

within the year 457, connected with the going forth of the decree of Artaxerxes.—the first month, April, when Ezra's expedition started, and the fifth month, August, when he reached Jerusalem. Ezra 7:9. Soon after arriving, the important incident of Ezra 8:36 must have occurred: "They delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God." Certainly not later than this official delivery of the decree, in the autumn of 457, the commandment may be considered as having fully gone forth or into effect.—EDS.

**Twenty-Three Hundred Days, BEGINNING OF.**—See Artaxerxes, Seventh Year of; Ptolemy's Canon; Seventy Weeks; Year-Day Principle.

**Twenty-Three Hundred Days, CLOSE OF.**—See Advent Movement.

**Two Laws.**—See Law, Ceremonial; Law of God.

**Two Witnesses, OLD EXPOSITOR (1619) ON THE PERIOD AND THEIR IDENTITY.**—It is common with the Holy Ghost in prophecies to set down a day for a year, so Antichrist must reign 1260 yeares.—"A Revelation of the Revelation," Thomas Mason, p. 46. London, 1619. (British Museum Library.)

The two witnesses are the Olde and New Testaments, and all that preach and teach them all the time of Antichrist.—*Id.*, p. 49.

**Two Witnesses, THE OLD AND NEW TESTAMENTS.**—Where then shall we find in the world the "two witnesses" here introduced by the angel? For they must be of great antiquity; they must be only two in number, and these two must have but one "mouth," and be the witnesses of God, or of his revealed word and will to mankind. They are, I will venture to pronounce, and can be nothing else, but the two Testaments, the Old and New. These two holy prophets and oracles of God, alone, among all the variety of living things upon the earth, can satisfy and fulfil the figurative description of the text. . . . Indeed the very name of these books, or witnesses, affords an unerring clue to the discovery. A testament, from the plain definition and common acceptation of the word, is a writing, or record, which testifies and bears witness to the mind and will of man. . . . Have not these two witnesses alone given the clearest testimony of his omnipotence, his infinite wisdom, his justice and mercy?—"Brief Commentaries on Such Parts of the Revelation and Other Prophecies as Refer to the Present Times," Joseph Galloway, p. 46. London, 1802.\*

**Two Witnesses, AS DR. GOODWIN FORESAW EVENTS BY THE PROPHECY (IN 1639).**—The saints and churches belonging to the kingdom of France, God hath made a wonder to me in all his proceedings, first and last; and there would seem to be some great and special honor reserved for them yet at the last. . . . They bore and underwent the great heat of that morning of persecution, which was as great, if not greater, than any since. . . . And so as that kingdom had the first great stroke [of persecution], so now it should have the honor to have the last great stroke in the ruining of Rome.—"The French Revolution Foreseen in 1639," p. 12, being extracts from the writings of Thomas Goodwin, D. D. London, 1796. (British Museum Library.)

I believe that some one kingdom or state will more eminently be made the seat of this war, the field of this battle, the shambles of this slaughter; for where the witnesses rise from their dead conditions, there an earthquake shakes the tenth part of the city, or one of those ten European states that have given up their kingdoms to the beast, but

shall now in this slaughter, begin to fall from, and cease to be a part of the city, no longer belonging to the jurisdiction of Rome.—"Expositions of the Famous Divine, Thomas Goodwin, D. D.," p. 661. London (reprint). 1842. (Dr. Goodwin died in 1680.)

The voice which calls these witnesses up to heaven may yet proceed from the throne of France, where the witnesses have ever prophesied in sackcloth; so that that kingdom may have the first stroke in the ruin of Rome.—*Id.*, p. 670.

**Two Witnesses, "THE GREAT CITY," IN EARLY EXPOSITORS.**—In respect of the place, our Lord Jesus was crucified at Jerusalem; but if we respect the power and authority that put him to death, he was crucified at Rome: for Christ was put to death by a Roman judge, by Roman laws, by Roman authority, by a kind of death proper only to the Romans, and in a place which then was within the Roman Empire; and for this cause it is here said that Christ was crucified at Rome.—"The Ruine of Rome," Arthur Dent (Preacher of the Word of God at South Shoobury in Essex), p. 185. London, 1656. (British Museum Library.)

**Two Witnesses, JURIEU (1687) ON "TENTH PART OF CITY."**—"The bodies" of the "two witnesses shall lie in the street of the great city." 'Tis to be observed that in the text 'tis not "in the streets," in the plural, as the French translation reads; 'tis "in the street," in the singular. And I cannot hinder myself from believing that this hath a particular regard to France, which at this day is certainly the most eminent country which belongs to the popish kingdom. Her king is called the eldest son of the church, the most Christian king, i. e., the most popish, according to the dialect of Rome. The kings of France have by their liberalities made the popes great at this day; it is the most flourishing state of Europe. It is in the middle of the popish empire, betwixt Italy, Spain, Germany, England, exactly as a street or place of concourse is in the middle of a city. 'Tis also foursquare, as such a place, i. e., almost as long as broad. In a word, 'tis the place or "street of the great city." And I believe that 'tis particularly in France that the witnesses must remain dead, i. e., that the profession of the true religion must be utterly abolished.—"The Accomplishment of the Scripture Prophecies," Peter Jurieu (of the French Church at Rotterdam), part 2, chap. 12, pp. 247, 248. London, 1687.

**Two Witnesses, MATHER (1710) ON FRANCE AS SCENE OF.**—At the time when the second woe passeth away there is to be a great earthquake. In that earthquake one of the ten kingdoms over which Antichrist has reigned, will fall. There is at this day a great earthquake among the nations. May the kingdom of France be that tenth part of the city which shall fall, may we hear of a mighty Revolution there; we shall then know that the kingdom of Christ is at hand.—"Discourse Concerning Faith and Fervency in Prayer," Dr. J. Mather, p. 97, London, 1710; cited in "Signs of the Times; or, The Overthrow of the Pupal Tyranny in France," J. Bicheno, M. A., part 2, p. 85. London: J. Adlard, 1808.

**Two Witnesses, EARLY EXPOSITOR (1742) ON FRANCE AS SCENE OF.**—Before Antichrist's fall, one of the ten kingdoms which supported the beast shall undergo a marvelous Revolution. Rev. 11:13. "The same hour there was a great earthquake, and the tenth part of the city fell." By which tenth part, is to be understood one of the ten kingdoms into

which the great city Romish Babylon was divided. This many take to be the kingdom of France, it being the tenth and last of the kingdoms as to the time of its rise, and that which gave to Rome the denomination of a beast with ten horns, and also its being the only one of the ten that was never conquered since its rise. However unlikely this and other prophesied events may appear at the time, yet the almighty hand of the only wise God can soon bring them about when least expected.—“*A Prophecy of the French Revolution*,” Rev. John W. Willison, Minister at Dundee, p. 23, reprinted from the original, first published in 1742. London, 1793. (British Museum Library.)

**Two Witnesses, AN INTERPRETATION OF 1748.**—And the tenth part of the city, or of the Romish jurisdiction, shall fall; that is, one of its ten horns, kings or kingdoms belonging to it, and perhaps the kingdom of France is meant, and seven thousand men of name will be slain.—*Sermon by Dr. Gill, 1748; cited in “Second Advent Library,” No. 1. Jan. 1, 1842. Boston.*

**Two Witnesses, SIR ISAAC NEWTON’S CONJECTURE AS TO PART OF ATHEISM IN MARKING END OF PAPAL SUPREMACY.**—Sir Isaac Newton had a very sagacious conjecture, which he told Dr. Clarke, from whom I received it, that the overbearing tyranny and persecuting power of the antichristian party, which had so long corrupted Christianity, and enslaved the Christian world, must be put a stop to, and broken to pieces by the prevalence of infidelity, for some time, before primitive Christianity could be restored; which seems to be the very means that is now working in Europe, for the same good and great end of Providence. Possibly he might think that our Saviour’s own words implied it: “When the Son of man cometh shall he find faith on the earth?” . . . or possibly he might think no other way so likely to do it in human affairs. It being, I acknowledge, too sadly evident, that there is not at present religion enough in Christendom to put a stop to such antichristian tyranny and persecution, upon any genuine principles of Christianity.—“*Essay on the Revelation*,” William Whiston, M. A., p. 321, edition 1744. (Whiston was Newton’s successor in Mathematics at Cambridge.)

**Two Witnesses, THE ATHEISTIC UPRISING FROM “THE BOTTOMLESS PIT.”**—I stand convinced of the importance and necessity of disclosing to the world the dark recesses from whence it burst into being.—“*Memoirs Illustrating the History of Jacobinism*,” Abbé Barruel, Vol. 1, “*Preliminary Discourse*,” p. xi., London, 1797.

Were France, like hell, a bottomless pit, impenetrable to every voice, . . . still it is not too late to acquaint other nations of their danger.—*Id.*, p. xviii.

When the ignorant people no longer saw God between them and annihilation, they plunged into the bottomless abyss of atheism.—“*Atheism Among the People*,” Alphonse de Lamartine, p. 41. Boston, 1850.

We are now, therefore, got to that black precipitous abyss, whither all things have long been tending.—“*French Revolution*,” Thomas Carlyle, book 7, chap. 1.

**Two Witnesses, THE SPIRIT FROM THE “BOTTOMLESS PIT.”**—The talent developed was too great, the wickedness committed too appalling,

to be explained on the usual principles of human nature. It seemed rather as if some higher powers had been engaged in a strife in which man was the visible instrument; as if the demons of hell had been let loose to scourge mankind, and the protection of Heaven for a time withdrawn.—“*History of Europe*,” Sir Archibald Alison, Bart., F. R. S. E., “*Introduction*,” par. 7 (Vol. I, p. 3). Edinburgh: William Blackwood and Sons, 1854.

**Two Witnesses, THE SCRIPTURES “SLAIN.”**—A. D. 1793. The Bible had passed out of the hands of the people, in all the dominions of Popery from the time of the supremacy. The doctrines had perished, and left their place to human reveries. The converts were martyred. At length, the full triumph of the old spirit of corruption and persecution terribly arrived. In the year 1793 twelve hundred and sixty years from the letter of Justinian declaring the Pope “Universal Bishop,” the gospel was, by a solemn act of the legislature and the people, abolished in France. The indignities offered to the actual copies of the Bible were unimportant after this; their life is in their doctrines, and the extinction of the doctrines is the extinction of the Bible. By the decree of the French government, declaring that the nation acknowledged no God, the Old and New Testaments were slain throughout the limits of republican France.—“*The Apocalypse of St. John*,” Rev. George Croly, A. M., pp. 175, 176, 2d edition revised. London: C. & J. Rivington, 1828.

**Two Witnesses, PUT TO DEATH IN SYMBOL.**—That the prophecy respecting the conquest and death of the two witnesses might literally as well as figuratively be fulfilled, the commissioners of the Convention dressed up an ass, and loading it with the symbols of Christianity, led it in mock procession with the Old and New Testaments tied to its tail, and burned them to ashes amidst the blasphemous shouts and acclamations of the deluded multitude.—“*Brief Commentaries on Such Parts of the Revelation and Other Prophecies as Refer to the Present Times*,” Joseph Galloway, Vol. I, p. 113. London, 1802.\*

**Two Witnesses, SLAYING THE WITNESSES.**—On the 10th of November [1793] an ass, dressed out in a sacerdotal habit, was led in procession through the town by two *sans culottes*, carrying a sacred cup, out of which they gave the animal drink; and when they arrived at one of the public edifices, Bibles, books of devotion, etc., were piled up in a heap, which was set on fire amidst horrid shouts from a vast concourse of people, “Long live the *Sans Culottes!*” . . .

Wherever a Bible could be found it might be said to be persecuted to death; so much so that several respectable commentators interpret the slaying of the two witnesses in the eleventh chapter of the Apocalypse, of the general suppression, nay, destruction, of the Old and New Testaments in France at this period. The fall of the witnesses is to be accompanied with national rejoicings; and it is a remarkable circumstance that twenty-six theaters in Paris were open and filled to overflowing at a season when, in a single month (July, 1794) not less than eight hundred persons of chief consideration, perished by the guillotine in the metropolis alone.—“*An Historical Sketch of the Protestant Church of France*,” J. G. Lorimer, pp. 530-532.

**Two Witnesses, FRENZIED FESTIVITIES.**—A very remarkable and prophetic distinction of this period was the spirit of frenzied festivity which seized upon France. The capital and all the republican towns were the scene of civic feasts, processions, and shows of the most ex-

travagant kind. The most festive times of peace under the most expensive kings were thrown into the shade by the frequency, variety, and extent of the republican exhibitions. Yet this was a time of perpetual miseries throughout France. The guillotine was bloody from morn till night.—“*The Apocalypse of St. John.*” Rev. George Croly, A. M., p. 176. London: C. & J. Rivington, 1828.

**Two Witnesses, BELIEVERS SUFFERED WITH THE WORD.**—Indeed, the Protestants who would not go the length of the Revolutionists were subjected to the cruelest treatment. In the department of Gard alone the slaughter was widespread. During the Reign of Terror the Protestants were as much oppressed and persecuted as the Roman Catholics. This is apparent from the religious profession of those who were guillotined. Of one party of sufferers Lauze de Paret gives the following summary: 91 Roman Catholics, 46 Protestants, and 1 Jew. . . . Out of 150 guillotined in the district of Gard 117 were Protestants.—“*An Historical Sketch of the Protestant Church of France.*” J. G. Lorimer, p. 531.

**Two Witnesses, THE SPIRITUAL EGYPT AND SODOM.**—Rome is called spiritually Zedome because they exceed Zedome in the sinnes thereof, and it is called Egypt, because they have oppressed the children of God more than the Egyptians did the Israelites; and Christ was slain in Rome, in that Pilate a Romane judge condemned him, and the Romane officers crucified him.—“*A Revelation of the Revelation.*” Thomas Mason, p. 49. London, 1619. (British Museum Library.)

**Two Witnesses, SLAIN, BUT NOT BURIED.**—The Truth shall be slain, but it shall not be buried. Burial is a degree beyond death, and is always joined with a total corruption and destruction. And so 'tis not an office of charity, which is denied to these two witnesses; but a degree of ruin, from which they are exempted. And observe who they are who hinder their burial; they are not the same with those who killed them. Those who killed them are the inhabitants of the street of the great city, i. e., those who dwell in the most eminent part of the popish kingdom; which at this day is France. Those who hinder their burial are the tribes, languages, people, and nations, i. e., several neighbor nations.—“*The Accomplishment of the Scripture Prophecies.*” Peter Jurieu, part 2, chap. 12, p. 248. London, 1687.

**Two Witnesses, JUIELF ON THREE AND A HALF YEARS.**—I am persuaded that these three days and a half are three years and a half; a day standing for a year, as the three years and a half are 1260 years, taking a year for a day. 'Tis therefore three years and a half, during which the external profession of the truth must be altogether suppressed; and after which it shall be raised again to life.—*Id.*, part 2, chap. 13, p. 252.

**Two Witnesses, REVIVED AFTER THREE AND A HALF YEARS.**—A. D. 1797. On the 17th of June, Camille Jordan, in the “Council of Five Hundred,” brought up the memorable report on the “Revision of the laws relative to religious worship.” It consisted of a number of propositions, abolishing alike the republican restrictions on popish worship, and the popish restrictions on Protestant. . . .

From that period the church [Protestant] has been free in France, and it now numbers probably as large a population as before its fall. It is a striking coincidence, that almost at the moment when this great measure was determined on, the French army under Bonaparte was invading and partitioning the papal territory. The next year, 1798, saw

it master of Rome, the popedom a republic, and the Pope a prisoner and an exile.

The church and the Bible had been slain in France from November, 1793, till June, 1797. The three years and a half were expended, and the Bible, so long and so sternly repressed before, was placed in honor, and was openly the Book of free Protestantism!—“*The Apocalypse of St. John.*” Rev. George Croly, A. M., 2d edition revised, pp. 181-183. London: C. & J. Rivington, 1828.

**Two Witnesses, CAMILLE JORDAN'S DECLARATION FOR RELIGIOUS FREEDOM.**—Declaring that religion should no longer be proscribed, but protected, he [in National Convention, June 15, 1797] reiterated the solemn promise that worship should be free in France. In his peroration he called for the restoration of all the outward symbols of faith.—“*French Revolution and Religious Reform.*” W. M. Sloane, p. 229.

**Two Witnesses, EXALTED BEFORE ALL.**—Infidelity, produced in a great measure by the unfaithfulness of the church, is pictured forth in blood before her eyes. The event is sanctified to many. Thousands begin to turn to God for safety, and to think seriously of religion. . . . The consequence is that at the very time when Satan is hoping for, and the timid are fearing, an utter overturn of true religion, there is a revival, and the gospel expands its wings and prepares for a new flight. It is worthy of remembrance that the year 1792, the very year of the French Revolution, was also the year when the Baptist Missionary Society was formed, a society which was followed during the succeeding, and they the worst, years of the Revolution, with new societies of unwonted energy and union, all aiming, and aiming successfully, at the propagation of the gospel of Christ, both at home and abroad. What withering contempt did the great Head of the church thus pour upon the schemes of infidels! And how did he arouse the careless and instruct his own people, by alarming providences, at a season when they greatly needed such a stimulus!—“*An Historical Sketch of the Protestant Church of France.*” J. G. Lorimer, p. 522.

**Two Witnesses, GREATER LIBERTY.**—The death of Christianity was local and limited; no nation of Europe joined in the desperate guilt of the French Republic; and within three years and a half, the predicted time, it was called up from the grave to a liberty which it had never before enjoyed; the church in France was proclaimed free.—“*The Apocalypse of St. John.*” Rev. George Croly, A. M., p. 427, 2d edition revised. London: C. & J. Rivington, 1828.

**Two Witnesses, THE SCRIPTURES TO THE WORLD.**—The stupendous endeavors of one gigantic community [British Bible Society organized 1804] to convey the Scriptures in every language to every part of the globe, may well deserve to be considered as an eminent sign even of these eventful times. Unless I be much mistaken, such endeavors are preparatory to the final grand diffusion of Christianity; which is the theme of so many inspired prophets, and which cannot be very far distant in the present day.—“*Dissertation on the Prophecies.*” George Stanley Faber, D. D., Vol. II, p. 406. London, 1814.

**Two Witnesses, THE SACKCLOTH STAGE PASSED.**—The papal hostility to the church was, from the 13th century, exerted in two ways,—the suppression of the Scriptures, and the torture and death of their preachers and converts by the Inquisition. The French Revolution was the close of its power in both. The French armies abolished the Inquisi-

tion in Rome (1798), and in Spain (1808); it has been revived, but is inactive. The extraordinary circulation of the Scriptures commenced during the French Revolution, and they are now beyond suppression by man.—“*The Apocalypse of St. John*,” *Rev. George Croly, A. M., p. 210, 2d edition revised. London: C. & J. Rivington, 1828.*

**Two Witnesses, PROTESTANTS SET FREE, CATHOLICS WICKEDLY PERSECUTED BY REVOLUTION.**—We might add to the weight of benefits which France unquestionably owes to the Constituent Assembly, that they restored liberty of conscience by establishing universal toleration. But against this benefit must be set the violent imposition of the constitutional oath upon the Catholic clergy, which led afterwards to such horrible massacres of innocent and revered victims, murdered in defiance of those rules of toleration which, rather in scorn of religion of any kind than regard to men's consciences, the Assembly had previously adopted.—“*Life of Napoleon*,” *Sir Walter Scott, Vol. I. p. 227; cited in “The Signs of the Times,” Alexander Keith, Vol. II. p. 115, 3d edition. Edinburgh: William Whyte and Co., 1833.*

**Two Witnesses, POLITICAL EARTHQUAKE AND FRENCH BREAK WITH ROME LONG FORESEEN.**—“There shall be an earthquake,” and “a tenth part of the city shall be overturned.” Mark that the earthquake, i. e., the great alteration of affairs in the land of the Papacy, must for that time happen only in the tenth part of the city that shall fall: for this shall be the effect of this earthquake.

Now what is this tenth part of this city, which shall fall? In my opinion we cannot doubt that 'tis France. This kingdom is the most considerable part, or piece, of the ten horns, or states, which once made up the great Babylonian city. . . . This tenth part of the city shall fall, with respect to the Papacy; it shall break with Rome, and the Roman religion.—“*The Accomplishment of the Scripture Prophecies*,” *Peter Juricu, part 2, chap. 13, pp. 264, 265. London, 1687.*

**Two Witnesses, THE “EARTHQUAKE” PREPARING.**—“Already,” it was said by Mr. Burke in the year 1790, “in many parts of Europe there is a hollow murmuring under ground; a confused movement that threatens a general earthquake of the political world.”—“*Howe Apocalypticæ*,” *Rev. E. B. Elliott, A. M., Vol. III, p. 300, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

**Two Witnesses, FALL OF FEUDALISM AS BY EARTHQUAKE.**—“In a single night,” said the *Moniteur*, “the whole fabric of feudal power has fallen to the ground, and the glorious edifice of general liberty emerged in its stead.” It has been truly said that this night [Aug. 4, 1879] changed the political condition of France. It delivered the land from feudal domination, the person from feudal dependence, secured the property of the poor from the rapacity of the rich, the fruits of industry from the extortion of idleness. . . . The odious distinctions of noble and *roturier*, patrician and baseborn, the relics of Gothic conquest, were forever destroyed. Had these changes been introduced with caution, or had they gradually grown out of the altered condition of society, there can be no doubt that they would have been highly beneficial; but coming as they did, suddenly and unexpectedly, upon the kingdom, they produced the most disastrous consequences. . . . Nothing could be regarded as stable in society after such a shock; the chimeras of every enthusiast, the dream of every visionary, seemed equally deserving of attention with the sober conclusions of reason and observation, when all that former ages had done was swept away in the very commencement

of improvement. All that the eye had rested on as most stable, all that the mind had been accustomed to regard as most lasting, disappeared before the first breath of innovation.—“*History of Europe*,” *Sir Archibald Alison, Bart., F. R. S. E., chap. 5, pars. 31, 32 (Vol. I, p. 294), 9th edition. Edinburgh: William Blackwood & Sons, 1854.*

**Two Witnesses, OLD AUTHOR (1663) ON THE “NAMES OF MEN.”**—Whence we may understand what is meant by these “seven thousand names of men;” for neither seven nor thousand signify any determinate number, but only the nature or property of these names of men that are said to be slain, namely, that they are titles, dignities, offices, or orders of men belonging to the state of Christendom.—*Dr. H. Moore, 1663; quoted in “Prophetical Extracts,” London, 1793. (A bound volume of tracts and papers, reprints. British Museum Library.)*

An earthquake signifies political commotions and change of affairs, is obvious to any one to note; and that whore of Babylon is nothing but the body of the idolatrous clergy.—*Ibid.*

**Two Witnesses, NAMES OF DIGNITIES ANNIHILATED.**—In the fervor of innovation [1790] titles of honor could not long be maintained. M. Lamboin proposed, and Charles Lameth seconded a decree, “That the titles of duke, count, marquis, viscount, baron, and chevalier, should be suppressed.” “Hereditary nobility,” said the latter, “wounds equally reason and true liberty. There can be no political equality, no virtuous emulation, where citizens have other dignities than those belonging to their office, or arising from their virtues.” “Let us annihilate,” said M. de Noailles, “those vain titles, the arrogancy of pride, and ignorance, and vanity. It is time that we should have no distinctions save those arising from virtue. What should we say to Marquis Franklin, Count Washington, Baron Fox? Will such titles ever confer the luster attaching to the simple Franklin, Fox, Washington? I give my warmest support to the motion, and would add to it that liveries should be abolished.” “A nobility,” replied the Abbé Maury, “is part of our constitution: destroy the nobility, and there is no monarchy.” So determined were the Assembly to extinguish honors, that the decree was passed in an evening sitting with very little discussion. The noblesse and the clergy made vain efforts to prevent the sacrifice; but it was carried by an overwhelming majority.—“*History of Europe*,” *Sir Archibald Alison, Bart., F. R. S. E., chap. 6, par. 35 (Vol. I. p. 330). Edinburgh: William Blackwood and Sons, 1853.*

**Two Witnesses, TITLES ABOLISHED.**—1. Hereditary nobility is forever abolished; in consequence the titles of prince, duke, count, marquis, viscount, vidame, baron, knight, *messire, écuyler*, noble, and all other similar titles shall neither be taken by any one whomsoever nor given to anybody. . . .

2. A citizen may take only the true name of his family; no one may wear liveries nor cause them to be worn, nor have armorial bearings. . . .

3. The titles of *monseigneur* and *messeigneurs* shall not be given to any society nor to any person; likewise, the titles of excellency, highness, eminence, grace, etc.—*Law of June 19, 1790, Lois I, 217, 218, in J. B. Duvergier's “Collection complète des lois, décrets, etc.” Vol. I: 31; cited in “Constitutions and Select Documents Illustrative of the History of France,” Sir Robert Anderson, p. 33. Paris, 1834.*

**Two Witnesses, EARTHQUAKE CONVULSION.**—The state system that in its pursuit of absolute power had ruined the institutions of the past,

was in its turn threatened with ruin when the sudden outbreak in France transformed a progressive revolution into a cataclysm which overwhelmed, in a marvelously brief space of time, the whole European order. Beginning as a national movement, the French Revolution took the form of a great convulsion.—“*Historical Development of Modern Europe*,” Charles M. Andrews, Vol. I, p. 9.

**Two Witnesses, THE “GREAT CONVULSION” LONG SHOOK EUROPE.**—Its [the Holy Roman Empire, 1806] fall in the midst of the great convulsion that changed the face of Europe marks an era in history, an era whose character the events of every year are further unfolding: an era of the destruction of old forms and systems and the building up of new.—“*The Holy Roman Empire*,” James Bryce, D. C. L., p. 392. London: Macmillan & Co., 1892.

**Ultramontanism.**—Ultramontanism, a term used to denote integral and active Catholicism, because it recognizes as its spiritual head the Pope, who, for the greater part of Europe, is a dweller beyond the mountains (*ultra montes*), that is, beyond the Alps. . . . According to the definition given in Leichtenberger, “*Encycl. des Sciences Religieuses*” (ed. 1882): “The character of ultramontanism is manifested chiefly in the ardor with which it combats every movement of independence in the national churches, the condemnation which it visits upon works written to defend that independence, its denial of the rights of the state in matters of government, of ecclesiastical administration and ecclesiastical control, the tenacity with which it has prosecuted the declaration of the dogma of the Pope’s infallibility and with which it incessantly advocates the restoration of his temporal power as a necessary guaranty of his spiritual sovereignty.”—*The Catholic Encyclopedia*, Vol. XV, art. “Ultramontanism,” p. 125.

**Ultramontanism, TRIUMPH OF.**—The old names of “ultramontane,” and “Gallican,” not invented by Protestants, but watchwords of contending parties in the Roman Church, have almost dropped out of use, because the Gallican party has been crushed into insignificance and silence, while ultramontanism, swarming over the Alpine barriers which long shut it into Italy, has conquered the whole Latin obedience for a time.—“*Plain Reasons Against Joining the Church of Rome*,” Richard Frederick Littledale, LL. D., D. C. L., p. 198. London: Society for Promoting Christian Knowledge, 1905.

**Ultramontanism.**—See Jesuits, 266, 271; Gallicanism, 181.

**Unam Sanctam.**—See Church, 110; Infallibility, 247, 250; Jesuits, 271; Papacy, 354.

**Vandals.**—See Rome, 437, 438, 439; Seven Trumpets, 499, 500, 502-504; Ten Kingdoms.

**Vatican Council.**—See Councils, 121-124; Infallibility, 240, 242.

**Virgin Mary.**—See Idolatry, 217, 218; Immaculate Conception; Infallibility, 249, 250; Priesthood, 390; Saints, 480, 481.

**Visigoths.**—See Rome, 437, 444, 449, 450; Ten Kingdoms.

**Voltaire.**—See Bible, 87.

**Waldenses.**—See Antichrist, 31; Church, 111; Persecution, 373, 374, 375; Reformation, 406.

**War, DATES OF DECLARATIONS AND SEVERANCE OF RELATIONS IN THE GREAT WAR.—**

Declarations of War	
Austria against Belgium	Aug. 28, 1914
Austria against Japan	Aug. 27, 1914
Austria against Montenegro	Aug. 9, 1914
Austria against Russia	Aug. 6, 1914
Austria against Serbia	July 28, 1914
Belgium against Germany	Aug. 4, 1914
Brazil against Germany	Oct. 26, 1917
Bulgaria against Rumania	Sept. 1, 1916
Bulgaria against Serbia	Oct. 14, 1915
China against Austria	Aug. 14, 1917
China against Germany	Aug. 14, 1917
Costa Rica against Germany	May 23, 1918
Cuba against Austria	Dec. 16, 1917
Cuba against Germany	April 7, 1917
France against Austria	Aug. 12, 1914
France against Bulgaria	Oct. 16, 1915
France against Germany	Aug. 3, 1914
France against Turkey	Nov. 5, 1914
Germany against Belgium	Aug. 4, 1914
Germany against France	Aug. 3, 1914
Germany against Portugal	March 9, 1916
Germany against Rumania	Aug. 28, 1916
Germany against Russia	Aug. 1, 1914
Great Britain against Austria	Aug. 13, 1914
Great Britain against Bulgaria	Oct. 15, 1915
Great Britain against Germany	Aug. 4, 1914
Great Britain against Turkey	Nov. 5, 1914
Greece against Bulgaria	Nov. 28, 1916
(Provisional government)	
Greece against Bulgaria	July 2, 1917
(Government of Alexander)	
Greece against Germany	Nov. 28, 1916
(Provisional government)	
Greece against Germany	July 2, 1917
(Government of Alexander)	
Guatemala against Germany	April 21, 1918
Haiti against Germany	July 15, 1918
Honduras against Germany	July 19, 1918
Italy against Austria	May 24, 1915
Italy against Bulgaria	Oct. 19, 1915
Italy against Germany	Aug. 28, 1916
Italy against Turkey	Aug. 21, 1915
Japan against Germany	Aug. 23, 1914
Liberia against Germany	Aug. 4, 1917
Montenegro against Austria	Aug. 8, 1914
Montenegro against Germany	Aug. 9, 1914
Nicaragua against Austria	May 6, 1918
Nicaragua against Germany	May 6, 1918
Panama against Austria	Dec. 10, 1917
Panama against Germany	April 7, 1917
Portugal against Germany	Nov. 23, 1914
(Resolution passed authorizing military intervention as ally of England)	
Portugal against Germany	May 19, 1915
(Military aid granted)	