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ISAIAH'S VISION OF THE RUINS OF BABYLON

The Prophetic History of the World Prophecy Confirmed by History

By C. M. Snow

MEN, with their finite wisdom, write of events after they have taken place, and are not able to get even that correct. God, with his infinite wisdom, writes of events before they have taken place; and the pen of verified history confirms the writing.

Through many lines of prophecy Jehovah has made it possible for his people to know beforehand the mighty events that transpire through the great epochs of history up to the very close of time and the ushering in of his everlasting kingdom. One of the most remarkable, most clear, and most unmistakable of these divine foreviews of the world's history is that found in the seventh chapter of Daniel. The eye of the Infinite, in this prophetic delineation of events yet to be, traces the course of earth's peoples from 625 B. C. down to the end of time. It is such an epitome of history as no man could write, and one which no man can dispute. It begins with literal Babylon, the beginning of universal kingdoms, the lion among the nations; and it closes with the record of spiritual Babylon, a merciless spiritual tyrant over the consciences of men, a universal spiritual ruler, summoned to the bar of the eternal Judge, sentenced to pay a fearful penalty for its iniquitous course; and when it is executed, the victims of its wrath enter into possession of the everlasting inheritance.

Daniel's Dream

The prophet tells us that "in the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed." Dan. 7: 1. He saw the four winds of heaven striving upon the great sea, and four beasts come up, one following the other, and differing each from the others. The first was like a lion, and was provided with eagle's wings. The second was like a bear. There was something peculiar about its appearance. The prophet expresses that peculiarity by saying that it raised itself up on one side and had three ribs in its mouth. Some one gave it command or permission to devour much flesh. The third beast resembled a leopard, but it had four heads, and on the back of it four wings. Then came a fourth beast (verse 7), whose fearsome aspect seemed to strike terror into the soul of the prophet himself. It was terrible and powerful and strong exceedingly, with teeth of iron and nails of brass. It devoured and broke in pieces and stamped the residue with its feet. That beast was different from all the others, says the inspired writer, "and it had ten horns."

While the prophet's gaze was fixed upon the horns, he saw coming up among them another, a little horn, growing more stout than the others, and uprooting three of the others to make place for itself. That particular horn began to develop striking features. There appeared in it "eyes like the eyes of a man, and a mouth speaking great things."

While Daniel was considering these things, he saw the Almighty entering upon the work of judgment, and the Son of man entering in before him to receive at the Father's hands the title to the eternal inheritance. The fulfillment of that prophetic forecast will close the history of sin and usher in the fruit-

tion of the Christian's hope—the culmination of the gospel.

A Divine Interpretation

What mean these beast symbols? Daniel himself wanted to know. So he says: "I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things." Verse 16: The interpreter told him that the four beasts were "four kings [or kingdoms], that shall arise out of the earth," and that "the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever."

But something was still troubling Daniel.

this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end." Verses 23-26.

That first beast stood for Babylon, as did also the golden head of the great image which God showed to Nebuchadnezzar, the king of Babylon, in a dream.—a dream which this same prophet Daniel interpreted for that king. To show that these beasts symbolized kingdoms, the heavenly interpreter assured Daniel that "the fourth beast shall be a fourth kingdom upon earth." Verse 23. Why were there only four beasts presented? The answer is obvious. These beasts represented universal kingdoms; and there were only four such kingdoms this side Daniel's day. It is generally agreed that the wings upon the back of the lion indicated the rapidity of the conquests of that kingdom.

Babylon finally succumbed (B. C. 538) to the onslaughts of the Medes and Persians, who spread themselves over Babylon's territory and flowed beyond her borders. It "raised up itself on one side." This nation was composed of two peoples, the Persian division coming into prominence last, but overshadowing the other. This same power is represented in another vision (Dan. 8: 3) by a ram with two horns, "but one was higher than the other, and the higher came up last."

In the year 331 B. C., the mighty Medo-Persian Kingdom ceased to be, and the king of Grecia ruled the world. The rapidity of the movements of Alexander's conquering hosts exceeded anything the world had ever known. That swiftness of movement is fittingly indicated by the fleet-footed leopard (the third beast), with four wings to increase the speed of its operations. Alexander's control spread over all that Medo-Persia had ruled, and swept beyond. As that beast had four heads, so we find the four leading generals of Alexander's army after his death

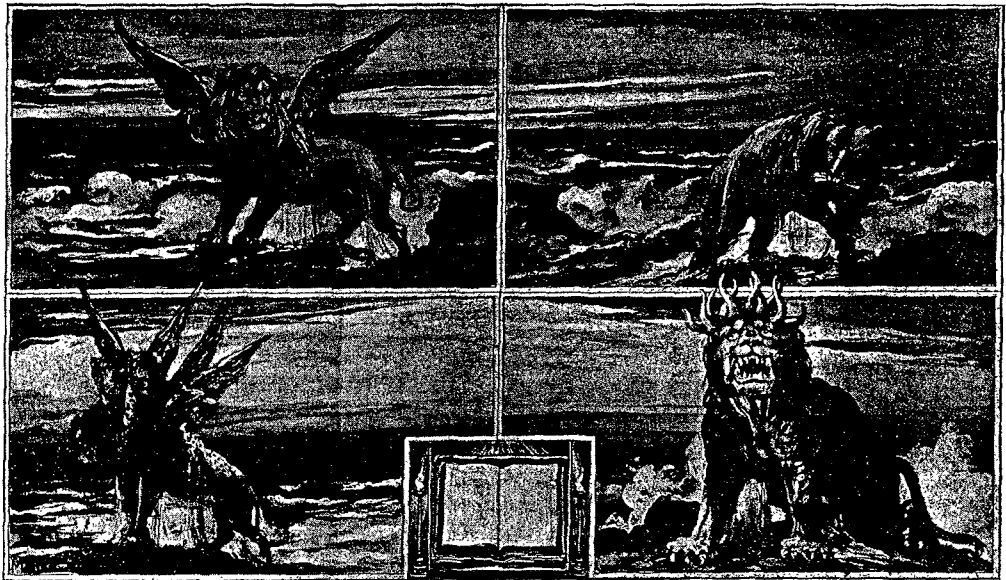
dom, or nation, which was unlike all others—that was Rome. She was established in 168 B. C., was not like any, and she conquered and ruled with a merciless despotism. The interpreter continues, "As for the ten horns, out of this kingdom shall ten kings arise." The great Roman Kingdom was made up of a diversity of distinct peoples; and in the year 476, when the Roman nation was finally overwhelmed, these people became ten nations,—the ten divisions of the Roman nation, which no scheme of human ambition has been able to weld together again. Concerning the fourth beast the interpreter declared that it would "devour the whole earth," "tread it down, and break it in pieces." Verse 23. No other nation ever had the civilized portion of this world so completely in its grip, so thoroughly under its control and at its disposition, as did Rome.

The Little Horn—Papal Rome

But when Rome was divided, in 476, ten nations—"ten kings"—stood up in the place of the old empire of Western Rome. The prophecy continues: "Another [horn, or power] shall arise after them; and he shall be diverse from the former, and he shall put down three kings." Verse 24. The "three kings" referred to are, without question, three of those ten kings, or kingdoms, into which Western Rome was divided. What power can fulfill those specifications—rising after the ten kings, differing essentially from all of them, destroying three to make way for its own extension and ambition, speaking "words against the Most High" (verse 25), persecuting, or wearing out, "the saints of the Most High," and thinking even "to change the times and the law"? There is only one power on earth that can fulfill those specifications, and that is the power known as papal Rome.

Three Kings Fell Before the Papacy

Three kings, or nations, were uprooted to make way for that power. The two most important of these, which stood most in the way of the Papacy's development and operation, were the Vandals and the Ostrogoths.



THE FOUR BEASTS OF DANIEL 7

He wanted to know about that beast whose aspect was so fearful, and whose work was so destructive, and about the ten horns upon its head, and especially about the "little horn" with the eyes of a man and a mouth that uttered great, swelling words and words of blasphemy, which was to make war upon the saints and prevail against them until the day of judgment. What was the interpretation of the symbols? To Daniel's anxious inquiry the heavenly interpreter replied:—"The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And as for the ten horns, out of

dividing his kingdom among them, one portion for each.

The Fourth Beast, or Kingdom

Then arose that more mighty beast, dreadful and terrible, and strong exceedingly, which wrought its purpose seemingly unkindred in the world, broke in pieces all opposition, and stamped the residue with its brass-clawed feet. All the other beasts are named,—the first is a lion, the second a bear, and the third a leopard,—but Inspiration gives no name to that beast. There was nothing like it in the world. "It was diverse from all the beasts that were before it." But it was to represent the fourth great king-

dom. They were Arians. In Myers's "General History" we read of the Vandals:—

"The Vandals persecuted with furious zeal the orthodox party, the followers of Athanasius. Moved by the entreaties of the African Catholics, the emperor Justinian sent his general Belisarius to drive the barbarians from Africa, and to restore the province to the bosom of the true Catholic Church. The expedition was successful. . . . The Vandals remaining in the country were gradually absorbed by the old Roman population; and after a few generations no certain trace of the barbarian invaders could be detected in the physical appearance, the language, or the customs of the inhabitants of

the African coast. The Vandal nation had disappeared; the name alone remained."—Pages 372, 373.

The nation was plucked up. And note that it was done at the request of the Roman Catholics, and to make way for the Papacy. The Ostrogothic nation was forced out of the way of the Papacy in 538 and was plucked up completely in 554, and this also on solicitation of the Pope, that the purposes of the Papacy might go on unhindered. Concerning that event Rüdpath, in his "History of the World," speaks as follows:—

"Thus, in the year 554, after a period of sixty years' duration, was subverted the Ostrogothic throne of Italy. . . . As for the Goths, they either retired to their native seats beyond the mountains, or were absorbed by the Italians. The Franks also receded beyond the limits of Italy, and the emperor and the Pope, using Narses as the right arm of their power, proceeded to restore a certain degree of order to the distracted peninsula."—Vol. IV, page 417.

The emperor who brought this about was Justinian, the embodiment of the papal idea, and it was accomplished to further the interests of the Papacy; for the Ostrogothic nation also was Arian in its origin, Arian in its sympathies, and was opposed to the papal principle of intolerance in religion.

Of the centuries in which these things were taking place the historian says:—

"This epoch in history should not be passed over without reference to the rapid growth of the papal church."—"History of the World," Rüdpath, Vol. IV, page 418.

Thus did this growing and expanding power fulfill the divine prediction by uprooting these powers that stood in the way of its complete spiritual dominance over the civilized world; and in the nature of its dominance fulfilled the prediction again, being diverse from all the others in that particular.

"Great Words Against the Most High"

Another specification we must not overlook. That power was to "speak great words against the Most High." Verse 25. Paul, speaking of that same power, says:—"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

Cardinal Bellarmine, in a work entitled "On the Authority of Councils," says this of the Pope: "All the names which are attributed to Christ in Scripture, implying his supremacy over the church, are also attributed to the Pope."—Book 2, chap. 17. Christopher Marcellus, in an oration before the fourth session of the Fifth Lateran Council, addressed the Pope in these words: "Thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art another God on earth."

—Labbé and Cossart's "History of Councils" (1672), Vol. XVI, col. 108. He is also called "King of kings and Lord of lords." See "Vatican Council," by Bacon, page 220. Again it is said of him: "Christ intrusted his office to the chief Pontiff; . . . but all power in heaven and earth has been given to Christ; . . . therefore the chief Pontiff, who is his vicar, will have this power."—Canon Law (1668), Vol. III, "Estravagantes Communes," col. 29. Again: "Hence the Pope is crowned with a triple crown, as king of heaven, and earth, and purgatory (inferiorum)."—"Prompta Bibliotheca," Ferraris, Vol. IV, page 26, article "Papa" (the Pope).

"We hold upon this earth the place of God Almighty."—Pope Leo XIII, in "The Great Encyclical Letters of Pope Leo XIII," page 304.

The Papacy meets the specifications of the prophecy in this particular also.

Persecution of the Saints

That power was to "wear out the saints of the Most High." Through the dreary, blood-stained centuries following its rise, the papal power fulfilled that specification of the prophecy also to the letter. She carried on that cruel work against individuals and against whole peoples till millions had perished by fire and sword, by water, rack, and dungeon. The unabated continuance of that work through the centuries makes particularly appropriate to the use of the words "wear out," as applied to the effect of the Papacy's work upon those opposed to her doctrine. The Albigenses were ground out of existence by that power. The Waldensians well-nigh perished from the earth. The Paulicians were completely extinguished. The Anabaptists were crushed, partly by that power and partly by the state churches of northern Europe. Evangelical Christianity was completely extinguished in Spain by the various instrumentalities of that persecuting power; and through all these countries the steady grind of that merciless mill of oppression went on through the long and dreary centuries.

The Order to Exterminate the Hussites This work was not done spasmodically or during the administration of a few of the popes. It was the settled policy of the sys-

tem; and Pope Martin V was in perfect harmony with the system when he sent the following order to the king of Poland: "Know that the interests of the Holy See, and those of your crown, make it a duty to exterminate the Hussites. . . . While there is still time, then, turn your forces against Bohemia; burn, massacre, make desert everywhere, for nothing could be more agreeable to God, or

ever given to man, and erected in its place a rival institution to serve another purpose."—"Thoughts on Daniel and the Revelation," page 184.

The Duration of Papal Supremacy

The prophecy continues: "They shall be given into his hand until a time and times and half a time." Great Bible commenta-

rogothic kingdom was out of his way. In 533 this was practically accomplished. With the period 533 to 538, then, commences the 1260 years of this prophecy, which would extend to the period 1793-98. The year 1793 was the year when the Roman Catholic religion was set aside in France. As a result of the revolt against papal authority the French army under Bernier, in 1793, entered Rome and took the Pope prisoner. Thus was that specification also fulfilled, and fulfilled to the letter.

The next incident in that prophecy is the judgment of that power and the giving of the kingdom and dominion to "the people of the saints of the Most High." That power, which had annihilated individuals, peoples, and nations, is to be itself annihilated by the Most High, whose titles and prerogatives it has usurped, whose law it has mutilated and defied, and whose peoples it has oppressed and exterminated.

As every other detail of the prophecy has been fulfilled, this will be also. It is the next step in the completion of that wonderful historical production, written so many hundreds of years in advance of its occurrence.

That act, when it comes, will be one of the last two acts in the tragedy of sin. Other prophecies indicate that this act is soon to take place.

Then comes the mighty triumph of the Sun of Righteousness and the giving of the everlasting kingdom into the possession of the saints of the Most High. Toward that glorious event the servants of God look with longing eyes and glad anticipation. The trials and persecutions of this world finished, the earth renewed, the kingdom restored, and the redeemed gathered into their eternal inheritance,—all these wait on the fulfillment of this last specification of this wonderful prophecy. It is all in the past but that, and that is not long to wait.

A.D. 533 538 THE 1260 YEARS A.D. 1793 1798

THE SUPREMACY OF THE PAPACY

The 1260 years of papal supremacy is marked, both at its beginning and at its close, by two important events. In the year 533 A. D. the Roman Emperor Justinian issued a decree which recognized the Pope as "head of all the holy churches."

Five years later, in 538, the Ostrogoths suffered an overwhelming defeat, which raised the siege of Rome. This was the most important of many campaigns and battles which defeated the Arian powers and prepared the way for the Papacy.

In the year 1793, during the reign of terror in the French Revolution, the Roman Catholic Church was, by decree, set aside in France; and five years later, following up this revolt against the Papacy, the French army, under Bernier, entered Rome, and the Pope was taken prisoner.

Thus it appears, that by an important decree, followed by a victorious war, was the supremacy of the Papacy established; and in the same way was its supremacy brought to an end. History, therefore, responds to the voice of prophecy which had foretold that the supremacy of the Papacy would continue for 1260 prophetic "days,"—or years.

more useful to the cause of kings, than the extermination of the Hussites."—Cormenin, Vol. II, pages 116, 117.

"Temporal princes shall . . . publicly make oath that they will endeavor, bona fide, with all their might to extirpate from their territories all heretics marked by the Church; so that when any one is about to assume any authority, whether spiritual or temporal, he shall be held bound to confirm his title by this oath. And if a temporary prince, being required and admonished by the Church, shall neglect to purge his kingdom from this heretical pravity, the metropolitan and other provincial bishops shall bind him in fetters of excommunication."—"The Decretals of Gregory IX," book 5, title 7, chap. 13, par. 3.

The Papacy has worn out "the saints of the Most High." She has fulfilled that specification of the prophecy, and no other power on earth has done so.

An Attempt to Change the Law of God

One more specification, and the vision of the "little horn" is complete, so far as its identification is concerned. That power would "think to change the times and the law." Earthly governments are continually changing their own laws; therefore this cannot refer to anything of that nature. Conquering nations always change the laws of the nations they conquer. This cannot refer to anything of that kind. The only other law that any power could "think to change" is the law of God; and as this power claimed all authority in religious things, it is consistent to look for the fulfillment of that specification in that power. And we do not look in vain. The prophecy says he should "think to change" the law, but does not indicate

tors agree that this means a year, two years, and a half year—three years and a half, or 1260 days. As we are dealing with symbolic prophecy, we are dealing with symbolic time also. In such prophecy a day represents a year (see Num. 14:34 and Eze. 4:6), and 1260 days represent 1260 years. Did the Papacy fulfill the prophecy as to the time of its continuance as a persecuting power?—She did.

In the year 533, through the decree of the emperor Justinian, the Pope was recognized as the head of all the churches and in a letter to the Pope Justinian designates him as corrector of heretics; but the Pope could not enter with any degree of freedom into the work which that position implied until the

Four Great Beasts of Daniel 7

The Kingdom and Work of Antichrist

A BIBLE STUDY

Daniel's Vision

1. At what time was Daniel's second vision given?

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters." Dan. 7:1.

NOTE.—That is, in the first year of Belshazzar's office as associate king with his father Nabonidus, or 540 B. C.

2. What effect did this dream have upon Daniel?



THE MARTYRDOM OF JOHN HUSS

that he would be able to do it. If it were a human law, he could accomplish his purpose. If it be God's law, he can do no more than think to do it, or attempt to do it, or seek to make it appear that he has done it. The law of God is eternally unalterable.

The Papacy has, in its general catechisms, expunged the second commandment of the decalogue, and thus has made way for its adoration of images. The division of the tenth commandment into two preserves the number ten. "And, more audacious than all it has taken hold of the fourth commandment, torn from its place the Sabbath of Jehovah, the only memorial of the great God

"I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me." Verse 15.

NOTE.—The effect of Daniel's dream upon him, it will be noticed, was similar to the effect of Nebuchadnezzar's dreams upon him; it troubled him. See Dan. 2:1.

3. What did Daniel ask of one of the heavenly attendants who stood by him in his dream?

"I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things." Dan. 7:16.

4. What did the prophet see in this vision?

"Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea." Verse 2.

5. What was the result of this strife? "And four great beasts came up from the sea, diverse one from another." Verse 3.

The Scriptural Interpretation of These Symbols

6. What did these four beasts represent? "These great beasts, which are four, are four kings, which shall arise out of the earth." Verse 17.

NOTE.—The word kings here, as in Dan. 2:44, denotes kingdoms, as explained in verses 23 and 24 of the seventh chapter, the two words being used interchangeably in this prophecy.

7. In symbolic language, what is represented by winds? Strife, war, commotion. See Jer. 25:31-33; 49:30, 37.

NOTE.—That winds denote strife and war is evident from the vision itself. As a result of the arising of the winds, kingdoms rise and fall.

8. What, in prophecy, is symbolized by waters? "And he saith unto me, The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues." Rev. 17:15.

NOTE.—In the second chapter of Daniel, under the figure of an image, the mere political outline of the rise and fall of earthly kingdoms is given, preceding the setting up of God's everlasting kingdom. In the seventh chapter, earthly governments are represented as viewed in the light of heaven,—under the symbols of wild and ferocious beasts,—the last one, in particular, oppressing and persecuting the saints of the Most High. Hence the change in the symbols used to represent these kingdoms.

Four Universal Empires

9. What was the first beast like?

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given it." Dan. 7:4.

NOTE.—As the fourth beast represents the fourth kingdom (verse 23), the lion, the first of these four great beasts, like the golden head of Nebuchadnezzar's dream, represents the Babylonian monarchy—the lion, the king of beasts, standing at the head of his kind, as gold does of metals.

The eagle's wings doubtless denote the rapidity with which Babylon extended its conquests under Nebuchadnezzar, who reigned from 604 B. C. to 561 B. C. This kingdom was overthrown by the Medes and Persians in 538 B. C.

10. By what was the second kingdom symbolized? "And behold another beast, a second, like to a bear, and it raised up itself on one side, and

it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." Verse 5.

NOTE.—"This was the Medo-Persian Empire, the successor of Babylon, represented here under the symbol of a bear. . . The Medes and Persians are compared to a bear on account of their cruelty and thirst after blood, a bear being a most voracious and cruel animal."—Adam Clarke, on Dan. 7: 5.

11. By what was the third universal empire symbolized?
 "After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Verse 6.

NOTES.—If the wings of an eagle on the back of a lion denoted rapidity of movement in the Babylonian, or Assyrian, Empire (see Hab. 1: 6-8), four wings on the leopard must denote unparalleled celerity of movement in the Grecian Empire, which followed the Medo-Persian Kingdom. This we find to be historically true.

"The rapidity of Alexander's conquests in Asia was marvelous; he burst like a torrent on the expiring Persian Empire, and all opposition was useless. The gigantic armies collected to oppose him melted like snow in the sunshine. The battles of Granicus, 334 B. C., Issus in the following year, and Arbela in 331 B. C., settled the fate of the Persian Empire, and established the wide dominion of the Greeks."—"The Divine Program of the World's History," by H. Gratian Guinness, page 308.

"The beast also had four heads." The Grecian Empire maintained its unity but a short time after the death of Alexander, which occurred in 323 B. C. Within twenty-two years after the close of his brilliant career, or by 301 B. C., the empire was divided among his four leading generals. Cassander took Macedonia and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus in the north; Ptolemy received Egypt, Lydia, Arabia, Palestine, and Coele-Syria in the south; and Seleucus had all the rest of Alexander's dominions in the east.

12. How was the fourth kingdom represented?

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth. It devoured and brake in pieces, and it was diverse from all the beasts that were before it; and it had ten horns." Verse 7.

13. What was the fourth beast declared to be?

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Verse 23.

NOTES.—"This is allowed on all hands to be the Roman Empire. It was dreadful, terrible, and exceeding strong, . . . and became, in effect, what the Roman writers delight to call it, the empire of the whole world."—Adam Clarke, on Dan. 7: 7.

The final overthrow of the Greeks, by the Romans, was at the battle of Pydna, in 168 B. C.

The Ten Horns

14. What was denoted by the ten horns on the head of the fourth beast?

"And the ten horns out of this kingdom are ten kings that shall arise." Verse 24.

NOTES.—The Roman Empire was broken up into ten kingdoms between the years A. D. 351 and 476.

"The historian Machiavelli, without the slightest reference to this prophecy, gives the following list of the nations which occupied the territory of the Western Empire at the time of the fall of Romulus Augustulus (A. D. 476), the last emperor of Rome: the Lombards, the Franks, the Burgundians, the Ostrogoths, the Visigoths, the Vandals, the Heruli, the Suevi, the Huns, and the Saxons: ten in all. . . ."

"Amidst unceasing and almost countless fluctuations, the kingdoms of modern Europe have from their birth to the present day averaged ten in number. They have never since the break-up of old Rome been united into one single empire; they have never formed one whole even like the United States. No scheme of proud ambition seeking to reunite the broken fragments has ever succeeded; when such have arisen, they have been invariably dashed to pieces. . . ."

"And the division is as apparent now as ever. Plainly and palpably inscribed on the map of Europe this day, it confronts the skeptic with its silent but conclusive testimony to the fulfillment of this great prophecy. Who can alter or add to this tenfold list of the kingdoms now occupying the sphere of old Rome? Italy, Austria, Switzerland, France, Germany, England, Holland, Belgium, Spain, and Portugal,—ten, and no more; ten, and no less."—"The Divine Program of the World's History," by H. Gratian Guinness, pages 318-321.

The Little Horn

15. What change did Daniel see take place in these horns?

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Verse 8.

16. What inquiry on the part of Daniel shows that the fourth beast, and especially the little horn phase of it, constitutes the leading feature of this vision?



HUGUENOTS IN PRISON FOR THEIR FAITH.

"Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." Verses 19, 20.

17. When was the little horn to arise?
 "And another shall rise after them." Verse 24.

NOTES.—The ten horns, as already shown, arose when Rome, the fourth kingdom, was divided into ten kingdoms. This division was completed in A. D. 476. The little horn power was to arise after them.

18. What was to be the character of the little horn?

"And he shall be diverse from the first,

The Papacy, or Antichrist

19. What attitude of rivalry was the Papacy, represented by the little horn, to assume toward the Most High?

"And he shall speak great words against the Most High." Verse 25, first clause.

20. How does Paul, speaking of the man of sin, describe this same power?

"Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 4.

"And shall wear out the saints of the Most High." Dan. 7: 25.

NOTE.—"Under these bloody maxims [previously mentioned], those persecutions were carried on, from the eleventh and twelfth centuries almost to the present day, which stand out on the page of history. After the signal of open martyrdom had been given in the canons of Orleans, there followed the extirpation of the Albigenses under the form of a crusade, the establishment of the Inquisition, the cruel attempts to extinguish the Waldenses, the martyrdoms of the Lollards, the cruel wars to exterminate the Bohemians, the burning of Huss and Jerome and multitudes of other confessors, before the Reformation; and afterwards, the ferocious cruelties practiced in the Netherlands, the martyrdoms of Queen Mary's reign, the extinction by fire and sword of the Reformation in Spain and Italy, by fraud and open persecution in Poland, the massacre of Bartholomew, the persecution of the Huguenots by the league, the extirpation of the Vaudois, and all the cruelties and prejudices connected with the revocation of the Edict of Nantes. These are the more open and conspicuous facts which explain the prophecy, besides the slow and secret murders of the holy tribunal of the Inquisition."—"The First Two Visions of Daniel," Rev. T. R. Birks, M. A., London, 1845, pages 248, 249.

22. What else does the prophecy say the little horn would do?

"And he shall think to change the times and the law." Dan. 7: 25, third clause, R. V.

NOTES.—Although the ten commandments, the law of God, are found in the Roman Catholic versions of the Scriptures, as they were originally given, yet the faithful are instructed from the catechisms of the church, and not directly from the Bible. As it appears in the catechisms in general use, the law of God has been changed and virtually reenacted by the Papacy. Furthermore, communicants not only receive the law from the church, but they deal with the church concerning any alleged infractions of that law; and as they have satisfied the ecclesiastical authorities, the whole matter is settled.

The second commandment, which forbids the making of, and bowing down to, images, is omitted in the Catholic catechisms in general use, and the tenth, which forbids coveting, is divided into two.

As evidence of the change which has been made in the law of God by the papal power, and that it acknowledges the change and claims the authority to make it, note the following from Roman Catholic publications:—

"Question.—Have you any other way of proving that the church has power to institute festivals of precept?"

"Answer.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, a change for which there is no Scriptural authority."—"A Doctrinal Catechism," Rev. Stephen Keenan, page 174.

"Imprimatur, John Cardinal McCloskey, Archbishop of New York."

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

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

"Ques.—How prove you that?"

"Ans.—Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they deny again in fact, the same power."

"An Abridgment of the Christian Doctrine," composed in 1619, by Rev. Henry Tuberville, D. D., of the English College of Douay; New York, John Doyle, 1833, page 58.

"Is not every Christian obliged to sanctify Sunday, to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—"The Faith of Our Fathers," by James Cardinal Gibbons, Baltimore, John Murphy & Co., 1895, page 111. All Roman Catholic writers agree in this teaching.

The 1260 Years of Papal Supremacy

23. Until what time were the saints, times, and the law of the Most High to be given into the hands of the little horn?

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

24. In what other prophecies is this same period mentioned?

NOTES.—The following extracts from authoritative works, most of them by Roman Catholic writers, will indicate to what extent the Papacy has done this:—

"All the names which are attributed to Christ in Scripture, implying his supremacy over the church, are also attributed to the Pope."—Bellarmine, "On the Authority of Councils," book 2, chap. 17.

"For thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally thou art another God on earth."—From "Oration of Christopher Marcellus" in fourth session of Fifth Lateran Council, Labbe and Cossart's "History of Councils," published in 1672, Vol. XIV, col. 109.

"The Pope is the supreme judge of the law of the land. He is the viceregent of Christ, who is not only a priest forever, but also King of kings and Lord of lords."—From the "Civiltà Cattolica," March 18, 1871, quoted in "Vatican Council," by Leonard



CHRISTIANS SURPRISED BY TROOPS WHILE WORSHIPPING IN A CAVERN

and he shall subdue three kings." Same verse last part.

NOTES.—That power which arose in the Roman Empire after the fall of Rome, in A. D. 476, which was entirely different from all the ten kingdoms into which Rome was divided (for it demanded and exercised spiritual power over the other kingdoms), and before whom three of the other kings fell, was the Papacy.

The Papacy, which arose on the ruins of the Roman Empire, differed from all previous forms of Roman power, in that it was an ecclesiastical despotism claiming universal dominion over both spiritual and temporal affairs, especially the former. It was a union of church and state, with the church actually in power to such a degree that the state was the agent to execute the wishes of the church.

Woolsey Bacon, American Tract Society edition, page 220.

"Christ intrusted his office to the chief Pontiff; . . . but all power in heaven and earth has been given to Christ; . . . therefore the chief Pontiff, who is his vicar, will have this power."—Gloss on the "Extravagantes Communes," book 1, "On Authority and Obedience," chap. 1, on words Parro Subseae Romano Pontiffi Canon law, published in 1556, Vol. III, "Extravagantes Communes," book 1, col. 29.

"Hence the Pope is crowned with a triple crown, as king of heaven, and earth, and purgatory (Infernum)."—"Prompta Bibliotheca," Ferraris, Vol. VI, page 26, article "Papa" (the Pope).

21. How was the little horn to treat God's people?

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Rev. 12:14. "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue [to make war,] margin] forty and two months." Rev. 13:5. See also Rev. 11:2. "And 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.

25. In symbolic prophecy what length of time is represented by a day?
 "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." Num. 14:34. See Eze. 4:6.

NOTES.—A time in prophecy being the same as a year (see Dan. 11:13, margin, and Revised Version), three and one-half times would be three and one-half years, or forty-two months, or twelve hundred and sixty days, since the calendar year of 360 days, or twelve months of thirty days each, is used in prophetic chronology. As each day represents a year, the period, the end of which was to mark the limit of the time of the supremacy of the little horn, the Papacy, over the saints, times, and the law, would therefore be twelve hundred and sixty years.

The decree of the emperor Justinian, issued in A. D. 533, recognized the Pope as "head of all the holy churches." (Justinian's Code, book 1, title 1. Baronius's Annals, A. D. 533.) The overwhelming defeat of the Ostrogoths in the siege of Rome, five years later, A. D. 538, was a deathblow to the independence of the Arian power then ruling Italy, and was therefore a notable date in the development of papal supremacy. With the period 533-538, then, commences the twelve hundred and sixty years of this prophecy, which would extend to the period 1793-98. The year 1793 was the year of the Reign of Terror in the French Revolution, and the year when the Roman Catholic religion was set aside in France and the worship of reason was established in its stead. As a direct result of the revolt against papal authority in the French Revolution, the French Army, under Berthier, entered Rome, and the Pope was taken prisoner Feb. 10, 1798, dying in exile at Valence, France, the following year. This period, 1793-98, during which this death stroke was inflicted upon the Papacy, fittingly

and clearly marks the close of the long prophetic period mentioned in this prophecy. Any standard history of the time may be consulted in substantiation of the facts here stated.

The Final Judgment of Antichrist

26. What will finally be done with the dominion exercised by the little horn?
 "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:26.

27. To whom will the dominion finally be given?
 "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verse 27.

NOTE.—Here, as in the second chapter of Daniel, the announcement of the setting up of the everlasting kingdom of God in the

stout than his fellows." The pomps of Charlemagne, Charles V, Louis XIV, and Bonaparte were very great; but were they comparable to that of the Roman Pontiff? The greatest kings were obliged to hold his stirrup, to serve him at table,—what do I say?—to prostrate themselves before him, and to kiss his feet; he was even seen to put upon their necks his arrogant foot! . . .

Ninth Mark.—Its language, its great, swelling words. The little horn had "a mouth" (says Daniel), and this mouth spake very great things. . . . Let the most superficial scholar in history, in one of our schools, be asked to search, in the whole course of the nine hundred years of the Dark Ages and the four hundred years of modern history, for the power which has uncasingly filled the world with the noise of his great, swelling words,—words of threatening, words of pride, words of command, words of cursing, and also words of fire, sending nations obedient to him on remote expeditions and ex-

eral times that it shall be until "a time and times and the dividing of time," or twelve hundred and sixty prophetic days, which are taken, with strong reason, for so many years. Who would have believed beforehand that a priest king so violent, so proud, so cruel, so blasphemous, so contrary to the Scriptures and so well described by them, so outrageous against nations and kings, would last twelve years? But the Holy Spirit tells us that it shall last twelve hundred and sixty; and this was so! . . .

Lastly, gentlemen, the same prophecies have also foretold its judgment and its overthrow. I do not mean to go into this subject; but I love to call it to your minds in conclusion, for your encouragement. Read the words of Daniel: "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Gentlemen, this sketch of the seventh chapter of Daniel will suffice, I trust, to let you see with what abundant evidence the Scriptures establish the doctrine which I desired to bring before you.—Extracts from a lecture delivered in the School of Theology at Geneva at the opening of the school year, Oct. 3, 1843, by L. Gaussen, D. D., professor of theology.

Another Testimony

The main points in the nature, character, and attainings of this "little horn," which we must note in order to discover the power intended, are these:—

1. Its place: within the body of the fourth empire.
2. The period of its origin: soon after the division of the Roman territory into ten kingdoms.
3. Its nature: different from the other kingdoms, though in some respects like them. It was a horn, but with eyes and mouth. It would be a kingdom like the rest, a monarchy, but its kings would be overseers or bishops and prophets.

4. Its moral character: boastful and blasphemous; great words spoken against the Most High.
5. Its lawlessness: it would claim authority over times and laws.
6. Its opposition to the saints; it would be a persecuting power, and that for so long a period that it would wear out the saints of the Most High, who would be given into its hand for a time.
7. Its duration: "time, times, and an half," or 1260 years.
8. Its doom: it would suffer the loss of its dominion before it was itself destroyed. "They shall take away his dominion, to consume and to destroy it unto the end."—"Romanism and the Reformation," H. Grattan Guinness, D. D., F. R. A. S., London, J. Nisbet & Co., 1891, pages 26, 28, 42, 43.



EARLY CHRISTIAN MARTYRS IN THE ROMAN COLOSSEUM

earth concludes a brief outline of the history of this world; and the prophecies of Daniel concerning the powers that would oppose the purpose of God, furnish additional features for this outline. The exact fulfillment of this outline in the history of the world since the time of Nebuchadnezzar constitutes an unimpeachable testimony to the inspiration of the prophecies, and furnishes a ground of confidence that the unfulfilled portion of the prophecies will be wrought out in the future with absolute certainty and in every detail.

terminating wars. Is there a schoolboy who would not at once reply, It is the Pope; it can only be the Pope? In this respect, then, the Pope is without his like in history. . . .

Tenth Mark.—The duration of this language. According to Daniel, it must last till the coming of the Son of man in the clouds of heaven; and you see, gentlemen, it lasts still! Who could have believed beforehand that in Europe, after so much civilization, after the blessed Reformation, after twelve hundred years of scandals, a priest king in Rome could continue with impunity such language among the nations? God is great!

Eleventh Mark.—Its blasphemies. Daniel says (verse 25) he shall utter blasphemies against the Most High; but where is there anything more blasphemous than the pretensions of the Roman Pontiff? To call himself "the Holy Father," the name which Jesus gives to his Father; "the Most Holy Father;" "the church's Spouse;" "the Head of the universal church," the incommunicable name of the only Son of God; to call himself "His Holiness;" to declare himself infallible; to dare to put his decrees above even the word of his God; to pretend to release men from the commands of their Creator; to maintain that he alone creates priests, who alone, in their turn, create their God in a bit of bread, by four Latin words, that he may be eaten by the people; to pardon sins committed against the Lord of lords; to open to men at his pleasure the gates of heaven,—are these blasphemies enough on the part of the worm of the dust? Was there ever under heaven any power which, in this respect, is comparable to the Pope? . . .

Twelfth Mark.—His homicidal hatred and his persecutions of true Christians. Daniel tells us (verse 21): "I beheld, and the same horn made war with the saints, and prevailed against them;" and he adds (verse 25), "He shall wear out the saints of the Most High." Alas! here the voice of history responds loudly to that of prophecy. All its pages, even to that of the last century, when it speaks of the popes, show them to you as persecuting men who would live according to the word of God, and putting them to death like sheep for the slaughter. . . .

Thirteenth Mark.—His audacious heresies. This perhaps is the most striking mark of all; and one in which the Roman Pontiff has never had his equal. Daniel says of the little horn, that the king diverse from the other ten shall "think to change times and laws." This denotes the unparalleled attempt which the Pope has made upon the law of his God. He pretended to change it in its sovereignty, in its sanction, in its use, in its contents, in its morals, and in its doctrine. . . .

Fourteenth and Last Mark.—The exact duration of his persecutions against the people of God. Daniel and John declare sev-

**The Little Horn
 Fourteen Definite Marks of Identification**

POPEERY is here found (in the seventh chapter of Daniel) completely described by thirteen or fourteen marks. I will try to make you understand how, at each of these marks, we are forced to exclaim, not only, "This is indeed the Pope!" but, "There is nothing under the sun, nor in the history of all ages, to which these divine descriptions can be applied, unless to the Pope! It can be nothing else than the Pope!"

First Mark.—The nature itself of the power prefigured by the little horn. Plainly, according to the prophecy, this must be a priest king. It is a king; for it is written: "The little horn came up among the other ten; and another king shall arise after the ten. It is a priest king; for it is written that it shall be diverse from the other kings; and all that follows is designed to tell us in what it shall be diverse, and to show it to us at once in a political and religious character. . . . Where will you find, in the whole history of the world, unless in popery, a priest king who has pretended to change times and laws, who has reigned with power, and who has made war upon the saints?"

Second Mark.—You have here, too, the geography of this power. Where must we seek for the little horn? Where is its "Holy See"? Where its lands, its patrimony, the "domain of the church"? Where must we place the theater of its baleful operations? No point is clearer in this prophecy. The prophecy is given on purpose to point you to the Roman monarchy; to locate this Holy See in Rome; these lands of the church in Italy; and this theater of a wicked power in the vast empire of the ten Latin kingdoms. . . .

Third Mark.—The origin of this power, and the nature of its growth. How did it come into the world?—Slowly, little by little, by constant increase, as the horn grows on the head of a bullock. . . . And now in-

quire of all historians if this is not an exact description of the origin of the papal tyranny. . . .

Fourth Mark.—The chronology of this apostasy; by which I mean to say the time of its commencement and of its end. When ought it to commence, according to Daniel? This is a striking mark. According to the vision it is immediately after the division of the Latin Empire into its ten Gothic kingdoms; that is to say, toward the sixth, or seventh century; and, according to the same vision, this divided state must continue till the coming of Christ. Now I ask if it is possible to find anywhere but in the Papacy the least solution to so clear and distinct a problem. . . .

Fifth Mark.—The territorial acquisitions of this power. Here is something marvelous. Three of the first horns, says Daniel (verse 8) were plucked up before the little horn; and these horns John represents to us as each wearing a crown. Take now a map of Italy; look for the Pope's domains, and find how many of the ten kingdoms the pontifical territory now occupies. You will see that it has supplanted three. . . .

Sixth Mark.—The extraordinary sagacity, consummate skill, incomparable policy, constant vigilance of this power. . . . What has given Rome her power for twelve hundred years is the superhuman sagacity, that perpetual policy, of which the eye is emblematic. . . .

Seventh Mark.—Its deceivableness, its falsehoods and lying wonders. This is a striking mark, and without a parallel in history. . . . To this head we must refer the false legends, false books, false relics, the wonder-working medals, false cures, and more especially the false decretals. . . .

Eighth Mark.—Its more than royal pomp. Daniel tells us (verse 20) that although this horn was "the least," his "look was more

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