

PROFESSOR W.W.PRESCOTT -- 9 o'clock Bible Study

Referring to the thought in the statements with which we commenced the study yesterday morning: The gospel is the announcement of good tidings concerning a person, and facts concerning that person. Our Christian experience is the relation that we sustain to that person and those facts. The facts are largely presented to us in the gospel. Taking now the idea of the personal manifestation -- the manifestation of the person set before us in the gospel; therefore the gospels are the very foundation of Christian life.

We must deal with these things now as a mere system of theology, but I deal with this matter as a fact; and when we come to the manifestation of the person the facts are before us in the gospel, therefore the need of familiarity with the gospel and of dealing with these matters as matters of fact concerning the person, the manifestation, what he said and did while here as a person upon earth; compassing the whole field in the gospel.

QUESTION (Elder Tait): When you mention "compassing the whole field," do you mean the four books of the gospel?

ANSWER: Those four books, Yes.

We find a solid basis of fact, an authentic record. I mean that as authentic records they set before us the facts concerning the person. I cannot take time, of course, to dwell upon the facts as brought out in that thought. The matter turns upon the interpretation of these facts, the meaning of these facts. There are certain facts set before us at times without any

further word than mere record of fact, but in the meaning, the interpretation of those facts, and our personal relation to those facts, it is in the epistles that we find very largely the interpretation, the key ~~messages~~ that interprets the facts to us, and which shows us our personal relationship to those facts. That is our Christian experience. Therefore I want to go on with you now, leaving you to remember the facts and deal with the facts, and we will deal with the interpretation of those facts.

First as to the death of that person. 1 Cor. 5:7; Eph. 5:2; John 10:17-18 -- those three texts first.

1 Cor. 5:7, as to the interpretation of the death of Christ: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

"Even Christ our Passover hath been sacrificed." The death of Christ was a sacrifice. It was not a suicide. In a certain sense it was a murder. But as we go on we will see further light.

Eph. 5:2: "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." Again that ^{death} idea that the ~~sacrifice~~ of Christ was a sacrifice -- that is what I want to emphasize.

John 10:17-18 -- tells us that while it was a murder in a certain sense, yet what? "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This

commandment have I received of my Father." This Scripture brings in the thought that the death of Christ was a voluntary sacrifice.

Now as to the meaning -- as to the hint on his part as to the meaning. Matt. 16:24; John 19:17; Luke 23:26. In the gospel I think you will usually find some germ of the thought that is developed in the epistles; there will be some hint in his teaching on which the interpretation or development as set forth in the epistles, is based.

Matt. 16:24: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Now there is the relation of the individual to Christ. What did taking the cross mean to Christ? -- Denying himself. When he was bearing his cross he was on the way to death. Here he unites us with that experience. He died on the cross. His followers must also take up the cross, and they must die. That thought is developed in the epistles.

Let us take the other two Scriptures together: "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha." ~~xxxxxx~~ John 19:17. "And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus." Luke 23:26.

Now see these two facts brought out in these texts without any particular comment. One tells us that he bore his cross, and the other tells us that they made

Simon bear the cross. And both facts are true. By putting them together, John is presenting to us the work of Christ from one standpoint, and Luke from another. Luke especially emphasizes the human side of human experience. He bore the cross; Simon bore the cross also. These two facts are facts teaching the same thing as read in Matt. 16:24 -- "If any man will come after me, let him deny himself, and take up his cross, and follow me." He bore the cross; we bear the cross: he bore the cross; Simon bore the cross. The fact and the teaching go together.

We see in the epistles ~~xxxxxx~~ the more direct meaning. The Revised Version presents the question as it is, and if you will excuse me, I will read from the Revised Version, for it brings out this point in a different way from the Authorized Version.

2 Cor. 5:14; Rom. 6:1-4, 6, 7, 11; Rom. 7:4, 6; Gal. 2:20; Col. 2:20; Col. 3:3, 5; Rom. 8:13. These are the key that open up the subject to our study. I would like to have you turn to these texts with me and just see the force of them.

2 Cor. 5:14: "For the love of Christ constraineth us, because we thus judge that one died for all, therefore all died."

ELDER DANIELLS: How does the first part of that read?

PRESB. PRESCOTT: "For the love of Christ constraineth us, because we thus judge, that one died for all, therefore all died." When Christ took the flesh he was given to us as the head of a new order of being -- of a new humanity,

and he was the head of that humanity. And inasmuch as he was the divine Son of God himself, coming to be the head of that humanity, in him was all the humanity, that new order, just the same as in the first Adam was all humanity of that order. In the first Adam the whole human family was looked upon, in the last Adam it is the same.

To illustrate that, turn to Romans 5:12, and see how this law works: "As by one man sin entered into the world, and death through sin, and so death passed unto all men, for that all sinned." That is the first Adam. The penalty of that sin is death. The last Adam -- "one died for all, therefore all died." In the first Adam all sinned, in the last Adam all died.

ELDER DANIELLS: That makes a very different meaning in this verse here. I do not like the meaning very well.

PROF. PRESCOTT: I am sorry.

ELDER DANIELLS: It spoils the beautiful harmonious thought, it seems to me.

PROF. PRESCOTT: The practical question with us is whether we shall decide to keep our place in the First Adam, or whether we will take our place in the second Adam. That is the whole question. If we take our place in the first Adam, we shall have to suffer the result of that position. If we take our place in the last Adam, we are also to enjoy the results of that position. But taking our place in the last Adam means that we die, that we accept that death.

QUESTION (PROF. LONGACRE): Do all accept of it?

Do you mean that all died?

PROF. PRESCOTT: I think it does not apply to those who do not accept that experience. Because all died in him, no man is punished because of the sin of the first Adam. But he is punished because he rejects the provision and prefers to stand on his own ground. The work of Christ is available only to those who personally accept it. The provision is for all, the acceptance is a personal matter. The death of Christ settled the whole question of the sin of the first Adam and its consequences; therefore we are judged, convinced of sin, because we believe not on him.

Romans 6:1-4. This is very fundamental to me.

"We who died to sin"-- accepting his death as our death,

"we who died to sin, how shall we live any longer therein.

Or are ye ignorant that all we who were baptized into his

death Christ Jesus were baptized into his death. We were

buried therefore with him through baptism into death."

That is the ^{acceptance} ~~experience~~ of his death is our death. Further

in the same chapter, 4th, 6th and 7th verses: "For he that

hath died is justified from sin." Sixth verse: "Knowing

this, that our old man was crucified with him, that the body

of sin might be done away, that so we should no longer be in

bondage to sin; for he that hath died is justified from sin."

Eleventh verse: "Even so reckon ye also yourselves to be dead."

~~xxxxxx~~ There is a definite experience. He died; we

accept our death in him. It is a continual experience --

reckon yourselves to be dead. How often are we to die?

VOICE: Daily.

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Rom. 7:4,6: "Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God. --(6th verse) But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter."

These Scriptures emphasize the idea of death, of union with Christ in that death; and to make it a definite thing we died with him, we were ~~and~~ crucified with him. There is a definite experience in it which we must enter with him, and that is the very first step in discipleship.

Gal. 2:20: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." A definite experience, made very definite -- "I have been crucified with him."

Col. 2:20 -- If I die with Christ, then what? "If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances." The third verse of the third chapter -- "For ye died, and your life is hid with Christ in God" -- referring to a definite experience. "For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory."

Rom. 8:13. That is the last of this series of texts. "For if ye live after the flesh, ye must die;

but if by the Spirit ye put to death the deeds of the body, ye shall live." We die daily. This is the practical side of this matter. It is putting to death the old man. It begins with a very definite experience, and is referred to in this way as a definite experience at some time. When that death is entered into, that is where we conquer the old man. There is no such thing as civilizing the old man. There is no such thing as improving the old man. That is what has been attempted all the time -- to improve, and civilize, and cultivate the old man so he will appear better and do better things. The only way to deal with the old man is to put him on the cross. He cannot be improved; he cannot be civilized. You cannot deal with him from that standpoint. The only way you can deal with the old man is to put him on the cross with Christ. I will tell you frankly how I deal with him myself; make a personal application which helps me. I just take these Scriptures and repeat them -- I take it just as definitely as that, and I say to the Lord in the morning, "This morning I accept your death as my death, and I die with you."

I make this as a definite fact in my experience. I do not always say this in public prayer, but when I am talking to him alone -- I just say to him "This morning I put the old man on the cross. This morning I accept your death as my death; I have been crucified with you. I accept that." But I go further -- "I accept your life as my life." (Amen)

QUESTION (PROF. ANDERSON) This dying on our part is a spiritual process, is it not, and not a physical process?

PROF. PRESCOTT: Yes, but it is just as real as the physical process -- of being on the cross and undergoing a physical death. I do not want to philosophize on that. It is not a matter to philosophize on. It is a question I have not been able to answer myself. But what I am interested in is the fact, and the fact that comes to us in experience; and I am speaking out of my own experience. In what I say to you of this experience I refer to that which has helped me in my own personal experience, and I would like to have all get hold of these facts; but I am not able to philosophize. I try to accept it as it is, and apply it; and it is in the application of this, not in theory but in application, that I get my help; and it is in the application that my struggle comes. That is where my struggle comes every day. When I take hold of these facts for myself, and I say, "Lord, I accept your death as my death this morning, I have been crucified with you; I put myself there; I put the old man on the cross this morning, help me to keep him there." But I go further. John 11:25: "Jesue saith unto her, I am the resurrection, and the life." The resurrection is before the life. No man can be raised from the dead who has not died. That is plain enough, isn't it. So we cannot obtain the resurrection life of Christ unless there has been a death.

W W PRESCOTT: We can't claim the resurrection life of Christ unless we have entered with him into the death. Isn't that plain? That is just a simple fact. We know as a matter of fact that a man can't be raised from the dead if he has not died. The first step to a resurrection is death, so that the first step in this whole matter of the power and victory of life is Christ, his resurrection life, his death. And if we are not willing as an actual fact of experience to accept death of the old man, we can't look for the victorious resurrection life. That's right. I know it's right. You see what is involved in the death of the old man. That is an absolute falling upon the rock and being broken, and an absolute surrender of all that is ourselves. Just like a man that is buried in the physical death and physical graves. That involves a constant struggle. The way I put it is this. We surrender the old man on the cross in the morning, and perhaps in an hour we find he wants to come down. We have to go through that constant struggle to keep him on the cross, or else he is down. active, revealing himself in our experience. I find that means a struggle every day.

I know we hear about going to heaven on flowery beds of ease, because Christ does it all for us. But I tell you it does mean a daily struggle, because persistently the old man tries to come up and assert himself in some wrong word or expression of a wrong thought or wrong feeling, and in not being able to conquer our feelings. The only thing that will conquer our feelings is the love of Christ, and that love is life. That love is his resurrection life. We can't force ourselves to love each other and like each other. We may be able to force ourselves to grit our teeth

and keep still.

F M WILCOX: Must we be able to keep up the struggle as long as we are in this life?

W W PRESCOTT: A man doesn't mind a fight if he is sure of victory. That is the thing, to be sure of conquering in it.

A G DANIELLS: But may not this struggle resolve itself into a pleasant, sweet, pas-sive surrender? Must it be an agonizing struggle all the time?

W W PRESCOTT: Each one has his own experience over that. I want to tell you frankly my brethren, fellow workers, that I have had a tremendous struggle over this matter in the last year, and you know it. A tremendous struggle to submit to what has come to me. I know what it means, and I know what I am talking about, and that is why I am speaking of it. Because I know this, that unless I can come to that, that I don't get on. I have to come to that in spite of all these circumstances. And I know that it involves a struggle. But I am thankful for the peace that does come, and I am thankful for the assurance of victory that enables us to go on victorious in spite of all those things. But I have not got by the struggle yet. It is a struggle for a man to die to self every day in the face of temptations and difficulties and all that. It is a struggle, but it is a surrender, it is a passive experience, but a very active passive experience. There are so many paradoxes there. I like that word "put to death my body" rather than "Mortify my body," because mortify is a latin word. I like that expression "put to death" some way it is a stronger term.

I think we accept this experience in the experience of Christ. Don't you think it was a struggle for him? Didn't he say over and over again, My Father, if it be possible, let this cup pass from me? I know that as a man, and I am somewhat comforted in reading those things. I know that he was so human, like me, that he faced that experience and it affected him, and you read further that when he was on the mount of transfiguration that Moses and Elias appeared and talked with him about his death. Now don't you think that those men talked with that Man about the death that he was to accomplish, gave him the human encouragement that he looked for from his disciples and they didn't give it to him because they were asleep? He was facing that tremendous experience, and those two men appeared and talked to him about it. The disciples were weary and fell asleep and couldn't talk with him about it. But those two men, Moses and Elias, appeared and talked with him about his death. I don't think there is anything out of the way to see in that that a Man was facing the tremendous trial and crisis of his life, and those two men appeared and talked with him over it, and helped him.

R D QUINN: While the old man of the flesh is not converted or improved or expunged from the life, yet by a constant surrender will not the old life, the old man, that is, will not its resistance against the spirit become weaker and weaker as a man holds himself on the cross? Here is a quotation that I feel is to the point?

"All true obedience comes from the heart. It was heart-work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our

own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us." Desire of Ages, Chapter 73, paragraph 22.

The thought I had was that by living this life, that the flesh will become increasingly less able to overcome the higher life of man.

W W PRESCOTT: Well, no theory or statement will get me away from my daily experience with it. I may be assured by someone that there is no struggle, but I know there is. My comfort is that in that struggle I am assured of victory if I am willing to surrender to him.

M C WILCOX: The one great thought that came to me was those expressions in the eighth of Romans, "If by the Spirit ye put to death the deeds of the body, ye shall live." And in Coll. 3:5: "Put to death therefore your members which are upon the earth."

W W PRESCOTT: You take Ephesians for instance, the most wonderful unfolding of the blessings and privileges that are in Christ, but it is right in that epistle that we find something about Christian experience. What it means. The application of those experiences. He wrote to the ~~Geria~~ Colossians, and he called them saints in Christ Jesus, and yet he gives them some warning there about their living.

The first step is death to the old man, and that is not any pleasant process, and he is always protesting against it. We daily have to insist upon it.

It begins every morning and it may continue all day. Yet in that very experience we may have the peace of God which passeth all understanding, and the assurance of victory right along with it. I don't discount that a bit.

Let us go on. As to this resurrection and the significance of the resurrection, He is the resurrection. He is the life. It is the resurrection life, that life that we have is the life that has conquered. When we consider that it was a temptation to Christ all the way through his human experience, a risk -- it is only when he has completed the whole thing, he has actually died and been raised from the dead -- there is where we come in to this victorious life. I am he, he states in the first chapter of Revelation. "I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades." The words are not the ~~werde~~ one word I live, but the verb I am, followed by the participle living -- I am living forevermore. That is the life we take hold of, the life that has conquered, and that is where we get the victory. If these facts have become fact in his life, we take hold of the life that has conquered. It is a victorious life, and therefore right in the experience we have the victorious life. The struggle is to be able to let that victory manifest itself in our experience. Put to death these things. That is the manifestation of the victorious life in our experience.

Let us read some scriptures. Romans 6 again. These experiences are so closely connected that they come right together. Rom. 6:4: "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the

Father, so we also might walk in newness of life."

Eighth verse: "But if we died with Christ, we believe that we shall also live with him."

Not,

There the two are put right together. If we are dead we shall live, but, if we die ~~we~~ if we pass through that definite experience of acceptance of his death as our death, this daily dying is simply the holding on to that experience. There is a definite time. We died with him. Our daily dying is holding on to that experience, not letting it go. Now if we die with Christ, we believe that we shall also live with him.

Eleventh verse: "Even so reckon ye also yourselves to be dead unto sin (There is the present. We died with him. That is a definite thing. Daily we hold to that experience.) but alive unto God in Christ Jesus" our Lord. There is where we get a victory, an experience in living. So in the sixth verse of the seventh chapter: "But now we have been discharged from the law, having died to that wherein we were held: so that we serve in newness of the spirit, and not in oldness of the letter."

Romans 8:9: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you." I get the meaning of that when I read it in this way. But I would not have you being in the flesh ~~but~~ in the spirit. It is the plain verb are in the text, but it is just the same word that is in Acts 17 where it is rendered "In him we live and move and have our being." That is the same word. But if we take it in this phrase, We are not in the flesh but we are in the spirit, that is not the idea, because we know we are here in the flesh.

W. E. Howell: There is no article with flesh or spirit there. The emphasis is on the are.

W W PRESCOTT: I get the meaning when I say, You do not have your being, you are not men, of flesh and depending upon flesh and yourself, you don't have your being in flesh, but in spirit. How will that be? Why, I do not have his being in flesh, but in spirit, "if so be that the spirit of God dwelleth in you." That's our life. We have our being there. We are spiritual beings there, not fleshly beings.

Another Scripture: Eph. 2:4-6: "But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus."

PRESCOTT: There are the three steps. We die with him, we are raised with him, we ascend with him, we sit with him in heavenly places. Now here is a statement, a sort of interpretation of this experience—the experience of Enoch, as related in Gospel Workers, pages, 52, 53:

thus

" Communing with God, Enoch came more and more to reflect the divine image. His face was radiant with a holy light, even the light that shineth in the face of Jesus. ~~xxx~~ As he came forth from these divine communings, even the ungodly beheld with awe the ~~amazing~~ impress of heaven upon his countenance. . . .

#But Enoch's heart was upon eternal treasures. He had looked upon the celestial city. He had seen the King in His glory in the midst of Zion. The greater the existing iniquity, the more earnest was his longing for the home of God. While still on earth, he dwelt by faith in the realms of light."

That is what I understand to be this experience: We die with him, we are raised with him, we ascend with him; and yet all the time we are right here on earth. While still here upon the earth, by faith we commune with Christ in realms of light, even as did Enoch.

(Discussion on the Covenants) 584

PRESCOTT: I would like to say something about the interpretation and translation of Hebrews 9:15. The question is as to the proper rendering, and therefore, understanding of Hebrews 9:15-18:

"And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth. Wherefore even the first covenant hath not been dedicated without blood."

The marginal rendering for the Greek word "testatment" here signifies both "testament" and "covenant". But I would reverse it and put it "covenant" instead of "testament" and not put "testament" in the margin. These verses, 16 and 17 are the only places in the Epistle to the Hebrews where the Revised Version reads the word "testament". In every other place it is called "covenant." I would read the text substantially this way: "For this cause (15 vs.) he is the mediator of the new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, that they that have been called may receive the promise of the eternal inheritance, for where a covenant is there must of necessity be the death of that which (or him) who made it, for the covenant

is in force where there hath been a death, for it doth not
avail while that which establisheth it is still liveth, where-
fore even the first covenant hath not been established without
blood." (15 verse) "a death having taken place for the
transgressions that were under the first covenant" & You
see how the logic of the passage lays. Now what difference
does it make which way you read it? It makes the difference whether
we are swung off from the main line of the epistle with reference
to the covenant and on to what is really a false view of this
question.

Take for instance this matter of the inheritance.
That includes of course the New Earth--eternal life. Now we
don't derive the new earth by testamentary disposition of one
who had it and died and left it to us. In the ordinary appli-
cation of a will the party who gets the benefit of it, does
so because somebody else died and left it to him, but that
somebody else must die and ordinarily stay dead. If I have a
relative of mind die and leave me a large estate, and when I
come to prove up my claim to it, I am informed that that person
has come back to life, I do not get my estate. Now we do not
get the inheritance because of the death of some one who. (I speak
of this because I think it has a marked influence upon our view
of the gospel.

Now take the promise of the inheritance in Genesis
12:7. The first promise of the inheritance to Abraham was
not made to him in person. The promise is not "Unto thee
will I give this land," but "unto thy seed will I give this
land." That seed was Christ. Abraham gets that inheritance

just as we do, by his union with Christ, the One to whom it was given--the Seed. When he is identified with the one to whom it was given he comes in. We come in the same way.

Romans 8:16,17 (Reading): "The Spirit himself beareth witness with our spirit; that we are children of God; and if children, then heirs; heirs of God and joint-heirs with Christ."

We do not receive the inheritance because he had it and died and left it to us. We are joint-heirs with him, and we get the inheritance the same as we get every blessing of the gospel, by union with him and not as ~~some~~ something that comes to us because he had it and died and left it to us.

Second Psalm, 2nd verse: "I will tell of the decree: Jehovah~~s~~ said unto me, Thou art my son; This day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.."

Heirs of God, and joint-heirs with Christ, //We share with him to whom all these things are given, and not because he is finished with them and passes them on to us. And so the whole thing centers in the person of Christ. It is a question of personal relationship with him.

Now as to the use of this word. My attention was called to this comment on the Greek Text~~am~~ --"The Expositor's Greek Testament" on verses 15 to 17 of the 9th chapter of Hebrews, in which it says: (Reading) "He is the mediator of a new covenant"--'The old covenant with sacrifices which could only cleanse the flesh allowed sins to accumulate, But Christ, as above stated, obtained cleansing from sins, and so laid the essential foundation of a new covenant, that a death having taken place for deliverance from the transgressions[committed] under the first covenant.

The meaning of these words ["Covenant"; "testament?"] is doubtful. In the Septuagint ~~xxxxxx~~ this word occurs about 280 times and in all but four instances ~~xxxxxx~~ translates "covenant". In classical and Hellenistic Greek, however, it is the common word for "will" or "testament". . . . Accordingly it has been supposed by several interpreters that the writer, taking advantage of the double meaning of the [word], at this point introduces an argument which applies to it in the sense of 'will' or 'testament', but not in the sense of 'covenant'--Expositors Greek Testament."

H.C.LACEY: There is an interesting contribution to that discussion in the latest issue of the "Vocabulary of the Greek Testament," by Moulton and Milligan, published in 1915. It gives the vocabulary of the New Testament as illustrated from the papyri and other non-literary sources. Notice this under the word diathēkē:

"In papyri and inscr. the word means testament, will, with absolute unanimity, and such frequency that illustration is superfluous." And then he goes on and gives some illustrations:

"This passage is enough to prove that diathēkē is properly dispositio, an 'arrangement' made by one party with plenary power, which the other party may accept or reject, but cannot alter. A will is simply the most conspicuous ~~xxx~~ example of such an instrument, which ultimately monopolized the word just because it suited its differentia so completely." "Diathēkē in its primary sense, as described above, was exactly the needed word."

Then he says: "The view to which we have capitulated, after strongly supporting the Westcott doctrine, is less heroic than consistent holding to one English word, but it can claim to account for its inconsistency."

The use of the word was absolutely will, without exception.

W.W.PRESCOTT: I do not care technically about the word, one way or the other, but I like to keep the interpretation that will keep me in this line, the vital line of the scripture, that it all depends upon Christ and our union with him. We are joint heirs with him, not heirs that receive our inheritance because he died and handed it on to us.

F.W.WILCOX: How will that affect the old argument we used to use?

W.W.PRESCOTT: It will make a lot of trouble with it; but that

was one of the arguments I have always thought was better omitted.

H.C.LACEY: I look at the matter like this, that it is by virtue of our union with Jesus that everything we have is ours. When He died, we died in him, potentially; when He ascended to heaven, we ascended with him, potentially; when He sat down at the right-hand of the Father, we did the same, potentially.

W. W. PRESCOTT: I do not care to take the time to argue far on this question, but here is a special edition of "The Epistle to the Hebrews," with notes, which goes into this question at considerable length. I had come to this conclusion before I found these books, but they helped me to phrase up the thought. Here is a book that takes the same view exactly, and shows the difference between accepting these blessings through the nature of the will, and what it means to accept it as a gift by the covenant. "The Epistle to the Hebrews" is edited by F. Randall, published by Macmillan. "The Mediation of Christ" is by Terry (?), published by the Methodist publishing house in 1903. I did not get these books to find that, but I found it in them, and it appeared to me to be the proper rendering.

R. A. UNDERWOOD: Let me read this from H. L. Hastings,--his comment on this same thing: * (Not verified) "The subject under discussion in Hebrews 9 is not two testaments or wills, but two covenants or agreements. The death referred to seems to be not the death of the testator, or mediator, but the death of the sacrifice, ~~whichxxxxxxx~~ ~~saxika~~ . . . The first covenant was sealed with the blood of calves and goats, and the second covenant with the blood of the Son of God."

Here is another: "And for this purpose he is the mediator of the new covenant, that by means of death for the redemption of the transgressions under the first covenant, those who are called might

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receive the promised blessing of the everlasting inheritance, for where a covenant is there must also of necessity be the death of that which establishes it, for it is of no force while that which establishes it liveth. This translation of this passage makes it consistent with the dedication of the first covenant as recorded in Ex. 24:6-8."

That comes right along the line of what Brother Prescottt said.

PROF. HOWELL: How do you harmonize the covenant idea with the idea of being an inheritance?

PROF. PRESCOTT: We can do it in the light of the Scriptures. We cannot do it by going to the dictionary. We have to take it from the Scriptures, and not from the dictionary definition. If we go to the dictionary, a covenant is "an agreement between two parties," and then we are under the old covenant. This does not depend upon our agreement.

ELDER UNDERWOOD: It embraces the fact that there must be an agreement, but that that agreement is not ours.

PROF. PRESCOTT: The inheritance is given. It is spoken of as given -- "I have given you." He has appointed him heir of all things. Christ is not heir of all things because his Father has died and left it to him, and he gives it to us. It is not that idea when he is spoken of as "heir of all things." Taking that in the dictionary meaning of the word "heir" that he receives all things, it cannot be because his Father has died and left it to him. We cannot understand that to be the meaning. That is the ordinary use of the word "heir." The "heir" receives his property after one has died; but as long as the original owner is alive, it is not his, only in a will. His father is alive, but he has it in a will; he has to wait until the relative is dead before he gets it. I do not understand that Christ was "appointed heir of all things" on that basis at all. He is heir of all things. The inheritance is given to him. We do not get it because he got through

with it and handed it over to us. We get it because we are in union with him to whom it has been given, and he has been appointed heir of all things.

ELDER UNDERWOOD: Heirs with him.

PROF. HOWELL: The difficulty in harmony is that we take the term "inheritance" and stop short of carrying out the full meaning, and apply it only as a gift, while with the other part, the will is carried clear through in every aspect of it to make it appear that that is not that kind of a gift. We do not establish the harmony, the reconciling between the two terms. The inheritance is in the nature of a gift when it comes to our relationship to Christ; but does not the Scripture attempt at every point to make these highly spiritual things conceivable to us by the use of these terms within the range of our experience? I cannot see why it was proper to call the gift to Christ an inheritance, using the other term as we do, as receiving from one who is dead, why the other does not harmonize very fully with that thought; why should we make the application to one and not to the other? If we give this passage this interpretation, we have some very serious difficulties with the reading in the original.

PROF. PRESCOTT: It appears to me that there is no opposition in the meaning, as I have referred to, and that that is the only way to make the original harmonize.

In Heb. 1:14 it is stated "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Do we get that by a will? Do we get salvation by a will?

PROF. HOWELL: Salvation is certainly a will.

PROF. PRESCOTT: Do we have salvation through a will or a testament?

QUESTION: (Two or three words -- could not hear)

PROF. PRESCOTT: That is not the point.

PROF. LACEY: This is just a question of a little hair-splitting, I think. Whether it is testament or will, it makes no difference to me, so far as that is concerned. But this strikes at the very ^{root} ideal of the gospel to me. My thought is this. He has blessed us with every spiritual blessing in Christ; every blessing comes to us through our Union with Him, and we are joint heirs with Him, and we are heirs, then, in the same sense that he is, and I cannot think that he gets his inheritance by will from his Father.

PROF. HOWELL: Don't get it all through will from the Father.

----- That is the will of document; a will expressed by other things.

PROF. PRESCOTT: There is quite a difference. When we take it in the dictionary sense the idea is that one must die and stay dead.

PROF. HOWELL: It does not state, die and stay dead.

PROF. PRESCOTT: You know full well that a will is not in force when a man is alive. We do not want to try it on that question.

PROF. LACEY: There is another little point.

It ^{is} ~~was~~ connected with the ratifying of the covenant.

Do I understand that we are to look upon the covenant as ratified on the cross? In order to present the truth as it is, and the faith in its beauty, we must keep in mind the sacrificial service. And we notice that the ratifying of the old covenant was more than the death of the victim. First the animal had to be slain, then the people were sprinkled with the blood, and the books were sprinkled. The death of the victim was not the ratifying of the old covenant. After the victim was slain, the books, representing the covenant, had to be sprinkled with the blood, then the people had to be sprinkled, signifying their acceptance of the covenant. Is it not the same with reference to the new covenant, that on the cross Jesus did not fully ratify the covenant. He provided the blood; he died; and in the intent of God, of course, it was ratified. Then the terms have to be delivered to the people. And we are living in the time when the terms are being presented -- between the first and the second advents of Christ. As they accepted these terms, in the old covenant, they, the people were sprinkled; and as we accept Christ now, so we are sprinkled with his blood. By and by, at the end of the judgment, the books will be sprinkled, and then the covenant is completed, and when the Lord returns he will come and deliver the everlasting covenant. And Sister White speaks of this, when she says the voice of God rings through the land. . . . and the everlasting covenant is delivered to the people. And so it is ratified.

The statement was made before, that it was ratified on the cross. Would it not be more consistent to say that the blood was shed -- the victim was provided on the cross, and that we are living in the time of the presentation of the terms, that every individual who comes into covenant relationship with God is personally cleansed from his sins, he is sprinkled; by and by the books will be sprinkled -- God's part of it in heaven-- then the everlasting covenant will be delivered *to the people*.

ELDER UNDERWOOD: Could we use this expression -- "ratified on the cross; made certain, and finished or completed," when the goods are not delivered?

PROF. LACEY: *No, on the contrary,* The Bible does ~~not~~ say that the time will come when he will complete the *covenant*. The Lord *ratifies it now* ~~does~~ *everything* potentially. But historically we are living in the day of receiving the terms of acceptance, of *our* cleansing *by the blood of Christ* ~~ourselves~~ the books are yet to be sprinkled, and by and by the everlasting covenant will be finished and delivered.

PROF. PRESCOTT: That would make the new covenant just like the old covenant, then?

PROF. LACEY: *In that respect, yes;* It is all in Christ. And all the lessons we are to bring out is how we ~~xxxxxxxxxxxxxxxxxxxx~~ may realize in ourselves these things which are potentially ours in Christ.

PROF. WIRTH: I should hate to believe, brethren, that it took any of us to ratify that covenant.

PROF. LACEY: I do not mean that we ratify it.

PROF. WIRTH: You said it was not ratified fully on the cross, but that it was to come to the people and be ratified by them. I do not place my faith on that.

PROF. LACEY: I think there is a parallel between the two. That when the old covenant was made the Lord provided the victim, the blood was sprinkled on the people and on the books. The world --everybody in the world is being sprinkled with the blood of Jesus today. When a sinner comes into covenant relationship with God, he then accepts Christ's death, and then he is sprinkled with the blood, and it cleanses him. That is the people being sprinkled. That is not ratifying the covenant. By and by the books will be sprinkled --the books containing the life records; and when it is all over, then is completed the covenant, and when he comes he delivers the everlasting covenant to the people -- "I will be to them a God and they shall be to me a people. And they shall teach no more every man his neighbor, and every man his brother, saying Know the Lord; for they shall all know me."

ELDER DANIELLS: It is at that time the atonement is completed. Does not that idea give the atoning work, the atoning idea from the death of Christ to the judgment? I think there is something in there, brethren, that ought to be developed from the old view of no atonement until we come to the judgment hour.

QUESTION (By Prof. Prescott -- three or four words, could not hear)

ELDER DANIELLS: No I do not mean that. I said it

was an idea that ought to be developed more fully, as far as I have seen.

QUESTION -- as to whether the atonement and ratification of the covenant were synonymous.

PROF. WIRTH: I have had to study this question, because we have taken it up schools as the two covenants, referring to this in the 9th chapter of Hebrews, and I have had to give study to the matter. I wish to substantiate what Professor Preacott has brought out. It is in harmony with the whole context of what Paul is talking about in the Epistle to the Hebrews. We need not necessarily think, because the word "inheritance" is brought in, that it must necessitate a will. When we come to the Old Testament we find that "inheritance" is used by the Jews without any idea of a will. I refer to the passages which relate to the promised land: Deut. 4:20-27; 1 Chron. 16:15-18; Ps. 105:8-11. We find that the inheritance in all of these references refers to the possession in the promised land. "I will give them the land for an inheritance." There was never any idea of a will, and I fail to find anything there that reveals a will. But you do find that the inheritance there meant possession that was to come to them as a result of the covenant question.

W G WIRTH: Here are some texts on that point: Deut. 4:20-23, 1 Chron. 16:15-18, Ps. 105:8-11. There we find the inheritance refers to the possession. It refers to the land. I will give them the land for inheritance. Wills were not made back there. You can read the whole text, and you fail to find anything there that reveals a will, but in others we find that the inheritance means a possession that was to come to them as a result of the covenant blessing. In summing this up, I don't know of anything better than to read a few extracts from "Word Studies in the New Testament" by M. R. Vincent, and if I may be indulged I would just like to read some of his articles.

"Against the rendering testament for diatheke, and in favor of retaining covenant, are the following considerations: (a) The abruptness of the change, and its interruption of the line of reasoning. It is introduced into the middle of a continuous argument, in which the new covenant is compared and contrasted with the Mosaic covenant (ch. 8:6-10, 18). (b) The turning-point, both of the analogy and of the contrast, is that both covenants were inaugurated and ratified by death: not ordinary, natural death, but sacrificial, violent death, accompanied by blood-shedding as an essential feature. Such a death is plainly indicated in verse 15. If diatheke signifies testament, Thanaton, death, in verse 16 must mean natural death without bloodshed. (c) The figure of a testament would not appeal to Hebrews in connection with an inheritance. On the contrary, the idea of the kleronomia was always associated in the Hebrew mind with the inheritance of Canaan, and that inheritance with the idea of a covenant. See Deut. 4:20-23; 1 Chron. 16:15-18; Ps. 105:8-11. (d) In LXX from which our

writer habitually quotes, *diatheke* has universally the meaning of covenant. It occurs about 350 times, mostly representing covenant. In the Apochryphal books it has the same sense, except in Sir. 38:33, where it signifies disposition or arrangement, *diatithesthai*, to dispose or arrange represents to cut off, new divide. The phrase to cut (i.e., make) a covenant, is very common. The verb marks a disposing by the divine will, to which man becomes a party by assent; while *sountithesthai* indicates an arrangement between two equal parties. There is not a trace of the meaning testament in the Greek O. T. In the classics *diatheke* is usually testament. Philo uses the word in the sense of covenant, but also shows how it acquired that of testament (*De Mutatione Nominum*, 6ff.). The Vulgate has *testamentum*, even where the sense of covenant is indisputable. See Ex. 30:26; Num. 14:44; 2 Kings 6:15; Jer. 3:16; Mal. 3:1; Luke 1:72; Acts 3:25; 7:8. Also in N. T. quotations from the O. T., where in its translation of the O. T., it uses *foedus*. . . . (e) The ratification of a covenant by the sacrifice of a victim is attested by Gen. 15; Ps. 50:5; Jer. 34:18. This is suggested also by the phrase to cut a covenant, which finds abundant analogy in both Greek and Latin (f) If testament is the correct translation in verses 16, 17, the writer is fairly chargeable with a rhetorical blunder; but verse 18, ff., is plainly intended as a historical illustration of the propositions in verses 16, 17, and the illustration turns on a point entirely different from the matter illustrated. The writer is made to say, A will is of no force until after the testator's death; therefore the first covenant was ratified with the blood of victims."

H S PREMIER: Now the premise is that the 1260 days ended in 1798....I have given a statement from an eye-witness, Mr. Richard Duppa, of London, England, in a book written in 1798, of the thing that he saw. The French troops were advancing toward the city, and I like to make determination of the 1260 days, not necessarily the captivity of the pope for he was taken captive more than once, but the proclamation of religious liberty and the proclamation of the Roman republic for the first time since the Caesars.

[Reading] Till the 15th, the day on which the tree of liberty was planted on the capitol, nothing of any importance took place." Now from that time till this, religious liberty I think has been the order in Italy. So 538 marks the ascendancy of Vergilius, and the liberty given to the popes to govern themselves, though we know they had their difficulties now and then, but the election of popes was the privilege of the papacy until 1798, when we find religious liberty proclaimed on the Capitaline Hill.

There is much more I could say, about correcting anything that may be in your minds, but time will not permit. I enjoyed studying this matter of corroborating the date given to us for so many years. We have in the last paragraph of page 2: "Corroborated by Jose Nicholas de Azara, Ambassador of Spain to Rome during 40 years. "Revoluciones de Roma." Original Memoirs of the celebrated Diplomat and distinguished Spanish Literary man." He tells us the whole story, picturing it out in the Spanish, telling us of the revolution of Rome and the fact of this revolution of 1798 marking a great crisis. This man was a mediator between the Pope, Pius the 6th,

and Berthier, the French general.

Now Allison, mentions this in his letter that he quotes, one of the confidential letters of Napoleon during this period. I wish I had time to read these many things that he says, taken from the original confidential letters of Napoleon with the Directory and his agency in Italy, and leading up to the great event in 1798. I don't know just where to begin because the time is limited.

"Joseph Bonaparte, brother to Napoleon, had been appointed ambassador at the court of Rome; but as his character was deemed too honourable for political intrigue, General Daphot and Sherlock were sent along with him, the former of whom had been so successful in effecting the overthrow of the Genoese aristocracy. The French embassy, under their direction, soon became the center of the revolutionary action, and those numerous ardent characters with which the Italian cities abound, flocked there to a common focus, from thence the next great explosion of Democratic power was to be expected. In this extremity, Pius 6, who was above eighty years of age, and sinking into the grave, called to his counsels the Austria General Provera, already distinguished in the Italian campaigns; but the Directory soon compelled the humiliated pontiff to dismiss that intrepid counsellor. As his recovery then seemed hopeless, the instructions of the Government to their ambassador were to delay the proclamation of a Republic till his death, when the vacant chair of St. Peter might be overturned with little difficulty; but such was the activity of the revolutionary agents, that the train was ready to take fire before that event took place, and the ears of the Romans were assailed by incessant abuse of the ecclesiastical

government, vehement declamations in favor of Republican freedom."

(From Allison's Modern History of Europe)

I think it all turns on the fact of a republic in Rome, and not necessarily the downfall of the pope himself, the captivity of the pope.

[Reading] "In this temper of men's minds, a spark was sufficient to occasion an explosion. On the 27th of December, 1797, an immense crowd assembled, with seditious cries, and moved to the palace of the French ambassador, where they exclaimed, 'Vive la Republique Romaine!' and loudly invoked the aid of the French to enable them to plant the tricolor flag on the Capitol.

Peoples paper for the

~~they followed;~~

South Lancaster Academy Bible Chart No. 6

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Arranged by Prof. H. S. Premier

B. C. 457 Autumn

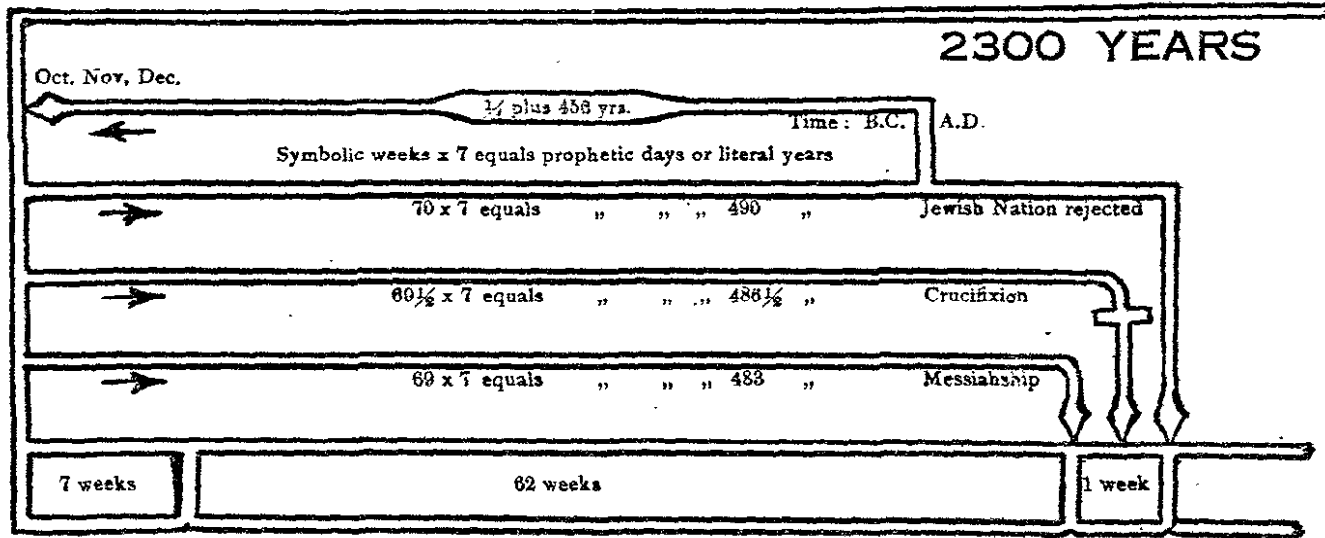
To prove
456 1/4
the correct date for beginning

I. Study outline of Book
of Ezra in Chart Five.
Proclamation of third decree
"Going forth of command-
ment to rebuild and restore
Jerusalem" Dan. 9:25
equals

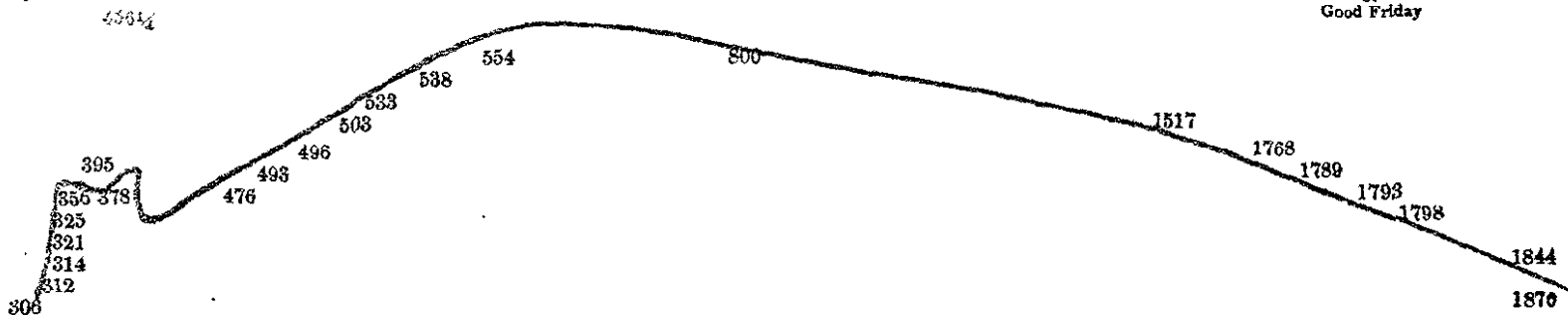
II. Study margin of Chart
Five.
By adding the years of the
Persian Kings from Cyrus to
7th year of Artaxerxes.
(Proclamation) equals

III. Christ crucified on
April 7th, A.D. 31 known by
Hebrews as Passover, called
Good Friday by the Christian
world.

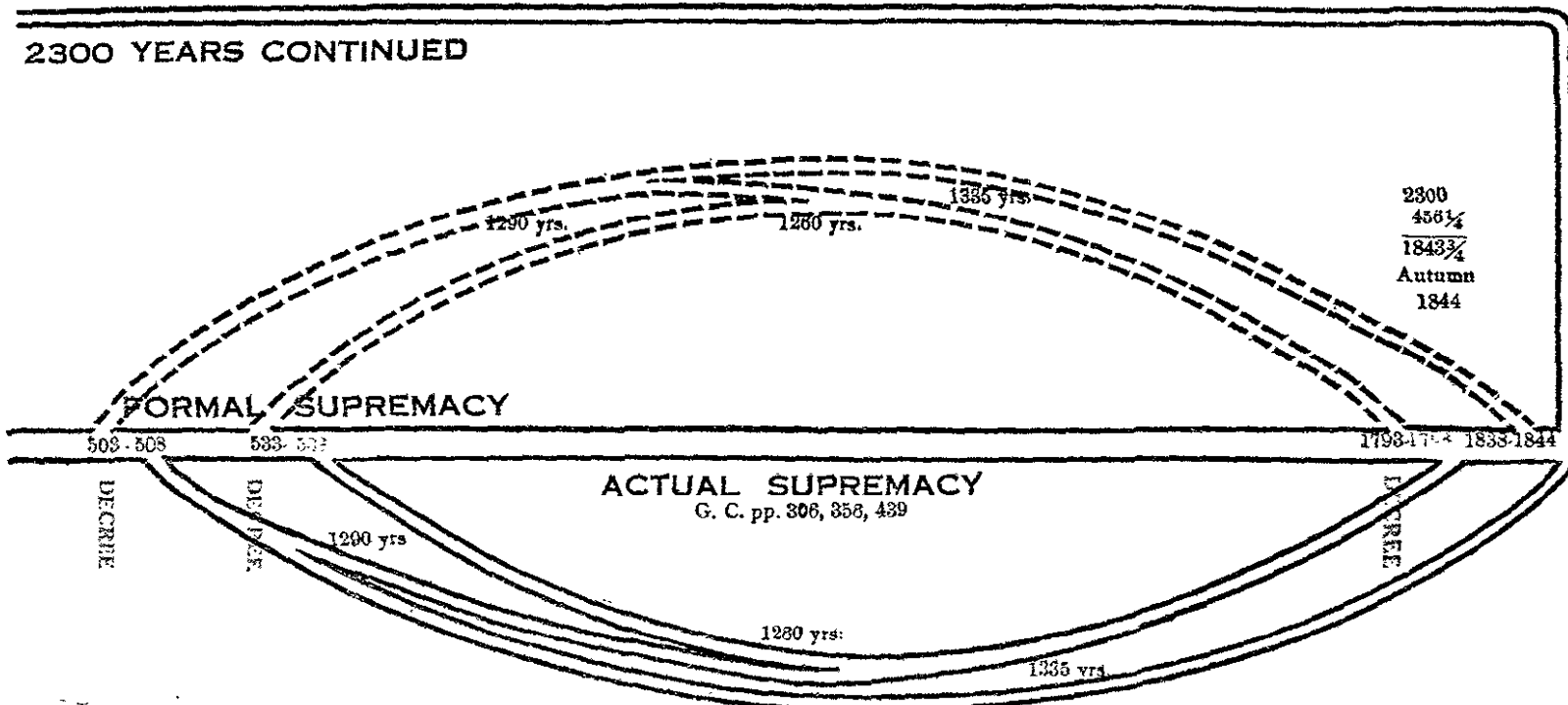
Actual time 30 years plus
three months [Jan. Feb. and
Mch.] or 1 yr. year equals
30 1/4 subtracted from the
number of years to the cruci-
fixion [see diagram 486 1/2
equals



456 1/4	483	486 1/2	490
40	B. C. 456 1/4	458 1/4	456 1/4
407 1/4 equals 408 B. C. in autumn	A. D. 26 3/4	30 1/4	33 3/4
	Autumn	Spring	Autumn
	27 A. D.	Ap. 7 A.D. 31	A.D. 34
		Passover or Good Friday	



2300 YEARS CONTINUED



See Explanatory Notes with History references.

DANIEL AND THE REVELATION

1604

TIME PROPHECIES

Events and dates which stand out clearly in the history of the Papacy, and which mark the beginning of new eras in its development.

By W. W. Prescott

Rearranged Abridged Reprint by H. S. Premier

Explaining Bible Chart—No. 6

Introduction:

A candid reader of the prophetic books of Daniel and the Revelation can hardly escape the conviction that the "time and times and half" of Dan. 7: 25, the "time, times, and a half" of Dan. 12: 7, the "forty and two months" of Rev. 11: 2, the thousand two hundred and threescore days," and the "time, and times, and a half a time" referring to the same period in Rev. 12: 6, 14, and the "forty and two months" of Rev. 13: 5, all refer to one and the same portion of time, viz., twelve hundred sixty prophetic days, or twelve hundred sixty literal years. So ably and so convincingly has this view been presented and so generally has it been accepted by many thinkers and writers that, it may be regarded as one of the axioms of prophetic interpretation. It will therefore simply be necessary to suggest that in the expression "at the end of times, even of years." (Dan. 11: 13), "years" is explanatory of "times," and to state the well-established conclusion that "a time and times and half a time" is equivalent to three and one-half prophetic years, which being translated into literal time would be twelve hundred sixty years. We are in consequence now called upon to show that the supremacy over the things of God and the people of God was conceded to the Papacy for this period of more than twelve centuries.

It may simplify the subject, and make it easier for the reader to appreciate the force and value of the evidence submitted, if we first give a brief outline of the facts to be viewed, and state the conclusion to which we shall endeavor to lead.

THE OUTLINE

The removal of the seat of empire from Rome to the East in A. D. 329, the suppression of paganism by Theodosius in the latter part of the same century, the fall of the empire in 476, the baptism of Clovis in 496, the official act of a

Roman council in 503 by which the Pope was acknowledge to be the vicegerent of God, and as a climax to all these steps the decree of the emperor Justinian in 533 recognizing the Pope as the head of all the churches. When the Pope, by an act of the hierarchy, had become the representative of God on earth, and this assumption had been recognized by a decree of the emperor, then the supremacy of the Pope in ecclesiastical affairs was formally established, and the way was soon cleared for the application of this authority in acts of repression and persecution.

We therefore conclude that 533 is the primary date for the commencement of the twelve hundred sixty years of papal supremacy, although, as we shall show later, we allow a five-year period, ending in 538, as extending to an important turning-point in the practical development and persecuting tendency of that supremacy. The period thus commencing in the first half of the sixth century terminates at the close of the eighteenth century, the primary date being 1793, the pivotal year of the French Revolution, and the five-year period extending to 1798, when the Pope was deposed by the civil power.

According to this interpretation the twelve-hundred-sixty-year period of the papal supremacy specified by the prophecy commenced with the period which has 533 for its primary date and 538 for its secondary date, and extended to a similar period having 1793 for its primary date and 1798 for its secondary date. This is the time which includes both the formal and the actual supremacy. The prophecy does not say "during," but "until the time, and times, and half a time," and there was a respite from tribulation before this limit was reached, according to the words of Christ. Matt. 24: 22.

We are now prepared to deal MORE FULLY with the events to which reference has been made in this outline. Of conditions in the West after the downfall of the empire, 476 A. D. and of the way in which the authority and influence of the head of the church were augmented by this national catastrophe, one writes:—

After the conquest of Rome, where was the barbaric conqueror to look for any guide to internal unity, or any relic of the vanquished empire by which to connect himself with the past? There was only the church, which was now not only the professed teacher of obedience, peace, and holiness, but the only undestroyed institution of the state. The old population of Rome had been wasted by the sword, and famine, and deportation. The emperors of the West had left the scene; the Roman Senate was no more. There was but one authority which had any influence on the wretched crowd who had returned to their ancient capital, or sought refuge in its ruined palaces or grass-grown streets from the pursuit of their foes; and that was the bishop of the Christian congregation—whose palace had been given to him by Constantine, who claimed already the inheritance of St. Peter, and who carried to the new government either the support of a willing people, or the enmity of a seditious mob.—*The Eighteen Christian Centuries*, Rev. James White, New York, 1865, page 118.

THE OVERTHROW OF PAGANISM during the reign of Theodosius, A. D. 378-395, and the conversion of Clovis, the king of the Salian Franks, in 496, were further steps in preparation for the exaltation of the ambitious Bishop of Rome. The historian Gibbon gives a detailed account of the former event, from which we take these significant statements:—

The ruin of paganism, in the age of Theodosius, is perhaps the only example of the total extirpation of any ancient and popular superstition; and may therefore deserve to be considered as a singular event in the history of the human mind. The Christians, more especially the clergy, had impatiently supported the prudent delays of Constantine, and the equal toleration of the elder Valentinian; nor could they deem their conquest perfect or secure, as long as their adversaries were permitted to exist.

The generation that arose in the world after the promulgation of the Imperial laws [forbidding the pagan worship], was attracted within the pale of the Catholic Church: and so rapid, yet so gentle, was the fall of paganism, that only twenty-eight years after the death of Theodosius, the faint and minute vestiges were no longer visible to the eye of

the legislator.—*Decline and Fall of the Roman Empire*, chap. 28, pars. 1, 10.

The same writer states in a few words the great meaning attached to the conversion of the Frankish king:—

But earth, as well as heaven, rejoiced in the conversion of the Franks. On the memorable day when Clovis ascended from the baptismal font, he alone, in the Christian world, deserved the name and prerogatives of a Catholic king. The emperor Anastasius entertained some dangerous errors concerning the nature of the divine incarnation; and the Barbarians of Italy, Africa, Spain, and Gaul were involved in the Arian heresy. The eldest, or rather the only, son of the church, was acknowledged by the clergy as their lawful sovereign, or glorious deliverer; and the armies of Clovis were strenuously supported by the zeal and fervor of the Catholic faction.—*Id.*, chap. 38, par. 6.

As a result of a combination of the influences thus far enumerated the Bishop of Rome and his sycophants now indulged in aspirations concerning the Roman See which would have astonished, and perhaps shocked, their earlier predecessors. The form in which these aspirations took expression and the meaning of the blasphemous assumption concerning the headship of the church have been so well expressed by other writers of good repute that we will permit them to rehearse these facts:—

With Rome would have fallen her bishop had he not, as if by anticipation of the crisis, reserved till this hour the master-stroke of his policy. He now boldly cast himself upon an element of much greater strength than that of which the political convulsions of the times had deprived him; namely, that the Bishop of Rome is the successor of Peter, the prince of the apostles, and, in virtue of being so, is Christ's vicar on earth. In making this claim, the Roman pontiffs vaulted at once over the throne of kings to the seat of gods: Rome became once more the mistress of the world, and her Popes the rulers of the earth.

In the violent contention which raged between Symmachus and Laurentius, both of whom had been elected to the pontificate on the same day, we are furnished with another proof that at the beginning of the sixth century not only was this lofty prerogative claimed by the Popes, but that it was generally acquiesced in by the clergy. We find the council convoked by Theodoric demurring to investigate the charges alleged against Pope Symmachus, on the grounds set forth by his apologist Ennodius, which were "that the Pope as God's vicar, was the judge of all, and could himself be judged by no one." "In this apology," remarks Mohseim, "the reader will perceive the the foundations of that enormous power which

the Popes of Rome afterward acquired were now laid." Thus did the pontiffs, providing timeously against the changes and revolutions of the future, place the fabric of the primacy upon foundations that should be immovable for all time.—*"The Papacy,"* by Rev. J. A. Wylie, pages 34-36.

A council having been convened at Rome, A. D. 501, by King Theodoric's command, to judge of certain charges against him. [Pope Symmachus], the council demurred to entering on the matter, on the ground of incompetency; considering that the person accused was supreme above all ecclesiastical jurisdiction. And, a little after (to crown all) another Roman synod [A. D. 503], with Symmachus himself presiding and consenting, in the most solemn manner adopted a book written by Ennodius, in defense of the resolutions of the former synod: in which book it was asserted "that the Pope was Judge as God's vicar, and could himself be judged by no one."

"Vice Dei judicare Pontificem,"—"a nullo mortalium in jus vocari posse docuit." (scil. Ennodius.)—*Mosh. VI. 2. 2. 4.* On its adoption by the Roman synod under Symmachus, assembled A. D. 503, see Hard. ii. 983. It was just in accordance with the previous Roman council, that has shouted in acclamation to Gelasius, "We behold in thee Christ's vicar:"—a term thus sometimes incautiously applied before to bishops generally, in their own particular restricted spheres of action, and in the character of Christ's *ambassadors*; but now attached to, and assumed by, this one bishop *distinctively* and *alone*, with the world itself as his sphere, and in the character of God's own appointed and supreme *administrator* and *judge*. It was a step *per saltum*, mightier than imagination can well follow, by which he vaulted at once from the mere ecclesiastical rank of patriarch, to that of supremacy over all the kings of the earth.—*"Horæ Apocalyptice," Three-Vol. Ed., Vol. III, pages 132, 133.*

"The bishops re-assemble on the 6th of November and decide that in the eyes of men Pope Symmachus is free from crime and stain; but that the question of his culpability or innocence in the sight of heaven must be reserved to God, who alone has jurisdiction to judge the Vicar of Christ. They pronounced him "free from all and every alleged incrimination and outside the reach of legal pursuit in all things that regarded men, re-established in full jurisdiction over all churches dependent on the Holy See and entitled to all the ecclesiastical rights of Sovereign Pontiff within and without the city of Rome. Let no Christian, therefore, in those churches hesitate to communicate with him or to receive Holy Communion at his hands."—"Totam causam Dei judicio reservantes, universos hortamur, ut sa-

cram communionem (sicut respostat) ab so percipiant."

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Just at the moment when the Church seemed almost strangled by sedition her voice rings out clearly, to be carried down through the centuries on the wings of time, her unchanging and infallible accents. It was a decree of colossal importance, at once solidifying and entrenching the Papal supremacy, while it thrust back in confusion and impotence the powers of hell that had charged with such desperate ferocity. *Digitus Dei est hic*; undoubtedly, but humanly viewed the brunt of the fight was born cheerfully and well by the material resources, the tact, the ability and the Christian fortitude of Ennodius, powerfully supported by the Senator Faustus.—*"Catholic Quarterly Review," 1912, pp. 527-528.*

"Nothing further remained to be transacted by this Council except the question of dealing with the vile and dangerous pamphlet that assailed so insidiously the legality and motives of the Synodus Palmaris. A commission is formally given to Ennodius in the name and by the authority of the Council to embody the views of the assembly and the arguments supplied by the Canon Law, with which he was known to be so intimately conversant, in an orderly and exhaustive reply to all the enemy's statements of law and fact. Some writers are of opinion that this order was issued by the faith Council; that Ennodius happened to be at Rome, as indeed we may fairly assume, and that a few days sufficed to enable this brilliant and ready expert in pleading to prepare his famous "Apologia." It matters little from which assembly he received the command; both possessed the same supreme authority under the presidency of the Pope, and even in personnel there is not any notable difference. The opening address supplies the *date*, "after the consulship of Avenius," or 503, and proceeds to announce the object for which the synod was convened, namely, to hear the "Apologia" composed by Ennodius read by that eminent ecclesiastical and to approve of it as embodying the principles of true doctrine and right discipline.—*"Catholic Quarterly Review," 1912, p. 531-532.*

It thus appears that in 503 the ecclesiastical authorities took a most important action, which, so far as human intent was concerned, robbed the Son of God of the place which belonged to him as the true vicergerent of the Most High, the one mediator between God and men, and exalted a man in the place of God.

It only needed the concurrent action of the civil power to place this claim upon a legal basis and by force of arms to bring into subjection any who might refuse voluntary submission to this supreme authority on earth. This need was supplied by the emperor Justinian, concerning whose famous decree we quote the words of a student of prophecy who wrote nearly a century ago:—

The Papacy being a spiritual power within the limits of the Roman empire, Mr. Faber argues, I think rightly, when he says that the giving the saints into the hand of the Papacy, must be by some formal act of the secular power of that empire constituting the Pope to be the head of the church. It is not, in fact, easy to conceive in what other mode the saints could be delivered into the hand of a spiritual authority, which, in its infancy at least, must have been in a great measure dependent upon the secular power for its very existence, and much more for every degree of active power which it was permitted to assume or exercise.

Accordingly we are informed, by the unerring testimony of history, that an act of the secular government of the empire was issued in the reign of Justinian, whereby the Roman pontiff was solemnly acknowledged to be the head of the church. . . . At an early period of his reign, he promulgated a severe edict against heretics [aimed especially at the Manicheans], which contained a confession of his

own faith, and was intended to be the common and universal standard of belief to his subjects. The severest penalties were enacted by it against all who refused implicit submission.

A second edict of the same nature was issued by Justinian in the month of March, 533; and on this occasion he formally wrote to the Pope, as the acknowledged head of all the churches, and all the holy priests of God, for his approbation of what he had done. The epistle which was addressed to the Pope and another to the patriarch of Constantinople, were inserted in the volume of the civil law; thus the sentiments contained in them obtained the sanction of the supreme legislative authority of the empire; and in both epistles the above titles were given to the Pope.

The answer of the Pope to the imperial epistle was also published with the other documents; and it is equally important, inasmuch as it shows that he understood the reference that had been made to him, as being a formal recognition of the supremacy of the See of Rome.—*Wm. Cunninghame, Hatchard, 1813: cited in "History Unveiling Prophecy," by H. Grattan Guinness, pages 341, 342.*

For the benefit of those who may desire to know the exact wording of this remarkable document we print herewith the portion vital to the question at issue as it runs in the original Latin, and also a translation, for which we are indebted to "The Petrine Claims," by R. F. Littledale, LL. D.:—

Reddentes honorem apostolicæ sedi et vestræ sanctitati (quod semper nobis in voto et fuit et est) ut decet patrem honorantes vestram beatitudinem, omnia quæ ad Ecclesiæ statum pertinent, festinavimus ad notitiam deferre vestræ sanctitatis: quoniam semper nobis fuit magnum studium, unitatem vestræ apostolicæ sedis et statum sanctarum Dei Ecclesiarum custodire, qui hactenus obtinet et incommote permanet, nulla intercedente contrarietate: Ideoque omnes sacerdotes universi Orientalis tractus et subijcere et unire vestræ sanctitati properavimus. In præsentem ergo quæ commota sunt, quamvis manifesta et indubita sint, et secundum apostolicæ vestræ sedis doctrinam ab omnibus semper sacerdotibus firme custodita et prædicata: necessarium duximus, ut ad notitiam vestræ sanctitatis perveniant. Nec enim patimur quicquam quod ad Ecclesiarum statum pertinet, quamvis manifestum et indubitatum sit quod movetur, ut non etiam vestræ innotescat sanctitati, quæ caput est omnium sanctarum Ecclesiarum. Per omnia enim (ut dictum est) properamus honorem et auctoritatem crescere vestræ sedis.—*Cod. Justin. lib. I, tit. I. Baronii Annales Ecclesiastici, tom. vii, Ann. 533, Sec. XII.*

Paying honour to the Apostolic See and to your Holiness, as always has been and is our desire, and honouring your Blessedness as a father, we hasten to bring to the knowledge of your Holiness all that pertains to the condition of the Churches, since it has always been our great aim to safeguard the unity of your Apostolic See and the position of the holy Churches of God which now prevails and abides securely without any disturbing trouble. Therefore we have been sedulous to subject and unite all the priests of the Orient throughout its whole extent to the See of your Holiness. Whatever questions happen to be mooted at present, we have thought necessary to be brought to your Holiness's knowledge, however clear and unquestionable they may be, and though firmly held and taught by all the clergy in accordance with the doctrine of your Apostolic See; for we do not suffer that anything which is mooted, however clear and unquestionable, pertaining to the state of the Churches, should fail to be made known to your Holiness, as being the *head of all the Churches*. For, as we have said before, we are zealous for the increase of the honour and authority of your See in all respects.

This "formal recognition of the supremacy of the See of Rome" on the part of Justinian, although it established "a legal intolerance," did not result in the immediate persecution of

those who refused to acknowledge this supremacy and who were from that time until the present regarded as heretics. The conditions in Italy were unfavorable to the en-

forcement of the Catholic faith. The Ostrogoths occupied the territory, and their king, Theodoric, was an Arian—a most offensive heretic. So long as an Arian king exercised any control over the papal succession, orthodoxy was in danger. It mattered not that Theodoric had treated much more considerately those who differed from him in faith than had Justinian; his disposition might change, as it did in later life, or his successor might adopt a different policy; the power of Arianism in Italy must be broken. This was accomplished by the forces of Justinian under the leadership of Belisarius in the campaigns of 535-538, although the Ostrogothic kingdom was not completely overthrown until fifteen years later under his successor, Narses. That the year 538 marked an important point in the fortunes of Rome and of the Papacy is evident from the testimony of various writers. Thus we read:—

With the conquest of Rome by Belisarius, the history of the ancient city may be considered as terminating; and with his defense against Witiges [the Ostrogothic king in the siege of Rome which ended so disastrously to the Goths in 538], commences the history of the Middle Ages, of the times of destruction and of change.—“*Greece Under the Romans*,” George Finlay, London, 1844, page 295.

The vigor of the Goths [in the same siege] was excited by the hope of victory and spoil; and if a single post had given way, the Romans, and Rome itself, were irrecoverably lost.—“*Decline and Fall of the Roman Empire*,” chap. 41, par. 25.

Vigilius, a pliant creature of Theodora, ascended the papal chair under the military protection of Belisarius. (538-554).—“*History of the Christian Church*,” Schaff, Vol. III, page 327.

From the evidence here submitted we feel justified in declaring that the long period of papal supremacy designated in the prophecy as “a time and times and half a time” (*twelve hundred sixty years*), dates from Justinian’s decree in A. D. 533, with a notable turning-point at the end of a five-year period, A. D. 538.

It is at once evident that if we have correctly located the beginning of this period, it would terminate in 1793, with a probable event of importance in 1798. Our next inquiry will therefore be whether at that time history testifies of any occurrences which would appropriately mark the close of papal supremacy—any final and successful protest against the arbitrary authority of the papal hierarchy. A few brief statements present the leading and striking facts. The year 1789 marked the commencement of the French Revolution. It was then that the untoward circumstances in France

induced the king, Louis XVI, to decide upon the convocation of the States-General. With rapid steps after this came the fearful outbreak against the monarchical supremacy both in state and in church. “The proud and tyrannical monarchy, which had persecuted and banished the Huguenots, was overthrown and abolished in a national convulsion of revolutionary crime and excess in which all restraints of law and order, human and divine, were relaxed and dissolved; government delivered into the hands of sanguinary wretches; monarchy brought to the scaffold; aristocracy abolished; estates confiscated or plundered; the nobles slain or exiled; youth, talent, beauty ruthlessly sacrificed; prisons glutted with victims; rivers choked with corpses; churches desecrated; priests slaughtered; religion suppressed; an infidel calendar substituted for the week and its sabbath; and the worship of a harlot as the goddess of reason for the worship of the host on the altars of the Church of Rome.”—*Guinness. The central year of this terrible carnival of crime was 1793, with its Reign of Terror.*

From the very beginning of the Revolution the Papacy was as much the object of attack as the monarchy. In vain did the Pope attempt to use his oldtime power of decree and anathema to stay the tide and to restore the waning authority of the monarchy. The same nation which under the leadership of Clovis so many centuries ago had been a most powerful factor in establishing the papal rule now tore down what it had formerly built up. The limit of the supremacy, as foreseen by the prophet Daniel, had been reached, and the events justified the prophecy.

This destructive protest against a monarchical hierarchy was not confined to France, but spread to other countries. In Italy it resulted in a deadly blow to the Papacy, signalized in the year 1798 by the establishment of the Roman Republic by the French arms under General Berthier, the capture of the Pope, who died afterward in exile, and the spoliation of Rome and especially of the Vatican. In this way a five-year period, 1793-1798, corresponding to the five-year period already mentioned, 533-538, was distinctly marked, and all the requirements of our outline have thus been fully met. The close of the period of papal supremacy was just as distinctly marked as was the commencement, and the time covered was 533-538 to 1793-1798.

Price 15 cents. Address Bible Department, South Lancaster Academy.

THE CONTINUAL

(The Daily) of Daniel Eight

By W. W. Prescott

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Introduction:

Every interpretation of a fulfilled prophecy must be in harmony with facts; and questions of difference are to be settled, not by mere assertions or unwarranted claims, but by such evidence as will stand the closest examination. It should be our sincere aim to know and teach the truth, and we should be prepared to do what we are constantly asking others to do, viz., to accept evidence, and to change our views when they are proved to be incorrect. . . . To rectify a mistake which has been made in the interpretation of the "daily" does not make any change in a fundamental doctrine of the third angel's message, but rather brings out with greater clearness the importance of that prophecy which has shaped this advent movement—the 2300 days. There is the most convincing evidence, both Biblical and historical, that this period commenced in B. C. 457 and terminated in A. D. 1844, at which time our great High Priest commenced his ministry in the most holy place of the heavenly sanctuary, and our interpretation of the "daily" only serves to emphasize the importance of this prophetic period in its relation to our work for this generation. It, therefore, seems a thousand pities that any effort should be made to withhold this knowledge from our people by attempting to maintain an interpretation of this prophecy which is contrary both to history and to sound principles of Scripture interpretation.

W. W. PRESCOTT.

THE CORRECT INTERPRETATION OF THE PROPHECY

We think it is satisfactorily proved that it will not be possible to maintain longer that the "daily" of Daniel 8 refers to paganism, and that it was taken away in 508. The history of that period positively forbids such an interpretation, and there is nothing in the spirit of prophecy which requires it. Furthermore, we regard such an exposition of the prophecy as contrary to the sound principles of Scripture exegesis. To this proposition we now briefly

invite attention, and in order that the reader may judge the better for himself, we print herewith the text according to the American Standard Revised Version:—

"And out of one of them (the four horns of the goat) came forth a little horn, which waxed exceeding great toward the south, and toward the glorious land, and it waxed great even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them. Yea, it magnified itself, even to the prince of the host; and it took away from him the continual burnt-offering, and the place of his sanctuary was cast down. And the host was given over to it together with the continual burnt-offering through transgression; and it cast down truth to the ground, and it did its pleasure and prospered. Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual burnt-offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." Dan. 8:9-14.

Let the word "sanctuary" in this passage refer in every instance to the heavenly sanctuary, and the "host" to the people of God. The word "continual" includes all the leading features of the priestly mediation typified by the morning and evening sacrifice (Ex. 29:38-42), the incense offering (Ex. 30:1-8, the word "perpetual" in this text being from the same Hebrew word as is elsewhere translated "continual"), and the shewbread. Num. 4:7. (Compare also 2 Chron. 2:4.) These were symbols of the great Mediator. To make this clear, we supply the word "mediation" in the text instead of the word "sacrifice," and apply the statement to the heavenly sanctuary. We, therefore, give to the prophecy, beginning with the tenth verse the following interpretation:—

"And it (the little horn, the Papacy), waxed great, even to the host of heaven (the people of God); and some of the host (the

people of God), and of the stars (their leaders) it (the little horn) cast down to the ground, and trampled upon them. Yea, it (the little horn) magnified itself, even to the prince of the host (Christ); and it (the little horn) took away from him (Christ) the continual (mediation), and the place of his (Christ's) sanctuary (the heavenly sanctuary) was cast down. And the host (the people of God) was given over to it (the little horn) together with the continual (mediation) through transgression and it (the little horn) cast down truth to the ground, and it (the little horn) did its pleasure and prospered. Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual (mediation), and the transgression that maketh desolate (the same transgression as in verse 12), to give both the sanctuary (the heavenly sanctuary) and the host (the people of God) to be trodden under foot? And he said unto me, Unto two thousand three hundred evenings and mornings; then shall the sanctuary (the heavenly sanctuary) be cleansed."

WHAT THE PAPACY HAS TAKEN AWAY

The brief space at our command will prevent us from giving more than an outline of the many weighty reasons for adopting this interpretation of the prophecy. A more extended treatment of the subject must be deferred until another time, but attention is now invited to the following facts.

Christ is the only and exclusive mediator between God and men (1 Tim. 2:5), and to put any man in his place is to take from him his mediatorial work and to cast down the place of his sanctuary. The Papacy has done just this in making the Pope the vicar of God and the vicerent of Christ. The vital doctrine upon which the whole Roman Catholic system rests is stated by Cardinal Newman (Roman Catholic) in these words:—

We observe that the essence of the doctrine that "there is one only Catholic and apostolic church" lies in this—that there is on earth a representative of our absent Lord, or a something divinely interposed between the soul and God, or a visible body with invisible privileges. All its subordinate characteristics flow from this description.

Upon this claim to be the vicerent of God and vicar of Christ is based the authority for the priesthood which derives all its power from the Pope:—

All the power of the Western priesthood is summed up in the Pope, who according to the Roman dogma, by virtue of divine appointment, is head of the collective church, the viceroy of Christ upon earth.—*Von Hase*.

From these claims have been developed the whole system of the priesthood and the sacrificial service of Rome. By thus usurping the mediatorial work of Christ, and establishing upon earth a complete counterfeit of the true sanctuary service, the Papacy has taken away from Christ his continual mediation, and has established another way of access to God. This has been clearly expressed by another writer in the following language:—

Few of us have ever grasped the full significance of sacerdotalism as a papal device. It puts the priest between the soul and all else, even God, at every stage of development, in the most ingenious and subtle system ever imagined. . . . From cradle to grave, and even afterward (in masses for the dead), there is always a human mediator to interpose; and this alone accounts for the marvelous power of the priesthood wherever this eternal tribunal holds sway.—*Dr. Arthur T. Pierson*.

That the Papacy has actually accomplished the work described in this prophecy will hardly be denied by any Protestant who is familiar with its history. It has trampled upon the people of God and magnified itself in place of the Son of God. Instead of maintaining the teaching of the Scriptures concerning the heavenly sanctuary, and the mediatorial work of our great High Priest therein, it has established an earthly sanctuary with an earthly altar, and an earthly offering, and an earthly priesthood, and claims to be "the medium of all intercourse between Christ and Christian people (the laity)—so that the gate of heaven is open to no one to whom it is not opened by the priest." All this has been summed up in a remarkably forceful way by that eminent writer on the Papacy, Rev. J. A. Wylie:—

Papery has a god of its own—him, even whom the canon law calls the "Lord, our God." It has a savior of its own—the mass. It has a mediator of its own—the priesthood. It has a justification of its own—that even of infused righteousness. It has a sanctifier of its own—the sacrament. It has a pardon of its own—the pardon of the confessional. And it has in the heavens an infallible, all-prevailing advocate unknown to the gospel—the "mother of God." It thus represents to the world a spiritual and saving apparatus for the salvation of men; and yet it neither sanctifies nor saves any one. It looks like a church. It professes to have all that a church ought

to have, and yet it is not a church. It is a grand deception—"the all deceivableness of unrighteousness."

By such substitutions as these, the Papacy robbed Christ of his mediatorial function, and shut away from the people the knowledge of his intercession in the heavenly sanctuary, making, in fact, such an office entirely unnecessary by substituting another mediator and another intercessor. Thus did the man of sin sit in the temple of God, and set himself forth as God.

WHAT THE THIRD ANGEL'S MESSAGE RESTORES

After such a work as this had been revealed to the prophet Daniel, he then heard the inquiry as to the limit of this usurpation of the mediatorial work of Christ, and the reply was given, "Unto two thousand and three hundred evenings and mornings, then shall the sanctuary be cleansed." This period extended to A. D. 1844, immediately after which this great threefold message had its rise. And in view of the facts already stated, it is of great significance that in this movement there was brought back to the people the knowledge of the mediatorial work of Christ in the heavenly sanctuary. This is in perfect harmony with the prophecy that the Papacy would be allowed to tread down both the host and the sanctuary until the expiration of the period of the 2300 years. When the time came for our great High Priest to enter upon his final work of atonement in cleansing the sanctuary, then the knowledge of his mediatorial work must be restored to his people so that they may co-operate with him.

Inasmuch as the leading feature of the third message, which after 1844 would give the distinct character to the threefold movement, is its pronouncement against the worship of the beast and his image, it is certainly an essential part of this work to show clearly that the Papacy has taken from Christ the very means by which he would reconcile man unto God, and has substituted a merely human means of salvation. What the Papacy took away, this message is to restore; and for this reason the everlasting gospel must now be proclaimed in the sanctuary setting, in order that it may do its most effective work both among Roman Catholics and Protestants. Thus Christ is to be proclaimed again as the "minister of the sanctuary, and of the true tabernacle,

which the Lord pitched, not man." This gives a significance to this great movement such as it derives from no other source; and this prophecy in the eighth chapter of Daniel, when correctly interpreted, is a most important means of apprehending an essential feature of the work which we are called upon to do.

THE "DAILY" IN "EARLY WRITINGS"

(edition of 1893), page 64 of the first part:—

I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as he wanted them; that his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

Then I saw in relation to the "daily" (Dan. 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment-hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily"; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

The Lord has showed me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation, and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

The reading of this extract will make it clear that the topic under consideration is the question of time. The application of the counsel here given will be understood more clearly by a consideration of the experiences of the Advent believers up to the time when this testimony was given in 1850. The orthodox interpretation of the little horn of the eighth chapter of Daniel was that it was a symbol of Antiochus Epiphanes; that the 2300 days were literal days, commencing with the time when Antiochus polluted the temple at Jerusalem; and that "the daily sacrifice" referred to the daily offerings made according to the ceremonial law. In harmony with this view the translators supplied the word "sacrifice" in the expression "the daily sacrifice." The Adventists, on the other hand, maintained that the little horn was a symbol of Rome, pagan and papal; that the 2300 days were prophetic

days, fulfilled in literal years; and that this period commenced in B. C. 457 and ended in 1844. After the passing of the time in 1844, there was an effort made to readjust this period of 2300 years to some point in the future; and up to 1850 at least six different adjustments had been made, bringing much confusion into the Advent ranks. Then came this counsel through the spirit of prophecy, that the word "sacrifice" should not be supplied, and that, therefore, the interpretation which found in the work of Antiochus the fulfilment of this prophecy was incorrect; that the view entertained previous to 1844, which made the year 1844 the true termination of the prophetic period of 2300 years, was correct; and that a true time message would never again be proclaimed. "Time has never been a test since 1844, and it will never again be a test."

This same general statement was made later, and is found on page 107, second part of the same edition of "Early Writings," being the seventh paragraph of the article entitled "The Advent Movement Illustrated":—

Jesus did not come to earth as the waiting, joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing.

That this is the right view of this instruction given through the spirit of prophecy, will appear more plainly when we remember that since 1844 there has been until recently no difference of opinion as to what the "daily" was, and that the confusion which arose after 1844 was not on account of a change of interpretation in this respect, but because of the many attempts to readjust the prophetic period of 2300 years and to set new times still in the future for the expiration of this period, and for the appearance of Christ in the clouds of heaven; therefore, it is said: "When union existed before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844 other views have been embraced, and darkness and confusion have followed." The "other views" were with reference to the time, concerning which many different interpretations were brought forward, causing "darkness and confusion," but during

all that period there was no controversy as to what the "daily" represented.

In interpreting this prophecy the early Adventists placed the emphasis upon the question, "How long shall be the vision concerning the 'daily'?" etc., and upon the reply, "Unto two thousand and three hundred evenings and mornings." This period of time and the date which marked its expiration were the subjects which claimed their chief attention, and concerning these matters they had the correct view.

That this is the true meaning of this passage in "Early Writings" becomes still more evident when we state some views entertained previous to 1844 in the exposition of the "daily." An examination of William Miller's lectures and of the writings of other Advent believers in the publications of that time, shows that the following views were taught:—

BEFORE 1844

1. The first beast of Rev. 13, pagan Rome.
2. The second beast of Rev. 13, Papacy.
3. The six hundred sixty and six (Rev. 13:18) represented the duration of the life of the pagan Roman beast.
4. The commencement of this period in B. C. 158, when it was declared that the league with the Jews was made.
5. The termination of this period of 666 years was obtained by subtracting 158 from 666, thus giving 508 A. D.

AFTER 1844

1. Papacy
2. The United States
3. The number of the name of the beast
4. The League of the Jews rather in B. C. 161

It will be seen at once that if the statement in "Early Writings" that "when union existed, BEFORE 1844, nearly all were united on the correct view of the 'daily,'" means that they taught the correct interpretation of this subject, then we have some very serious readjustments to make in our present teaching. Furthermore, granting every other position to be true, if the 666 years commenced in B. C. 158, they would end in A. D. 509, not in A. D. 508.

There are two leading ideas connected with the "daily" in Daniel 8; one is the meaning of the "daily," the other is the time period connected with the "daily" as indicated by the question, "How long shall be the vision

concerning the daily?" etc. It is evident that this passage in "Early Writings" refers to the time period and testifies that the view which made this period end in 1844 was "the correct view of the 'daily.'"

SOME HISTORY CONSIDERED

It may be proper here to examine briefly the history which is adduced in support of the claim that paganism was taken away in A. D. 508. "Decline and Fall," Vol. IV, page 526, Milman's "History of Latin Christianity," standard edition, book three, chapter one.

REFUTATION No. 1

It will be seen that these quotations deal with the same subject and that these events occurred in the years A. D. 510-13. Two things are evident from these quotations: First, that the disturbances referred to by Gibbons, were quarrels between the Monophysite monks and the orthodox monks, two factions in the one church, and not a conflict between the Papacy and paganism. And second, that the particular outbreak referred to in the quotation from Gibbon, occurred after A. D. 508. Neander's church History, Clark's edition, Vol. IV, page 257, deals with the same general subject and fixes the date.

From these extracts from Milman and Neander it is plain that the events referred to in the quotation from Gibbon in "Thoughts on Daniel" occurred in the period A. D. 510-14, and it must be clear to all that even though the subject referred to was the taking away of paganism, it would not be historically correct to fix upon the date A. D. 508 as the time when these events occurred. When also the fact is taken into consideration that the history does not deal at all with the overthrow of paganism, but with the settlement of a quarrel between the factions in the church itself, it must be doubly plain that this history can not be used in order to establish the year 508 as the time for the taking away of paganism.

STATEMENT No. 2

The last contest with paganism was in 508, when the French and Britons accepted Christianity; the "daily" spoken of in Daniel had been taken away.

REFUTATION No. 2

No quotations are made from, or any reference given to, any history as a basis for these statements, and we are, therefore, under the necessity of examining the record for ourselves. If the writer refers to the Franks

and their conversion under Clovis, this took place in 496. In 508 Clovis was engaged in his war against the Visigoths.

The history of that period shows that in 508 the Britons were engaged in the defense of their country against the inroads of the Anglo-saxons and Jutes. This war commenced in 449, and was continued into the sixth century. There is absolutely no foundation in history for the assertion that either the Franks or the Britons accepted Christianity in 508.

STATEMENT No. 3

It is evident from the language of Gregory of Tours that the conflict between the Franks and the Visigoths was regarded by the orthodox party of his own and preceding ages as a religious war, on which, humanly speaking, the prevalence of the Catholic or Arian creed in Western Europe depended.

REFUTATION No. 3

In deciding the value of these extracts in relation to the question of an alleged downfall of paganism in 508, three things should be noted: 1. The campaign of Clovis against the Visigoths was an effort to overthrow Arianism and to establish the orthodox Catholic faith. But the Arianism of that period was not the paganism to which William Miller referred when he attempted to show that paganism was taken away in 508. If, therefore, as the writer of this leaflet emphatically asserts, those who gave the first message had the correct view of the "daily," viz., that it was the religion of the pagan Roman empire, it is entirely incorrect to bring forward the downfall of Arianism as the taking away of the "daily," and according to his view, it would be in contradiction of the teaching of the spirit of prophecy. 2. But even granting that the overthrow of the Arian Visigoths was the taking away of the "daily," the conflict, which determined the success of Clovis occurred in 507 "in the decisive battle of Voille, near Poitiers." In the following year, 508, "Clovis met with a decisive repulse before Arles, the Visigothic capital." (See "Library of Universal History," Vol. IV, page 1200.) It is, therefore, incorrect to declare that the Visigoths were conquered in 508. 3. But more than all this, if the downfall of an Arian power constitutes the taking away of the "daily," why is the overthrow of the Arian Visigoths selected, and the time fixed for 508, instead of the overthrow of the Arian Vandals in 534? The evident answer must be that the date was selected before the history was read.

STATEMENT No. 4

There was no claim made that any one act of the Roman empire set aside paganism for the whole empire, and that in 508, when Britain accepted Christianity as their religion—they being the last to reject paganism,—marked the overthrow of that cult, and was the completion of the “taking away of the daily.”

REFUTATION No. 4.

In reply to this claim, we will state that such historians as Hume (*“History of England,”* Vol. I, chap. 1, pages 25, 26), Mosheim (*“Ecclesiastical History,”* Vol. II, part I, chap. 1, par. 2), Neander (*“General Church History,”* T. & T. Clark’s edition, Vol. V, page 13), and *“The Historian’s History of the World”* (Vol. VIII, page 532), all agree that Pope Gregory sent Augustine with forty Benedictine monks to Britain in 596, that they arrived in 597, and that the conversion of Britain to Christianity extended far into the seventh century. This is certainly sufficient to dispose of the unfounded assertion that Britain accepted Christianity in 508.

For the information of those interested in this subject, we will give the date of the conversion to the Catholic faith of some of the ten kingdoms. The complete statement may be found in Gieseler’s *“Ecclesiastical History,”* Vol. II, second period, div. 2, sec. 123. The dates are as follows: The Burgundians, 517; Suevi, 550-569; Visigoths, 589; Anglo-Saxons, after 596.

THE TESTIMONY OF HISTORY

Paganism, the official religion of ancient Rome, was taken away before 508. The subject of chapter 28 of Gibbon’s *“History of the Decline and Fall of the Roman Empire”* reads thus: “Final Destruction of Paganism. Introduction of the Worship of Saints and Relics Among Christians.” Chapter 28. The time covered by this chapter as given in the table of contents is A. D. 379-420, and the time covered under the heading “Destruction of the Pagan Religion” is 378-395. The first statement of this chapter is as follows:—

“The ruin of paganism, in the age of Theodosius, is perhaps the only example of the total extirpation of any ancient and popular superstition; and may therefore deserve to be considered as a singular event in the history of the human mind.”

From another work we take the following interesting and decisive quotation:—

Among the most interesting historic

memories associated with the Curia of the imperial period, is a transaction which marks a stage in the struggle between heathenism and Christianity at the national capital, where the have mentioned the altar and image of Victory in the vestibule of the Senate House, sacred to Minerva, before which image every senator had to throw incense on the altar as he passed into the hall of assemblage—an act of political rather than religious significance, but utterly inexcusable in the eyes of the primitive of a symbol and standard in the great conflict of principles carried on during the fourth century. The first emperor who removed both from their place in the Curia, about A. D. 357, was Constantius, the second son of Constantine, and sole ruler of the Roman world after the deaths of his two brothers. Both objects were replaced by Julian, his successor, probably in the first year, A. D. 360, of his short reign. Altar and image were again removed, in, or soon after, the year 382, by Theodosius, who was, in fact, through his stringent laws and more decided measures against the old superstition, the actual destroyer of pagan worship an suppressor of its priesthood. . . . Eugenius, a usurper proclaimed emperor by a military faction in Gaul A. D. 372, ordered the altar and image to be replaced during his short sojourn, after his irregular election, at Rome. His feeble efforts to revive the ancient superstition was soon crushed by Theodosius, who defeated him in battle (A. D. 394) and sentenced him to death. Again, and for the last time, were the objectionable relics of heathenism set aside—the incense-cloud no more ascended to the Divine Victoria in Rome’s Senate House.—*“Historic and Monumental Rome.”* Charles Isidore Hemans, pages 244, 245. Published by Williams and Norgate. London, 1874.

In Milman’s *“History of Christianity,”* standard edition, Armstrong & Son, New York, the following quotation is found. The title of chapter 8, book 3, page 63, is “Theodosius. Abolition of Paganism.” The date given is the date printed in the margin of the text. Note the following important statements:—

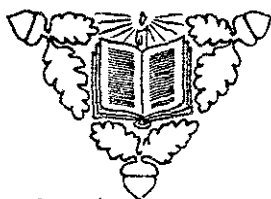
A. D. 392. While this reaction was taking place in the West, perhaps irritated by the intelligence of this formidable conspiracy of paganism, with the usurpation of the throne (by Eugenius), Theodosius published in the East the last and most peremptory of those edicts which, gradually rising in the sternness of their language, proclaimed the ancient worship a treasonable and capital crime. In its minute and searching phrases, this statute seemed eagerly to pursue paganism to its most secret and private lurking-places. Thenceforth no man of any station, rank, or dignity, in any place in any city, was to offer an innocent victim in sacrifice; the more harmless worship of the household gods, which lingered, probably,

more deeply in the hearts of the pagans than any other part of their system, was equally forbidden,—not merely the smoke of victims, but even lamps, incense, and garlands. To sacrifice, or to consult the entrails of victims, was constituted high treason, and thereby a capital offense, although with no treasonable intention of calculating the days of the emperor.

An indefinite number of quotations, all to the same effect, could easily be supplied if space permitted. Historians are unanimous in their testimony concerning this matter.

NOTE:—The two expressions, "the daily (desolation)" and "the transgression of desolation," are in no

sense symbols, and there is no precedent for making them represent two great desolating powers. Furthermore, the expression "the transgression of desolation" would more correctly read, as in the Revised Version, "the transgression that maketh desolate" or "the desolating transgression," because the Hebrew word translated "that maketh desolate" is in form a participle, and in grammatical construction modifies the word "transgression." To render this participle as a noun, and then to make it into a symbol either of paganism or the Papacy, is altogether unwarranted. Such an arbitrary handling of the scripture opens the way for the unrestrained play of the imagination, and makes possible the most fanciful interpretations of prophecy.



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Subversion of the Papal Government

By Richard Duppa, an Eye-witness

London, England.

Second Edition, 1798

Explaining Date 1798 mentioned in Bible Charts No. 6, 7, 11, 12, 13.

Reprint by H. S. Prenter

Sec. 3, pp. 35-45

They advanced toward Rome, and on the ninth of February encamped on Monte Mario before the Porta del Popolo. On the 10th of February, the castle of St. Angelo was summoned to surrender and the Pope's troops had four hours given them to evacuate it. . . . The gates of the city were immediately taken possession of and the Pope, the Cardinals, three only excepted (Braschi, York and Albani) with the whole people of Rome, were made prisoners, at the discretion of the republican army.

Till the 15th, the day on which the tree of liberty was planted on the capitol, nothing of any importance took place. . . . On that day the general-in-chief (General Alexander Berthier) made his triumphal entry into Rome, till then he had constantly remained at the Villa Madonna, and when he arrived at the capitol, he delivered the following oration:— . . . At the same time was also published a proclamation declaring the Romans free and independent, etc., Section 4, pages 46-47.

That the head of the Church might be made to feel with more poignancy his humiliating situation, the day chosen for planting the tree of liberty on the capitol was the anniversary of his election to the sovereignty, whilst he was according to custom, in the Sistine chapel, celebrating his accession to the papal chair, and receiving the congratulations

of the Cardinals, Citizen Haller, the commissary-general, and Cervoni, who then commanded the French troops within the city, gratified themselves in a peculiar triumph over this unfortunate potentate.

During that ceremony they both entered the chapel and Haller announced to the sovereign Pontiff on his throne, that his reign was at an end.

The poor old man seemed shocked at the abruptness of this unexpected notice, but soon recovered himself with becoming fortitude; and when General Cervoni, adding ridicule to oppression, presented him the national cockade, he rejected it with a dignity that showed he was still superior to his misfortunes. At the same time that his Holiness received this notice of the dissolution of his power, his Swiss guards were dismissed, and Republican soldiers put in their place.

The temporal power of the ecclesiastics being now done entirely away the Cardinals were called upon to praise God, and return Him thanks in the most public and solemn manner, for being stripped at once both of their authority and possessions.

Before they had been three days in possession of his capitol, they made barracks for their soldiers in his palace; and in less than a week they contracted his liberty by confining him to his own rooms, and put the seals of confiscation upon everything that he had. . . . page 53-55.

Pope Pius VI Exiled

The time, however, was arrived, when it became more desirable to send him entirely out of the way in order that his effects might be disposed of with a better grace. . . .

Page 54. It was decreed that he should go; and on the morning of the 20th of February, about seven o'clock, he left Rome accompanied by three coaches of his own suite, and a body of French cavalry, to escort him safe to Tuscany, and on the 25th arrived at Siena, where he was requested to remain till further orders. Here he was received into the monastery of the Augustinians, whose members sorrowfully welcomed him at the gate, and offered all that their convent could bestow, to console him for his fallen honors.

Thus Pius VI, in the space of ten days was dethroned, exiled, and imprisoned, his state given up to plunder, and his subjects to the slavery of military despotism.

On the 28th of May, the Pope was removed from Siena, to a Carthusian convent, within two miles of Florence, on the 27th of March 1799, to Parma, from whence he had been conducted to Briangon in France.

Section 4. Foot note page 55

The Sacking of the Vatican Palace

Section 5, page 59.

The French had hardly taken possession of the gates, when they entered the houses of all such as had any employment in the government, received presents, and put seals upon whatever was thought worth confiscation. The Vatican and Quirinal palaces were consequently not neglected, and the Pope being now gone, the doors were opened, and an exact inventory made of every article.

Section 5, page 63-64

The Vatican palace was entirely stripped, in the most extensive signification. There was not left the least possible thing that could be taken away, from the most trifling culinary utensil, to the most valuable furniture of the State Chambers, and to make sure that nothing was overlooked, the walls and partitions were broken through in one or more places in each apartment, to be satisfied that nothing

was concealed, and that no room had been missed for want of finding the door.

(Footnote) "Richards says there were only 4,422 rooms, Bonnanni 13,000, but then it is said he must include cellars."

Note foot page 64

The palaces at Monte Cavallo, Terracina, and Castel Gandolfo, I was told, underwent the same severe fortune; but of the Vatican I can speak with more confidence as I was myself in that palace the whole time of its being plundered.

Section 8, page 91, Monastery in the Corco dissolved March 2.

The eleventh of May, when thirty-four other monasteries were dissolved; and their respective incomes appropriated to the use of the government.

(Footnote page 91)

Although in Berthier's first proclamation, on the 10th of February, he pledged himself that the religion should remain untouched, yet, on the 15th of the same month, the head of the church was not only deposed, but deprived of exercising any function; the Christian aera was laid aside, the Sunday abolished, and now to make a final conclusion to the supremacy of military law over ecclesiastical affairs, in this proclamation to dissolve the monasteries. (This was preceded by names of 34 monasteries.)

Section 10, page 112.

By public authority, religion on the one hand became disrespected, and the professors of it made infamous; and by a tolerated, if not an authorized jacobin education, on the other, all social virtue was considered as prejudicial to the interest of the state, and at best a derogatory weakness unworthy of a true republican.

Corroborated by José Nicholas de Azara, Ambassador of Spain to Rome during 40 years. "Revoluciones de Roma." Original Memoirs of the celebrated Diplomat and distinguished Spanish Literary man.

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(PRENIER--Reading):

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The insurgents displayed the tricolor cockade, and evinced the most menacing disposition; the danger was extreme; from similar beginnings the overthrow of the governments of Venice and Genoa had rapidly followed. The papal ministers ~~saw~~ sent a regiment of dragoons to prevent any sortie of the Revolutionists from the place of the French ambassador; and they repeatedly warned the insurgents that their orders were to allow no one to leave its precincts. Duphot, however, indignant at being restrained by the pontifical troops, drew his sword, rushed down the staircase, and put himself at the head of one hundred and fifty armed Roman Democrats, who were now contending with the dragoons in the courtyard of the place; he was immediately killed by a discharge ordered by the sergeant commanding the patrol of the papal troops; and the ambassador himself, who had followed to appease the tumult, narrowly escaped the same fate. A violent scuffle ensued; several persons were killed and wounded on both sides; and after remaining several hours in the greatest alarm, Joseph Bonaparte, with his suite, retired to Florence.

"This catastrophe, however, obviously occasioned by the revolutionary schemes which were in agitation at the residence of the French ambassador, having taken place within the precincts of his palace, was unhappily, a violation of the law of the nations, and gave the Directory too fair a ground to demand satisfaction. But they instantly resorted to make it the pretext for the immediate occupation of Rome and overthrow of the papal government. The march of troops out of Italy was countermanded, and Berthier, the commander-in-chief received orders to advance rapidly into the Ecclesiastical States.

"Berthier

"Berthier appeared on the 10th of February before the Eternal City. The Pope, in the utmost consternation, shut himself up in the Vatican, and spent night and day at the foot of the altar imploring the Divine protection. Rome, almost defenceless, would have offered no obstacle to the entrance of the French troops; but it was part of the policy of the Directory to make it appear that their aid was invoked by the spontaneous efforts of the inhabitants. Contenting himself, therefore, with occupying the castle of St. Angelo from which the feeble guards of the pope were soon expelled, Berthier kept his troops encamped for five days within the walls. The Pope, who had been guarded by five hundred soldiers ever since the entry of the Republicans, was directed to retire into Tuscany; his Swiss guard relieved by a French one, and he himself ordered to dispossess himself of all his temporal authority. Force was soon employed to dispossess him of his authority; he was dragged from the altar in his palace, his repositories all ransacked and plundered, the rings even torn from his fingers, the whole effects in the Vatican and Quirinal inventoried and seized, and the aged pontiff conducted with only a few domestics, amid the brutal jests and sacrilegious songs of the French dragoons, into Tuscany, where the generous hospitality of the grand-duke strove to soften the hardships of his exile."

It will be seen that Alison's sympathies were with the Pope. He merely says that "force was employed to dispossess him of his authority." In Rotteck's History of the World, that affair is more explicitly mentioned:

"The papal government was abolished, and the Roman republic proclaimed. At the head of the government were placed five consuls assisted by the Senate and a tribunate. But the heavy contributions

imposed upon the people by the French army, and the shameless pillage of treasures of art, diminished the joy of the liberated. The Pope, although HE HAD SIGNED HIS ABDICATION IN RELATION TO HIS TEMPORAL POWER, was nevertheless conveyed to France as a prisoner, and treated with indignity."

Thus the DOMINION was completely gone, and we might add twenty other proofs of it, but we must be content with the following, from Morrison's Theological Dictionary, published 1807:

21728
"On the 16th of February, 1798, Mr. Haller, a Calvinist, was officially sent by Bonaparte to the Pope, and announced to him before the whole sacred college, that his kingdom was at an end; and since that time, we certainly cannot consider th Pope as any longer a little horn, or temporal prince."

"The new pope is Cardinal Gregoris Barnaby Chiramonte, who took the name of Pius the Seventh, He is an Italian; is said to be one of the most obscure of the sacred college, and a man of mild and humane disposition. It is conjectured, that as IT IS NOT THE INTENTION OF EITHER PARTY THAT THE FUTURE POPE SHOULD ASSUME THE TEMPORAL POWER, combined kings may have permitted an obscure individual to be elected, as least likely to give them any opposition."

THE 1260 DAYS OF TRIBULATION SHORTENED

Teleration was decreed in Poland, 1768.

Simultaneous agitations on the part of the great Roman Catholic nations composing the Holy Roman Empire, to shake off the shackles of spiritual slavery of the Jesuits comes nearer to the event, marking the close of the days of tribulation. The anti-Jesuitical movement throughout Europe as recorded in a brief paragraph by the French historian Duruy in his "History of ModernTimes" Duruy, Chap. 30, p. 500. "The demand was made for religious

toleration instead of a dogma imposed under penalty of death."
(about 1768)

The House of Hapsburg Divided Against Itself.

At the death of Francis I of Lorraine in 1765, Maria Theresa his wife had her son elected Emperor of Germany as co-regent, she continued in power in the Austrian states. "He, Joseph II, was a "reformer of the most thorough-going type." When he pleaded for religious toleration and restriction of the censorship, his voice was as the voice of Frederick of Prussia saying, "In my country every one shall get to heaven in his own way." Compare the sentiments of the Queen mother with those of her son about 1765 when "Maria Theresa was determined that her subjects should have no such liberty. Heresy was an unpardonable sin, for which no penalty could be too severe. Had she lived in the Middle Ages, she could scarcely have shown more animosity to the Jews."--But though she could see the need of putting down abuses within the Church, she refused to admit that tolerance was a subject worth serious consideration. --"Maria Theresa" by M. M. Moffatt, Chap. 28, pp. 293, 294.

English Comment/

John Priestly, LL.D. F.R.S., in "Principles of Government," second edition, pp. 296, 297, written in 1765, said:

"This seems to be the time, when the minds of men are opening to large and generous views of things. Politics are more extended in practice, and better indorsed in theory. Religious knowledge is greatly advanced, and the principles of Universal toleration are gaining ground, apace."

Principles of Government, Section 6, p/ 136--the following words were written in 1768: "Besides, when a popish country (Poland)

is at this very time (1768) showing us an example of a toleration more perfect, in several respects, than any which the Church of England allows to those who dissent from her, is it not time to advance a little farther?

"Political considerations may justly be allowed to have some weight in this case. France may reasonably be expected to follow and improve upon the example of Poland; and if we do not make some speedy improvement of liberty, that great and indefatigable rival power, (France) by one master stroke of policy, may almost depopulate this great and flourishing kingdom."

Jesuits and Maria Theresa

M. W. Moffat, "Maria Theresa", Chap. 34, p. 335.

"Expulsion from one kingdom after another. Political intrigue led to their banishment from Portugal 1759. In France and Spain it came to be recognized that the absolute power of their General was a standing menace to the authority of the crown. Both countries contrived to rid themselves of the Jesuits in 1767. The smaller Bourbon states adopted the same policy. Maria Theresa was given to understand that her allies expected her to join them in seeking the complete suppression of the Company of Jesus. Its partisans hoped for her assistance in saving it, and this would have been her own preference. But her co-Regent and her Chancellor (Kaunitz) were identified with the party demanding suppression. When everything depended on the choice of a new pope, Joseph betook himself to Rome, and threw all his influence into the Anti-Jesuitic scale. The result was the election of an avowed enemy of the Company, Cardinal Canganelli, who became Clement XIV."

Maria Theresa's agreement to the suppression of the

Jesuits throughout Europe in 1773 brought the days of tribulation to an immediate close" Duruy, Chap. 30, p. 503. "History of Modern Times."

Jesuits Expelled from Portugal, 1759.

Portugal, a moment galvanized by his (Joseph de Carvalho) administration, fell back after him into its former feebleness."

"Spain. Don Carlos (Charles III) summoned to the ministry in 1766 an able diplomat, Count d'Aranda, who in a single night had 2300 Jesuits arrested and conducted beyond the frontier (1767). All correspondence with them was forbidden; and ~~they~~ they were allowed only a small pension; of this they were finally all deprived on account of the bad conduct of one of their number.

Naples and Parma imitated this example, and in 1773 Pope Clement XIV decreed the abolition of the order."

"The empress was obliged to content herself with declaring her absolute neutrality in the quarrel, and her willingness, while doing nothing either for or against the Jesuits, to accept without question, as an obedient daughter of the Church, the decision of the Papal See. Thus, when in 1773 she was informed that the King of Spain actually held in his hand the Papal brief for the suppression of the order, she could raise no further objection." Dr. J. F. Bright, "Joseph II", pp. 62,63.

A wonderful transformation was immediately apparent throughout the empire upon the downfall of the Jesuits. Education controlled by the order was reformed, a new system of education inaugurated. Felgiver the expert was lent by Emperor Frederick of Prussia to Austria, to organize the school system.

The suppression of the Jesuits in 1773 was immediately followed by a drastic change in the "Codex Theresianus."

Drury, "Modern Times", chap. 30, p. 507.--

"In 1773 nearly all the provincial authorities advocated the restriction of torture, as a means of securing evidence, to such crimes as treason, false coinage, and robbery without violence. A majority of the Council of State, though not of the whole body of consultants, declared for abolition.

"Maria Theresa was prepared to endorse the proposal of the Conservative party for the limitation of torture, when Joseph, who had hitherto reserved his opinion, intervened on the side of Sonnenfels and the abolitionists. His influence, seconded by that of Kaunitz, turned the scale.

"In 1780, tithes, forced labor, and seignorial rights were abolished. A single religion, the Roman Catholic, was recognized; but the papal Bulls had no force till after approval by the emperor and the members of the clergy were subordinated to the temporal power, the revenues of certain bishoprics were reduced; more than one thousand monasteries were converted into hospitals and houses of instruction, or barracks, four hundred new parishes were founded, worship was freed from certain superstitions and practices; the right of primo-geniture was abolished; marriage was declared a civil contract and divorce facilitated. A celebrated edict of toleration (October 13, 1781) authorized the exercise of Greek and Protestant worship, the Jews were admitted to the public schools, and a new translation of the Bible was made into German.

"Pope Pius VI., who undertook a journey to Vienna in order

to arrest the emperor in his reforms, obtained only the courtesies due to his age and his character."--"Drury, "Modern Times," Chapter 30, p. 507.

H.S. Prehier (after completion of paper)
Not back to a decree, 503, but the fulfillment, the accomplishing of those things centered in that decree in 508; not sliding back to 533 to a decree,--We are glad for all this supporting our position as historic evidence,--but to 538. Not back to 1793,--we are glad for all that and for its complete fulfillment, but to 1798. Not back to 1838,--who knows what happened?--I don't, I wish there was a decree to help some,--but to 1844, the cleansing of the sanctuary.

W. W. PRESCOTT: You used this outline at South Lancaster?

H.S.PRENIER: Yes, sir.

W. W. PRESCOTT: I see you put my name at the beginning, and you quote from me the 503 to 508. Did you get up this outline and use my name in order to disprove what I said?

H.S.PRENIER: No, sir. I want to explain that. You notice it says at the top of the page, "South Lancaster Academy." We have changed our name since that. I was here to the council in 1913, and I agreed to everything that Professor Prescott said at that time, and so we had this matter printed to help the students; but since that time I have changed my mind, and have taken the old position once again. It seems more definite, more satisfying; and in my ignorance I thought there was such powerful support in "Great Controversy," and so, not knowing any better, I fell back to the old way. Possibly I am wrong; and if so, I shall be very glad to have it all corrected in the discussion.

W. W. PRESCOTT: By distributing this with my name on it, I supposed you either put it in because you believed it or wanted to contradict it.

H.S.PRENIER: No, I thought it would be a help to all to have this matter in hand, so that you could follow me more closely.

M.C.Wilcox: May I ask what bearing the dark day had of 1780 has upon this question?

H. S. PRENIER: Only that it is involved on that one page of "Great Controversy." These are controverted points, and I thought as long as I had studied this question before, and it is brought out in connection with the 1260 days and the shortening of those days,-- "in those days, after the tribulation, shall the sun be darkened,-- xdx it seemed to belong to the subject.

(Adjourned to Sunday morning)