

A REPLY TO THE NEW INTERPRETATIONS OF DANIEL 11

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Introduction

As we face the new views of Daniel 11, are we prepared to accept as the great and only issue before us, - the Papacy? Is there no other sign, no other climax, at least equally as great, if not greater? From now on shall the ten kingdoms of Western Europe and their identity of purpose with the Papacy present the only supreme movements of the hour? Or rather, shall the interests of Europe -- of these ten -- sag in the center, while the greater issues of the world arise in the regions where lie the United States and the Kings of the East? Is the theme of the Papacy, as the only theme, about worn out ready to pale before the more terrific problems produced by the image to the Beast by a new and struggling ascendancy of oriental problems, or shall the world have a re-dip in those struggles fought out spiritually by the Reformation, and politically by the French Revolution? The theory which beholds the Papacy everything, and in everything to my mind is not in harmony, either with the Scriptures, or with the Spirit of Prophecy, or with events as actually occurring. But that I would not have it understood that I consider the future of the Papacy as inconsiderable or unworthy of attention. On the contrary, the Papacy will occupy a place, and a great place; and I wish here before entering into my explanation on that point to quote a couple of extracts from the Spirit of Prophecy to show that the passage that we have long looked upon in Vol. V: 451, and in Great Controversy, showing that the menace of the future lies in a three-fold union of apostate Protestantism, Spiritualism, and Catholicism, is reinforced by some expressions of a very decided nature.

I read the following from an unpublished Testimony:

"There is need of a much closer study of the Word of God: especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines in regard to the Roman power and the Papacy; but we should call attention to what the prophets and the apostles have written under the inspiration of the Holy Spirit of God.....Read the Book of Daniel; call up, point by point, the history of the kingdoms there represented. Behold statesmen, countries, powerful armies, and see how God wrought to abase the pride of man and lay human glory in the dust." --- Manuscript. May 27, 1896.

In Revelation 13 we are called to witness a power which is to deceive the whole world by means of those miracles which he did in the sight of the Beast. This symbol we have interpreted to be the United States, or the political power in which center all the might and influence of apostate protestantism. The controlling leader in the deceptions of the last days is, therefore, apostate Protestantism. The Papacy plays a work, and a great work; the heathen nations play a work, and a great work; but we must never forget that it is through the image to the Beast that the world is led into the final and mightiest of all deceptions.

Objections Answered

A part of 40 objections raised by Elder M. C. Wilcox against the old view of Daniel 11 has been assigned to Elder C. S. Longacre, these he has answered. Another part of these objections has been assigned to me, and so I will proceed to answer them before giving what I consider to be the evidence that the old view interpretation of Daniel 11, which we have borne as a message for 80 years to this world, and which has led us over mountain and plain, over ocean and sea, to the spiritual invasion of all lands, not only has not lost any of its fire, but will much more loudly in the future breathe forth a warning message to this world than it has ever done in the past.

OBJECTION 19

The objector states that to declare the vision to be "for the

"latter days" and that Rome should "exalt itself to establish the vision" and not bring Rome into the latter days of the vision is inconsistent with itself in shutting out Rome in Vs. 36. To this we reply that Rome had a part to do in the vision, but not the whole part; moreover, her part could not make her the last factor in the vision, since the 10 kings would then be present, and would come in to carry a role in the prophecy. How much more then, could the symbol apply to France? Rome was only one of the powers introduced into this succession of agents to do the part predicted of them. Since Rome, therefore, was one of a chain of nations, and introduced early in the vision, it is no more incorrect to say that she was not the last power of the prophecy than it would be to say that the foundation of a house, in order to be a part of the house, must be the roof; or that the locomotive, in order to be part of an express train, must be the observation car, or must be the caboose, in order to be part of a freight train.

OBJECTION 20

The objection here is triple:

- (a) That France is not referred to in the original prophecy;
- (b) That the French Revolution is a condition and not a power;
- (c) That the specifications of verses 36-39 are confirmed in their application to the Papacy by 2 Thess. 2:3,4. Our answer to this triple objection is: (a) Does not France appear previously in a decided fashion as one of the 10 horns in the vision of Daniel 7, and part of divided Rome in Daniel 8? The fact must not be overlooked that each one of the three preceding chains of prophecy in the book of Daniel filled in and carried out in further detail the one before, bringing before us new characteristics of the actors, and acquainting us with prominent events not brought to view in an earlier vision. This enlargement, or presentation of new material is also generally found toward the end of each chain of prophecy, thus indicating the divine purpose in making clearer

and clearer to God's people the events which fill in the thrilling periods of time with which the history of the world closes; (b) as to the statement that the Revolution is a condition and not a power, we must consider that France is presented to us at the moment the armies of the Revolution and Napoleon had made a new France, and a dominant France, and a new Europe, - in fact had almost identified Europe with France. To say that the French Revolution is a condition, and not a power, is to say that Greece was a power before Alexander found it, but after he found it, it was a condition; or that Rome was a power before Caesar found it, but after he had made it a world empire, it was only a condition; (c) as to the meaning of 2 Thess. 2, we must conclude that it does not refer to the latter part of Daniel 11 if we note particularly what the Spirit of Prophecy says in Great Controversy, page 446, as follows:

"Says Daniel, of the little horn, the papacy, 'He shall think to change the times and the law.' And Paul styled the same power the 'man of sin,' who was to exalt himself above God. One prophecy is a complement of the other."

OBJECTION 21

We are here told that the old view is incorrect in making "the king" introduced in vs. 36, France, when by all the rules of logic and language it should be the power dominant during the "many days" of the vision. To which we reply by saying that no proof is offered by this assumption except an appeal to all the rules of logic and language. This appeal cannot be received, for, by all the rules of logic and language, vs. 36 introduces a new subject and a new power. As I have reserved for myself the privilege of expounding this more in detail in the exposition which follows, I will here simply recite two authorities to show that the host of writers and commentators have been in all centuries struck by the fact that vs. 36 is a decided break in the prophecy, and introduces a new power.

Robinson, in his commentary on the book of Daniel, making a distinction between carrying the typical interpretation uniformly throughout the other view which makes a distinction at vs. 36 between the typical interpretation and the direct interpretation, says;

"All believing interpreters, the same as C. V. Michaleis, Havernich, and others, regard the whole as having a typical reference to Anti-Christ; while others, as Jerome, Theodoret, Luther, Occalompodius, Osiander, Calovius Geier, and at Length Kliefath, interpret the section as a direct prophecy on the Anti-Christ, the 'king' being the little horn growing up among the 10 kingdoms of the Fourth Empire, and described in chap. 9:36 as 'The prince that shall come', and introduced here as a new subject." Page 253.

And then he says:

"The rabbinical interpreters have also adopted the idea of a change of subject in vs. 36." --- Idem.

We must therefore conclude that the proof demanding that the power brought to view in verses preceding 36 be continued in vs. 36 is lacking.

OBJECTION 22

This objection declares that in making France both infidelic and religious we have been obliged to make the specifications to do duth in opposing directions. This conclusion overlooks the great fact, not always discerned, but which has been prominently set forth by eminent writers, that infidelity is religion. Lord Balfour has defined religion as "a working philosophy of life." Pagan religion expresses itself in one set of acts, Catholicism in another, Protestantism in another. These all, however, in their acts recognize Deity; Atheism does not. Apparently infidelity and religion are opposing terms; but the contradiction is only apparent, I may say, "That woman is masculine," and apparently, if I put the terms in juxtaposition, I have made a contradiction; but every one knows that this statement, wherever true, is not necessarily a contradiction. In fact, it is this very apparent contradiction which singles out France prominently as the power which can be presumed to fulfil the prophecy, because, so well known is the

fact, that in all ages and in all times no nation has been without religion, as we usually accept the word religion, but France, the disciple of Voltaire, the national apostle of Atheism, stands out alone and without rival in having, as a nation, rejected religion, and substituted for it that infidel and material philosophy which we call Atheism.

OBJECTIONS 23 & 37

These objections declare that the old view makes 1798 the "time of the end," contrary to the true rule of prophetical interpretation and the Spirit of Prophecy; whereas, Daniel 8:14, 17, 19, and another text not mentioned, make it 1844. As to the Spirit of Prophecy. I will simply quote from Great Controversy, page 336: "But that part of his prophecy which related to the last days Daniel was bidden to close up and seal 'to the time of the end'....But since 1798 the book of Daniel has been unsealed." As to the Bible Daniel 8:14, 17, 19, we all know that Daniel 8:14 "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," offers no direct proof that 1844, or any other date, marks the beginning of the "time of the end;" while Dan. 8:17, "Understand, O son of man; for at the time of the end shall be division," can also be translated by the Hebrew preposition "in the time of the end." Both revised versions give, "belongeth to the time of the end." the Spanish and French give it, "for the time of the end," while the German, likewise, "belongeth to the time of the end."

As to Daniel 8:19, "For at the time appointed the end shall be." offers us no conclusive evidence; but as this objection is being answered in full by Elder Longacre, I shall not produce at this point further proof that 1798, according to both the Bible and the Spirit of Prophecy, is the beginning of the time of the end.

OBJECTION 24

It is objected that the old view makes Turkey, a weakening,

sickly power, the king of the north, and Egypt, Turkey's vassal, the king of the south. No proof is offered. We must remember that 1919 is not 1798. In 1798 the great United States was only thirteen colonies; the Great British Empire was not the leading nation in the world, and far from being what she is now. In 1798 France was the dreaded nation whose empire seemed about to engulf the whole world, while Turkey was a powerful kingdom both in Europe and in Asia, whose future possessed all the chances and opportunities which were then possessed by the great nations of today. While she was marked by none of those signs of final overthrow which have since appeared in her "drying up" processes. We have plenty of history to quote that in 1798 the Mamelukes were the real lords and tyrants of Egypt."

This objection on the other hand turns back upon itself. In 1798 what power was weaker than the Papacy? Ranks, recording the great impression made by the terrible blow delivered to the papal structure in 1798, says, "It might well be seen indeed as if there were an end forever to the papal power." --History of the Popes, page 239.

OBJECTION 25

This objection says the old view represents a feeble, insignificant resistance of Egypt "pushing" at France, while "pushing" is a striking word. According to Davies' Complete Hebrew and Chaldean Lexicon, he translates the verb push in Daniel 11:40 to mean "to fight against." If we could find that in 1798 Egypt did fight against France, the objection falls to the ground. We quote the following from the Battle of the Pyramids:

"Murad Bey had there assembled the greater part of his mamelukes, nearly ten thousand in number, for decisive battles..... The glittering weapons of ten thousand horsemen in the utmost splendor of barbaric chivalry, brilliant with plumes, and arms of burnished steel and gold presented an array inconceivably imposing. Undismayed the victorious troops, marshaled in five invincible squares, pressed on. There was, then, no alternative. It was indeed a fearful spectacle. Ten thousand horsemen, magnificently

dressed, with the fleetest steeds in the world, urging their horses with bloody spurs to the most impetuous and furious onset, rending all heaven with their cries, and causing the very earth to tremble beneath the thunder of iron feet, came down upon the adamantine hosts. Nothing was ever seen in war more furious than this charge." --Life of Napoleon Bonaparte, by John S.C. Abbot, Vol. 1, Chap. 2, page. 192-196.

Did Egypt push or "fight against" France in 1798? The facts have made the reply.

OBJECTION 26

As to the statement that some of the proponents of the old view represent England as an ally of Egypt in pushing at France in 1798 when England had already been at war with France for 5 years. That may be the view of some of the proponents of the old view, but it is not the prime factor of the old view. Any power was glad to secure another, as an ally, to fight Napoleon in those days.

OBJECTION 27

It is objected that the facts of history do not bear out the declaration that the Turk in the Triangular warfare, beginning in 1798, "overflowed" into other countries, overthrew them, and entered into Palestine. No proof is offered. On the contrary, historical evidence is ample that Turkey overflowed in such a striking and thrilling manner as to completely meet the specifications of the prophecy. This historical evidence is offered in the replies now given to the new view.

OBJECTION 28

The objector declares that the expressions "tindings out of the north and the east" and "going forth with a great fury" do not fit the history preceding and accompanying the Crimean War. While we believe that these specifications cover a larger field than the events of the Crimean War, nevertheless, we do believe that there were many things related to the Crimean War which can in some measure meet these specifications. Turkey has gone forth with fury many times. Can any

one point to a greater wallowing in blood and inhumane barbarities throughout all the annals of history than those which we beheld in the great world war just closed when Turkey, by the sword, by flame, by pillage of the home and the sanctity of the family, by wholesale drowning, by dismemberment of the body, by decapitation, and by tortures many and fiendish, destroyed nearly a million Armenians. She certainly in that destruction did not go forth with gentleness. Where can we point to any other nation in any other time that has committed more revolting, inhumane barbarities? Goaded on by desperation in seeing approaching doom in a prophecy whose fulfilment she cannot hope to escape, the fiendish acts and demon fury of the Turk exhibited repeatedly since 1798, oblige us to conclude that here is existing no other nation on this count that does so well fulfil the prophecy.

OBJECTION 29

We are asked to consider the inconsistency of representing Turkey as fleeing, when the word "plant" seems to indicate purpose, deliberation, plan. The objection fails, because it does not go to the heart of the question. A nation may be obliged to move its capitol without being prohibited from exhibiting purpose in planning the move. During the recent war France, whether obligatory or not, that is debatable, deliberately moved her capitol from Paris to Bordeaux. Did she therefore act without plan or purpose? The prophecy calls for some power in these days that will be obliged to transfer the tabernacles of its palace from its present location to another, whose description is given. Consider well all the nations of the globe today, and Turkey rises us as the only one which is threatened with the necessity of moving her capitol. Flight and plan, flight with plan, march again, turn again, and fight again, all of which are involved in the setting of the word "plant" apply with unique and distinctive emphasis to the future unhappy lot of Turkey.

OBJECTION 30

We are asked if the word "yet" in the expression. "Yet shall he come to his end" refers to 1840 or to when Michael stands up, or to Turkey's destruction under the 6th plague. We believe that Turkey shall be destroyed under the 6th Plague. Others, as in the above, may use the word "yet" to indicate other times, but in my mind, this does not necessarily overthrow the old view.

OBJECTION 31

Objection is made to using the expression "none shall help him" to mean that Turkey has been helped in the past, when the objector declares that since Turkey began to diminish in Europe there has been no purpose to help her, and she has not been helped in the true sense of the word. Yet, it is a fact of common history that Mehemet Ali threatened twice to take Constantinople and impose an Egyptian sovereignty, when the European powers stepped in and saved the situation. This alone, would be sufficient to fulfil the prophecy, but there are other instances very prominent and striking that can be cited from history. The Duke of Argyle in the LONDON TIMES in 1895 said: "It is not too much to say that England has twice saved Turkey from complete subjection since 1853. On both of these occasions we dragged the powers of Europe along with us in maintaining the Ottoman government."

OBJECTION 34

Objection is made to making the expression "at that time" to be assigned to the closing of probation, whereas a much more definite sign would be the helping of the Papacy to the seat of her world empire by the last great confederation of earth. We wonder if the author of this objection has paused long enough to consider how terrible would be the blow to Papal prestige to abandon the city made holy in the eyes of millions of Catholics by the death of Peter and Paul, and by prodigious miracles. We are told that Rome was not built in a day. It is ex-

pected that it can be torn down in a day; that its 80 churches, its palaces standing in piles on stone and precious material, its world renowned St. Peters, its Vatican fabulously rich in her jewels, that these all, which it has taken centuries to erect, can be transferred with a splendor sufficient to create that new seat of the Beast on which will be poured out the 5th plague? The Papacy tried once already to change its seat to Aegnon, France, and so signally failed, so nearly ruined the Catholic church, that the period has been called the "Babylonian Captivity." We rather recall from the conclusion that in so short a period of time as remains a city of sufficient importance and containing enough of the blood of the prophets which has been shed upon the earth, could be constituted so as to draw down upon it the distinctive blow of the vial of the 5th plague angel.

THE EXPOSITION

Daniel 11: 31 - 40

Introduction

As I have sat here from day to day, listening to what is called the "New View of Daniel." I have wondered to what extent it could be called a new view. I can take from the ~~sheaf~~ of my library that volume of the Commentary of Doctor Adam Clarke, and I can follow I was about to say, word for word the exposition of Daniel that has been presented to us here as the "New View." We may have had some things said concerning verses 40 to 46 which are new whether they constitute a view or not; but concerning the bulk of the chapter, especially concerning the long succession of verses made to apply to Antiochus Epiphanes, we are dealing with a subject that is very nearly as old as Christianity itself. The date of issue of my volume of Clarke's Commentary on the book of Daniel is 1825. The majority of those things which have been given to us here concerning Antiochus Epiphanes as the "New View" bears the date 1823.

For over sixty years the Third Angel's Message has warned against giving too much notice to Antiochus Epiphanes as an historical person adapted to fulfil the gigantic specifications of the prophecy in the book of Daniel. That which has been presented to us here as the "New View" are facts which the fathers had before them when they founded this message, and how many of them did they incorporate into the message? Very few, In fact, after having carefully examined them all under the guidance of the Spirit of Prophecy, they rejected this exposition.

It is well here to pause a moment and notice under what circumstances the chain of present truth was given to us. I read now from "Testimonies for the Church," Series B. #2, in the chapter entitled

"The Foundation of our Faith," by Mrs. E. G. White, beginning on page 56:

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Father Pierce, Elder Edison, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly, often remaining together until laterat night, and sometimes throughout the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more', the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, his mission, and his priesthood. A line of truth extending from that time until the time we shall enter the city of God was made plain to me, and I gave to others the instruction that the Lord had given to me.

"During this whole time I could not understand the reasonings of the brethren. My mind was locked up as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds in harmony with the Word of God. The brethren knew that when not in vision I could not understand these matters, and they accepted as light direct from heaven the revelations given.

"For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors my husband and I visited father Andrews, who was at that time suffering from inflammatory rheumatism. We prayed for this man. I laid my hand on his head and said, 'Father Andrews, the Lord maketh thee whole.' He was healed instantly. He got up, walked about the room praising God and saying, 'I never saw it on this wise before. Angels of God are in this room.' The glory of God was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the Word of God."

We have thus a picture of how they searched for truth as for hidden treasure after the bitter disappointment of 1844; and how they were rewarded: Through the prophecy of Daniel they had been lead to take before the world a radical position upon the second coming of Christ in 1844, and now they stood deeply disappointed. What prophecy do we think they must have searched after 1844? Unquestionably, if in

their experiences they had felt so mighty an influence coming from Daniel, which lead them to take this radical position before the world, back to the prophecy of Daniel once again they must have gone. And how were they rewarded? We are told "that a line of truth, extending from that time to the time we should enter the city of God was made plain." and that the principal points of our faith were at this time and under this direction developed.

I confess my adherence in the main to the interpretation which as a denomination we have usually given Daniel 11. I do not believe Elder Smith is always happy in the arguments he uses to sustain his points, nor does he always select the best authorities or the best quotations from those authorities, but nevertheless to this hour I have yet to hear what I call first-class evidence overthrowing the old views, or evidence which can rise in any way to the height of the old.

From verse 14, where the views commence to diverge most radically, until verse 31 of Daniel 11, I note in the "New View" the omission of two fundamental characteristics which I think guide us safely in our pathway through this prophecy. The first is the omission of any reference to the Caesars; the second is the inability to cope with the magnificent word "covenant."

From the moment where the Romans are introduced in verse 14 into this prophecy for the first time, with the meager exception of the mention in verse 15 of Antiochus Magnus, the father of Antiochus Epiphanes, we are introduced at once to the Caesars, which would naturally be to us of most importance. First Julius Caesar, the founder of the Roman Empire. If the Bible has brought before us Nebuchadnezzar, founder of Babylon, the first of the four world powers; if it has brought before us Cyrus, the founder of Persia; and Alexander, the founder of Greece; would it not be most natural to expect somewhere in the scriptures a reference to the maker and organizer of the Roman Empire? Shall

we, however, place him aside; and place aside also Caesar Augustus, the "Kaiser of Taxes". the Roman Emperor who ruled the world then Christ was born; and Tiberius who presided over the world when Christ was crucified, for a person comparatively pigmy and insignificant as Antiochus Epiphanes?

In my mind omitting to refer to the prominent facts brought out in verses 22 to 32 by the word "Covenant" is unfortunate. In chapter 11 of Daniel, the word "covenant" is mentioned only five times, but these five times are found between verses 23 and 32. The first reference is to the "prime of the covenant." An extreme latitude of interpretation might find authority for referring this magnificent title to some earthly prince, but I do not believe that this conclusion can be sustained when the word "covenant" is examined in its four other mentions. When in verse 28 we are told "Then shall he return into his own land with great riches; and his heart shall be against the holy covenant," have we any doubt that covenant is referred to by the expression of "holy covenant?" All concurrent weight of the whole Bible points unmistakably to the New Covenant. Moreover, the advocates of the "New View" use it in that sense when they call up the expression "Holy covenant" in verse 30. In other words, the first mention of the covenant brings before us HIM who made it. The next two mentions bring to view the rage of Imperial Rome against its holy fruits and marvelous influences. The next two mentions undoubtedly refer to the great apostasy from the holy covenant. This may be found in two expressions, verse 30. "He shall even return, and have intelligence with them that forsake the holy covenant;" and verse 32, "Such as do wickedly against the covenant shall be corrupted by flatteries."

My brethren, in verses 22 to 31, we are in the days of the holy covenant, the new covenant, uncorrupted, undefiled, not yet suf-

fering the over-weening weight of over-shadowing apostasy. But from verse 32 to verse 35 we are bidden to behold the course ~~and~~ career of the Great Apostate.

1260 Years of Papal Supremacy

Although the prophecy of Daniel 11 from verse 31 has fourteen verses more to run, nevertheless, it is reaching on toward "the time of the end," so much so that in five verses further on we are brought face to face with the expression, "the time of the end." Evidently then the power, the new power, introduced in verse 31, the Great Apostate, if you please, which fills the field of verses 30 to 35, is the Papacy, and these years are the years of Papal supremacy. Enough is given in those verses of the means by which he rose to supremacy, and of his colossal inroads among the faithful followers of the holy covenant, and of his acts of daring impiety against the Maker of all, until the moment when the God of heaven would do terrible things in righteousness.

The Papacy arose out of a century of political deluge. Verse 31 gives to us the clue of its rise, and the power by which it rose. "Arms shall stand on his part, and they shall pollute the sanctuary of strength." It was the arms of France which brought order out of disorder, and made clear to all for the first time after a century of deluge that Catholicism was to be triumphant.

Said Church in his "Beginning of the Middle Ages:"

"The king of the Franks threw his sword into the scale against the Arian cause, and became the champion and hope of the Catholic population all over Gaul. Clovis was victorious Nor was his a temporary conquest, the kingdom of the western Goths and Bergundians had become the kingdom of the Franks. The invaders had at length arrived who were to remain. It was decided that the Franks, not the Goths, were to direct the future destinies of Gaul and Germany, and that the Catholic faith and not Arianism, was to be the religion of these great realms." Pages 38 and 39

Again: (David J. Hill)

"Up to the time of Clovis, the invading hordes of the East had moved steadily Westward.....Thence forth the tide was to be turned backward, and conquest was to preside in the opposite direction. The Franks alone of all the barbarian races which had invaded the empire were not wholly absorbed by it, but kept, as it were, an open channel of communication with the great Germanic background. It was the Franks who turned their faces Eastward, not only checking further advances of the barbarians, but.....were to become the defenders of Christendom." --- History of the European Diplomacy," Page 55.

Clovis, king of the Franks ended a century of invasion.

"This question Clovis settled not long after the beginning of his career by his conversion to Christianity.....In these three ways, therefore, the work of Clovis was of creative influence upon the future. He brought together the Roman and the German upon equal terms; he founded a political power that was to unite nearly all the continent to itself; and TO BRING THE PERIOD OF INVASION TO AN END."

--"Civilization in the Middle Ages,"
Geo. Burton Adams, pages 137-146.

It was Clovis, king of France, who in 508 saved the Catholic Church from the new flood of paganism which for one hundred years had swept over the dismembered fragments of the Roman empire.

"He (Clovis) had on all occasions shown himself a heartless ruffian, a greedy conqueror, a blood-thirsty tyrant; but by his conversion he lead the way to the triumph of Catholicism. He had saved the Roman church from the Scylla and Charybydis of heresy and paganism, and planted us upon a rock in the very center of Europe." -- "Historian's History of the World." Vol. V. Page 477.

Through Clovis a new era began. We quote now from Sargent:

"But after all the changes, it was the Franks who constantly grew strong, who built up a law, a church, and an empire.....The baptism of Clovis, which implied the general conversion of the Franks to Christianity, set the crown on a century of striking success for the western church."

---"The Franks," Page 120

Thus the 1260 years start among their terrible career with France and the Papacy bound together in apparently indissolvable bonds. In bringing an end to the barbarian deluge which had swept, passed, and repassed over the fairest portions of Europe, France had opened a new era, and made possible the gigantic career of the Papacy. After the arms of France had in 508 produced the triumph of Catholicism, France

has paved the way to make possible in 538 A. D. the triumph of the Papacy.

Verse 32: "And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong, and do exploits."

One quotation from history will be sufficient to give an idea of one of the many means adopted by versatile and apostate Rome to hold well the vantage ground she had gained by the arms of France, and to seduce the heathen and as many luke-warm among the true believers, as possible by flatteries. I take it from Beugnot: (This history was "Crowned" by the French Academy for its Universal Merit)

"The Romans had aroused by their religion an excessive passion for public holidays and public parades. It was not possible for the ancient Romans to conceive of a religion without the pompous apparel of ceremonies. For them long processions, harmonious chants, brilliancy of costume, the glaring light of torches, and odors of incense, were the essential parts of religion. Christianity, far from going contrary to a disposition which needed only to be directed, adapted a part of the ceremonial system of the ancient Roman worship.....It was thus that the multitudes found in the new religion as much as in the ancient the means of satisfying their dominant passion." --"History of the Destruction of Paganism in the West, "Vol. 2, page 265. "Translated from the French by B.G.W.)

Having thus given a few reasons and some historical evidence for the establishment of the Papacy in verses 31 to 32, and that in 538 we faced the beginning of the 1260 years, it remains for us now, before we touch the French Revolution or the King of the North, to establish the fact that the "Time of the end" begins in 1798.

In Daniel, chapter 12, after carrying us down past the time when Michael shall stand up, and when many of them that sleep in the dust of the earth shall awake, the angel closes his long recitation of this chain of prophetic events by saying:

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

We cannot look to 1844 as the beginning of "the time of the end" because knowledge was increased before that time. Thus I read in

"Great Controversy." page 329.

"He (Wm. Miller) had devoted two years to the study of the Bible, when, in 1818, he reached the solemn conviction that in about twenty-five years Christ would appear for the redemption of His people."

Previous to Wm. Miller, Lacunza, a Spaniard and a Jesuit priest in Chile, had arrived at the same conclusion as Wm. Miller, that the end would arrive in 1844, and had given his conclusions, written in Spanish, and entitled "Coming of the Messiah in Glory." Contemporaneous with Lacunza of Chile, and prior to Wm. Miller, we meet the noted name of Ed. Irving, of England, who, independent of either of the other two, had arrived at the same conclusions. We must, therefore, decide that if "the time of the end" was to be marked by an increase of knowledge, its beginning was honored by some prominent prophetic date considerably prior to the year 1844. That date, of course, must be 1798, the end of the 1260 years.

Again in the conversation carried on between the two celestial beings in verse 6 and 7 of Daniel 12, the verses which immediately follow the closing presentation of the long chain of prophecy, the question is asked, "How long shall it be to the end of these wonders?" Ans the answer is returned, "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, and an half." Clearly, then, the "time of the end" of these wonders is marked by the date which terminates the 1260 year period, or 1798. Note the "Time of the end" of these wonders is different from the "end" of these wonders.

If the Spirit of Prophecy is consulted you will find that in "Great Controversy," in no less than five places 1798 comes before us as the date marking the time of the end. (Note pages 54, 266, 306, 355, 429.) We have already in our answer to the objections given a quotation from page 356 which establishes from "Great Controversy" that "The time of the end" began in 1798.

Infidel France

Before passing to the reasons and evidences that France fulfilled the specifications of the prophecy, I will give five reasons why I think that the king introduced in verse 36 is not the Papacy but France.

(1) We must interpret Daniel in the light of Revelation. I read in the Spirit of Prophecy the following from a little pamphlet entitled, "Rolling Back the Reproach;"

"Daniel is standing in his lot and in his place. The prophecies of Daniel and John are to be understood; they interpret each other. They give to us truths which everyone should understand. These prophecies are to be witnesses in the world. By their fulfilment in these last days, they will explain themselves."

We find in the book of Revelation a French Revolution and an Eastern Question, but where do we find them? In the history of the Seven Trumpets, a chain of prophecy which from John's day to the end of time runs parallel with the great prophecy given in the 11th chapter of Daniel. By closely inspecting Daniel 12, verse 7, we find an angel "which held up his right hand and his left hand unto heaven, and aware by him that liveth forever and ever," to be the same angel who, in Revelation 10, in between the 9th chapter or the Eastern Question, the 11th chapter or French Revolution, lifted up the one hand to heaven and aware by Him who liveth forever and ever, while in the other hand lay open the little book which he had sealed in the 12th Chapter of the book of Daniel. We must therefore interpret the 11th chapter of the book of Daniel from the days of Imperial Rome on in the light which is shed upon it by the book of Revelation, especially chapters 10 and 11. The presumption consequently arises, and it is a strong presumption, that in Daniel 11 we find something about the French Revolution.

(2) There is a remarkable and abrupt change in subject in

verse 36. The subject of verses 36 to 40 is called, "THE KING." We have no previous mention of the word "king" after verse 27. Verse 28 says, then shall "he" return into his land, and "he" shall do exploits; in the time appointed "he" shall return and come toward the south; but "it" shall not be as the former (verse 29); for the ships of Chittim shall come against "Him"; therefore "he" shall be grieved; "He" shall even return, etc., verse 30; arms shall stand on "his" part (verse 31) and such as do wickedly against the covenant shall "he" corrupt by flatteries (verse 32) and they that understand among the people shall instruct many, yet "they" shall fall (verse 32); "they" shall be helpers with a little help," etc., etc.; but in verse 36 "THE KING".

This abrupt change of subjects has been so long and so frequently noted that a host of commentators cause us to jump from Antiochus Epiphanes in verse 35 to the Pope in verse 36, or from Imperial Rome in verse 35 to Papal Rome in verse 36, or from Papal Rome in verse 36 to the French Revolution in verse 36. As says Doctor Robinson in his "Commentary on the Book of Daniel," Page 247;

"The emphatic term might naturally be chosen to indicate a new power that should occupy a conspicuous place in the future history of God's people."

Again from Great Controversy, page 268:

"The period when the two witnesses were to prophecy clothed in sackcloth, ended in 1798. As they were to approach the termination of their work in obscurity, war was to be made upon them by the power represented as the beast that ascendeth out of the bottomless pit....This has received a most exact and striking fulfilment in the history of France." (pages 268, 269)

Of again as is given in Dr. C. H. H. Wright's, "Daniel and His Prophecies," page 298:

"To break off a prophetic narrative in the midst of a description of the days of trial without any reference to the days of judgment meted out to the oppressor would be absolutely without a parallel in Hebrew prophecy."

(3) This leads me to note that the judgment of God upon the Papacy was inflicted by the very power which helped the Papacy into triumph. The arms of Clovis, noted in verse 31, secured for Catholicism its ascendancy, but were used by the successors of Clovis to dis-establish what Clovis had established. And as Doctor Wright says, the break in the prophetic narrative in the midst of a description of the days of trial, demanded a reference to the judgment that was to be meted out to the oppressor. The prophecy had reached in verse 35 "the time of the end." The very presumption of the case demands it and points to France as the power destined by Providence to chastise the Papacy for its 1260 years of cruel and wicked oppression.

(4) The characteristics brought to view in verses 36 to 40 are prominent by their wide divergence from the characteristics given to the power in verses 31 to 35. Doctor Pusey says, page 92 of his "Lectures on Daniel," of the power brought to view: "The characteristics of this INFIDEL king are....."

Birks likewise speaks of him as an infidel king. Out of the fourteen specifications by which the power in verse 36 forward is characterized, they all indicate that he not only speaks marvelous things against the God of gods, but that he has no regard for any god. Surely this cannot be said of the Papacy. It can most emphatically be said of France during the French Revolution. From the beginning of the time of the end on, the Papacy has not repudiated its Christianity, France did. A child of Voltaire and his atheistic associates, it abolished in November 1793 the Christian era for the Modern Era; for the week, the period of time given us by God at Creation, it substituted a ten day period; it abolished by law the Sunday, intending to abolish the Sabbath, while it also publically proclaimed the worship of reason.

(5) Of the wilful king in verse 36 it is said, "Neither shall he regard the God of his fathers." Is it not remarkable that during the flight of 1260 years brought to view in verses 31-35 nowhere is it ever said that the Papacy at one time ceased to regard the God of its fathers? Those who hold that the power mentioned in vs. 36 is the Papacy, are obliged to conclude, (1) that divine revelation stopped the flow of years, many of them at that, to describe the power whose actions it has been presenting throughout these long flights of years; and (2) that this method of writing down fourteen characteristics of a subject in four verses after its acts for 1260 years have been brought before us, also in four verses, is contrary to all the rules of unity, sequence, and symmetry, which belong to presenting a subject; yea, more, it is contrary to God's method of expounding a prophecy to his children. It is the worst kind of coupling back on your tracks. Amongst the peculiar descriptions, moreover, given at the end of the 1260 years, is the charge that the power ceased to regard the God of his fathers, when nothing is said of this astounding fact in the previous verses.

REVOLUTIONARY PERIOD OF FRANCE FULFILS DANIEL 11:36-40

As long as arms stood on his part, so long France supported the Papacy which continues to wear out the saints of the Most High. But when arms ceased to stand on his part, when France rejected all bonds which bound them together, what happened? (1) The French Revolution. (2) The Overthrow of Papal supremacy. (3) The beginning of the Eastern Question.

(1) Dan. 11:36. "Do according to his will." that is what put his will in the place of God's will. We can note here the different attitude of mind in the Papacy and the French Revolution. The Papacy changed only a part of God's law; France rejected it entirely. "Do anything you want, provided you act according to the spirit of the Revolution." was the common motto in Revolutionary days. So quote the following from B. N. Gardiner, the French Revolution, p. 173:

"Those who were prepared to shed blood like water, and had, in other words, put terror on the order of the day, recognized no limitations."

(2) Dan. 11:36. "Shall exalt himself." Here we note again how much more closely the French Revolution fulfilled this prediction than did the Papacy. The Papacy exalted himself, (2 Thess. 2:4) by representing itself as the agent of the deity; the French Revolution "exalted himself" by denying the deity and magnifying human nature. We quote again from Gardiner, The French Revolution, p. 181.

"Finally a festival in honor of Reason was celebrated in the Church of Notre Dame. A mountain of painted wood was erected in the choir on which was seated a woman representing Reason, dressed in white, with a pike in her hand, and a red cap on her head. All civic authorities attended the ceremony. A procession carrying this representative of Reason in its midst marched to the Convention to the sound of music, and upon the demand of the municipal officers it was decreed that the church of Notre Dame should thenceforth be converted into the temple of Reason (Nov. 10)." 1793

(3) Dan. 11:36: "Magnify himself above every God." The Papacy by claiming to be a vice-God, magnified itself above other Gods:

France, by denying any God magnified itself above every God.

"On the twenty-third of November, 1793, Athéism in France reached its extreme point by a decree of the municipality, ordering the immediate closing of all the churches, and placing the whole priests under surveillance." -- Allison. Vol. 2:22

(4) Dan. 11:36. "Speak marvelous things against the God of gods." Here again the difference between the Papacy and the French Revolution is seen. The Papacy opened its mouth in blasphemy against God by perverting the prerogatives of the deity; the French Revolution shouted defiance at God. In other words, the speaking in blasphemy of the Papacy was indirect; the speaking in blasphemy of the French Revolution was direct. I quote now from "French Society during the Revolution." by Edmond and Jules Concour. pp. 414, 415.

"Louis XVI, in prison the Revolution, proclaims the bankruptcy of God, shatters religion, deposes belief, causes the clergy to declare, 'I am priest, I am curé, that is to say, charlatan; up to now charlatan in good faith. I deceive only because I myself was deceived.....Jesus Christ is henceforth an ordinary Jesus, a defunct Jesus, dead for having attempted a rebellion against the Roman authority.' And next the Revolution calls Reason, not to the throne, but to the civic chair and to the Presidency of the national religion."

(5) "Shall prosper till the (indignation) be accomplished."

The Papacy prospered for 1260 years; but the French Revolution prospered till it had hurled the Papacy from its dizzy heights. The historian Ranks, records the great impression made by this event when he says:

"It might well seem indeed as though there were an end forever to the Papal power." --History of the Popes." p. 239.

(6) "Neither shall he regard the God of his fathers." This evidently must refer at this period of the world's history to a nation which abandoned Christianity. This the Papacy never did. All the ten kingdoms were professedly Christian. Which one politically and nationally rejected its Christianity, or came to a point where it no longer regarded the God of its fathers? France, and France only fulfills this specification. The Papacy retained the God of its fathers, but perverted His worship; France denied every God. I quote from Sir

Archibald Allison, History of Europe, Vol. 2 p. 22.

"The services of religion were now universally abandoned. The pulpits were deserted throughout all the revolutionary districts; baptisms ceased; the burial service was no longer heard; the sick received no communion; the dying, no consolation; a heavier anathema than that of Papal power pressed upon the peopled realms of France--the anathema of heaven, invited by the madness of her own inhabitants."

(7) "Nor the desire of women." Dan. 11:37. In the religion of the Papacy its acts are an expression of worship and morality; in the French Revolution, in the religion, its acts were a negation of worship and morality. The prediction that this power would not regard the desire of women was openly and nationally fulfilled in the French Revolution. I quote again from Allison, Vol. 2:22:

"In lieu of the services of the church, the licentious fetes of the new system were performed by the most abandoned females; it appeared as if the Christian worship had been succeeded by the orgies of the Babylonian priests and the grossness of the Hindu theocracy."

(8) Dan. 11:37 "Nor regard any God." The Papacy falsified God and Christianity; the French Revolution rejected them both. The French Revolution openly professed the rejection of Christianity and the plan of salvation; this the Papacy did not. Catholics pray; atheists do not. Catholics believe in a revelation; atheists do not. Catholics build churches; atheists do not. I quote from Scott's Napoleon, Vol. 1. p. 173.

"The constitutional bishop of Paris was brought forward to play the principal part in the most impudent farce ever enacted in the face of a national representation...he was brought forward in full procession to declare to the convention that the religion which he had taught for so many years was in every respect a piece of priestly craft, which had no foundation either in history or sacred truth. He disowned in solemn terms the existence of deity to whose worship he had been consecrated, and devoted himself in the future to the homage of Liberty, Equality, Virtue, Morality."

"Nonvel, a comedian, said: 'God if you exist, avenge your injured name. I bid you defiance. You remain silent. You dare not launch your thunders! Who, after this will believe in your existence?' The whole ecclesiastical establishment was destroyed." Id.

(9) Dan. 11:37. "He shall magnify himself above all."

The Papacy magnified itself above every other God; the atheism of the French Revolution magnified itself above every God. In exalting Reason to the altar of worship the French Revolution taught, in the strongest and most official way possible, humanity to magnify itself above all; this the Papacy did not. I quote from Carlyle, the French Revolution, p. 706.

"Let the world consider it! This, Oh national convention, wonder of the universe, is our New Divinity: Goddess of Reason, and alone worthy of revering....And so straightway Reason taking seat on the high altar of Notre Dame, the requisite worship, quasi worship is, say the newspapers, executed. National convention chanting the Ruman of Liberty, words by Shenier, music by Gohsec. This is the first of the feasts of Reason; first communion service of the new religion."

(10) Dan. 11:38; "In his estate shall he honor the God of forces." The images of the Papacy were the symbols of deity. Those of France (Reason, in the Revolution, and flags of Napoleon) were the symbols of inanimate principles. The Hebrew word here for "forces" is the plural form _____ and means "fortresses." Hence, this power was to honor a god of the fortresses. This is the personification of war and of the war mind. How well this was fulfilled in the Revolutionary and Napoleonic wars of France I will quote from Historians History of the World. 2, Vol. 12, p. 355.

"With the exception of casual allusions, little has been said heretofore of the girdle of war that surrounded France, and kept the frontier as busy as the interior was seething. It has seemed clearer to set apart for separate chronicle the great deeds of war which the risen French people accomplished in the face of all the nations, and in the midst of their astounding political industries. There was a marvelous rise of manufacturing, not only of war materials, but of war minds. The peasants, who had grown weary of starting in contempt, found a wild rapture in battle, and since the old officers had chiefly gone over to the aristocratic sympathies of the foreign enemies of France, new officers sprang into existence, like poets born and not made, and they managed huge bodies of men in great battles, defeating learned old masters of war, and winning imperishable names, many of them before they had reached the age of thirty. A more wonderful triumph of spirit has never been seen in all history."

(11) Dan. 11:38. "A God whom his fathers knew not." The Pap-

acy arose as an apostasy from the old worship; the French Revolution sprang immediately and notably into history by the creation of new worships. I quote from "Historians History of the World", Vol. 12:332:

"A simple worship was initiated in all the churches throughout the departments. The light surface of France bent before every wind from Paris. Only instead of divinities borrowed from the theaters, the representatives in mission compelled modest wives and innocent maidens to display themselves to the adoration of the public in these spectacles. The devastations of the sanctuaries and the dispersion of relics, following the inauguration of the allegorical worship of Chaumette."

(12) Dan. 11:39. "This shall he do in most strongholds with strange gods." The Papacy propagated its worship by priests and monks, as well as by the sword; all France rushed with drawn sword to carry everywhere its new found faith. As says Dr. Moses Coit Tyler:

"The National Convention intoxicated with the victories of General Du Mouriez had issued a proclamation offering the aid of the French Republic to all nations that would overthrow their monarchical government, and establish a republican form in their governments stead; the Convention's president, Vergniant, having declared, 'All governments are our enemies, or all people are our allies.' -- Library of Universal History. viii. 2607.

(13) Dan. 11:39. "He shall cause them to rule over many." The Papacy changed rulers; the French Revolution created new rulers. At the head of the French armies we see Napoleon invading Belgium, Holland, Germany, Switzerland, Italy, Spain, Austria, Russia, Egypt, and Palestine. At a certain moment his troops were the mistress of Europe. He considered himself able to restore the Roman Empire, and he remade the map of the world to the profit of France and to the profit of his family. He made and unmade kings at his will. His brother Joseph was king of Naples, then king of Spain; his brother Louis King of Holland; his brother Lucian, prince of Canino; his sister, queen of Naples; his brother Jerome, king of Westphalia. In a short space of time he had lifted many of the French peasants from nothing and had caused them to rule over many.

(14) Dan. 11:39. "Shall divide the land for gain." Here we come to the prodigious difference between the Papacy and the French Rev-

lution. The policy of the Papacy is to consolidate; that of the French Revolution is to divide. Under the Papacy small holdings throughout Europe gathered themselves more and more into large landed estates; since the French Revolution the tides of thought have clamored for a reversion to small holdings. The Papacy gave birth to aristocracy; the French Revolution gave birth to socialism. Division of land is not the policy of the Papacy, and so this specification cannot apply here. Conditions before the Revolution are described in Taine's *Ancient Regime*; Conditions since the Revolution he has described in his book, *"The Modern Regime."* I quote from Historians *History of the World*, Vol. 12: 223, 224

"On October 10, 1789, the assembly renewed the discussion concerning the goods of the clergy. The abolition of tithes had concluded the first part of this discussion. It remained to come to some decision regarding the livings. Beside the tithes, producing about 120,000,000 livres, the clergy had immense landed properties, bringing in about 80,000,000 of revenue. They possessed in the larger part of France 1/3 of the land, half in certain counties and a great deal more than half in others. Before the abolition of tithes this gave the clergy 200,000,000 in revenue, without counting 30,000,000 that the nation paid for expenses of worship, which would amount nowadays to 600,000,000, of these 230,000,000 only 45,000,000 went to the parish priests, the rest went to high dignitaries and the monks.

"On mirabeau's proposition the assembly declared, Nov. 2, by a majority of 568 against 346, that the church goods should be at that national disposal."

Again:

"The church lands, the security on which the assignets were first issued were all sold. A new security had been found in the property of emigrants which was now in the course of sale."

Thus we find that every one of the fourteen specifications named in the prophecy of Daniel 11:36-39 a characteristic of a notable power which should rise at the end of the 1260 years, are not only met in the Revolutionary and Napoleonic periods of France, but are amply met. The American Revolution created a new era for the old, an era propitious for the advancement of God's closing message; but the French Revolution through its economical and military principles set in motion tides of thought which were destined to shake the whole world loose from

from its ancient contentment and stolidity. The economic philosophy would pave the way for socialism and Bolshevism. The introduction of conscription throughout the nation by the Revolution and its execution by Napoleon prepared the world for militarism on a grand scale. It would be impossible to find, either in time or in geographical location any other king or nation which furnish so striking a correspondence between the prophecy and its fulfilment.

A FEW BIBLICAL COMPARISONS

(1) Papacy ~~ever~~ changed ~~part only~~ of God's law; France rejected it entirely.

Rome. Dan. 7:25. "And he shall think to change....the "law".
Rev. 11:7. "The beast that ascendeth out of the bottom-less pit shall make war on them."
France. Dan. 11:38 "And he shall do according to his will."

(2) Papacy only "hid" the Old and New Testaments; France publicly burned them.

Rome. Rev. 2:20 "I have a few things against thee...because thou sufferest that woman Jezebel to teach."
Dan. 11:36. "Shall exalt himself and magnify himself above every god."
France. Rev. 11:7 "The beast that ascendeth out of the bottom-less pit....shall kill them."

(3) The Papacy retained the name of God, though perverting it; France insulted the name and rejected it.

Rome. 2 Thess. 2:4 "Sitteth in the temple of God, showing himself that he is God."

France. Dan. 11:36. "Shall speak marvelous things against the God of gods."
Rev. 11:10. "And they that dwell upon the earth shall rejoice over them."

(4) The Papacy secured supremacy through France; France was singled out by divine vengeance to strike down Papal Supremacy.

Rome. Rev. 13:3. "And I saw one of his heads as it were wounded to death."

France. Dan. 11:36 "And shall prosper till the indignation be accomplished."
Rev. 2:21. "And I gave her space to repent...Behold I will cast her into a bed."

(5) The religion of the Papacy is expressed in acts of worship; that of France in acts of negation.

Rome. Rev. 13:4 "And they worshipped the dragon which gave power unto the beast; and they worshipped the beast."

France. Dan. 11:37 "Neither shall he regard the God of his fathers In the streets of that great city which spiritually is called Egypt."

(6) The Papacy allowed immorality in the clergy while teaching morality to the people; France taught immorality to all.

Rome. Rev. 9:21 "Neither repented they of their murders... Nor their fornication."

France Dan. 11: 37 "Neither shall he regard the desire of women"
"In the streets of that great city which spiritually is called Sodom."

(7) The Papacy went into apostacy; France went into atheism.

Rome 2 Thess. 2:3 "Except there come a falling away first."

France Dan. 11:37 "Neither shall he.....regard any God."

(8) The images of the Papacy are symbols of Deity; the images of the French Revolution were symbols of inanimate principles.

Rome Rev. 9:30 "And the rest of the men.....repented not of the works of their hands, that they should worship devils and idols."

France Dan. 11:38 "But in his estate shall he honor a god of forces."

Rev. 11:8 "In the streets of that great city... where also our Lord was crucified."

(9) The blasphemies of the Papacy are indirect; those of France direct.

Rome Rev. 9:21 "Neither repented they of their murders nor of their serceries."

France Dan. 11:38 "And a god whom his fathers knew not shall be honor with gold and silver and precious stones and pleasant things."

Rev. 11:10 "And they that dwell upon the earth shall... make merry and shall send gifts one to another."

CONCLUSION: RESULTS OF REVOLUTION

(1) The Deadly Bound.

If verses 36-39 apply to the Papacy, then one of two things is true, - either (a) they are fulfilled and furnished no more prospect of thrilling things to come, no more climax, as Elder Tait expresses it, than if they applied to the French Revolution; or (b) they are unfulfilled and our Lord must delay his coming just that much longer as it is necessary to execute verses 36-45.. Then if all this had been fulfilled. I am living in verse 45. Where are you living? There remains between us and the standing up of Michael only one more verse--barring perhaps part of 44--and that verse is Daniel 11:45.

For my part, I believe that we have passed the thrills of verses 36-39, and we must turn our eyes toward verse 45 and onward for a still more thrilling climax. The French Revolution threw upon the world a bunch of big problems which have grown and grown until now they are bursting big with the events of eternity.

First of all it sent the Papacy to the earth with a tremendous shock. So great was that crash that the Dictionary Larousse, the Webster of France, says, "Berthier made his entry February 15, 1798; the Papacy was destroyed, a revolutionary government instituted, and the Pope received orders to quit his estates." Ranke says, in his "History of the Popes," "In fact it seemed as if the Papal power was not forever at an end." That the person of the Pope was thrown down in the eyes of the people was not so important as an event, but as a sign of how thoroughly the Papacy had been hurled from the hearts of the people. Vast changes followed all over Europe. The Medieval fled; the Final appeared. We had reached the time of the end.

Currents of thought were set free which broke the tranquility of centuries and aroused the passions of men. The stirring notes of the Marseillaise did more than infuriate the minds of France. All na-

tions drank of the intoxicating doctrines, and soon were ready to glorify the revolution and to initiate his deeds. The division of the land gave force to the new science of Adam Smith. Only it was Political Economy in England; in France it was Socialism. The deification of immorality made older nations consider themselves children and the seeds were sown whose elements could later be discerned in Bolshevism. Tides of force were set free which are more powerful than political might. We are asked to turn our eyes front and behold the great political confederation yet to arise. My friends, something more terrible than that is already here. "With my own ears I have heard preached in France doctrines--the doctrines of the Revolution--more deadly than the thunder of the guns. War has slain her thousands, but iniquity slays her ten thousands. Tides of Evil are rushing strong through the hearts of men and we must hasten, like belated travellers, to get beneath the shelter before the storm breaks. Don't camp around the problem of the papacy too long; we face a problem more vast. "We face the problem of triple papacy.

Volume V. p. 451. "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism...we may know that the time has come for the marvellous working of Satan, and that the end is near.

(2) The Triangular Warfare

The effects of the French Revolution did not stop at Rome; they travelled on to Turkey. Westward the course of empire takes its way. When Rome fell, what then was the westernmost nation? For some divine purpose, God planted France on the edge of the Atlantic to mount guard over the fortunes of the Eastern Hemisphere. However, France went down to Timnath and fell in with Delilah. Though shorn of his locks, in 1798 he threw his arms around the papal ground. Intoxicated by success, Napoleon dreamed of world empire. Though a child of the

Revolution, he would imitate Alexander. And here the prophecy steps in to thrust a valiant of the Revolution into the gigantic problems of a world's ruin.

"And at the time of the end shall the king of the South push at him, and the king of the North shall come against him like a whirlwind."

"It took the French Revolution to draw once more into the world conflicts, the king of the North and the king of the South. What happened? This attempt of Napoleon opened the eyes of strong nations to possibilities heretofore not dreamed of and created problems destined to drag the world to Armageddon. As says the London Quarterly for October 1876

"The French expedition to Egypt (1798) was simply putting into national action ideas which had long dwelt in the minds of those who dreamed of extended French empire.

"The result of that expedition impressed on French as well as on English statesmen the conviction of the great importance of the command of the Mediterranean to any European empire in India, and the powerful influence which Turkey could exercise, in her weakest moments over the naval powers in the Mediterranean. From that period (1798) dates the interest of France as well as England in Turkish affairs. That interest has occasionally been diverted for a time into collateral channels, but it always centers in the possession of the Bosphorus, and is only increased by any fresh evidence of a want of power in the Turk to maintain his position, or of the difficulty of finding any substitute for him as janitor.

While here we see how easy it was for Turkey in 1798 to "Come against him like a whirlwind," we see something more. Numbers don't make power. The possession of the Bosphorus does. England experienced it when in the last war she sought to take Constantinople. At that spot

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where three continents and three seas meet, the elements are assembling for the "Time of Trouble." There will the eagles be gathered together. In the future of that spot God will do terrible things in righteousness. Therefore I offer the following:

THE KING OF THE NORTH

(1) Daniel 11:30. As early as the 4th century A.D. they had "indignation against the holy covenant."

Daniel 11:36. In 1798 the holy covenant had indignation against them. The Revolution prospered till the indignation was accomplished; Napoleon went to Rome and prospered; he went to Turkey and did not prosper.

(2) Napoleon checked in 1798 was made to realize that there was a king of the North.

The Allies checked in 1916 at Dardanelles were made to realize that there was a king of the North.

(3) Rev. 16:2. The Euphrates is to be dried up before Armageddon.

Dan. 12:40 The King of the North comes to his end before Armageddon.

Therefore the Euphrates of Rev. 9 is the king of the North of Dan. 11

(4) Dan. 11:40 What blocked the "Wilful King" from world dominion?

The King of the North.

Dan. 11:44 What blocked the King of the North from world dominion?

"Tidings."

(5) Rev. 9:15. The Euphrates has been drying up since 1840.

Dan. 11:44 The King of the North has been drying up since 1840.

(6) Dan. 11:40 After the Triangular War the "Wilful King" and the King of the South drop out.

Dan. 11:44 After "tidings" are accomplished the "King of the North" drops out.

(7) Dan. 11:45 Daniel 11 does not end with the King of the North as the world issue.

Dan. 12:1 Dan. 11 ends with the time of trouble as the world issue.

(8) Rev. 16:12 There is a power to be destroyed by the sixth plague.

2 Thess. 2:3 There is a power to be destroyed by the "brightness of his coming."

(9) Rev. 9:21 Europe refused to be chastened by the Turk; the God said (Rev. 16:12) Bring the kings of the east.

Rev. 16:14 The Papal menace will pale before the coming of the kings of the East.

(10) Rev. 16:12 The King of the North goes down under the 6th plague.

2 Thess. 2:8 The Kings of the East, "the man of sin" and the image of the beast go down under the brightness of his coming.

The following from the Spirit of Prophecy would seem to settle the question:

"I saw that the two-horned beast had a dragon's mouth and that his power was in his head and that the decree would go out of his mouth. Then I saw the Mother of Harlots; that the Mother was not the daughters but separate and distinct from them. She has had her day and it is past and her daughters--Protestant sects--were the next to come on the stage and act out of the same mind that the Mother had when she persecuted the saints. I saw that as the Mother had been declining in power, the daughters had been growing and soon they will exercise the power once manifested by the Mother." -- Dorchester Manual, Oct. 23, 1830

The Bible says, "He shall exalt himself." The word "exalt" comes from the Hebrew word "Roon" meaning "To be high". used reflexively it means "to make one's self high." "to tower" in imagination and put forth prodigious endeavors. What happened in this case? Let Ranke speak:

"Step by step it (the spirit of the French Revolution) pressed forward, and during the stormy period of the year 1798 it attained to the possession of power--a power which believed itself called on for the utter subversion of all established institutions and the creation of a new world." History of the Popes. 11. p. 455

Inflamed by this self-created call, the armies of the Revolution went everywhere, changing religion, revamping the calendar, overthrowing nations and re-making the map of Europe. With giant strides the Revolution went to Rome. Then it swept East to Turkey. There it encountered other great forces, the Mohammedanism of Turkey, the Protestantism of England, and infected them with its neglemania. In 1798 the French Revolution sowed to the wind; in 1914 we reaped the whirlwind. In 1798 it was the French Revolution; in 1914 it was a world's revolution. France went to Turkey. Later England went to Turkey; then the Kaiser went to Turkey. Only one more act remains and 1798 and 1914 will pale before it. All the world will go to Turkey. Watch the King of the Month.