen who make every manner of armour, as hauberks, breastplates, plates, helms, helmets, steel skullcaps, gorgets, gauntlets, greaves, cuisses, knee-pieces, lances, javelins, swords, etc. And they are all of hard iron, polished so as to exceed a mirror in brilliancy. The makers of hauberks alone are a hundred, not to mention innumerable workmen under them, who make links for chain-mail with marvellous skill. There are shield and buckle makers and makers of arms in incredible numbers. This city supplies all the other cities of Italy with armour and arms and exports them even to the Tartars and Saracens.' - Dottor Carlo Casati Le antiche fabbriche d'armi Milanesi, in the Perseveranza of 1 and 3 November, 1871. Cf. citation in Laking, Vol. I, Introduction, XIV.

"Weapons also were exported, for in 1365 Jean de Daffres owned a Lombard sword with the mark of the scorpion, which mark is still met with on Milanese hafted weapons of the end of the XVth century, and Eustache Deschamps a little later writes of 'dondaines et consteaux d'acier qui à Milan se font.'" [bolts and iron knives found at Milan]. Laking Vol. I, Intro. XIV.

"Chambli, a town in the territory of Beauvais, was celebrated for its mail of various kinds, de haute clouure, double and de demi clouure. 'Haubers de Chambelin' are mentioned as early as the XIIth century. Montauban gives its name to a form of helmet which we meet with from 1302 to 1513. At the first of these dates we read of eight chapeaux de Montauban of fine gold (probably gilt with fine gold), and on each one are two shields with the arms of his Lordship and garnished with straps. Monstrelet tells us that in 1416 the Emperor Sigismund was armed and bare at the joust of his saddle a chapeau de Montauban, whilst when Henry VIII of England landed in France in 1513, he wore on his head a chapeau Montabyn, with a rich coronal, the fold of the chapeau lined with crimson satin, and on it a rich brooch with the image of St. George." Ib., XVII.

"History of arms offensive and defensive."

"He [Anglo-Saxon warrior about A.D. 1000] was unarmoured, save for his byrnie or battle-sark, which doubtless was composed of strips of leather sown tile-wise to a foundation of course linen, as leather of thickness for defensive purposes, unless so arranged, would be too stiff a casing for the body. A casionally with iron bands, kept his head. His legs, from the knee downwards, were protected by thongs of leather..." Laking Vol. I 2.

"Poets tell us that the Englishman's ring-byrnie was 'hard-hand-locked'; the poem of Beowulf has words of 'locked battle-shirts'. Precious were these battle-shirts, and not to be bartered lightly; no merchant, said the law, shall send byrnies over sea." Laking Vol. I 5.

"We are likewise reluctantly forced to admit that the continental countries were ever in advance of Britain in the adaptation of new types, also that the continental workmanship shows a slight ascendancy over our insular productions." Laking Vol. I 27, 28.

Fig. 63 Helmet of iron plated with gold. Found at Guilanova, south of Ancona. Laking Vol. I 50.

- 2 // "And the whole result of 150 years of war was only the annexation by the Arabs of the district between the Taurus and the Taurus, which however included the important towns of Tarsus and Adana and the strong fortress of Lulus. Raids through the Cilician Gato were signalled to Constantinople by a chain of beacons." IV-120
- 2 // "Internal troubles of the Caliphate caused in the following years the slackness of the Arab offensive." IV-121
- x ~~2 //~~ "The story of the Eastern Empire is at least as interesting as that of any medieval State, or perhaps more interesting because its people were more civilized and intellectual than other Europeans and had a longer political experience behind them. On the ecclesiastical side it offers the longest and most considerable experiment of a State-Church that Christendom has ever seen." IV-XIV
- 2 // "In the period in which the Empire was strong, before it lost the provinces which provided its best recruits, its army was beyond comparison the best fighting machine in Europe... The great disaster of Manigbert (1071); from which perhaps the decline of the Eastern Empire may be dated, was caused by the imbecility of the brave Emperor who was in command." IV-XI *cf. Introduction*
- 7 "For the Patriarch of Constantinople the schism [1054] had been unquestionably a great victory. His authority had been established without dispute over the Slav world and the Eastern Patriarchates... But this victory of the Byzantine clergy was in reality a check for the statesmen who, like Argyrus, looked solely to the interests of the Empire. After this epoch there are clear traces of that antinomism, which was henceforward to dominate all the history of Byzantium, between the political and religious interests of the Empire. It was the schism which, by rendering fruitless all efforts at conciliation between the Emperors of Constantinople and the West, paved the way for the fall of the Empire." IV-273.
- x "In the first place, the conquering Arabs were faced with the problem of administering the vast Empire that, in the brief space of a few decades, had fallen into their hands, while their past history had given them no experience of organized methods of government and administration and their tribal system had ill prepared them for any large outlook upon material problems." IV-280
Caliphate IV-281
- "At the time of the appearance of the Seljuks, Islam had completely lost its earlier homogeneity." IV-300
Changes in Islam IV-301
Baptism of Sultan's children in time of Michael. Paehyner IV, 3. Pears 56, 57
- "It never appears to have dawned upon Roman Churchmen that the members of the Orthodox Church might refuse to accept Union and a change in belief which there had been accepted by the civil and religious leaders." Pears 116.
- "In some matters at all times, the patriarch of Constantinople exercised a jurisdiction independent of the emperor." Pears 118
- "The movements in the West which placed the imperial power in commission, giving to the emperor the supreme secular, and to the bishop of Rome the supreme ecclesiastical, authority, had no corresponding movement in the East." Pears 119.
- 7 "When John became sole occupant of the throne, in 1425, the empire was surrounded by Turkish armies. Nearly the whole of Asia Minor was in their hands. Large armies had invaded Hungary; Bulgaria had ceased to exist; Serbia was a vassal of the sultan. In Macedonia and even in Thrace the Turks had made a desolation and held many cities. If the city of Paris was worth a mass, the empire was worth a ten fold acknowledgment of the pope's supremacy." Pears 119.
Loos of Wilman, History of Latin Christianity, vol. VIII, p. 848
- "While the rival representatives were in Constantinople, Michael suggested to John that his friendship under the circumstances would be of greater value than that of the pope." Pears 122.

"the naturall Turkes in the meane time giving themselves wholly into the trade of merchandize... or else to the feeding of cattell their most antient and naturall vocation, not intermeddling at all with matters of government or state." Knales, p. 150⁵ (Briefe Discourse at end.)

"That wheresoever the Grand Seignior's horse setteth his foot, there the Grasse wil grow no more, meaning the destruction that this great armies bring in all places where they come."

"But the seventh and eighth centuries [in Byzantine empire] were a period of discord and discord; the library was burned [Constantinople], the college was abolished, the Iconoclasts are represented as the foes of antiquity; and a savage ignorance and contempt of letters has disgraced the princes of the Heraclian and Isaurian dynasties." Gibbon V 485

"In the ninth century, we trace the first dawning of the restoration of science. After the fanaticism of the Arabs had subsided, the caliph aspired to conquer the arts, rather than the provinces, of the empire: their liberal curiosity rekindled the emulation of the Greeks, brushed away the dust from their ancient libraries," Gibbon V 485

"In the revolutions of ten centuries, not a single discovery was made to exalt the dignity or promote the happiness of mankind. Not a single idea has been added to the speculative systems of antiquity, and a succession of patient disciples became in their turn the dogmatic teachers of the next servile generation." Gibbon V 488

"The treasures of Grecian medicine had been communicated to the Arabian colonies of Africa, Spain, and Sicily; and in the intercourse of peace and war, a spark of knowledge had been kindled and cherished at Salerno." Gib. V 570.

"The innumerable hordes of Turks, whose numbers and fury seemed after each defeat to multiply and inflame." Gibbon VI 96

"And after it [Turkish power] had at length risen up in all its pristine vigor, under the Amuraths and the Bajazets of the new Ottoman dynasty, and when, some fifty years and more before the hour, day, month, and year had come to a completion, Constantinople and the empire were again on the verge of destruction, — when the chivalry of the west, vainly intervening, had been broken in the battle of Nicopolis, and the victorious Bajazet thus addressed the emperor: 'Our invincible seignior has reduced almost all Asia, and many and large countries in Europe, excepting only the city of Constantinople: resign that city, or tremble for thyself and thine unhappy people; — where, I say, the slaying of the third part of men seemed thus imminent, full half a century before the prophetic period had elapsed that fixed it, what was there that could occur to prevent the catastrophe?' " E. B. Elliot, Vol. 1, p. 495. Horae Apocalypticæ, London, 1846. 2nd ed.

Wade, Keith and Elliot make the 391 years and 15 days end in 1453. 2d, p. 483

"On the other hand, Bishop Newton and Mr. Faber, rightly deeming that its true commencing epoch must be that of the Trumpets sounding and the angel's loosing, do yet make it end, in consequence of their date of the sounding, 250 years after the slaying of the third part of men, the Greek empire." 2d, p. 483.

"It seems that in the times of their early warlike career the principal standard was once lost, in the progress of battle; and the Turkish commander, in its default, cutting off his horse's tail, lifted it on a pole, made it the rallying ensign, and so won the victory. [See Tournefort in his Travels; also Ferraris, Costumi 1. 126] Hence the introduction and permanent adoption among the Turks throughout their empire of this singular ensign; — among the Turks alone, if I mistake not, of all the nations that have ever risen up on this world's theatre: ³... For it is the ensign of one, two, or three horse-tails that marks distinctively the dignity and power of the Turkish Pasha." ⁴ 2d, p. 481

⁴ In Blackwood's Magazine for August, 1842, the writer of the Chapter on Turkish history, thus appropriately makes use of the figure: 'The recent overthrow of the Manchu power by the Ottomans had extended the shadow of the horn-tails far along the coast of Africa.' He is speaking of the times of Barbarossa.

Note. And in this same North of Africa it still furnishes its figure to the fragment of the once mighty Turkish empire there remaining. On General Bugeaud's summoning the tribe of Mascara to submission, the answer began thus: 'The horse of submission has no tail.' Tenuephore de Marceilles Journal 12, 2d, 482 1841

X "Steel and iron were still the common instruments of destruction and safety; and the helmet, cuirasses, and shields of the tenth century did not, either in form or substance, essentially differ from those which had covered the companions of Alexander or Achilles." Gibbon V 473

"The sharpness of the Scythian and Arabian arrows had been severely felt; and the emperors lament the decay of archery as a cause of the public misfortunes, and recommend, as an advice and a command, that the military youth, till the age of forty, should assiduously practise the exercise of the bow." Gibbon V 474

"It is interesting to observe that Melancthon knew something of Joachim's reputed writings; he refers to him as magnus illis temporibus vir, and he sent the Vaticinia to Spalatin." -
E. Lindmann, Studien über Joachim von Flora, p. 198. See also Henry Bett, Joachim of Flora, p. 177. London, 1931.

"A little later there was a revival of interest in Joachim among the Reformers, because some of them saw in him (on the strength of the denunciations of the Papacy in the spurious books) a Reformer before the Reformation, and reissued some of his supposed writings accordingly." Bett, 177.

Joachim of Flora, Expositio in Apocalypsin, Venice, 1527.
cf. Bett, p. 26

"Near Angora I met men from tribes Nos. 15 and 17, they wore a similar dress and turbans, the turbans being twisted in a peculiar manner. Near Erzinjan. I remarked the same peculiar turbans, which I had not seen elsewhere, being worn by certain Turks. I asked them what was the meaning of this head-dress, whereupon they replied that they were descendants of Janissaries who had been given lands by Sultan Selim after his conquest. A visit to the Museum of the Janissaries and reference to some prints of Sultan Selim's period, showed me that this turban, which has now gone out of fashion, was the common head-dress of that day.

The reason it is worn by these two colonies is obvious. The descendants of the Janissaries were isolated from other Turks, and observed the fashions of their fathers." Dykes, 586, 587

"The Socusts" Heading of ch. XII in Dykes.

Stanley Lane-Poole, The Mohammedan Dynasties, (Westminster, 1894).

"Khizr was at Algiers when he learnt the fate of his brother, which left him the sole survivor of the sons of Yakoub. His authority was readily acknowledged by the troops and people; and a Spanish fleet, which appeared before the place the ensuing spring, was shattered by a storm, while a land force, which had moved from Oran to co-operate in the expected attack, was encountered in the field by Barbarossa [Horse], and defeated with loss. Still his tenure of Algiers, would have been but precarious, had it depended entirely on his own address and good fortune; but the recent overthrow of the Mamluke power by the Ottomans had extended the shadow of the horsetails far along the north of Africa, and the divan of Selim at Cairo was crowded by the representatives of the Moorish potentates." - Blackwood's Edinburgh Magazine, Vol. LII, August, 1842, p. 187. London.

"The great superiority of the Turk as regards arms was in the cannon. While, as we have seen, the besieged could not use such cannon as they had for fear of destroying the walls from which they were fired, the Turk was under no such disadvantage, and was entirely up to date with the very latest improvements in heavy guns. The siege of Constantinople in fact marks an era in the employment of large cannon and gave to the world the first no longer a secure defence. Cannon had, indeed, been known a century and a half earlier in Western Europe, and been employed both by and against the Turks on the Danube; [La Brocquiere, p. 361.] but the astonishment which the introduction of large cannon caused at the siege of Constantinople shows that while the invention itself was new to the people of the East, its development was hardly less surprising to those of the West. Critobulus remarks upon the siege that 'it was the cannon which did everything.'" Pears 252

"The episcopal staff of a Greek bishop has the two serpent's heads associated with Aesculapius." Pears 449

"When we come to the last century of the empire's history, we find its [Hellenistic] influence triumphant, and this to such an extent that we see Ptolemy and his restoration of paganism." Pears 450

"Every one understands that a large part of the intellectual movement in England during the sixteenth and seventeenth centuries was due to the translation of the sacred Scriptures into the vernacular." Pears 450

"We have seen a patriarch writing apparently with great satisfaction that the Church was allowed to retain its liberty under Turkish rule." 450

"Mahometanism, like Christianity in Western lands and in Russia, is a missionary faith. Islam is a fighter's religion, with its fatalism, conceiving, and its ennobling teaching that fighting the battles of the faith is fighting for God, has produced the most terrible armies that have ever come out from among any of the races among which its converts have been made. Islam in the twentieth century has spent much of its original force, because doubt as to its divine origin has entered into the hearts of its ablest members." 450

"In the centuries preceding the Moslem conquest of Constantinople, scepticism was absent among both the Christian and Mahometan masses. The Ottoman Turks in the fifteenth century, more perhaps than at any other time, were full of the zeal of new converts." 456

"Their central, overpowering belief was that they had a mission from God and the Prophet, and the result of such belief was fearlessness of danger. It was their duty to kill idolaters and subjugate Christians." 456

"The [Orthodox Church] failed to supply the stimulus of a national inspiration comparable with that of the hostile creed, or with that furnished by Christianity to the men of the West." Pears 457.

"The use of the Greeks, or as it might now be called, of the Saracens fire, was continued to the middle of the fourteenth century, when the scientific or casual compound of nitre, sulphur, and charcoal effected a new revolution in the art of war, and in the history of mankind." Gibbon V 386

"It was at length either discovered or stolen by the Mahometans; and, in the holy wars of Syria and Egypt, they retorted an invention, contrived against themselves, on the heads of the Christians." Gibbon V 385

"It came flying through the air, says Joinville, like a winged long-tailed dragon, about the thickness of a hog's head, with the report of thunder and the velocity of lightning; and the darkness of the night was dispelled by this deadly illumination... it was shot with a pile or javelin, from an engine that acted like a sling." Gibbon V 385

"The kingdom of Justinian was enlarged by the splendid acquisition of Africa and Italy. But the possession of these new conquests was transient and precarious; and almost a moiety of the Eastern empire was torn away by the arms of the Saracens. Syria and Egypt were approached by the Arabian caliphs; and, after the reduction of Africa, their lieutenant, invaded and subdued the Roman provinces which had been changed into the Gothic monarchy of Spain." Gibbon V 444.

"Murad was proclaimed at Brousa, and began his reign by proposing to Manuel the renewal of the alliance which had existed with his father. We have already seen that this proposal was rejected... and war was declared." Pears 152.

"Phrantzes, the historian of the conquest, and Lucas Notaras, afterwards made Grand Duke, who also took a prominent part in the events of 1453, were sent by Constantine [despot at Constantinople while emperor John went to Hungary to seek help] to Murad and arranged terms of peace, subject to ratification by John, when he returned from Hungary. The associated emperor [John with Manuel] came back by sea to his capital in October and terms of peace were ratified by which the empire had to pay a heavy tribute and to surrender many towns on the Black Sea.

In July, 1425, Manuel, ^{the Palaeologus} died... In his old age, he had become hopeless of saving the empire, or even the capital. He counselled John to make the best of the situation, to live on good terms with the sultan, and to be content to remain the vassal of Murad." Pears 155.

"Pears, 157.

1425 Murad at peace with all the world. Pears 156

X "Hungary's army represented all the force that the pope and Western Europe could muster, and the presence of Cardinal Julian gave it the sanction of an international army representing Christendom. Seldin have soldiers had more confidence in their leader..." Pears 159. (1444)

It was not recognized by the Pope or the West how great and ever increasing was the host of the Turks, and (2) the wonderful mobility of the Turkish army. Their armor was light, and their horses light and swift. Pears 177. In contrast, the western legions were heavily armed and slow and tedious in action.

"But to add to the chagrin and difficulties of the aged John at seeing the Christian armies defeated, he had once more formally to promise the sultan that he would not assist any of the enterprises set on foot from the West... A formidable party in the city, headed by the bishop of Ephesus, which was opposed to the Union, and which strongly resented the proceedings at the Council of Florence, was greatly strengthened. Its members pointed to the victories of Murad, and asked, with reason, what had been gained by the abandonment of their faith. They knew that they had the support of Murad in their opposition to the Unionists, and the fact that they were not forcibly suppressed by the Court party during the reign of John's successor can probably be best accounted for on the ground that any strong steps taken against their members [opposition] would be represented to the sultan as a violation of the engagement to have no further intrigues with the West." Pears 178

"The disaster of Carrovo-pol hastened the death of John, which took place on the last day of October 1448, within a few days after he had heard the news." Pears 178.

"In February 1451, his great contemporary, Murad, died at Adrianople... Lucas gives him credit not undeserved for having scrupulously respected the treaties which he made with Mahometans or Christians." Pears 179.

"The empire to which Constantine Dragases succeeded on the death of his brother John was over the city and a strip of land behind it which may be estimated roughly at about a hundred miles in length from its walls toward the north and west. To this and about half of the Peloponnese still held by his brother [Thomas] had the realm of Theodosius been reduced." Pears 180.

"The Turks of today hold that it is their kismet to be driven out of Europe." Pears 182

April 26 Reschid Pasha wrote Viscount Palmerston asking for the ~~draft~~ of the treaty in order to send it to Constantinople

April 28 Sultan's promises to give imperial assent to if the Great Powers are willing to labour to bring about such a state of things, then it would be worthy of me to bring about my imperial assent. 81 23

June 17 European Commission was to take the place of Mehmed Shehersi. 80
Final settlement depended not upon Syrian campaign, but upon negotiations between the Great Powers and contending parties. Earl Granville

June 19 Sultan ^{Her Majesty's ally.} the rightful sovereign of the territory in dispute. Viscount Palmerston 99
June 25 Squadrons to cut off military operations of Egyptian army in Syria

June 16 Great Britain recognized to be the one with the greatest influence in the matter 99
European complication as against a struggle between two Mussulman forces 99
If the quarrel crossed the Taurus, Mehemet Ali was to find himself at war with the whole of Europe. 100

July 11 three modes of notification to Mehemet 11 179

July 3, 1839 "In pursuance of the desire of the Sublime Porte, the Ministers of the Five Great Powers assembled this day at the House of the Ottoman Minister for Foreign Affairs." The opinion of the Ministers was asked for in case the Sultan should offer the Egyptian pasha pardon for the past and give him hereditary government of Egypt 183 Pashamby to Talu

July 18 "He throws the defence upon the Pasha of continued rebellion" Even France urged the Porte to make request not from one Power, but from the whole of Europe, the support which would be indispensable for it 186

July 5 Mehemet Ali acknowledged that he was at war with the Sultan's ministers 247

Viceroy declared that tranquility at Constantinople was owing to the support of the Great Powers 248

July 27 Agreement of Five Powers announced to Porte 294

July 28 "The Interceptors of the Five Great Powers presented themselves to the Porte with an Official Note, inviting it, in the name of the Representatives of those Powers, not to take any resolution without their concurrence, to which the Porte could not but assent." 295

August 6 "Notwithstanding so many disasters, his son Abdul Medjid has ascended the throne, without his accession being accompanied with those scenes of disorder and of trouble... solemnly of coronation accompanied by unanimous demonstrations of respect" 306

October 31 "The Sublime Porte then considered itself obliged by the nature of the affair, as well as by its friendly relations with the Five Powers to communicate therewith the Report... to the course which it should adopt." 420 Replied to Ambassadors.

"The Turkish nation was unable to assimilate the civilization of the peoples it subdued, and its work has been simply to destroy what it could not take to itself." Pears 426

"In one respect only has the Turk been able to appreciate the progress made by his neighbours and, in part at least, to appropriate their development - namely, in the art of war. He knows and cares nothing about art, science, or literature. He has made a miserable failure of government." Pears 426

"The Christian races... passed into the blackest night which ever over-shadowed a Christian people... their night was without a single ray of light." Pears 427

"We are apt to forget that to shake off the effects of centuries of bondage is a task which has never been accomplished in a single generation." Pears 427

"Unhappily, the Turkish race has never had sufficient continuous energy to be industrious nor enough intelligence to desire knowledge." Pears 425

The influence of the conquest -

"Learning declined and disappeared... in course of time, hundreds of priests were unable to understand the classic words and phrases with which the liturgy of Chrysostom and others employed in the Eastern Church abound." Pears 420

"The libraries perished. Thousands of precious manuscripts were destroyed... The art of preaching was forgotten. Religious teaching or expressions of thought in or out of the church almost ceased to exist." Pears 420

"Ignorance and other causes, due to the conquest, reduced the Churches to a stagnant level of uniformity, superstition, and spiritual death." Pears 420

"Greeks, Bulgarians, and Armenian populations, all of whom had fought well in resisting the Turks, became less virile. Grinding poverty and constant, though usually petty, oppression even more than the periodical massacres took away from them much of their manliness." Pears 419, 420

"The conquerors allowed the great roads and bridges to get out of repair. Turkish ignorance, contempt for industry and commerce, belief that such matters were only of interest to unbelievers, led even the governing class to allow the public works which they had found in the country to fall into ruin." Pears 418

"Sands were allowed to go out of cultivation. Industries were lost. Mines were forgotten. Trade and commerce almost ceased to exist. The wealthiest state in Europe became the poorest; the most civilized became the most barbarous." Pears 419

"No art, no literature, no handicraft ever, nothing that the world would gladly buy, has come since 1453 from the Queen City. Its capture, so far as human eyes can see, has been for the world a misfortune almost without any compensation." Pears 417

3 "The Christians became rayahs or cattle, and as such, were legally incapable of possessing the same rights as Moslems... Their property was arbitrarily seized. They were constantly harassed and pillaged by their Mahometan neighbours and no redress could be obtained in the law courts, for Christian testimony was not admissible against the word of a Moslem." Pears 417

"When the city was taken, Western statesmen were compelled to recognize that the remaining area of civilization was face to face with an Asiatic, a non-Christian, and a necessarily hostile movement. The European peoples, for the first time during centuries, ... saw the possibility of the advance... of the creed which had in the early days of Islam utterly rooted out the civilization and Christianity of North Africa. The shock and alarm were universal." Pears 415

"The arrival of numbers of scholars in Italy shortly before and shortly after 1453 is contemporaneous with the full springtime of the great revival of learning." Pears 409

"The remark of Gibbon is probably true that 'more books and more knowledge were included within the walls of Constantinople than could be found dispersed over the extensive countries of the West.'" Gibbon, vol. VII, p. 116

4

"In July 1439, after twenty-six sittings of the Council, the Union was signed and all was ready for its formal proclamation. Earth and heaven were called upon to rejoice that the dividing wall between the Churches of the West and East had been broken down. In August, the Act of Union was published with imposing solemnity in the cathedral and a Te Deum was sung in Greek."
Pears 127.

"Phrynizos (p. 205) represents Constantine as crowned. Apparently this ceremony was not regarded as a definite coronation, and hence Sures calls John the last Emperor." Pears 201 note.

"During the interval between the death of John and that of Murad, on February 3, 1451, the Christian cause looked more hopeful. Scanderbeg had maintained himself successfully in the field. Murad had been compelled a second time to raise the siege of Croza. In four separate battles the Turks had been defeated. In the siege of Sventigrad, they lost thirty thousand men; and, though the brave Albanian failed in capturing the city, and had to raise the siege, his campaign was a triumph." Pears 202.

"Constantine's wife, Catherine Catalina, died in 1442, after being married about ten months." Pears 203, note.

"Take a number of children from the most intelligent portion of the community; instruct them carefully in the art of fighting; bring them up under strict military discipline; give them a new religion of a specially military type; make peace inhonour and war a delight, with the hope of promotions from the hardships and restraints of the barracks; the result will be a weapon in the hands of a leader such as the world has rarely seen. Such a weapon was the army of the Janissaries." Pears 228.

"The success of Mahomet's predecessors in the Balkan peninsula had been largely due to the New Troops." Pears 228.

"In speaking of the Turkish host it must not be forgotten that in 1453 hardly any European power can be said to have possessed a standing army.

"Ten thousand Turks on the march will make less noise than a hundred men in our Christian armies. In their ordinary marches they only walk, but in forced marches they always gallop, and, as they are lightly armed, they will thus advance farther from evening to daybreak than others in three days. It is by these forced marches that they have succeeded in surprising and completely defeating the Christians in their different wars." Pears 230. De Brocquiere, Early Travels in Palestine, p. 365.

"Hajji Bektaş, a celebrated dervish, was asked to give a name to the new corps, and the traditional story is that he laid the loose white sleeve of his coat over the head of one of them, declaring that this should be their distinctive head-dress, and called them New Troops, or Janissaries. The special feature Orkhan... But the first mention of compulsory service by Christians made in the Greek authors is attributed to the first year of the reign of Orkhan's successor Murad in 1360." IV 663, 664.

"There were paid troops [under Orkhan] who constituted a standing army, of which the Janissaries soon formed the most notable division." IV 664

"Orkhan is credited with having formed the first standing army of modern times. It was Orkhan who first gave Turkish soldiers a distinctive uniform." IV 665.

"Religion at this early stage of their history [Murad I 1359-1389] was not a powerful element in their character, but as they had adapted Islam, the differences in religious beliefs between the conquerors and conquered tended to become more and more the distinguishing marks between them... Various Greek writers note the commencement of a religious persecution by Murad, and attribute it to the influence of a mufti." IV 668.

"The great Slav nations, Bulgars and Serbs, were strong, and were indeed at the height of their power," IV 669 (In time of Murad.)

"It may be said that the impotency of the Empire [Greek] reached its highest point in 1373, when Murad I was formally recognized as his suzerain by the Emperor, who promised to render him military service, and to surrender his son Manuel as a hostage." IV 670.

"The Orthodox Church in countries where it is free, as in Greece and Russia, shows signs of growth. . . Since 1453 in Turkey, it has become comatose." Pears 120.

"Four sons and five grandsons commanded the nine divisions of Timur's host. In front of its leader floated the standard of the Red Horse-tail surmounted by the Golden Crescent." Pears 143

"Timour ordered a general assault (at Bagdad), and in a few minutes, the standard of one of his shields, with its horse-tail and golden crescent, was raised upon the walls." Pears 146

"No form of popular representation existed. The mass of the people had nothing to do with the laws except to obey them. So long as their lives and their property were protected, and the laws fairly administered, they were content." Pears 195.

"The subjects of the empire during the century and a half preceding 1453 lived in the midst of alarms. Disaster followed disaster; usurpations, dynastic struggles, incursions of Genoese and Venetians; ever encroaching Turks, battles, triumphs; hopes of aid from the West or from Tamerlane; illusions all." Pears 200

"A division of Anatolian Turks could be distinguished pouring over the ridge on which stands Top Capou. It was the advance of disciplined men, distinguishable by their breast-plates, and their arrival made the situation much more serious."

"Tataldi states that there were ten thousand culverins, and the same number is given by Montaldo. The number is possibly exaggerated. Yet Leonard speaks of 'innumerable machines' being advanced towards the wall, and afterwards of a great number of small guns being employed to batter the walls along all their lines." Pears 246

"On the one side was an army of one hundred and fifty thousand men, containing at least twelve thousand of the best trained troops in the world; on the other (Christians), a miserable number of eight thousand fighting men to defend a length of between twelve and thirteen miles of walls." Pears 248.

"Each army was equipped in much the same manner. Modern, mediæval and ancient arms and equipment were employed side by side with each other. We read of dolabres, of wooden turrets, and of the Turks raising their shields above their heads and making a testudo. Stone shot was thrown by the great slings, or catapults, known as mangonels or trebuchets, as well as by cannon. While each side relied largely on the bow, each side also discharged missiles at the other from arquebuses and culverins. Song-bows were so numerous in the Turkish army that the discharge of arrows from them is described by more than one author as darkening the sky. Cross-bows appear also in the descriptions of the siege under the names of balistæ and spingards. 'The archers,' says La Brosquière, 'were the best troops the Turks possessed.' The ordinary soldier in the Turkish army was armed with a wooden shield and a scimitar. A few among both the besiegers and the besieged, were armed with lances." Pears 251

"Uniformity in equipment or dress was not even attempted. Tataldi says that in the Turkish army less than a fourth were armed with hauberks and wore jacques - that is, quilted tunics of cotton or leather, well padded; that some were well armed in French, some in Hungarian, fashion, some in other modes; some had iron helmets, and others long bows or cross-bows." Pears 251.

"The Janissaries were trained to act either as cavalry or infantry. They carried bows and small wooden shields, and were further armed with a long lance or with a scimitar. The Anatolian division was composed mostly of cavalry. Leonard, however, points out that though the cavalry were numerous they fought as infantry. Philadelphus, who was a contemporary enemy of the Porte, states that the Anatolian troops were scimitars, maces, and small shields." Pears 251, 252.

"In 1071, five years after Hastings, the Byzantine army, the oldest and best trained military force in Europe, was destroyed in battle with the Seljuk Turks at Manzikert in Armenia. The fight was purely one of cavalry, heavily armed horsemen (cataphracts) against hordes of skilful riders who used the bow to harass their enemy without engaging in close conflict. Rashness manoeuvres, combined with treachery in the Byzantine ranks, caused the disaster, which was as great a blow to the military organization as Hadrianople, seven centuries before." VI 791

"The defeat of Valens by the Goths at Hadrianople (378) proved that a new force had arrived against which traditional tactics were found wanting. The battle, begun as an attack by the Roman legions upon the barricades of the Gothic camp, was decided by a sudden charge of cavalry, which threw the Romans into confusion and placed them at the mercy of their enemies. Henceforward, cavalry took the upper hand in warfare... Foreign chiefs... horsed and armed with lances, were attracted into the service and gave him [Theodosius the Great] their allegiance... he re-established the supremacy of cavalry and the Teutonic adventures in the West." VI 785.

"The battle of Chalons (450), in which Romans and Gothic horsemen combined to check the progress of the horse-bowman of Attila, belongs to the last days of the Western Empire; the Roman legionary had passed... The use of body armour came slowly, and, while horsemanship came with it, the horse was regarded as a means of locomotion rather than as an aid to battle." VI 788.

"This group [of battles] starts with the obscure fight of Dupplin Moor (1332), where for the first time an Anglo-Scottish army formed itself in the combination which was to rule for more than a century - a central and steady mass of fully armoured men-at-arms, and long wings of archery... It [this decisive method] set the feudal lords - in France at first, but soon after in Germany and other countries also - searching for new methods of tactics by which the power of the bow might be discounted." VIII 646

"The ancient supremacy of heavy cavalry [feudal war], as has been shown in a previous chapter, had been destroyed in the fourteenth century." VIII 646
"The only part of Europe in which during the last years of the fourteenth century the nobles still fought on horseback was the East, where against Turk and Tartar, the Hungarians, Poles, and Yugo-Slav kept to the old methods. In each of these nations the strength of the State consisted in masses of light cavalry, and their enemies were also essentially fighters on horseback. When the French and Burgundian crusaders of 1396 went to the aid of Sigismund of Hungary against the Ottoman Sultan, they fell in with the system of their allies, kept their mounts, and charged the Turkish light horse, whose leading squadrons they rode down, but whose system of reserves, rallies, and successive attacks was to reach for them in the end. Tired to death after several desperate attacks, the finally succumbed were too weary to strike. Against an enemy composed mainly of light horse, heavy cavalry is as useless for the offensive as is a phalanx of pikemen for the defensive. The only proper counter is the combination of large masses of missile-infantry able to protect the archers or bowmen from outflanking and encirclement. The first method was that employed by Richard I at Arsur (1191) against the Saracens, the second that used by the Black Prince at Navarrete against the Spanish genets and their oriental tactics. Each was effective." VIII 648

"There are indisputable references to guns shooting missiles in 1324-26, and the first contemporary picture of a cannon may be seen in an Oxford manuscript of 1327." VIII 649.

Trumpet Six =
Wickham, p. 2

1. { Cavalry = exclusive arm of the Middle Ages [field
Before artillery came, the knight reigned supreme on the battle
2. Artillery gave headway to infantry,

"The long warfare with the Turks and Byzantines did, as we have shown on an earlier page, have some effect in inducing Europe to esteem the horse-bowman. He was, however, seldom seen in very great numbers, save in Hungarian armies, and the Magyars had been archers from the first. Note: It must be remembered that Europe was acquainted with the Magyar horse-archer long before the Crusades." - Charles Oman, *The Art of War in the Middle Ages* (London, 1924), Vol. II, pp. 3, 4.

"Under the gambeson, some knights were beginning to wear a thin plate of iron... The first hint of plate armour differs entirely from its later development, in that it was worn beneath and not above the rest of the paraply." - Charles Oman, p. 7.

"The beginnings of plate armour applied above the rest of the paraply appear about the middle of the thirteenth century... Sometimes later the crests of plate commences to appear. It was no more than an iron covering for the breast... The development of plate armour is really a matter of the fourteenth century - the thirteenth saw no more than its commencement." - Oman, p. 8.

"We may almost say that the triumph of artillery only commences in the middle years of the fifteenth century. In the East we see the capture of Constantinople by the Turks in 1453, when the most famous and complicated system of defences in the civilized world was ruined by gun-fire." - Oman, Vol. II, p. 226.

In this same period (Constantinople) there were many other artillery sieges - Harmond (1449), Normandy (1449-50), Bayonne (1451), Northumbria (1464), Certillon (1453), Northampton (1460), and Marat (1476). Oman II, 226, 227.

Jannissaries = arch-army Pears, 228, 228

Pears, 230 for 34

Chronology of Trumpet Six

The time element in the sixth trumpet is found in Revelation 9:15 - "the hour ^{and} day ^{and} month ^{and} year," as the original Greek reads. There are several principles of Greek syntax involved in this text which make the true interpretation very exact as regards its chronological meaning:

1. The fact that there is only one article (the) for all four nouns indicates that the whole series of time symbols should be added together to make one period - a sum total of years and not a point of time.

2. The fact that the series of time words are in the accusative case ^{with εἰς} indicates duration or extent of time. If the prophet had had ^{only} a point of time in view, he would have used the dative case with εἰς.²

3. The action words or verbs in this text indicate that the four angels were loosed ^(assist) after they had been prepared (perfect) for the period given to slay the third part of men (G.A.R.V.). In other words, the verb ^{was loosed} in the assist tense implies an historical act; while the perfect ^{tense} "had been prepared" indicates a continued state of preparation ^{to slay and kill} throughout the period given.³

mass of the Greek people, although it had been endorsed by John at the Council of Florence in 1439. At the death of John (1448), alliance with Murad II ~~was~~ continued,⁷ and Constantine XI was crowned only by his consent.⁷ Thus we see that for over three-quarters of a century before the fall of Constantinople, the Greek emperors had been merely vassals of the Sultanate, which, since the year 1361, had been seated at Adrianople, its European capital. ⁸ So, in this period ~~for at least a century,~~ ^{even be-} fore 1453, the Turks had ^{had} an established religion, a well-organized government, and the only out-fitted standing army in Christendom, which was conscripted from Christian vassals. And they conducted their administration from two capitals, one in Asia, and the other in Europe.

Vol X

The writers of Cambridge Modern History, name the, half century, which followed the Napoleonic period The Restoration. It was "the generation that followed the wars." (759) As the New World was ^{a new} shaped and gained strength, reforms in the Old World arose to welcome commerce and trade from the west. Daniel had prophesied that at the time of the end "many shall come to and fro, and knowledge shall be increased." At the beginning of the nineteenth century, the impetus of this inspired prediction began to be felt all over the world, in one way and another. ^{where there was an uprising for independence and freedom from serfdom.} The application of steam to industry and the invention of the telegraph have made possible an effective autocracy in modern Turkey that was never possible in the primitive Ottoman government. In the period of 1844, the Millerite interpretation of the symbolic history in Revelation 9 - called by many the Turkish prophecy - was biased by an immediate expectation of the coming of Jesus. The fall of Beirut after the "August 11" episode in 1840, was ^{evidence} to the Millerites, ^{and others at that} ~~the beginning of the~~ ~~battle of Armageddon~~ that the battle of Armageddon was near. In the Signs of the Times (Boston, 1840) November 1, p. 117, col. 2, the editorial carries the heading "The Battle Begins." And in col. 3 the following:

"Now what are the facts? Why, that on the 15th of August, the Sultan, by his ambassador, presented to the Pacha of Egypt the ultimatum of the four powers. . . . What do the politicians say is the result of it? Why, a war of the most destructive character the world ever witnessed. Beirut already is ruined, and the hosts of Europe, Asia, and Africa, mustering for still more dreadful scenes of slaughter and blood."

The London Morning Herald, October 4, puts the questions:

"But have we done ought to restore strength to the Ottoman Empire? We fear not. We fear that the Sultan has been reduced to the rank of a puppet; and that the sources of the Turkish Empire's strength are entirely destroyed."

"The movement known as 'The Revival of Learning' was accomplished before the end of the fifteenth century, and all investigators are agreed that it been very largely contributed to by Greek exiles during the half-century preceding and following the Moslem conquest." Pears 410.

"When the study of Greek passed north of the Alps, . . . the examinations of the sacred writings passed into the hands of religious and earnest German students - Erasmus, Luther, Melancthon, Calvin." Pears 411.

"The influence of Moslemism strangles the moral and intellectual growth of the Turkish people." Pears 398.

Trebizond. Pears 387, 388. Seljuks, Tamerlane, Mahomet II.

Election of Patriarch after fall of city. The former patriarch, says Phrantzes, was dead. Pears 3830

"Unhappily, the Greek race had entered upon the darkness of the blackest night, and nearly four centuries had to pass before the dawn of their next day was at hand." Pears 380.

"I have already pointed out, in the Fall of Constantinople, that the system of ex-territoriality, under which, in virtue of capitulations, foreigners resident in Turkey are always under the protection of their own laws, is the survival of the system once general in the Roman empire. . . The Turks found the system of ex-territoriality in full force and maintained it, being unwilling, as they still are, to allow Christians, whether their own subjects or foreigners, to rank on an equality with Moslems." Pears 372.

"Cicciolus says that not only the holy and religious books, but also those treating of profane sciences and of philosophy, were either thrown into the fire or trampled irreverently under foot, but that the greater part were sold - not for the sake of the price but in mockery - for two or three pence or even farthings. (Cic. xlii.)" Pears 367

"The ships of the Turkish fleet had among their cargo, says Ducas, an innumerable quantity of books. (Ducas xlii.) In the booty collected by the Turks they were so plentiful and cheap, that for a mummus - probably worth sixpence - ten volumes were sold containing the works of Plato and Aristotle, treatises on Theology and other sciences." Pears 367.

"The army was engaged upon a work in which many generations of Moslems had longed to take a part. The prophet himself was represented in the Sacred Tradition as holding converse with Allah respecting the capture of New Rome, and was told that the Great Day of Judgment would not come before Constantinople had been captured by the sons of Ishmael." Pears 230.

"Mahomet declared that 'the best prince is he who shall capture Constantinople, and his the best army.'" . . . and the failure in these Arab attempts (672) of the largest and most powerful army and fleet which Islam could ever collect had not rendered the words of the Prophet void. . . Seven centuries had passed since the long struggle against the Arabs. . . and the hope of winning paradise furnished a powerful allurements to battle or at least a compensatory consolation at the prospect of death." Pears 231

"The Bashî Bazonks constituted an undisciplined mob who were good enough to be employed where numbers and wild courage were of use in annoying or weakening the enemy. De Broquiere states that the 'innumerable host' of these irregulars took the field with no other weapons than their curved swords or scimitars." Pears 229

"Under the care of the first Murad, the son of Orhan, their [Janissaries] had been developed, and by the time of Mahomet the Second they had already acquired high repute for discipline and daring." Pears 223

"Not even the constant and almost unceasing struggle with the Turks occupies so much attention as do the negotiations with Rome, the embassies, the Councils, and the ever-varying tentatives to bring the two Churches into reconciliation." Pears 30.

"The empire had almost become a vessel of Murad." Pears 96

"In 1373 he [John] formally recognized the sultan as his suzerain, bound himself to render him military services and to give his son Manuel as a hostage." Phrantzes 1.11. Pears 104

"One Empire, one Church, one Head of the Church was a Western theory which had never made much way in the later Roman empire." Pears, 119.

"Sanjak. This was formerly the most honorable office among the Turks; but since Soliman's civil and military regulations, it is the lowest sort of Governments, because they ^{who} are invested with it, have no Tug, or Horse-tail, but only a standard which is called Sanjak." History of the Growth and Decay of the Ottoman Empire (London, 1734), p. 201. Demetrius Cantemir.

"Sanjak. Before Pashas and Beglerbegs were instituted, all Governours of Provinces went by this Name, which is at present peculiar to those who are set over Provinces without the distinction of Tug or Horses Tails. So a Sanjak is under a Beg, a Beg under a Pasha, a Pasha under a Beglerbeg." Cantemir

Standard of the Secret Army

The secret horsemen had "tails like unto scorpions," and these tails represented the "power of the army." The Ottomans were the only Muslims ^{ever} who had this kind of a standard - the horse tail. The Umayyads fought under a white banner, while the Abbasids rallied under the black standard. The caliph's ^{horseman} garment was black, like ^{he} wore his tent. "Above 300,000 persons of every denomination marched under the black standard of the Abbasids." ^{2.6.V.412} "In contrast to the white Umayyads, the ^{heads of the} Abbasids were called the black caliphs. In addition, green was the color consecrated to the Fatimites." ^{V.597} These Muslim colors continued as long as the various dynasties were in power.

The ^{Fatine} Crusaders took Constantinople in 1204 and held ^{it} until 1261, when it was succeeded by the restored Byzantine Empire. At the same time Alexius Comnenus founded a Byzantine realm on the southern coast of the Black Sea with its capital at Trebizond. It maintained its independence until overthrown by the Ottoman Turks in 1461.

Pasha' - The distinctive badge of a pasha is a horse's tail, waving from the end of a staff, crowned with a gilt ball; in war, this badge is always carried before him when he goes abroad, and is at other times planted in front of his tent. The three grades of pashas are distinguished by the number of the horse-tails on their standards; those of the highest rank are pashas of three tails, and include, in general, the highest functionaries, civil and military. All pashas of this class have the title of vizier; and the grand-vizier is, *par excellence*, a pasha of three tails. The pasha of two tails are the governors of provinces, who are generally called by the simple title 'pasha.' The lowest rank of pasha is the pasha of one tail; the sanjaks, or lowest class of provincial governors, are of this rank. The pasha of a province has authority over the military force, the revenue, and the administration of justice." Chamber's En.

"Philip Melancthon, in August, 1545, in order to console and encourage the church of the Reformation, at a time when the Turk was conquering every thing before him, quoted Daniel 11:45, 'yet he shall come to his end,' and he applied it to the Turk." Anderson 42.

"When that scourge of God, whose coming he awaited with resignation, as the sign of the judgment, burst in reality on Germany, where the Turks encamped before Vienna, Luther changed his mind, called on the people to take up arms, and published a book against the Turks, which he dedicated to the landgrave of Hesse.

Luther: "The Turk has lost twenty-six thousand men; three thousand of ours have fallen in sorties. I have written this news to you, in order that you may offer up prayers and thank together; for the Turk, now that he is our neighbor, will not leave us forever in peace." (October 27th, 1529.) Michellet 143

Luther: "The Roman empire inclines to its ruin, the Turk has reached the height of his power, the splendor of the papacy suffers eclipse, the world is crashing in every corner, as if about to crumble. . . . The Turk is about to fall upon us; Mark me; he is a reformer sent in God's wrath." (March 15th, 1529.) . . . "The hour of midnight approaches, when we shall hear the cry, 'The bridegroom cometh, go ye out to meet him.'" (May 6th, 1529.) Michellet 141

"While the Turks were overleaping all the ancient barriers, and Solymus pushing on his Tartars beyond Vienna, Germany was disputing on transubstantiation and free-will, and her most illustrious warriors set the diets and interrogated doctors. . . Charles the Fifth and Ferdinand were so taken up with the Turkish and the French war, with the taking of Rome and defense of Vienna, that the Protestants were granted toleration [by Charles V.] until the next council." Michellet 147.

Luther, in his comments concerning the infamous Turkish army, says, "The devil is a spirit, and laughs at cuirass, horse, and horseman." Michellet 167.

Luther: "The great Scanderbeg often exhorted his soldiers to chastity, saying that nothing was so injurious in their calling as incontinence." Michellet 171.

Luther: "The pope, the emperor [Charles V.], the Frenchman [Francis I.], and Ferdinand, have despatched a magnificent embassy to the Turk to demand peace. . . and, last of all, for fear of offending the eyes of the Turk, the ambassadors have put themselves into Turkish robes." (July, 17th, 1545.) Michellet 172.

Luther: "The head of antichrist is at once the pope and the Turk. The pope is antichrist's spirit, the Turk, the flesh." Michellet 187.

"Martin Philip said that the emperor Charles would live to be eighty-four; we drive out the Turk the prophecy of Daniel is fulfilled; and, of a certainty, the day of judgment is there at hand." Michellet 187.

Luther: "No heretic has ever gone out from the papacy; they have gone out from the Holy Christian Church." Michellet 233.

Luther: "The day of judgment must soon come; for that the papal Church should reform is an impossibility, neither will the Turk and Jew. . . The pope is lost forever." Michellet 238

Luther died February 17, 1546. Michellet 245.

Luther "that no more contributions be levied to be employed against the Turk; which is but a lure, a miserable pretext for getting our money." Michellet 257.

"Before the end of the fifteenth century, Germany possessed at least twelve editions of the Bible in the vulgar tongue, while Italy had but two, and France only one." Michellet 260 Augsburg = 1518. Luther's complete = 1534.

"Under the papacy, the Bible was all but unknown." Michellet 260

"Even so his prophet Daniel foretold the coming of Antichrist, in order that the faithful, being warned, might be on their guard against his blasphemies and idolatry." Michellet 268.

Luther the head of the Protestant party Michellet 294

"Luther's translation of the Bible inspired a general itch of disputation." Michellet 281

H.V.W. Stanton, The Teaching of the Qur'an (1919)

Imam Suyuti (d. 911 H)

Haji Khalifa (d. 1059 H)

} = evidence of the encyclopaedic volume of the Quranic sciences in their day.

The Tabi'ūn were those who had not personally conversed with the Apostle, like the Companions, but had conversed with the companions. Subsequent generations always went back to establish a chain of evidence through the Tabi'ūn and the Companions. Through them grew up the science of Hadith, or Traditions. "Commentaries on the QUR'ĀN by 'Abdullah YUSUF 'ALI. (Lahore, India, 1937) name of his translation = The Holy Qur'ān.

1. Arabic words in the Text have acquired other meanings than those which were understood by the Apostle.
2. Later Commentators often abandon the interpretations of earlier Commentators.
3. It is difficult to interpret classical Arabic word for word.
4. Qur'ān has special words for ideas that the English has not.
5. "The Qur'ān was not revealed for a particular occasion only, but for all time.

1. Monumental work of Abū Ja'far Muḥammad Ibn Jarīr Tabarī (d. 310 H.) "A perfect mine of historical information. Author both historian and Traditionist."
2. Tafṣīr Kabīr by Fakhr-ud-dīn Muḥammad Rāzī d. 606 H. Strong in spiritual interpretations of a ṣūfī.
3. Mufradāt (concordance) by Abul Qāsim Ḥusain Rāzī of Isfahan d. 503 H.

H.V. Weirbrecht Stanton, The Teaching of the Qur'an (London, 1919), Preface 3

"Islam from the beginning was a theocracy, and it can still only be understood as ideally a religion and state in one. Muḥammad was a prince as well as a prophet, and not only led in prayers and preaching, but commanded armies, and controlled as an autocrat both foreign and domestic policy, besides doing the work of a legislator who claimed divine authority for his laws. There is, however, no authentic official collection of his correspondence, rescripts and treaties except what is contained in the Qur'an. Fragmentary though the materials may be, it is here that we see reflected the basal relations between the religious and civil powers in Islam."

Edward Gibbon, History of the Decline and Fall of
the Roman Empire. London, 1790. Printed
for A. Strahan. 12 vols.

Vol. X, p. 145 = ch. LIII.

Vol. IX, p. 296 = ch. L

Abufeda, in Vit. Moham. p. 156. "The private arsenal of
the apostle consisted of nine swords, three lances, seven
pikes or half pikes, a quiver and three bows, seven
cuirasses, three shields, and two helmets (Gagnier,
Tom III. pp 328-334), with a large white standard,
a black banner (p. 335), twenty horses (p. 322).

Vol. IX, p. 300. ^{ch. L} "The resentment of the public and
private loss stimulated Abu Saphian to collect
a body of three thousand men, seven hundred of
whom were armed with cuirasses, and two hun-
dred were mounted on horseback; three thousand
camels attended his march,..."

Vol. IX, p. 307. ^{ch. L} "The Jews had excited and joined
the war of the Korish... seven hundred Jews were
dragged in chains to the market-place of the city;
they descended alive into the grave prepared for
their execution and burial; and the apostle beheld
with an inflexible eye the slaughter of his helpless
enemies. Their sheep and camels were inherited
by the Musulmans; three hundred cuirasses, five
hundred pikes, a thousand lances, composed
the most useful portions of the spoil.

Vol. IX, p. 391. ^{ch. LI} "Took up Calad and standard of black
eagle."

James J Walsh, The Thirteenth Greatest of Cen-
turies (New York, 1943).

1. First before century opened, obit Frederick Barbarossa,
Saladin, Richard Coeur De Lion. (1)
2. Greatest of popes Innocent III
3. Three centuries before the Renaissance
4. Foundation of universities
5. Every town in England erecting a cathedral
6. Art - Gothic cathedrals Giotto
7. Magna Charta and Law

Turkey - Key to the East Chester W. Tobin

"Reforms efforts were many in the final century of the decadent old Empire. While they were limited and to a large measure frustrated, the foundation was laid for the radical reforms that were carried out with such brilliance by the Turkish Republic under their revolutionary hero, Kamal Ataturk." 30

"Modern reform efforts date back to the reign of Sultan Abdul Medjid I. He was one of the great exceptions in the long line of incapable Sultans." 30

"The Ottoman Empire had risen through its internal strength and progressiveness and its internal weakness and backwardness of its opponents. It had decayed and fallen because it became internally corrupt and extremely backward while the West grew strong and progressive." 31

"The Treaty of Carlowitz in 1699 began the dismemberment of Turkey - an action that was to continue intermittently for two hundred and twenty-one years until its climax at the Treaty of Sevres in 1920." 34

"The Treaty of Kutchuk Kainardji in 1774 forced the Turks to surrender the north coast of the Black Sea and open that sea, the Bosphorus and the Sea of Marmora to Russian shipping." 34

during which the ~~moon~~ new moon crescent
could appear. The new moon must be fairly high
above the setting sun in order to be seen - at
least ~~but~~ ^{forty minutes} distance.

However, Jesus did not come on April 19 in
1844, and the disappointment was great. Joseph Bates
describes the experience which followed as a "stupid
dark and still time." (Waymarks, p. 17.) It came to be called
the "midnight" of Matthew 25, and a cry was raised at the
Great Campmeeting in August that Jesus would not come
for three months. (Id.)



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