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handiwork. With undimmed vision they gaze upon the glory of creation,—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed.

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise.

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.”<sup>1194</sup>

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.

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<sup>1194</sup> Rev. 5:13.

## Appendix.

### General Notes.

Page 50. TITLES.—In a passage which forms a part of the Roman canon law, Pope Innocent III. declares that the Roman pontiff is “the vicegerent upon earth, not of a mere man, but of very God;” and in a gloss on the passage it is explained that this is because he is the vicegerent of Christ, who is “very God and very man.” (See Decretal. D. Gregor. Pap. IX. lib. 1. de transl. Episc. tit. 7. c. 3. Corp. Jur. Canon. ed. Paris, 1612; tom. II. Decretal. col. 205.)

For the title, “Lord God the Pope,” see a gloss on the Extravagantes of Pope John XXII., title 14, ch. 4, “*Declaramus.*” In an Antwerp edition of the Extravagantes, dated 1584, the words “*Dominum Deum nostrum Papam*” (“Our Lord God the Pope”) occur in column 153. In a Paris edition, dated 1612, they occur in column 140. In several editions published since 1612, the word “*Deum*” (“God”) has been omitted.

Page 52. IMAGE WORSHIP.—“The worship of images ... was one of those corruptions of Christianity which crept into the church stealthily and almost without notice or observation. This corruption did not, like other heresies, develop itself at once, for in that case it would have met with decided censure and rebuke: but, making its commencement under a fair disguise, so gradually was one practice after another introduced in connection with it, that the church had become deeply steeped in practical idolatry, not only without any efficient opposition, but almost without any decided remonstrance; and when at length an endeavor was made to root it out, the evil was found too deeply fixed to admit of removal.... It must be traced to the idolatrous tendency of the

human heart, and its propensity to serve the creature more than the Creator....

“Images and pictures were first introduced into churches, not to be worshiped, but either in the place of books to give instruction to those who could not read, or to excite devotion in the minds of others. How far they ever answered such a purpose is doubtful; but, even granting that this was the case for a time, it soon ceased to be so, and it was found that pictures and images brought into churches darkened rather than enlightened the minds of the ignorant—degraded rather than exalted the devotion of the worshiper. So that, however they might have been intended to direct men's minds to God, they ended in turning them from Him to the worship of created things.”—*J. Mendham, “The Seventh General Council, the Second of Nicæa,” Introduction, pp. iii-vi.*

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For a record of the proceedings and decisions of the Second Council of Nice, A.D. 787, called to establish the worship of images, see Baronius, “Ecclesiastical Annals,” Vol. IX, pp. 391-407 (1612 Antwerp ed.); J. Mendham, “The Seventh General Council, the Second of Nicæa;” Ed. Stillingfleet, “Defence of the Discourse Concerning the Idolatry Practiced in the Church of Rome” (London, 1686); “A Select Library of Nicene and Post-Nicene Fathers,” second series, Vol. XIV, pp. 521-587 (N. Y., 1900); C. J. Hefele, “History of the Councils of the Church, from the Original Documents,” bk. 18, ch. 1, sec. 332, 333; ch. 2, sec. 345-352 (T. & T. Clark ed., 1896, Vol. V, pp. 260-304, 342-372).

Page 53. EDICT OF CONSTANTINE.—The law issued by Constantine on the seventh of March, A.D. 321, regarding a day of rest, reads thus:

“Let all judges, and all city people, and all tradesmen, rest upon the venerable day of the sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens, that no other day is so fit for the sowing of grain, or the planting of vines; hence the

favorable time should not be allowed to pass, lest the provisions of heaven be lost.”—*A. H. Lewis, “History of the Sabbath and the Sunday,” pp. 123, 124 (2d ed., rev., 1903).*

The original (in the “Codex of Justinian,” lib. 3, tit. 12, leg. 3) is quoted by Dr. J. A. Hessey in his Bampton Lectures on “Sunday,” lecture 3, par. 1, and by Dr. Philip Schaff in his “History of the Christian Church,” Vol. III, sec. 75, par. 5, note 1. See also Mosheim, “Ecclesiastical History,” cent. 4, part 2, ch. 4, sec. 5; Chambers' Encyclopædia, art. Sabbath; Encyclopædia Britannica, ninth ed., art. Sunday; Peter Heylyn, “History of the Sabbath,” part 2, ch. 3 (2d ed., rev., London, 1636, pp. 66, 67).

Page 54. PROPHETIC DATES.—See note for page 329.

Page 56. FORGED WRITINGS.—Among the documents that at the present time are generally admitted to be forgeries, the Donation of Constantine and the Pseudo-Isidorian Decretals are of primary importance.

In citing facts concerning the question, “When and by whom was Constantine's Donation forged?” M. Gosselin, Director of the Seminary of St. Sulpice (Paris), says:

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“Though this document is unquestionably spurious, it would be difficult to determine with precision the date of its fabrication. M. de Marca, Muratori, and other learned critics, are of the opinion that it was composed in the eighth century, before the reign of Charlemagne. Muratori, moreover, thinks it probable that it may have induced that monarch and Pepin to be so generous to the Holy See.”—*Gosselin, “The Power of the Pope during the Middle Ages,” Vol. I, p. 321* (translated by the Rev. Matthew Kelly, St. Patrick's College, Maynooth; Baltimore, J. Murphy & Co., 1853).

On the date of the Pseudo-Isidorian Decretals, see Mosheim, “Ecclesiastical History,” bk. 3, cent. 9, part 2, ch. 2, sec. 8. As Dr. Murdock, the translator, points out in a foot-note, the learned Catholic historian, M. L'Abbé Fleury, in his “Ecclesiastical History” (diss. 4, sec. 1), says of these decretals, that

“they crept to light near the close of the eighth century.” Fleury, writing near the close of the seventeenth century, says further that these “false decretals were looked upon as authentic for the space of eight hundred years; and it was with much difficulty that they were given up in the last century. It is true that at present there are hardly any, though meanly instructed in these matters, who do not acknowledge that these decretals are false.”—*Fleury, “Ecclesiastical History,” bk. 44, par. 54* (G. Adam's translation, London, 1732, Vol. V, p. 196). See also Gibbon, “Decline and Fall of the Roman Empire,” ch. 49, par. 16.

Page 57. DICTATES OF HILDEBRAND (GREGORY VII.).—See Baronius. “Ecclesiastical Annals,” An. 1076 (Antwerp ed., 1608, Vol. XI, page 479). A copy of the “Dictates,” in the original, may also be found in Gieseler, “Ecclesiastical History,” period 3, sec. 47, note 4 (ed. 1836, tr. by F. Cunningham). An English translation is given in Mosheim, “Ecclesiastical History,” bk. 3, cent. 11, part 2, ch. 2, sec. 9, note 8 (Soames' ed., tr. by Murdock).

Page 59. PURGATORY.—Dr. Joseph Faa Di Bruno thus defines purgatory: “Purgatory is a state of suffering after this life, in which those souls are for a time detained, who depart this life after their deadly sins have been remitted as to the stain and guilt, and as to the everlasting pain that was due to them; but who have on account of those sins still some debt of temporal punishment to pay; as also those souls which leave this world guilty only of venial sins.”—“*Catholic Belief,*” page 196 (ed. 1884; imprimatur Archbishop of New York).

See also K. R. Hagenbach, “Compendium of the History of Doctrines,” Vol. I, pp. 234-237, 405, 408; Vol. II, pp. 135-150, 308, 309 (T. & T. Clark ed.); Chas. Elliott, “Delineation of Roman Catholicism,” bk. 2, ch. 12; Catholic Encyclopædia, art. Purgatory.

Page 59. INDULGENCES.—For a detailed history of the doctrine of indulgences, see the Catholic Encyclopædia, art. Indulgences

(contributed by W. H. Kent, O. S. C., of Bayswater, London); Carl Ullmann, "Reformers before the Reformation," Vol. I, bk. 2, part 1, ch. 2; M. Creighton, "History of the Papacy," Vol. V, pp. 56-64, 71; L. von Ranke, "History of the Reformation in Germany," bk. 2, ch. 1, par. 131, 132, 139-142, 153-155 (2d London ed., 1845, tr. by S. Austin, Vol. I, pp. 331, 335-337, 343-346); Chas. Elliott, "Delineation of Roman Catholicism," bk. 2, ch. 13; H. C. Lea, "A History of Auricular Confession and Indulgences;" G. P. Fisher, "The Reformation," ch. 4, par. 7.

On the practical outworkings of the doctrine of indulgences during the period of the Reformation, see a paper by Dr. H. C. Lea, entitled, "Indulgences in Spain," published in "Papers of the American Society of Church History," Vol. I, pp. 129-171. Of the value of this historical sidelight, Dr. Lea says, in his opening paragraph: "Unvexed by the controversy which raged between Luther and Dr. Eck and Silvester Prierias, Spain continued tranquilly to follow in the old and beaten path, and furnishes us with the incontestable official documents which enable us to examine the matter in the pure light of history."

Page 59. THE MASS.—On the doctrine of the mass, see Cardinal Wiseman's work, "The Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist;" also Catholic Encyclopædia, art. Eucharist (contributed by J. Pohle, S. T. D., Breslau); "Canons and Decrees of the Council of Trent," sess. 13, ch. 1-8 (London ed., 1851, tr. by T. A. Buckley, pp. 70-79); K. R. Hagenbach, "Compendium of the History of Doctrines," Vol. I, pp. 214-223, 393-398, and Vol. II, pp. 88-114; J. Calvin, "Institutes," bk. 4, ch. 17, 18; R. Hooker, "Ecclesiastical Polity," bk. 5, ch. 67; Chas. Elliott, "Delineation of Roman Catholicism," bk. 2, ch. 4, 5.

Page 65. WALDENSIAN VERSIONS OF THE BIBLE.—On early Waldensian translations of portions of the Bible into the language of the common people, see Townley, "Illustrations of Biblical Literature," Vol. I, ch. 10, par. 1-13; E. Petavel, "The Bible in

France," ch. 2, par. 3, 4, 8-10, 13, 21 (Paris ed., 1864); G. H. Putnam, "The Censorship of the Church of Rome," Vol. II, ch. 2.

Page 77. EDICT AGAINST THE WALDENSES.—A considerable portion of the text of the papal bull issued by Innocent VIII. in 1487 against the Waldenses (the original of which is in the library of the University of Cambridge) is given, in an English translation, in Dowling's "History of Romanism," bk. 6, ch. 5, sec. 62 (ed. 1871).

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Page 84. INDULGENCES.—See note for page 59.

Page 85. WYCLIFFE.—For the original text of the papal bulls issued against Wycliffe, with an English translation, see J. Foxe, "Acts and Monuments," Vol. III, pp. 4-13 (Pratt-Townsend ed., London, 1870). See also J. Lewis, "Life of Wiclif," pp. 49-51, 305-314 (ed. 1820); Lechler, "John Wycliffe and His English Precursors," ch. 5, sec. 2 (pp. 162-164, London ed., 1884, tr. by Lorimer); A. Neander, "General History of the Christian Church," period 6, sec. 2, part 1, par. 8.

Page 86. INFALLIBILITY.—On the doctrine of Infallibility, see Catholic Encyclopædia, art. Infallibility (contributed by P. J. Turner, S. T. D.); Geo. Salmon, "The Infallibility of the Church;" Chas. Elliott, "Delineation of Roman Catholicism," bk. 1, ch. 4; Cardinal Gibbons, "The Faith of Our Fathers," ch. 7 (49th ed., 1897).

Page 103. INDULGENCES.—See note for page 59.

Page 104. COUNCIL OF CONSTANCE.—On the calling of the Council of Constance by Pope John XXIII., at the instance of the emperor Sigismund, see Mosheim, "Ecclesiastical History," bk. 3, cent. 15, part 2, ch. 2, sec. 3; J. Dowling, "History of Romanism," bk. 6, ch. 2, par. 13; A. Bower, "History of the Popes," Vol. VII, pp. 141-143 (London ed., 1766); Neander, "History of the Christian Religion and Church," period 6, sec. 1 (1854, 5-vol. ed., tr. by Torrey, Vol. V, pp. 94-101).

Page 128. INDULGENCES.—See note for page 59.

Page 234. JESUITISM.—For a statement concerning the origin, the principles, and the purposes of the “Society of Jesus,” as outlined by members of this Order, see a work entitled “Concerning Jesuits,” edited by the Rev. John Gerard, S. J., and published in London, 1902, by the Catholic Truth Society. In this work it is said that “the mainspring of the whole organization of the Society is a spirit of entire obedience: ‘Let each one,’ writes St. Ignatius, ‘persuade himself that those who live under obedience ought to allow themselves to be moved and directed by divine Providence through their superiors, just as though they were a dead body, which allows itself to be carried anywhere and to be treated in any manner whatever, or as an old man's staff, which serves him who holds it in his hand in whatsoever way he will.’”

“This absolute submission is ennobled by its motive, and should be, continues the ... founder, ‘prompt, joyous, and persevering; ... the obedient religious accomplishes joyfully that which his superiors have confided to him for the general good, assured that thereby he corresponds truly with the divine will.’”—*The Comtesse R. de Courson, in “Concerning Jesuits,” p. 6.* [684]

See also L. E. Dupin, “A Compendious History of the Church,” cent. 16, ch. 33 (London ed., 1713, Vol. IV, pp. 132-135); Mosheim, “Ecclesiastical History,” cent. 16, sec. 3, part 1, ch. 1, par. 10 (including notes 5, 6); Encyclopædia Britannica (ninth ed.), art. Jesuits; C. Paroissien, “The Principles of the Jesuits, Developed in a Collection of Extracts from Their Own Authors” (London, 1860—an earlier edition appeared in 1839); W. C. Cartwright, “The Jesuits, Their Constitution and Teaching” (London, 1876); E. L. Taunton, “The History of the Jesuits in England, 1580-1773” (London, 1901).

Page 235. THE INQUISITION.—See Catholic Encyclopædia, art. Inquisition (contributed by J. Blötzer, S. J., Munich); H. C. Lea, “History of the Inquisition in the Middle Ages;” Limborch, “History of the Inquisition,” Vol. I, bk. 1, ch. 25, 27-31 (London ed., 1731, tr. by S. Chandler, Vol. I, pp. 131-142, 144-161); L.



von Ranke, "History of the Popes," bk. 2, ch. 6.

Page 265. CAUSES OF THE FRENCH REVOLUTION.—On the far-reaching consequences of the rejection of the Bible, and of Bible religion, by the people of France, see H. von Sybel, "History of the French Revolution," bk. 5, ch. 1, par. 3-7; H. T. Buckle, "History of Civilization in England," ch. 8, 12 (N. Y. ed., 1895, Vol. I, pp. 364-366, 369-371, 437, 550, 540, 541); *Blackwood's Magazine*, Vol. XXXIV, No. 215 (November, 1833, p. 739); J. G. Lorimer, "An Historical Sketch of the Protestant Church in France," ch. 8, par. 6, 7.

Page 266. PROPHETIC DATES.—See note for page 329.

Page 267. EFFORTS TO SUPPRESS AND DESTROY THE BIBLE.—Referring to the long-continued efforts in France to suppress the Bible—particularly versions in the language of the common people, Gaussen says: "The decree of Toulouse, 1229," which established the "tribunal of the Inquisition against all the readers of the Bible in the vulgar tongue, ... was an edict of fire, bloodshed, and devastation. In its 3d, 4th, 5th, and 6th chapters, it ordained the entire destruction of the houses, the humblest places of concealment, and even the subterranean retreats of men convicted of possessing the Scriptures; that they should be pursued to the forests and caves of the earth; and that even those who harbored them should be severely punished." As a result, the Bible "was everywhere prohibited; it vanished, as it were, underground; it descended into the tomb." These decrees were "followed for five hundred years by innumerable punishments, in which the blood of the saints flowed like water."—*L. Gaussen, "The Canon of the Holy Scriptures," part 2, bk. 2, ch. 7, sec. 5, prop. 561; and ch. 13, sec. 2, prop. 641, par. 2.*

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On the special efforts made to destroy Bibles during the Reign of Terror, late in 1793, Dr. Lorimer says: "Wherever a Bible could be found it might be said to be persecuted to death; so much so, that several respectable commentators interpret the slaying of the two witnesses in the eleventh chapter of the Apocalypse,

of the general suppression, nay, destruction, of the Old and New Testaments in France at this period.”—*J. G. Lorimer, “An Historical Sketch of the Protestant Church in France,” ch. 8, par. 4, 5.*

See also G. P. Fisher, “The Reformation,” ch. 15, par. 16; E. Petavel, “The Bible in France,” ch. 2, par. 3, 8-10, 13, 21 (Paris ed., 1864); G. H. Putnam, “The Censorship of the Church of Rome,” Vol. I, ch. 4 (1906 ed., pp. 97, 99, 101, 102); Vol. II, ch. 2 (pp. 15-19); S. Smiles, “The Huguenots: Their Settlements, Churches, and Industries,” etc., ch. 1, par. 32, 34; ch. 2, par. 6; ch. 3, par. 14; ch. 18, par. 5 (with note); S. Smiles, “The Huguenots in France after the Revocation,” ch. 2, par. 8; ch. 10, par. 30; ch. 12, par. 2-4; J. A. Wylie, “History of Protestantism,” bk. 22, ch. 6, par. 3.

Page 276. THE REIGN OF TERROR.—On the responsibility of misguided leaders, in both church and state, and particularly in the church, for the scenes of the French Revolution, see W. M. Sloane, “The French Revolution and Religious Reform,” Preface, and ch. 2, par. 1, 2, 10-14 (1901 ed., pp. vii-ix, 19, 20, 26-31, 40); P. Schaff, in “Papers of the American Society of Church History,” Vol. I, pp. 38, 44; S. Smiles, “The Huguenots after the Revocation,” ch. 18, par. 4, 6, 9, 10, 12-16, 27; J. G. Lorimer, “An Historical Sketch of the Protestant Church of France,” ch. 8, par. 6, 7; A. Galton, “Church and State in France, 1300-1907,” ch. 3, sec. 2 (London ed., 1907); Sir J. Stephen, “Lectures on the History of France,” lecture 16, par. 60.

Page 280. THE MASSES AND THE PRIVILEGED CLASSES.—On social conditions prevailing in France prior to the period of the Revolution, see H. von Holst, “Lowell Lectures on the French Revolution,” lecture 1; also Taine, “Ancient Régime,” and A. Young, “Travels in France.”

Page 283. RETRIBUTION.—For further details concerning the retributive character of the French Revolution, see Thos. H. Gill, “The Papal Drama,” bk. 10; E. de Pressensé, “The Church and

the French Revolution," bk. 3, ch. 1.

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Page 284. THE ATROCITIES OF THE REIGN OF TERROR.—See M. A. Thiers, "History of the French Revolution," Vol. III, pp. 42-44, 62-74, 106 (N. Y. ed., 1890, tr. by F. Shoberl); F. A. Mignet, "History of the French Revolution," ch. 9, par. 1 (Bohn ed., 1894); A. Alison, "History of Europe," 1789-1815, Vol. I, ch. 14 (N. Y. ed., 1872, Vol. 1, pp. 293-312).

Page 287. THE CIRCULATION OF THE SCRIPTURES.—In 1804, according to Mr. William Canton, of the British and Foreign Bible Society, "all the Bibles extant in the world, in manuscript or in print, counting every version in every land, were computed at not many more than four millions.... The various languages in which those four millions were written, including such bygone speech as the Mæso-Gothic of Ulfilas and the Anglo-Saxon of Bede, are set down as numbering about fifty."—"What Is the Bible Society?" p. 23 (rev. ed., 1904).

A hundred years later, at the close of its first centenary, the British and Foreign Bible Society was able to report a total distribution of Bibles, Testaments, or portions thereof, by that society alone, to the number of 186,680,101—a total that, in 1910, had grown to upwards of 220,000,000 copies, in nearly four hundred distinct tongues.

To these totals must be added the millions of copies of the Scriptures or portions thereof, in many languages, distributed by other Bible societies and by various commercial agencies. The American Bible Society,—the greatest of the daughters of the British parent society,—during the first ninety-four years of its work, reported a total distribution of 87,296,182 copies. (See *Bible Society Record*, June, 1910.) According to conservative estimates, about six million copies of the Bible are printed annually by commercial houses, which, added to the combined output of the Bible societies, gives a total yearly circulation of more than fifteen million copies.

The Scriptures, in whole or in part, have been printed in more

than five hundred distinct tongues; and the work of translation into new languages and dialects is still carried forward with unflagging zeal.

Page 288. FOREIGN MISSIONS.—Dr. G. P. Fisher, in a chapter on “Christian Missions” in his “History of the Christian Church,” outlines the beginnings of the missionary movement, which, in “the later years of the eighteenth century, ushered in a brilliant era of missionary activity, an era which, in the history of missions, is only less remarkable than the first of the Christian ages.” In 1792, “the Baptist society was founded, with Carey as one of its first missionaries. Carey sailed for India, and there, with the help of other members of the same society, founded the mission of Serampore.” In 1795, the London Missionary Society was founded; in 1799, there was formed “the organization which in 1812 became the Church Missionary Society.” Soon afterward, the Wesleyan Missionary Society was founded.

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“While the missionary activity was growing up in Great Britain, the Christians of America were becoming animated with a like zeal.” In 1812, they founded the American Board of Commissioners for Foreign Missions; and in 1814, the American Baptist Missionary Union. Adoniram Judson, one of the first missionaries to go out from America, sailed for Calcutta in 1812, and reached Burmah in July, 1813. In 1837, the Presbyterian Board was formed. (See Fisher, “History of the Christian Church,” period 9, ch. 7, par. 3-25.)

Dr. A. T. Pierson, in an article published in the *Missionary Review of the World* for January, 1910, declares: “A half-century ago, China and Manchuria, Japan and Korea, Turkey and Arabia, and even the vast continent of Africa, were sleeping—hermit nations, locked in the cell of long seclusion and exclusion. Central Asia was comparatively unexplored, as was Central Africa. In many lands, Satan's long occupation was undisputed and his empire unmolested. Papal countries were as intolerant as pagan; Italy and Spain imprisoned a man for daring to sell a Bible, or

preach the gospel. France was practically infidel, and Germany permeated with rationalism; and over a large part of the mission field, the doors were shut and locked by a more or less rigid exclusion and caste system. Now the changes, on every side, are so remarkable and so radical that, to one who should suddenly come out of this middle period of the last century, ... the world would be unrecognizable. He who holds the keys of the two-leaved gates has been unlocking them, opening up all lands to the Messenger of the Cross. Even in the Eternal City, where, a half-century ago, a visitor had to leave his Bible outside the walls, there are Protestant chapels by the score, and a free circulation of the Scriptures.”

Page 327. PROPHETIC DATES.—See note for page 329.

Page 329. PROPHETIC DATES.—The historical and chronological facts connected with the prophetic periods of Daniel 8 and 9, including many evidences pointing unmistakably to the year 457 B.C. as the proper time from which to begin reckoning these periods, have been clearly outlined by many students of prophecy. See Stanley Leathes, “Old Testament Prophecy,” lectures 10, 11 (Warburton Lectures for 1876-1880); W. Goode, “Fulfilled Prophecy,” sermon 10, including Note A (Warburton Lectures for 1854-1858); A. Thom, “Chronology of Prophecy,” pp. 26-106 (London ed., 1848); Sir Isaac Newton, “Observations upon the Prophecies of Daniel, and the Apocalypse of St. John,” ch. 10 (London ed., 1733, pp. 128-143); Uriah Smith, “Thoughts on Daniel and the Revelation,” part 1, ch. 8, 9. On the date of the crucifixion, see Wm. Hales, “Analysis of Chronology,” Vol. I, pp. 94-101; Vol. III, pp. 164-258 (2d London ed., 1830).

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Page 335. FALL OF THE OTTOMAN EMPIRE.—For further details as to the predicted fall of the Ottoman empire during the month of August, 1840, see J. Litch, “The Probability of the Second Coming of Christ about A.D. 1843” (published in June, 1838); J. Litch, “An Address to the Clergy” (published in the spring of 1840; a second edition, with historical data in support of the

accuracy of former calculations of the prophetic period extending to the fall of the Ottoman empire, was published in 1841); the *Advent Shield and Review*, Vol. I (1844), No. 1, article 2, pp. 56, 57, 59-61; J. N. Loughborough, "The Great Advent Movement," pp. 129-132 (1905 ed.); J. Litch, article in *Signs of the Times, and Expositor of Prophecy*, Aug. 1, 1840. See also article in *Signs of the Times, and Expositor of Prophecy*, Feb. 1, 1841.

Page 340. WITHHOLDING THE BIBLE FROM THE PEOPLE.—On the attitude of the Roman Catholic Church toward the circulation of the Holy Scriptures, in vernacular versions, among the laity, see Catholic Encyclopædia, art. Bible; also G. P. Fisher, "The Reformation," ch. 15, par. 16 (1873 ed., pp. 530-532); J. Cardinal Gibbons, "The Faith of Our Fathers," ch. 8 (49th ed., 1897, pp. 98-117); J. Dowling, "History of Romanism," b. 7, ch. 2, sec. 14, and b. 9, ch. 3, sec. 24-27 (1871 ed., pp. 491-496, 621-625); L. F. Bungener, "History of the Council of Trent," pp. 101-110 (2d Edinburgh ed., 1853, tr. by D. D. Scott); G. H. Putnam, "Books and Their Makers during the Middle Ages," Vol. I, part 2, ch. 2, par. 49, 54-56.

Page 373. ASCENSION ROBES.—The story that the Adventists made robes with which to ascend "to meet the Lord in the air," was invented by those who wished to reproach the cause. It was circulated so industriously that many believed it; but careful inquiry proved its falsity. For many years a large reward has been offered for proof that one such instance ever occurred, but the proof has not been produced. None who loved the appearing of the Saviour were so ignorant of the teachings of the Scriptures as to suppose that robes which they could make would be necessary for that occasion. The only robe which the saints will need to meet the Lord is the righteousness of Christ. See Rev. 19:8.

Page 374. THE CHRONOLOGY OF PROPHECY.—Dr. Geo. Bush, Professor of Hebrew and Oriental Literature in the New York City University, in a letter addressed to Mr. Miller, and published in the *Advent Herald, and Signs of the Times Reporter*, Boston,

March 6 and 13, 1844, made some important admissions relative to his calculation of the prophetic times. Mr. Bush wrote:

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“Neither is it to be objected, as I conceive, to yourself or your friends, that you have devoted much time and attention to the study of the *chronology* of prophecy, and have labored much to determine the commencing and closing dates of its great periods. If these periods are actually given by the Holy Ghost in the prophetic books, it was doubtless with the design that they *should* be studied, and probably, in the end, fully understood; and no man is to be charged with presumptuous folly who reverently makes the attempt to do this.... In taking a *day* as the prophetic term for a *year*, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Kirby, Scott, Keith, and a host of others, who have long since come to substantially your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire *about this age of the world*, and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines.” “Your results in this field of inquiry do not strike me as so far out of the way as to affect any of the great interests of truth and duty.” “Your error, as I apprehend, lies in another direction than your chronology.” “You have entirely mistaken *the nature of the events* which are to occur when those periods have expired. This is the head and front of your expository offending.”

Page 399. PROPHETIC DATES.—See note for page 329.

Page 435. A THREEFOLD MESSAGE.—Rev. 14:6, 7, foretells the proclamation of the first angel's message. Then the prophet continues: “There followed another angel, saying, Babylon is fallen, is fallen, ... and the third angel followed them.” The word here rendered “followed,” means, in constructions like that in this text, “to go with.” Liddell and Scott render the word thus: “*To follow one, go after or with him.*” Robinson says: “*To follow, to*

*go with, to accompany* any one.” It is the same word that is used in Mark 5:24: “Jesus went with him; and much people followed Him, and thronged Him.” It is also used of the redeemed one hundred and forty-four thousand, where it is said, “These are they which follow the Lamb whithersoever He goeth.” Rev. 14:4. In both these places it is evident that the idea intended to be conveyed is that of going together, in company with. So in 1 Cor. 10:4, where we read of the children of Israel that “they drank of that spiritual Rock that followed them,” the word “followed” is translated from the same Greek word, and the margin has it, “went with them.” From this we learn that the idea in Rev. 14:8, 9, is not simply that the second and third angels followed the first in point of time, but that they went with him. The three messages are but one threefold message. They are *three* only in the order of their rise. But having risen, they go on together, and are inseparable.

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Page 447. SUPREMACY OF THE BISHOPS OF ROME.—Some of the leading circumstances connected with the assumption of supremacy by the bishops of Rome, are outlined in Mosheim's “Ecclesiastical History,” cent. 2, part 2, ch. 4, sec. 9-11. See also G.P. Fisher, “History of the Christian Church,” period 2, ch. 2, par. 11-17 (1890 ed., pp. 56-58); Gieseler, “Ecclesiastical History,” period 1, div. 3, ch. 4, sec. 66, par. 3, including note 8 (N.Y. ed., 1836, tr. by F. Cunningham); J.N. Andrews, “History of the Sabbath,” pp. 276-279 (3d ed., rev.).

Page 574. EDICT OF CONSTANTINE.—See note for page 53.

Page 578. THE ABYSSINIAN CHURCH.—On the observance of the Bible Sabbath in Abyssinia, see Dean A.P. Stanley, “Lectures on the History of the Eastern Church,” lecture 1, par. 15 (N. Y. ed., 1862, pp. 96, 97); Michael Geddes, “Church History of Ethiopia,” pp. 87, 88, 311, 312; Gibbon, “Decline and Fall of the Roman Empire,” ch. 47, par. 37-39; Samuel Gobat, “Journal of Three Years' Residence in Abyssinia,” pp. 55-58, 83, 93, 97, 98 (N. Y. ed., 1850); A. H. Lewis, “A Critical History of the