

WILLIAM H. SHEA, M.D., PH.D.

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"In this catalogue of the use of the title *Vicarius Filii Dei* by the pope, Jerry Stevens has compiled approximately 170 references to its use by Catholic, Protestant, and Adventist writers. From its earliest appearance in the forged Donation of Constantine (753), a dozen references come from the early period, from the 8th through the 16th centuries. A landmark in its application to 666 came with the three editions of the work by Andreas Helwig (1600, 1612, 1630), and Stevens cites all three of these works. A sharp surge in its use came in the 18th century (20 occurrences) in both Catholic and Protestant sources. This trend continued into the 19th century up to 1865 (33 references). For the rest of the 19th century, 30 Adventist sources and 10 Catholic and Protestant references are cited. This trend continued into the 20th century, where 36 SDA sources are cited along with 23 Catholic and Protestant references. The catalogue ends with a few sources from the early 21st century. The compilation of these references in this *Timeline* illustrates the fact that this title was well known and used in Catholic sources from its first appearance in the 8th century through modern times."



P. GERARD DAMSTEEGT, DR. THEOL.

Professor of Church History, Seventh-day Adventist Theological Seminary, Andrews University

"*Vicarius Filii Dei* should be required reading for anyone who tries to understand the meaning of the number of the prophetic Beast; for it is the number of a man; and his number is six hundred sixty-six in Revelation 13:18. It is one of the most detailed studies on the development of the Historicist interpretation of 666."



ABOUT THE AUTHOR

Jerry A. Stevens has a degree in English (The University of Michigan), and two graduate degrees in education (Andrews University). He has served as an educator, as well as holding editorships with Christian Record Services and ADVENTISTS AFFIRM. His dual lifelong passion has been to investigate and to share Biblical truth. In 2001 he compiled and edited a book published in large print by Christian Record Services, Inc., *What's So Secret About the Rapture?*



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AN ANNOTATED TIMELINE



VICARIUS FILII DEI AN ANNOTATED TIMELINE

VICARIUS FILII DEI

JERRY A. STEVENS

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And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the Beast: for it is the number of a man; and his number is Six hundred threescore and six.

—Revelation 13:16–18

FOREWORD

The volume you hold in your hands represents the culmination of years of extremely painstaking research. In some ways it represents the author's lifetime achievement.

Let me explain. Twelve years ago, shortly after launching my own writing career, a friendship with Jerry Stevens began to form. It seems that we shared many of the same consistent, Bible-believing religious values, which led to some animated correspondence when certain issues aroused either our mutual interest or our deep concern. As time has gone by, we two more or less casual friends have evolved into true soul mates.

After Jerry took over the editorial helm at *ADVENTISTS AFFIRM* in 2004, we developed a very close working relationship. This is why I can state with absolute certainty that his exceedingly rare gift of close attention to detail helps explain why he is uniquely qualified for giving to the world this work, entitled *VICARIUS FILII DEI: An Annotated Timeline; Connecting Links Between Revelation 13:16–18, the Infamous Number 666, and the Papal Headdress*.

The reader may well ask, What is so important about this topic, and why bring it up now? Consider these words from Ellen G. White:

Every position of truth taken by our people will bear the criticism of the greatest minds; the highest of the world's great men will be brought in contact with truth, and therefore every position we take should be critically examined and tested by the Scriptures. Now we seem to be unnoticed, but this will not always be. Movements are at work to bring us to the front, and if our theories of truth can be picked to pieces by historians or the world's greatest men, it will be done. —Letter 6, December 30, 1886.

But what if most of the world, and even some thought leaders and laity in the Seventh-day Adventist Church in recent years, have been either fomenting or following cunningly devised fables (see 2 Peter 1:16)? What if a faulty understanding of Revelation 13 might jeopardize our church's credibility just when the world so desperately needs the truth? Might not the result be a retardation, rather than an acceleration, of the closing work? Shall we not be judged for these things?

These are not merely theoretical or empty questions. They are real. As I argued in the Fall 2005 issue of *ADVENTISTS AFFIRM* (see "Traditional Adventist View of Revelation 13: An Anachronism or Tomorrow's Headlines?"), some within our ranks are actually calling for a revision of our long-standing explanation of the prophetic scenario portrayed in Revelation 13 in order to make it more "relevant." In the opinion of those calling for the revision, the traditional Adventist position is not based on a "correct" understanding of the Bible, but rather on nineteenth-century cultural influences and the writings of Ellen G. White. The supposedly correct view is one constructed on the foundation of higher criticism and revisionist interpretations of history.

Others argue that it is simply "incredible" to believe that the prophetic scenario identified by our pioneers will ever happen. Still others suggest that we must "expand" our understanding of the beasts of Revelation 13 to include current social evils, political ideologies, and religious movements such as Islam. Other scholars, not willing to betray the fact that they have jettisoned our long-standing prophetic interpretation, tend to be conspicuously quiet (at least officially or in print) on the subject.

One of the areas that has received attack in recent times is our historic explanation of the apocalyptic number 666. Critics within and without the SDA Church are blasting many of our evangelists for declaring that the blasphemous Latin phrase has been inscribed on the papal tiara. Brother Stevens discusses whether such an inscription in itself really matters. Still further, what if, as certain modern, non-Historicist expositors report, the phrase *Vicarius Filii Dei* (Vicar of the Son of God) is not tied to the papacy at all? And what if, according to these same expositors, the number 666 is found to have any number of

possible interpretations that do not necessarily include a specific reference to the papacy?

In this meticulously researched work in your hands, Brother Stevens addresses the subtle new attacks on our unique understanding of end-time events. Among other things, he discusses whether the blasphemous inscription of the phrase *Vicarius Filii Dei* on the papal tiara actually exists and whether that question really matters. He concludes: "To yield this point is to concede the entire centuries-long argument and thereby acknowledge twentieth-century Catholic criticism that Seventh-day Adventists have been making *false* accusations against their church."

Fortunately, a thorough reading of the following *Timeline* will not fail to provide the open-minded reader with vital, timely, and correct answers. This work represents one of the most remarkable achievements in primary source documentation that I have encountered. The many voluminous endnotes are in themselves an absolute treasure trove to all future research into this topic, while they provide a very sturdy supporting framework both for the related research and its conclusions. Extraordinary effort has been made to procure primary source documentation of even the rarest of manuscripts, resulting in a file of electronic images of actual key pages that to my knowledge has no parallel in existing literary research on the topic of the truth about 666.

But as Jerry himself acknowledges in his "Purpose and Scope of This *Timeline*," this current work is the product of the cooperative effort of three men: the author Jerry A. Stevens, Stephen D. Emse, and Edwin de Kock.

Jerry's own original findings were largely concentrated in the nineteenth and the early twentieth century, with a special focus on Uriah Smith's publications. For instance, he unearthed all the editions of *Thoughts, Critical and Practical, on the Book of Revelation*, from 1865, when it first appeared. With respect to the research that has gone into this historical *Timeline*, I wish to emphasize the fact that it involved contacts with librarians and other experts on every inhabited continent on planet Earth. I suppose that if there were a library in Antarctica, a "penguinic" reference librarian might have offered to help get out the truth! One of the more astonishing facts emerging from this research is that nearly all of it was performed

by means of *virtual* library visits. Thus, both the breadth and depth of the investigations were tremendously accelerated by the use of Internet search engines, e-mail facilities, and electronic file document sharing capabilities. It seems strikingly obvious that the hand of the Lord was upon this project so that the truth would come out for just such a time as this.

A year or more before Jerry undertook his research, Steve Emse was already doing his. It also began as Internet archæology, ranging over centuries of the cyberspace-time continuum. To this, he added repeated journeys by car, sometimes at night through snow and ice, to one or the other of the twenty college or university libraries within driving distance of his home, including Yale and Harvard. Some of these libraries contain collections of rare publications, many originating centuries ago. His most astonishing discoveries were the many non-SDA authors from the middle of the eighteenth century and down to the end of the nineteenth who identified *Vicarius Filii Dei* as a papal title, many of them showing that this had a numerical value of 666. This has greatly extended the data found by LeRoy Edwin Froom, as published in his monumental *The Prophetic Faith of Our Fathers: The Historical Development of Prophetic Interpretation* (1946–1954). Steve also acquired and paid for photocopies of material from Andrews University and the General Conference Archives at Silver Spring, Maryland. Another of his resources has been the many related books that he keeps on purchasing. Initially Steve brought his findings to the attention of Edwin de Kock, who shared them with Jerry. Afterwards, Steve sent his material to both of them.

Edwin de Kock, the third researcher who contributed to Jerry's *Timeline*, provided the historical framework for Steve's discoveries. He also did much further research, helped by others, in both America and abroad. His own work, *The Truth About 666*, which will also soon be published, brings together all these findings and much beside. For this, Jerry's *Timeline* is a valuable stepping-stone and companion publication.

In my opinion, Jerry Stevens has done a very great service to the church and to the cause of truth by assembling together an irrefutable line of evidence on the subject. The luster of this work will shine brighter in the coming years. In a sense this work is also his fitting parting gift to the readers of ADVENTISTS AFFIRM, after

serving admirably as editor for upwards of four years. We wish him and his family well.

Though hardly in common usage, the word *philalethist* means, in Greek, a lover of the truth. Only eternity will reveal how much the church is indebted to this faithful soldier of the cross and ambassador of truth. At a time when some professional thought leaders within our ranks are subtly and not-so-subtly undermining our distinctive teachings, it is gratifying to note that the Lord has once again caused the stones to cry out. God has "chosen the foolish things of the world to put to shame the wise," and has "chosen the weak things of the world to put to shame the things which are mighty" (1 Corinthians 1:27, NKJV). And by means of His humble servants, the truth that is being attacked is now shining ever brighter:

Opposition and resistance only serve to bring out truth in new, distinct lines. The more truth is spoken against, the brighter it will shine. Thus the precious ore is polished. Every word of slander spoken against it, every misrepresentation of its value, awakens attention, and is the means of leading to closer investigation as to what is saving truth. The truth becomes more highly estimated. New beauty and greater value are revealed from every point of view. —Ellen G. White, Manuscript 8a, October 21, 1888.

Seventh-day Adventists owe a debt of gratitude for this gift offering to the church. May it silence all our critics, and may it caution our members from hastily jumping on the bandwagon of our revisionist scholars.

All things considered, I wholeheartedly commend to you a careful and prayerful examination of Brother Stevens's manuscript. My candid assessment is that this workman has rightly divided the Word of truth (see 2 Timothy 2:15). May God be praised.

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Ann Arbor, Michigan
February 10, 2009

INTRODUCTION

Seventh-day Adventists have long understood the leopard beast of Revelation 13 to be the religio-political power succeeding the pagan Roman Empire. In this they have hardly been alone. A long and impressive train of Protestant expositors has taken the same Biblical stance, including the likes of Reformers such as the redoubtable Martin Luther.

We say this frankly at the outset so that anyone who chances to pick up this publication, whether Adventist or not, will be able to follow with the drift of our thinking. More than this—indeed, much more than this—is that the careful reader should be able to make the same connection that links the papacy to the apocalyptic leopard beast.

The beast of Revelation 13:1 arises out of the “sea.” That the sea prophetically represents multitudes of peoples becomes clearer a few chapters afterward, where the great harlot (also descriptive of the adulterous nature of the papacy) is seen to be sitting upon “many waters,” which includes her apostate paramours, “the kings of the earth” (Revelation 17:1, 2).

And John the Revelator was by no means the first Bible author to record a vision of prophetic beasts arising from the sea. His Old Testament twin, Daniel, described a vision in which he saw the four winds of strife struggling mightily upon the “sea,” out of which emerged not one but four diverse beasts (Daniel 7:1, 2). Thus, both Daniel and John provided students of Scripture with not merely colorful depictions of apocalyptic events, but also furnished clear evidence that these events were of epic, even global, proportions.

Understanding such prophetic symbols aright thus enables the serious Bible student to see many vital links in the great chain of truth. Many people, whether religiously inclined or not, sense that something stupendous is about to usher in the end of life as we know it on planet Earth. Those only who take the trouble to investigate

Biblical truth will be prepared for “the end,” which is actually *the beginning* of life everlasting upon Christ’s return.

Observe that the beast of Revelation 13:1–10 is the beast of verses 17 and 18. The symbol represents an earthly power, as do the beasts of Daniel and other chapters of the Book of Revelation. This beast has an image, a mark, and a number (Revelation 15:2). It receives the dragon’s capital city (Revelation 13:2), a reference to its inheriting the pagan Roman Empire’s seat of government. Students of Bible prophecy identify the following additional characteristics of this beast power:

1. It wields religious supremacy (speaking blasphemies, vv. 5 and 6).
2. It possesses unquestioned global authority (v. 7; cf. v. 3b).
3. It ultimately receives virtually universal worship (vv. 4, 8).
4. It rules for 3½ prophetic “years” or 42 prophetic “months” or 1,260 prophetic “days” —all of which signify 1,260 literal years (namely, A.D. 538–1798: Daniel 7:25; 12:7; Revelation 11:2, 3; 12:6, 14; 13:5).
5. It is highly persecutory (v. 7).
6. It bears the number 666 (v. 18).

Now that we have reviewed one key element connecting the leopard beast with the papacy, it remains for us to determine whether this beast is the very one of whom Revelation 13:18 assigns the number 666 as its peculiar mark of identification. Moreover, the number of the beast must itself satisfy two specific criteria: (a) It must be the number of a man, and (b) its numeric equivalent must equal exactly six hundred sixty-six.

The papacy, long *deeming itself* Christ’s vicar, notoriously fulfills the first specification; Adventists are in a vast company who see this point. The second criterion has proven to be more problematical. Careful attention to the original $\chi\xi\varsigma$ in Greek (*chi xi stigma*, or six hundred sixty-six) of the same text, however, does away with the basis of the problem. By stark contrast, one faulty interpretation has the text merely concatenating, or stringing together, three sequential numeral sixes (i.e., a six followed by a second six and then by a third

six, in Greek rendered as *stigma stigma stigma*¹). This is tantamount to inferring that all three sixes have equal numerical value and serve as mere mathematical placeholders, instead of bearing their respective, distinctive, and true values of a six hundred, a sixty, and a six!

Wresting the Scriptures, moreover, always does violence to their natural meaning, not to say the proper calculation of the beastly number that the text specifically invites. It is not hard to see that such an inferior understanding not only takes undue liberties with the Revelator’s Greek but also imposes an unwarranted mask on the blasphemous perpetrator so clearly identified in the first several verses of the thirteenth chapter. The end result obviously carries the seeds of the direst spiritual consequences.

As the thoughtful reader thus brings to a study of the closing verses of the chapter a clear and consistent prophetic interpretation of the true text, he is well prepared to discern the connecting links that tie the infamous number unmistakably to the execrable religio-political power masquerading as Christ’s very substitute on Earth. The entire preceding discussion naturally provides the *raison d’être* for the present study.

Special Acknowledgments

The wonders of powerful Internet search engines, primarily Google and its Google™ Book Search component, have allowed us to achieve heretofore unthinkable research results. These amazing facilities have brought many very old and very rare documents into clear focus again, in a sense infusing new life into them. Happily, it has become possible to preserve these permanently intact, thereby accumulating an extensive virtual library.

Nevertheless, without the additional help of a large number of very professional research librarians, archivists, and other experts on six continents, this research would have taken many years to accomplish, if at all. Accordingly, we salute these individuals for services rendered far above the usual call of duty. In order to protect their privacy, we highly regret that we must withhold their names and affiliations.

Provision of a clear bitmap image, graphic interchange format (GIF) image, Joint Photographic Experts Group (JPEG) file, portable

document file (PDF), or Tagged Image File Format (TIFF) for each reference cited in this *Timeline* provided the additional benefit of unassailable evidence to support our documentation. These individuals all flung wide the doors that Heaven seemed to open in order to achieve the results found herein. But above all, the glory goes to God.

PURPOSE AND SCOPE OF THIS *TIMELINE*

Seventh-day Adventists did not originate the interpretation of the number 666 in Revelation 13:18 as being perfectly manifested in the Latin inscription *Vicarius Filii Dei*. Beginning in 1865 the Adventists did, however, find in author Uriah Smith (1832–1903) a consistent, articulate commentator on this topic. In the 144 years since then, other voices, including a few influential Adventists, have advocated abandoning the standard interpretation in favor of an altogether different understanding of the symbolism of verse 18.

The purpose of this *Timeline* is to provide a concise history enabling the careful student to distinguish between genuine and misguided understandings. Thus the student may trace, beginning with A.D. 753, key themes in chronological order clear down to the present time. Indeed, the scope of this paper touches upon well over 12 centuries of continuous history with its starting point in medieval Europe.

In tracing the earlier period between the years 753 and 1755, I am especially indebted to Edwin de Kock, a lifelong student of history and committed Seventh-day Adventist. Edwin and I have been able to achieve outstanding harmony on a great many converging points of this material and, in the process, accelerated an already growing long-distance friendship.

About the time Edwin and I thought our work virtually complete, a third partner providentially emerged. Unbeknownst to us, for about a year computer ace Stephen Emse had been amassing (and continues to amass) a tremendous number of electronic source documents on our precise topic. All Steve lacked was some vehicle for their expression and dissemination. He at last has found two: this *Timeline* and Edwin's forthcoming book, *The Truth About 666*. The time and effort Steve expended in locating and electronically reproducing key pages from the many non-Adventist commentators who employed the expression *Vicarius Filii Dei* (or its equivalents)

are practically incalculable. The cause of truth owes him a major debt of gratitude.

It thus seems evident to the three of us that God raised us up for just such a time as this, even though Edwin and I had not physically met until mid-2008, neither has met Steve, and all reside in three widely separated states!

Emphasis must here be made that Edwin's forthcoming book, *The Truth About 666*, is scheduled for release later this year (2009). His volume is not only closely related to my *Timeline* but offers the fairest and most complete coverage ever given to his topic. In this I know whereof I speak, as he has shared its contents all through the writing process of several years' time, and we continue to exchange copious correspondence on all its major themes. Without fear of contradiction, I heartily commend it as the magnum opus on this momentous subject.

With this background, I humbly submit the following *Timeline*, with its copious supporting documentation, as an offering to God and as a reliable guide to assist honest-hearted researchers in the future.

TIMELINE

- **753.** Pope Stephen II (d. 757, reigned 752–757) crosses the Alps and asks Pepin (or Pippin III) the Short (d. 768), king of the Franks, to come to Italy for the purpose of defeating the Lombards, who seek to tax and to dominate the pontiff. But Stephen also wants to acquire the conquered territory, so he takes with him a forgery known as the Donation of Constantine, apparently produced in the papal chancery at the Vatican before Stephen's departure for France. Fictively dated March 30, 315, it is a letter allegedly from Emperor Constantine (c. 272–337, reigned 306–337) to Pope Sylvester I (d. 335, reigned 314–335). The title *Vicarius Filii Dei* occurs in the following important lines: "Ut sicut Beatus Petrus in terris *Vicarius Filii Dei* esse videtur constitutus, ita et Pontifices, qui ipsius principis apostolorum gerunt vices, principatus potestatem amplius quam terrena imperialis nostrae serenitatis mansuetudo habere videtur"; italics added. "As the blessed Peter is seen to have been constituted *vicar of the Son of God* on the earth, so the pontiffs who are the representatives of that same chief of the apostles, should obtain from us and our empire the power of a supremacy greater than the clemency of our earthly imperial serenity."² This document allegedly grants to Pope Stephen and his successors "spiritual supremacy over the other great patriarchates and over all matters of faith and worship, and of temporal dominion over Rome, Italy and the entire western world."³ Significantly, not everything in the Donation is forged; it also contains genuine material, thus rendering it all the more deceptive.
- **754 or 755 & 756.** Pepin (Pippin III) goes to Italy, defeats the Lombards, and hands over to Stephen all of central Italy, about a third of the peninsula. The legal instrument by which it is

conveyed is known as the Donation of Pepin (Pippin) (756). In 774, the Frankish monarch's son, the mighty Charlemagne (742–814, reigned 768–814), extends it. He, too, allows himself to be guided by the Donation of Constantine.⁴ The territory concerned becomes known as the Papal State(s). More or less continuously for over a thousand years, every pontiff directly rules over and taxes the territory as its secular monarch, being crowned as *Il Papa Re* (the pope king).

- 775–785. French Catholic priest and historian René-François Guettée (1816–1892) pens a volume on the papacy in which he mentions certain False Decretals, also known as the Decretals of Pseudo-Isidore, as being concocted “in Rome itself under the pontificate of Adrian [Pope Adrian I, d. 795, reigned 772–795].”⁵
- 853. The False Decretals, just mentioned, eventually come to light in a major way at the Council of Soissons. They purport to contain “the decrees of councils and decretals of popes (written replies on questions of ecclesiastical discipline) of the first seven centuries.” This is a very clever imposture, which blends genuine material with forgeries, including the Donation of Constantine. The False Decretals are intended to strengthen the power of the medieval church and to protect it from governmental interference. But in the seventeenth century David Blondel (1591–1655), a Protestant theologian, will convincingly refute these documents.⁶
- 1054. Pope Leo IX (1002–1054, reigned 1049–1054), in a letter to Michael Cærularius (c. 1000–1059), the patriarch of Constantinople (1043–1058), appeals to the Donation of Constantine to boost his own authority. He is the first pontiff known to have done so, but “from that time forward it was increasingly employed by popes and canonists in support of the papal claims, and from the 12th century onward it became a weapon of the spiritual powers against the temporal.”⁷
- 1073–1085. Hildebrand (Pope Gregory VII), one of the most famous pontiffs in all medieval history—and who notoriously

humiliated the German emperor Henry IV (1050–1106, reigned 1084–1105) at the castle of Canossa, Italy, on January 25–28, 1077—reaches the pinnacle of papal power. The elevation of the pontifical office over kings and emperors in a secular sense results from an extensive use of the False Decretals, including the Donation of Constantine. “It required the combined intellect, courage, and unbending will of the three great popes, Gregory VII. [1020–1085, reigned 1073–1085], Alexander III. [c. 1105–1181, reigned 1159–1181], and Innocent III [c. 1161–1216, reigned 1198–1216].”⁸

- 1140. Franciscus Gratianus (fl. 1140–1150), an Italian monk, publishes *Concordia Discordantium Canonum* (The concord of discordant canons), also known as *Decretum Gratiani* (Gratian's Decretum), a compilation of almost 3,800 texts in the preeminent scholastic canon law textbook produced in the Middle Ages. It soon becomes, and for centuries remains, the basis for “the teaching of canon law.” Later it also “became the first part of the *Corpus Juris* [var. of *Iuris*] *Canonici*, the great body of canon law.”⁹ Included in it was the Donation of Constantine as part of the False Decretals, which thereby “received a definite authority in textbooks of canon law in the Middle Ages.”¹⁰ Compare entry for 1566.
- 1320. The Augustinian Hermit Friar known as Augustinus (Triumphus) de Anchona (1243–1328), of present-day Ancona, Italy, sets forth in semitextualis (Gothic bookhand) Latin script a most pro-papal manuscript entitled *Tractatus de ecclesiastica potestate* (Treatise on ecclesiastical power). In it, he alludes more than once to the papal title *vicarius dei filij*, as the following two excerpts clearly depict. “Ad primum ergo est dicendum quod constantinus huiusmodi translationem fecit [antedictæ] papæ summi pontificis qui tanquam vicarius dei filij celestis imperatoris iurisdictionem habet universalem super omnia regna et imperia.” (To the first [proposition/argument] it is to be said that Constantine made a donation of this sort to the aforementioned pope, who as the vicar of the Son of God, the heavenly emperor, has universal jurisdiction over all

kingdoms and empires.) “Qualitercumque tamen institutio imperij sit variata nulli tamen dubium esse debet quin summus pontifex quem constantinus vicarium esse dei filij firmiter confessus est, imperatorem non possit eligere quemcumque et undecumque sibi placet in auxilium et defensionem ecclesie.” (Yet however the institution of the empire might waver, there should be no doubt that the highest bishop, whom Constantine firmly declared to be the vicar of the Son of God, cannot elect as emperor whomever he pleases, whenever he pleases, for the aid and defense of the Church.)¹¹

- **1440.** Lorenzo Valla (1407–1457) criticizes and exposes the Donation as a forgery. In reprisal, the Inquisition seeks to burn him at the stake for doing so, as well as for some other heterodox activities. But he is the secretary of Alfonso V (1396–1458), the powerful king of Naples (reigned in this capacity 1442–1458), who thwarts this plan by intervening personally.¹² Valla is most fortunate, for as Lord Acton (1834–1902), the great Catholic historian of the 19th century puts it, the Inquisition pardoned the gravest sins, “but it was death to deny the donation [*sic*] of Constantine.” In fact, “The Donation was put on a level with God’s own law.”¹³
- **1478.** Christians are “burnt at Strasburg for having dared to doubt its [the Donation’s] authenticity!”¹⁴ They have transgressed against Canon Law, the supreme legislation of the Catholic Church.
- **June 23, 1520.** No less a Reformation personage than Martin Luther (1483–1546) publishes his famous *Appeal to His Imperial Majesty and to the Christian Nobility of the German Nation, on the Reformation of Christianity*. And no less a Reformation historian than the Huguenot from Geneva, Jean-Henri Merle D’Aubigné (1794–1872) extensively quotes Luther, whose typical incisiveness includes this classic description of blasphemies papal: “It is a horrible thing to behold the man who styles himself Christ’s vicegerent, displaying a magnificence that no emperor can equal. Is this being like the poor Jesus, or the humble Peter? He is, (say they) the lord of the world! But

Christ, whose vicar he boasts of being, has said, *My kingdom is not of this world*. Can the dominions of a vicar extend beyond those of his superior?”¹⁵ (Those skeptical of an accurate translation both of the German and French of this passage need not fear: The title page and preface explain how Merle D’Aubigné obtained the capable assistance of Cambridge- and Heidelberg-educated translator Dr. Henry White [1812–1880], and even how he himself then painstakingly “revised this translation line by line, and word by word.”)¹⁶

- **1564.** French Protestant Reformer Jean Crespin (1520–1572), originally a lawyer, settles in Geneva and becomes a major printer for the likes of Luther and Calvin (1509–1564). He produces a significant martyrology in his own right. One poignant account tells the story of the Spanish Reformer, Juan Díaz (1517–1546), studying theology at the Sorbonne around 1540. Fellow countryman, the Dominican friar Pedro de Malvenda (1504–1558), of the school’s professorate, tries to reclaim his younger friend from the embrace of Lutheranism. Malvenda deems the pope to be no less than “the vicar of the Son of God.” Disregarding his inevitable martyrdom, Díaz diarizes his conversation with Malvenda, from which Crespin derives his information.¹⁷
- **1566.** After the Council of Trent (December 13, 1545–December 4, 1563), Pope Pius V (1504–1572, reigned 1566–1572) has Gratian’s canon law revised. “Pius V appointed (1566) a commission to prepare a new edition of the ‘Corpus Juris [var. of Iuris] Canonici.’ This commission devoted itself especially to the correction of the text of the ‘Decree’ of Gratian and of its gloss. Gregory XIII [1502–1582, reigned 1572–1585] (‘Cum pro munere,’ 1 July, 1580; ‘Emendationem,’ 2 June, 1582) decreed that no change was to be made in the revised text. This edition of the ‘Corpus’ appeared at Rome in 1582, *in ædibus populi Romani*, and serves as exemplar for all subsequent editions.” It would be reprinted verbatim in 1613 and 1622.¹⁸ Compare entry for 1140.

- **July 1, 1580.** In his preface to the corrected edition of *Corpus Iuris Canonici*, Pope Gregory XIII writes: “We have demanded care in rejecting, correcting, and expurgating. ... The Decree itself, without the glossæ, exists now entirely freed from faults and corrected, ... as much the one without the glossæ as the entire one with the glossæ ... all recognized and approved ... this body of canonical law firmly grounded and incorrupted according to this model printed at Rome by Catholic typographers. ... We wishing to proceed opportunely, so that this canonical law thus expurgated, may come restored to all the faithful ... kept perpetually *integrid* and incorruptible, *motu proprio*, and from our certain knowledge, and from the plenitude of the apostolic power to all and singly in the dominion of our sacred Roman Church.”¹⁹
- **1582.** Of Gregory XIII’s corrected and finally published *Corpus*, or canon law, established under his authority, we read: “The text of this edition, revised by the *Correctores Romani*, a pontifical commission established for the revision of the text of the ‘Corpus Juris,’ has the force of law.”²⁰
- **1600.** Andreas Helwig, or Helwich (c. 1572–1643), a German scholar and eminently qualified teacher of Greek and Latin, under the pseudonym of “M[agister (Master)] Carolus Aglæonius Irenochoræus” publishes *Quæstionis ane certum aliqvod antichristi nomen extet, cui numerus ille apocalypticus (DC. LXVI.) exacte congruentesque insit; & quodnam illud sit; apodictica tractatio* (On the question whether there exists any certain name of Antichrist that agrees exactly with the apocalyptic number 666: an apodictic treatise). In this 20-page (quarto) tractate he finds just such an agreement in the title *Vicarius Filij Dei*, and in a later work will go public about it, dropping the pseudonym (see 1612).²¹
- **1604.** Englishman Thomas Bell (1551–1610), a former Catholic priest and scholar, in quaint Elizabethan prose, cites a pair of papalist writers who employed highly interesting titles for the pontiff. Translating from the Latin, Bell quotes Antoninus (1389–1459), Archbishop of Florence, as calling the pope

- “Christ’s vicar vpon earth.” Weightier still is that more than a century prior to the archbishop, Augustinus de Anchona (compare entry for 1320), a “popish frier,” had this to say about the papal title that he first renders in the original Latin as *vicarius Dei filij*, and then translates into English: “The Pope, as he that is the vicar of the sonne of God the heauenly emperour, hath vniuersall iurisdiction ouer all kingdoms & empires.”²²
- **1612.** Having dropped his pseudonym, Master Helwig produces *Antichristus Romanus, in proprio suo nomine, numerum illum Apocalypticum (DCLXVI) continente proditus* [The Roman Antichrist, in his own name, that notorious apocalyptic number (*six hundred sixty-six*) embodying treachery]. In it, he cites Hebrew, Greek, and Latin titles of the papacy that have a numerical value of 666. Apparently the first person to do so, he discovers that this also applies to *Vicarius Filii Dei*. No Catholic writer protests the idea that it is a papal title, since it is in the Donation of Constantine, which is known to Helwig. He can read it without difficulty; for he is a professional German teacher of Hebrew, Greek, and Latin.²³ In these times, Latin is the academic language, which competent scholars can read, write, and even speak. He is no doubt also acquainted with Blondel’s work, as well as that of Valla. Helwig’s discovery is to lie largely dormant until the French Revolution (1787–1799).
 - **1622.** Newly published *Corpus Iuris Canonici Emendatum et Notis Illustratum Gregorii XIII. Pont. Max.* (Lvgdvn. [Lat. abbr., Lugdunum (Lyons, France)]: n.p., 1622) (Improved canon law and illustrated notes of Gregory XIII, Supreme Pontiff), includes the pope’s own preface. The pontiff certifies its being without flaw, for we read once more: “Beatus Petrus in terris *Vicarius Filii Dei esse videtur constitutus*” (col. 295).²⁴ Compare entry for 753.
 - **1630.** Helwig’s progressively unfolding work now appears under the title, *Antichristus Romanus ex proprio suo nomine proditus: & in gloriam Domini nostri Jesu Christi summi & unici ecclesiæ pontificis, cujus honorem & cathedram iste Oppositus Vicarivs filii Dei sibi vendicans toti Orbi imponit, publicatus, &*

S. ecclesiae catholicae judicio subjectus [The Roman Antichrist, revealed out of his own name: and in opposition to the glory of our Lord Jesus Christ, the only high priest of the church, whose honor and office this vaunted Vicar of the son of God has claimed for himself and imposed on the entire world, subjecting to his authority the universal Holy Church]. At this time Helwig serves as rector of the Stralsund Gymnasium.²⁵ Take careful note of the fact that Helwig explicitly includes the words *VICarIVs fILII DeI* in the very title of his book, capitalizing only those letters with numerical value (i.e., using Roman numerals, V = 5, I = 1, C = 100, L = 50, D = 500, respectively). Thus, reading no farther than the title page, and linking this book with Helwig's other works published in 1600 and 1612, the reader is presented with a complete picture both of the Antichrist's number (666) and his name, or title (*Vicarius Filii Dei*). When one considers the times in which this man lived, Helwig's discovery is nothing short of amazing, and his contribution to prophetic understanding no less extraordinary. All subsequent prophetic interpretation of Revelation 13:16–18 owes a tremendous debt to Helwig's discovery.

- **1671.** Philippe Labbé (1607–1667) and Gabriel Cossart (1615–1674), French Jesuits, collaborate on the historical work (Cossart completing Labbé's work after the death of the latter), *Sacrosancta Concilia ad Regiam Editionem Exacta*, using "vicarius Filii Dei" as the official title of the pope.²⁶
- **1689.** French Jesuit writer Jean Crasset (1618–1692) issues *Histoire de l'Église du Japon* under the nom de plume "M^r l'Abbé de T." (Monsieur l'Abbé de Tressac).²⁷ For details, see next entry.
- **1705.** Also ascribed to pseudonymous "Monsieur l'Abbé de T." is *The History of the Church of Japan*, which is Crasset's work published posthumously in English. In it, three ambassadors from Japan kneel before the pope, acknowledging him to be "the Vicar of the Son of God on Earth."²⁸

- **1715.** Michael Geddes (1647–1713), Scots-born divine of the Church of England, is published posthumously in *Several Tracts Against Popery: Together with the Life of Don Alvaro de Luna*, included in which is material on the Donation of Constantine.²⁹
- **1726.** An anonymously authored, scandal-mongering book, *The Lives and Amours of Queens and Royal Mistresses*, is published in London. It recounts an episode from the time of the disreputable mistress Marozia (c. 890–932/937) in the tenth century. A pope is passionately in love with the Princess Alda (911–967). Approaching her in the gardens of the Castle of St. Angelo, with a mixture of lust and shame he lays at her feet his triple diadem and keys, which symbolize his office. Take careful note of the papal paramour's next words: "Your Holiness need not fear (resumed Alda) I shall abuse so glorious a Sacrifice, or contribute to disfigure in you the venerable Character of Vicar of the Son of God."³⁰
- **1735.** Thomas Pyle (1674–1756), Anglican chaplain, rector, minister, and scholar, brings out an annotated paraphrase on the Book of Revelation. In it, he associates the fateful number 666 with the Greek *Lateinos* and the Hebrew *Romiith*, but denies the possibility that the number could be derived from a title in any other language, and so overlooks the official tongue of the Roman clerical system. He accurately associates the number with the name, title, and character of the beast, and appropriately concludes that the seat of this beast is, as "all the World knows," unmistakably Rome.³¹
- **1746.** In *Prompta Bibliotheca Canonica* (handy library of canon law), Lucio Ferraris (1687–1763), a highly respected Catholic canonist, gives under the article "Papa" the title *Vicarius Filii Dei*. He also refers to the Donation, though he slightly rewords a passage in it. Instead of "ita et Pontifices, qui ipsius principis apostolorum gerunt vices" (so the pontiffs, who are the representatives of that same chief of the apostles), he writes "ita & Pontifices ejus Successores" (so also the pontiffs, his successors).³²

- **1753.** In an English deistic publication opposing atheism, essayist “S. E. C.” states plainly that the bishop of Rome (pope) “[styles] himself *Vicarius Filii Dei, the Vicar of the Son of God.*” The book hints at, though it does not discuss, “the Number of the Beast, Apoc. xiii. 18.”³³
- **June 18 & November 7, 1759.** James Ferguson (1710–1776) is a leading Scots astronomical and horological instrument maker, and is a member of the prestigious Royal Society of London. Occasionally commenting on subjects theological, he applies his outstanding ability in calculation to write on the question of the name and number of the beast, deriving the usual 666 calculation of VICARIVS FILII DEI (the Latin U and V being interchangeable). Scots divine Ebenezer Henderson (1809–1879) later mentions this in his biography of Ferguson.³⁴
- **1765.** A Jew, derisively calling himself Rabby [*sic*] Shylock (doubtless after the main character in Shakespeare’s *The Merchant of Venice*) acknowledges in poetic verse an idea current in the England of his day. “The title, say they, assum’d by the pope, / Is th’undoubted proof of his being the beast. / *Vicarius Dei Filii*, forsooth, he is stil’d; / Which God’s Son’s vicar in *English* implies: / The *Roman* ciphers if we but pick out, / Six hundred they will make three-score and six.” Shylock skeptically thinks he can also, if he manipulates it a little, find that number in a title of the king; but for us that is beside the point. He witnesses to what Protestants are teaching at that time.³⁵
- **1768.** A work by English divine Dr. Thomas Newton (1704–1782) is published in abridged form in Ireland. Seeking to understand Revelation 13:18, this learned bishop especially favors *Lateinos*, first proposed by Irenæus (c. 130–c. 202), but he also refers to *Romiith*. His redactor takes the liberty of replacing *Romiith* with *Vicarius Filii Dei*. In tabular form, presented in a footnote, Newton’s redactor also shows that both *Lateinos* and *Vicarius Filii Dei* have a numerical value of 666.³⁶

- **1778.** Pondering the meaning of 666, scholarly English clergyman John James Bachmair (fl. 1751–d. 1778) issues a treatise consciously independent of other expositors’ interpretations, in which he admits that “as the pope calls himself the vicar of Christ,” learned men formed the title VICARIVS FILII DEI and associated it with Antichrist.³⁷
- **1780.** Thomas Bell (1734–1802), a Scots minister, offers in a series of published sermons very sensible remarks about names with a numerical value. “If any man’s name among us had the letters *J, V, X, L, C, D.* [*sic*] they would amount precisely to 666; but what relation would this have to the subject? Surely, none at all. For we must argue, not from the name only, but from the name joined to other marks of the beast; which cannot be said of other names. For, in vain is any other name sought containing the number 666, unless it be also the name of the beast. A name of that nature, joined with other characters of the beast, must strike strong with conviction; but separated from them it amounts to nothing. ...”³⁸
- **1782.** Yorkshire attorney John Moxon (1725–in or after 1782), a compiler of interesting odds and ends, asserts: “The Pope styles himself ‘VICARIUS FILII DEI.’ that is, *Vicar of the Son of God.* Now the numerical letters contained in such title, being sum’d together, just make up the number of the beast;—as per example, ...” whereupon he provides the well-known table with the name and its numerical letter equivalents, totaling 666.³⁹
- **August 3, 1791.** In a letter to the editor (Shepard Kollock, 1750–1839) of an early New Jersey newspaper, the question is asked, Who or what is the image of the beast? Correspondent “A. B.” writes that the pope of Rome is well attested as the answer to the question, that he exactly meets the specifications of Revelation 13, and that the title he assumes is VICARIUS FILII DEI. Then he sets out the table analyzing the numerical value of the letters that make up these words, the total being 666. The correspondent’s burden: “The above is not a new discovery, but as I believe it has never been published in a way that would give

it a general circulation, the giving it a place in your paper may be satisfactory to several of your readers.”⁴⁰

- 1793. An anonymous but obviously very diligent British compiler brings together material based on the writings of prophetic interpreters over two centuries (1551–1748). In the introduction, he gives four tables, with the numerical value of *Lateinos*, *Romith*, *Ludovicus*, and *Vicariiv Filii Dei*. About the last-mentioned, he states: “A late writer has also remarked, as a very singular circumstance, that the title VICARIUS FILII DEI, which the popes of Rome have assumed to themselves, and have caused, as is said, to be inscribed over the door of the Vatican, exactly makes the number 666, when decyphered.”⁴¹
- 1793. The redactor of a well-known book by Scots pastor Robert Fleming, Jr. (1660–1716), appends a supplemental statement in which he assigns to 666 the numerical meaning of the name *Vicarius Filii Dei*, which the popes “have assumed to themselves” and “caused to be inscribed over the door of the Vatican.”⁴² Here “Explanation of the Mark of the Name of the Beast” has been changed to “Frontlet of the Beast” (p. 140), but this, too, is editorially subjoined (likely by engraver-publisher Garnet Terry [1744–1817]) and not part of long-deceased Fleming’s original text. Two variant printings are issued, the longer of which incorporates on page 143 additional embellishments by the editor, including the following rather sardonic reply to a correspondent.

“Answer to a Querist. Respecting the Mark of the Beast.

“Sir, In answer to your observation and queries, permit me to say, the things I have asserted are stubborn, clear facts, not mere suppositions or fancies.

“The inscription in question, was actually written over the door of the Vatican at Rome, in express Latin words and characters, as inserted in this publication, viz. VICARIVS FILII DEI; and those Latin words and characters contain Latin numerals to

the amount of 666, exactly corresponding with the number of the Beast.

“With respect to the supposition you have conjured up, that the Pope might he called *Vicarius Christus*, or *Vicarius Christus Filii Dei*, (a sort of gibberish that is neither Latin, German, nor English,) it is a matter I have nothing to do with. Mr. D. may adopt these or any other fancies to amuse himself, and to screen the head of his HOLINESS; but when he has done all, this question will still remain to be answered; Have those inscriptions ever appeared over the door of the Vatican at Rome?”

“As to Mr. D—’s attempting to obscure the number of the Beast, 666, contained in the numerals of the words VICARIVS FILII DEI, by objecting to a V; however the Pope or his Emissaries may be obliged to him for his kind exertions on their behalf, yet I presume, neither of them will condescend to appear his humble fool in Latin, for the sake of sheltering themselves under his ignorance of the Latin alphabet, and of ancient inscriptions.”

- 1793. William Linn (1752–1808), Presbyterian minister, first chaplain in the U.S. House of Representatives and college president, also held several influential offices, including that of second president of Queen’s College (now Rutgers University, New Jersey) and chaplain in the Continental Army during the American Revolution (1775–1783). In a series of discourses he delivered during the French Revolution (1787–1799) and would publish the following year, Linn maintains that Daniel’s Little Horn, Paul’s Man of Sin, and John’s Beast “are all fulfilled in popery. The Latin *Vicarius Filii Dei* is cited for his name, along with the customary tabulations—the Greek *Lateinos*, the Hebrew *Romiith*.”⁴³
- 1794. Linn, now pastoring New York City’s Reformed Dutch Church, publishes *Discourses on the Signs of the Times*. His sixth discourse, “The Fall of Antichrist,” not only associates *Vicarius Filii Dei* with the papacy, but also goes on to make a very stern prediction: “The destruction of this power, which

has so long opposed the reign of Christ, and worn out the saints, is clearly foretold, and confidently expected. We have seen it gradually rise to an enormous strength; we have seen it as gradually decline; and from *the signs of the times*, the vials of divine wrath will soon be poured out, when it shall be said, *It is done.*"⁴⁴ In just four short years, Linn would live to see the papacy receive its deadly head wound in Europe. He must have wondered at the outcome of his own predictions.

- **1796.** French Huguenot refugee Étienne Gibert (1736–1817) serves as minister of the Royal Chapel and as rector of St. Andrews on the island of Guernsey in the English Channel. In his *Reflections sur L'Apocalypse*, he—like others before and after him—deals with the numerical value of *Lateinos*, *Romith*, *Ludovicus*, and *Vicarius Filii Dei*. Writing just a few miles from France at the time of the Revolution (1787–1799), he bears in mind that his ancestral country has had 16 kings named Louis, each regarded by the papacy as its eldest son. Nevertheless, Gibert concludes that these monarchs do not meet the other specifications of the Antichrist: For instance, they do not have seven heads and ten horns. About the last-mentioned name, he says: "Le pape se dit être *Vicarius Filii Dei*; le vicaire du Fils de Dieu: & la valeur des lettres de ce titre, est 666" (The pope says he is the *Vicarius Filii Dei*, the vicar of the Son of God; and the value of the letters of this title is 666). In a footnote, he gives the table that works it all out.⁴⁵
- **1797.** An anonymous American book, *A Scriptural View of the Rise of the Heathen, Jewish, and Christian Monarchies in the World*, gives "an account of the dissolution of the present European system, according to the prophecies of Isaiah, Daniel, and John, in the Revelations and others." Concerning 666, the author inclines to the opinion that it may apply to both Islam and Christianity. About the latter he says: "In regard to the Popes, as every new one took a new title, the number is made to agree with that which they universally assumed, as well as with the church itself. The name they assumed, is VICARIUS

FILII DEI: which title is inscribed over the door of the Vatican at Rome, and contains the number."⁴⁶

- **August 27, 1798.** Writing pseudonymously as "A Friend of the Truth," David Austin (1760–1831), first a Presbyterian minister, who later preaches for the Baptists and then for the Congregationalists, dates his interest in prophecy from 1791. In a diarized entry for Monday morning, August 27, 1798, Austin considers the question of the number of the Beast, or Rome papal, suggesting *Ludovicus* and *Vicarius Filii Dei*, "the Chief VICAR of the Court of Rome."⁴⁷
- **January 1, 1799.** *The Evangelical Magazine* carries an anecdotal report of an English officer who discovers, while in Rome, that the front of the papal miter bears the inscription *Vicariivs Filii Dei*. The miter wearer appears to have been no less a personage than Pope Pius VI (1717–1799, reigned 1775–February 13, 1798), deposed and made a prisoner in exile to end the 1,260 days of papal supremacy in the famous Biblical prophecy.⁴⁸ Compare with first head for 1809 and other entries for 1817, 1832 (both), 1848 (second head), and especially 1894.
- **1799.** English preacher to royalty, Henry Kett (1761–1825), echoes previous commentators' interpretations (such as those of Thomas Pyle and Robert Fleming) of *Vicarius Filii Dei* and its being inscribed over the door of the Vatican.⁴⁹
- **January 22, 1803.** A correspondent addressing publishers Samuel Gilbert (1778–1867) and Thomas Dean (1779–1826) of the *Boston Weekly Magazine* writes under the pseudonym "Anacharsis," equating the beast of the Apocalypse with the title of the pope, VICARIUS FILII DEI.⁵⁰
- **November 24, 1803.** William F. Miller (1768–1818), an American Presbyterian-Congregational pastor, preaches a sermon in which he identifies VICARIUS FILII DEI as a high-sounding, pompous name well known by students of ecclesiastical history. Additionally, Miller refers to the French Revolution's confiscation of the Papal States and assumption of

“the power of nominating to office all the Bishops in France and her dependencies,” to which he adds: “By this extraordinary change of power, the Pope is no longer, the Vicegerent of God upon earth, the Vicar of the Son of God.” In 1804 the sermon is put into book form.⁵¹ Miller had just published another and very similar book in 1803, in which he brought out the same idea, while using the English phrase “Vicar of the Son of God” in place of the Latin.⁵²

- **1805.** World-renowned German ophthalmic surgeon, businessman, economist, polymath, novelist, popular autobiographer, and theologian Johann Heinrich Jung (1740–1817), pseudonymously Johann Heinrich Stilling, produces a book about the number of the beast, which totals 666. He mentions the Greek word *Lateinos*, “in der Inschrift an der päpſtlichen Krone [in the inscription on the papal crown], *Vicarius Filii Dei, ... Ludovicus*,” and so forth. He thinks, however, that the real meaning is still unknown and awaits the future. Nine years later, his untranslated work is reprinted in America.⁵³
- **1809.** In a chapter section entitled “Vicariivs Filii Dei,” American Baptist minister William Collier (1771–1843) repeats the account that Kett gave ten years previously about the English officer. Collier uses exactly the same wording and table, with only a few punctuation changes.⁵⁴
- **1809.** Robert Fleming’s *Apocalyptical Key* (see second entry for 1793) is republished. It, too, equates *Vicarius Filii Dei* with 666. Again, “Explanation of the Mark of the Name of the Beast” has been changed to “Frontlet of the Beast,” but this, too, is an editorial addition and not part of Fleming’s original text.⁵⁵
- **1810.** A writer who bills himself “A Friend to True Religion” surveys the carnage in Europe but also reflects that “the mitred crown and power of the self stiled Vicarius fili [*sic*] Dei, (the vicar of the Son of God,) the assumed title of the Bishop of Rome,” will no longer lord it over its kings or affront the Jews with his idolatrous religion.⁵⁶

- **1811.** Anglican theologian George Stanley Faber (1773–1854) produces a dissertation that, while it acknowledges *Vicarius Filii Dei* to be a papal title, denies that such title can be applicable both to the Revelator’s beast and to a man.⁵⁷
- **November 28, 1812.** The New York-based periodical *Christian Monitor, and Religious Intelligencer*, carries an anonymous cover article entitled “Superstition,” in which reference is made to the pope as “imperial vicar of the Son of God.”⁵⁸
- **1814–1815, winter of.** Dr. Amzi Armstrong (1771–1827), Presbyterian minister and educator, in *A Syllabus of Lectures on the Visions of the Revelation*, holds that “the 666 is the number of the Latin man—yielded by the three names *Romiith* (Hebrew), *Lateinos* (Greek), and *Vicarius Filii Dei* (Latin).”⁵⁹
- **August 2, 1817.** A contributor using the pseudonym “CANDIDUS” writes from Montgomery, Maryland, framing a letter to the editor (Joshua T. Russell [1794–1854]) of a nonsectarian journal published in Baltimore. In this letter, the correspondent repeats the account of the English officer.⁶⁰
- **1829.** Italian historian Erasmo Pistolesi (1770–1860) produces an eight-volume work on the Vatican, replete with his own descriptions and others’ illustrations. The third volume includes a detailed description of a fresco in the Vatican Library that attributes to Pope Sylvester I the title SANCTVS SILVESTER, CHRITI DOMINI VICARIVS (Saint Sylvester, Vicar of Christ the Lord). The immediate context is telling, for the other two frescoes on separate, lateral surfaces of the same pilaster depict both Emperor Constantine, the supposed donor of spiritual supremacy to the papacy, and Christ (review our initial *Timeline* entry for 753).⁶¹
- **1831–1846.** Likely during the pontificate of Gregory XVI (1831–1846), M. De Latti (fl. 1897–1906) spends four years in Rome, where he studies for the priesthood. He often sees the papal crown in the Vatican museum and, as Adventist evangelist Elder D. E. Scoles later recounts (see entry for December 20,

1906), De Latti gives “a detailed and accurate description of the whole crown,” with particulars about the words *Vicarius Filii Dei*. Continuing, Scoles records De Latti as pointing out an error in Scoles’s illustration depicting all three Latin words on one line by stating that “the first word of the sentence [*sic*] was on the first crown of the triple arrangement, the second word on the second part of the crown, while the word *Dei* was on the lower division of the triple crown. He also explained that the first two words were in dark-colored jewels, while the *Dei* was composed of diamonds entirely.” Here De Latti has provided Scoles with this information several years before its publication in 1906 and therefore also previous to the Hoffmann statement of October 29, 1906 (which see).

- **1832.** American author Anne Tuttle Jones Bullard (1808–1896) produces a 252-page book entitled *The Reformation: A True Tale of the Sixteenth Century*.⁶² It is written in the narrative style of a running dialogue whose main character is a girls’ boarding school teacher named Mrs. Athearn. In one passage (p. 247), a young lady scholar named Miss Emmons (ambiguously either Mary or Harriet) remarks, following an eventide recital of history by Mrs. Athearn, that a person just “the other day” had witnessed a Roman Catholic ceremony while visiting Italy. As that church’s supreme dignitary passed by him during the procession, the gentleman’s eye was drawn to the inscription on the papal headdress in “these full, blazing letters, in the front of his mitre—VICARIVS FILII DEI.” Presumably, the pontiff was Pope Gregory XVI, who assumed office February 2, 1831, and died June 9, 1846. Of special note is that the timing of this book and the recency of this statement correspond exactly to the 1831 call of Adventism’s archetypal William Miller (1782–1849) and his very first efforts (1832) to proclaim the imminent return of Jesus. Uriah Smith first cites this work on pp. 225–226 of his original 1865 commentary, *Thoughts, Critical and Practical, on the Book of Revelation* (which entry see below), though Smith provides only the main title and year of publication, and he also comes closer to a paraphrase than an exact quote. We believe that our providential rediscovery of Bullard’s book, fully 141

years after its original citation by Smith, represents a virtual artifact of “literary archaeology.” Compare with second head for 1848 and entry for 1894.

- **May 5, 1832.** James Ignatius Mullon (1793–1866), Irish-born rector of a Catholic seminary in Cincinnati and editor of the district’s archdiocesan journal, attempts to discredit through sarcasm the oft-repeated account of the English officer viewing the papal inscription while in Rome: “An English officer, in the fervour of his devotion during a short visit to Rome, is made to discover on the Mitre of the Pontiff, (though he wears a Tiara) the convenient motto, *Vicarius filii Dei*, (the Pope has no such title, being only *Vicarius Christi*), the numerals of which, when summed up, make 666, the awful apocalyptic delineation of the man of sin, the Antichrist.” In an attempt to throw back upon the heads of the “clerical gentlemen” who make such charges in supposed merriment, the editor introduces a Latin numerical calculation of his own: VARII PREDICTORES NOVÆ RELIGIONIS (the discordant preachers of the Reformation), which calculation sardonically enough also comes to 666!⁶³
- **December 1836.** An anonymous article in *The Baltimore* refers to the pope’s Latin title, *Vicarius Felii Dei*, worn on his miter. (Though the middle word is once misspelled, it is rendered correctly when the fateful calculation is made.)⁶⁴
- **1839.** Protestant Reformed Dutch churchman William C. Brownlee (1784–1860) brings out a fourth edition of *Popery, an Enemy to Civil and Religious Liberty; Dangerous to Our Republic*. Originally published three years earlier, this work flatly states (albeit in nontraditional Latin word order): “Every priest represents the bishop; every bishop represents the Pope: and the Pope is ‘*Filii Dei Vicarius, —the Vicar of the Son of God upon earth.*’”⁶⁵
- **October 5, 1839.** An anonymously written article appearing in a Baltimore magazine posits that several popes took the title Vicar of the Son of God: the Clements, the Martins, the Bonifaces, and the Juliiuses; moreover that this title was

“inscribed over the doors of the Vatican.” The article goes on to include the calculation of *Vicarius Filii Dei*, along with several other papal titles.⁶⁶

- **1842.** American minister Joseph F. Berg (1812–1871) releases a book in which he identifies “Vicarius Filii Dei” or the *Vicar of the Son of God* with the papacy.⁶⁷
- **1842.** Richard C. Shimeall (1803–1874), rector of St. Jude’s Episcopal Free Church, New York City, who has no connection with and disputes the Millerites, yet who is “intimately acquainted with early nineteenth-century British Advent Awakening expositors,” writes about various Bible prophecies and, in *Age of the World*, explains the infamous number 666 as applying alike to *Romiith*, *Latinus* (a variant of *Lateinos*), and *Vicarius Filii Dei*, identifying the Latin Church, in addition to the name *Maometis*.⁶⁸
- **1844.** American Presbyterian minister Samuel Hanson Cox (1793–1880) writes, “Can they [Protestants] accord to the present dominant *Gregory* [XVI, reigned 1831–1846], the pompous titles which he claims—VICARIUS FILII DEI, VESTRA SANCTITAS, SERVUS SERVORUM DOMINI [Your Holiness, servant of the servants of the Lord], ... with other profane and blasphemous appellations without end!”⁶⁹
- **1844.** This is a watershed year for Christianity and prophetic interpretation. The Second Coming fails to materialize on October 22, as predicted by the interdenominational Millerite movement on the basis of Daniel 8:14: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Within months the Millerites begin to break up. A remnant of them maintains that the calculation of the time prophecy had been correct but that the predicted event was not the Lord’s return to the world. Instead, He entered the second and final phase of His ministry in Heaven as Intercessor and Judge, preparatory to the actual Second Coming. This group of people also adopts the seventh-day Sabbath, together with other non-Millerite doctrines and practices, including a belief in spiritual

gifts that included the Spirit of Prophecy. This, they believe, is manifested in the nascent ministry of Ellen Gould Harmon (1827–1915), who at seventeen has her first visions in the same year. Later they would also in a new way focus on prophecies concerning the Antichrist. At this stage, however, they are not yet an organized denomination, nor do they yet agree on all points of doctrine.

- **Easter Sunday, March 23, 1845.** Pope Gregory XVI wears the triple crown,⁷⁰ with the jeweled inscription (per retired Presbyterian pastor B. Hoffmann’s signed statement of October 29, 1906, as later recounted by Adventist evangelist, Elder D. E. Scoles; see entry).
- **Christmas Day, 1845.** Michael Vicary (1815–1892), a minister of the Church of Ireland (Anglican), while residing in Rome, attends an elegant papal ceremony during which the miter of Pope Gregory XVI is removed and replaced with a crown or tiara (Vicary using *crown* and *tiara* interchangeably). Though he does not mention an inscription, the author’s eyewitness description of silk, diamonds, and other crown jewels closely agrees with that which Hoffmann detailed in the year prior.⁷¹
- **April 7, 1847.** A published vision of the now Mrs. Ellen Gould White (née Harmon) includes the sentence: “I saw that the number (666) of the Image of the Beast was made up.” In a later edition, however, this statement is omitted. As editor of the *Review and Herald*, Uriah Smith, 19 years later, answered an objection to the validity of this vision, which he reprinted almost verbatim in a small volume two years later still (1868). “It may be said, The vision asserts that the number was already made up in 1847. Nothing of the kind; for we are expressly carried forward to the time when we can neither buy nor sell without the mark of the beast, a period yet future, for the time when the number would be made up; and as just remarked, as we approach that time, doubtless the developments of the prophecy will afford us a better understanding of this point. All we care to show here, is what we have shown, namely, that the number 666 which belongs to the first beast, is not the number

that the vision here speaks of, though the one who published the vision, no doubt at the time sincerely supposed it was, and hence inserted the figures. The vision therefore does not apply the number 666 to any other beast but the papal beast, where the scriptures place it. The objector has here suffered himself to be misled. Placed by the side of the facts, his objection disappears; and no discrepancy is found to exist between what this vision contains and what the Review now teaches, or has at any time taught.⁷² More than a century after the publication of this early vision, F. D. Nichol also points out that the parenthetical "(666)" was not from Mrs. White's pen but an editorial interpolation. Nichol is familiar with Smith's prior interpretation.⁷³ As a point in fact, in none of her writings does Ellen White specifically mention the number of the beast or seek to explain it, but she is to make significant statements on the blasphemous nature of the papacy in 1894 and again in 1911 (see these entries).

- **1848.** An entire book, in two volumes (though only the first is ever published), deals with the number and names of the prophetic beasts of the Apocalypse. Its author, David Thom (1795–1862), is a minister in Liverpool. Concerning *Vicarius Filii Dei*, he remarks that this explanation was first proposed under the pseudonym "M. Carolus Aglaëonius Irenochoreus" (who was actually Andreas Helwig; see entry for 1600). Thom includes a table to show this. He also quotes [Adam] Clarke [1760 or 1762–1832], according to whom the papal title is expressed as *Vicarius Christi* (Christ's Vicar) or *Vicarius Jesu Christi* (Vicar of Jesus Christ), both of which happen to be incorrect.⁷⁴
- **1848.** Citing the famed Scots concordance compiler Alexander Cruden (1699–1770), American Universalist editor Thomas Whittemore (1800–1861) accepts the position that "the number of the beast, or the number of the name of the beast, stands for the numerical value of the letters that compose his name." Whittemore then recounts another eyewitness report. "Sometime ago, an English officer happening to be at Rome, observed on the front of the mitre which the pope wore at one

of the solemnities, this inscription: 'VICARIUS FILII DEI.' It instantly struck him—perhaps this is 'the number of the beast.' He set to work: and when he had selected all the numerals, and added them up, he found, to his great astonishment, that the whole amounted to precisely six hundred and sixty-six. What stress is to be laid on this I cannot say [here inserting the customary tabulation]. Thus it will be seen, that by taking from the title 'Vicarius Filii Dei,' [Vicar of the Son of God,] the letters which are commonly used as numerals, they make up the number of the beast."⁷⁵ Compare with entries for 1832 and 1894.

- **1850.** English Swedenborgian minister Elias De la Roche Rendell (1804–1876) adds a tantalizingly significant detail to the usual papal inscription in his mention of "the sentence [*sic*], VICARIUS FILII DEI, on the frontlet of the triple crown of the Pope."⁷⁶
- **1851–1860.** In these formative years, the embryonic Seventh-day Adventist Church lacks a standard interpretation of 666, and several of its pioneers publish different opinions about it. In 1851, J. N. Andrews (1829–1883), asserts that it refers to 666 sects of a "corrupt and fallen Protestant church."⁷⁷ In 1857, J. N. Loughborough (1832–1924) expresses the same idea.⁷⁸ In 1860, Andrews links the number with "the various classes that will acknowledge the blasphemous claims of the beast,"⁷⁹ while James S. White (1821–1881), "as late as 1860 ... confessed to great ignorance on this matter."⁸⁰
- **July 15, 1856.** Edward Nangle (1799–1833), Protestant minister and editor of an anti-Catholic journal in western Ireland, publishes an extract from a private letter, in which a correspondent in Rome under date of May 29 describes the great pomp investing the "Head of the Church." The writer goes on to mention that "over one of the doors of the inner court of the Vatican," the pope "is called an inscription 'Vicarius Filii Dei.'"⁸¹

- **October 1856.** A premillennialist Scots paper, whose editor is accomplished hymnist Horatius Bonar (1808–1889), reprints the Nangle extract of three months previous.⁸²
- **1857.** Excellent argumentation about the number of the beast appears in a work by Hermann Johann Gräber (1814–1904), doctor of theology and pastor at Meiderich, Germany. Published in Heidelberg, the country’s prestigious university town, his book, among other things, surveys various names that supposedly identify the beast, beginning with Irenæus. Many, however, should be discarded, for they are fanciful, being simply the product of human ingenuity. Also incorrect are attempts by others to attribute a name to the beast, which must be self-chosen. It should, moreover, be in the language of the Antichrist. Such considerations eliminate many titles, names, and attributions, including Irenæus’s “Lateinos” and “Romiiit[h].” Most eminently suitable is “*Vicarius filii dei*” (Representative of the Son of God), which numerically equals 666. Self-chosen, self-applied, and used often by the papacy, it is in Latin, the ecclesiastical language of the Roman church. It is also blasphemous, expresses the quintessence of pontifical claims, and is the “*Träger der Macht des Papstthums*” (bearer of the power of the papacy).⁸³
- **1860.** In the massive Italian *Dizionario di erudizione storico-ecclesiastica da S. Pietro sino ai nostri giorni* (Historico-ecclesiastical dictionary of erudition from St. Peter’s time to our own) compiled by Gaetano Moroni (1802–1883), a long entry includes the startling statement: “Si vuole esistere nel Vaticano un’iscrizione, che appella il Papa, *Vicarius Filii Dei*” (It is claimed that there is in the Vatican an inscription calling the Pope *Vicarius Filii Dei*). Moroni is in a position to know, as he is second adjutant in the treasury department of the papal curia during the time of Pope Pius IX (reigned 1846–1878).⁸⁴
- **1860.** Shimeall (see related entry for 1842) writes: “It is to be observed as a singular circumstance, that the title, VICARIUS FILII DEI (*Vicar of the Son of God*), which the Popes of Rome have assumed to themselves, and caused to be inscribed over

- the door of the Vatican, exactly makes the number of 666, when deciphered according to the numeral signification of its constituent letters, thus: [here inserting the customary tabulation].” In a lengthy footnote, Shimeall quotes verbatim and without attribution from the Fleming redaction of 1793 (which entry see), in which the original correspondent questioned the existence of the papal inscription over the door of the Vatican.⁸⁵
- **October 1, 1860.** The Sabbathkeeping remnant of the Millerite movement formally adopts a denominational name: the Seventh-day Adventist Church.⁸⁶
 - **1861.** Henry Edward Cardinal Manning (1808–1892), eventually Archbishop of Westminster, who in Uriah Smith’s time heads Roman Catholicism in England (having abandoned Anglicanism in 1851), uses the blasphemous title when in a tract he writes, mortifyingly: “And so, because the Church seems weak, and the *Vicar of the Son of God* is renewing the Passion of his Master upon earth, therefore we are scandalised, therefore we turn our faces from him.”⁸⁷ In a companion tract published the same year, Manning adds: “The temporal power in the hands of St. Gregory I. was a fatherly and patriarchal rule over nations not as yet reduced to civil order. In the hands of St. Leo III. [d. 816, reigned 795–816] it became a power of creating empires. In the hands of St. Gregory VII. [1020–1085, reigned 1073–1085] it was a scourge to chasten them. In the hands of Alexander III. [c. 1105–1181, reigned 1159–1181] it was a dynasty, ruling supremely, in the name of God, over the powers of the world. ... So that I may say there never was a time when the temporal power of the Vicar of the Son of God, though assailed as we see it, was more firmly rooted throughout the whole unity of the Catholic Church. ... - “It was a dignified obedience to bow to the Vicar of the Son of God, and to remit the arbitration of their griefs to one whom all wills consented to obey.”⁸⁸ These tracts, together with another issued in 1860, comprised the “second edition” of a full book entitled *The Temporal Power of the Vicar of the Son of*

God, which was published in 1862. “The same year [1862], this book was translated and published in Italian, with the sanction of the church attached to it. The [Italian equivalent of the] title ‘Vicar of the Son of God’ appears on pages 234 and 235 of that edition.”⁸⁹

- **1861.** Joseph Wolff (1795–1862), Jewish Christian, polyglot of both ancient and modern languages, and “the missionary to the world,” adds his influential voice to a host of others in stating a fact of increasingly great import: “The Popes *assert* that they were the vicars of the Son of God.”⁹⁰
- **1863.** Blind French priest Louis-Gaston de Ségur (1820–1881) produces *Les Instructions familières sur toutes les vérités de la religion* (Familiar instructions and evening lectures on all the truths of religion). Eighteen years later (the year of his death) this book is translated into English. In it, Ségur waxes eloquent on the glories of the Catholic Church and of its principal: “Even as the walls and columns all rest upon the pavement of the temple, upon the basis, upon the foundation, the faithful and the bishops all rest upon the Pope, the Vicar of Jesus Christ, the chief and sole foundation of the holy Church of God. The basis of our churches, therefore, represents the Sovereign Pontiff upon whom everything within the Church rests: faith, doctrine, discipline, &c.” Lest there be any doubt in the mind of the reader as to whether this “Vicar” is merely *Vicarius Christi*, the author puts an unmistakable imprimatur on his point: Neighboring St. Peter’s Basilica “in an immense palace near to the church, the Pontiff lives,—the successor of St. Peter, the Vicar of the Son of God, and Sovereign Pastor of all the Christians upon the face of the whole earth.”⁹¹
- **May 21, 1863.** The fledgling Seventh-day Adventist Church frames its constitution.⁹²
- **May 18, 1864.** The *Zion’s Herald and Wesleyan Journal* in Boston reprints from the *Morning Star* an article entitled “The Mark of the Beast.” The article confuses its mark and number, both mentioned in Revelation 13. It continues: “Upon the mitre

of the Pope of Rome upon his forehead are found in Latin the words, ‘Vicarius Filii Dei;’ ‘The Vicar of the Son of God.’ After detailing the numerical values of the letters, totaling 666, the writer concludes: “This agrees with the Scripture assertion, that the number or mark is in the forehead.”⁹³

- **1865.** Uriah Smith sets forth his interpretation in the first edition of his *Thoughts, Critical and Practical, on the Book of Revelation* as follows: “The most plausible name we have ever seen suggested as containing the number of the beast, is the blasphemous title which the pope applies to himself, and wears in jeweled letters upon his miter or pontifical crown. That title is this: *Vicarious [sic] Filii Dei*: ‘Vicegerent of the Son of God.’”⁹⁴ After making reference to the passage in an important 1832 book (see first entry for that year), Smith continues: “Here we have indeed the number of a man, even the ‘man of sin;’ and it is a little singular, perhaps providential, that he should select a title which shows the blasphemous character of the beast, and then cause it to be inscribed upon his miter, as if to brand himself with the number 666” (p. 226).
- **November 20, 1866.** *The Advent Review and Sabbath Herald* carries Smith’s editorial entitled “The Two-Horned Beast: A Review of H. E. Carver.”⁹⁵ He quotes the 1832 book (as above), and continues his interpretation, with identical wording to that in his 1865 book, of the papal inscription, including the phrase “jeweled letters upon his miter or pontifical crown.”
- **1869.** The first of three volumes of Archbishop Manning’s *Sermons on Ecclesiastical Subjects* appears. From a sermon he delivered back in 1860, he compares the pontiff’s recent sufferings—having lost the Papal States—with those of true martyrs and even Jesus Christ Himself. Manning complains that “the world” has no concept of what it means “to be slain for the temporal sovereignty of the Vicar of the Son of God, for his sacred person, or for the Church of God, or even for the Christian Society to which they claim to belong.”⁹⁶ (Incidentally, Pope Pius IX was not in fact killed, and would live more than another eight years before dying of natural causes.)

- **August 20, 1870.** The *London Times* recapitulates a sermon by Manning at the dedication of a new Catholic church at Edengrove, Holloway. The archbishop links the title “vicar of the Son of God” with infallibility, a dogma his church just made official at the First Vatican Council on July 18 of this very year.⁹⁷
- **1871.** Archbishop Manning interprets and defends the new dogma of papal infallibility to his own Diocese of Westminster and, in a separately published book, to American Catholic clergy. Reminiscing past history, he writes: “When the Civil powers become Christian, faith and obedience restrained them from casting so much as a shadow of human sovereignty over the Vicar of the Son of God.” Then Manning appends this quintessentially arrogant warning: “They who attempt it now will do it at their peril.”⁹⁸
- **1872.** Highly respected Adventist theologian, Elder J. N. Andrews abandons a previously held view dating from his 1851 article (cited in our entry for 1851–1860) that the number 666 referred to so many fallen Protestant sects.⁹⁹ Significantly, his revised view makes a huge concession to Smith’s interpretation, for Andrews writes, in the third edition of his own commentary on Revelation 13: “The name of the beast, as given in verse 1, is ‘blasphemy.’” Remarkably, Andrews then refers the reader to consult Uriah Smith’s *The United States in the Light of Prophecy* “for extended remarks concerning the *image, mark, and number of the name.*” That Andrews definitely refers to Smith’s work here is validated by a publisher’s catalogue on the inside back cover of this paperback, which reads: “United States in Prophecy by U. Smith.”¹⁰⁰ Smith’s book happens to be published by the same press in the very same year, such concurrence being Andrews’s and his publisher’s obvious intent. The two Adventist giant intellects are at last literally reading off the same script, and doing so synchronously! Evidently this remarkable fact either has been overlooked by all previous researchers or has been intentionally suppressed. In order to prove our contention beyond controversy, we followed up our own research and located the fourth edition,

- revised, which was published in 1877 (see entry for that year). It contains the identically worded reference on page 110 to Smith’s book, but the punctuation now clearly reveals that it is in fact a real book entitled “United States in Prophecy.” Yet further, there was a fifth edition, revised, of Andrews’s book, which was published in 1886. By now, Andrews was dead and Smith’s book title dealing with the United States in prophecy had morphed into *The Marvel of Nations*. The exposition by Andrews of Revelation 13:18 (on p. 109) remains unchanged from his effort of 10 years previous. This time an editorially added footnote on p. 110 of the Andrews book cites Smith’s new title unambiguously, yet perhaps not surprisingly both authors’ books issue once again in the same year. In fact, the Review and Herald Publishing Association includes a catalogue on the inside front cover of this paperback. Listed there, sure enough, is a bound book by “Eld. U. Smith” entitled *The Marvel of Nations*. This entry removes all occasion for doubt.¹⁰¹ Four years hence, Andrews is to incorporate the blasphemous Latin title into his exposition of Revelation 13:18 (see the first *Timeline* entry under the year 1876).
- **1872.** Smith’s interpretation remains unchanged in the first edition of his book entitled *The United States in the Light of Prophecy; or, An Exposition of Rev. 13:11–17*.¹⁰² It reads: “The pope wears upon his pontifical crown in jeweled letters, this title: ‘Vicarius Filii Dei,’ ‘Vicegerent of the Son of God;’ the numerical value of which title is just six hundred and sixty-six.”
 - **1874.** *The United States in the Light of Prophecy; or, An Exposition of Rev. 13:11–17*, second edition appears, with wording identical to the original 1872 printing.¹⁰³
 - **1875.** The key passages regarding the papal crown and the eyewitness account from the 1832 book remain unchanged in the second edition, revised, of Smith’s original 1865 edition of *Thoughts, Critical and Practical, on the Book of Revelation*: “The most plausible name we have ever seen suggested as containing the number of the beast, is the blasphemous title which the pope applies to himself, and wears in jeweled letters upon

his miter or pontifical crown. That title is this: *Vicarius Filii Dei*: 'Vicegerent of the Son of God.' After making reference to the passage in the 1832 book (see first entry for that year, above), Smith continues: "Here we have indeed the number of a man, even the 'man of sin;' and it is a little singular, perhaps providential, that he should select a title which shows the blasphemous character of the beast, and then cause it to be inscribed upon his miter, as if to brand himself with the number 666."¹⁰⁴

- **May 13, 1875.** Smith contributes a brief article entitled "Vicarius Filii Dei" to his church's weekly paper. He plainly states that this title "means, Vicegerent of the Son of God," then proceeds to refer the reader to the second, newly released edition of his book (see previous entry). Although here Smith seems a bit tentative when he writes that in his book "this title is referred to as that which probably contains the number of the beast, 666," the book itself in fact ties the title and the number together much more vigorously: "the most plausible name we have ever seen suggested." He concludes that the prophetic number 666 "also answers admirably to the prophecy in the two remaining particulars; namely, it is 'the number of a man,' the 'man of sin,' and it is the number of his name, this being his official title."¹⁰⁵
- **1876.** In harmony with Smith, Andrews applies his own wording to their now commonly held interpretation: "The number of the name of the beast is also to be enforced as a test of submission to him. This name which is said to be that of a man, is seen, without doubt, in the title of Vicar of the Son of God, which the pope has caused to be inscribed upon his mitre. It is written in Latin, and the numeral letters employed make the sum of 666. The design of this test is to cause men to acknowledge the authority of the papacy."¹⁰⁶
- **1876.** Manning returns to his old theme: a whole series of pontiffs suffering as martyrs much as the divine Sufferer Himself. "Five-and-forty times the Vicars of Jesus Christ have been driven out of Rome, or have never set their foot in it; they have been, from the beginning, martyrs, exiles, fugitives, and

prisoners. It has been their common fare, it has been the lot and the inheritance of him who bears the office of the Vicar of the Son of God, who was the first to be mocked, bound, scourged, and crucified; and in this there is revealed the 'beauty of the King,' the beauty of meekness, the beauty of faith, the beauty of inflexibility, the beauty of fearlessness, the beauty of fortitude, and the beauty of fidelity to God and to His truth even unto martyrdom."¹⁰⁷

- **1876.** Smith's commentary in the third edition, revised and enlarged, of *The United States in the Light of Prophecy; or, An Exposition of Rev. xiii, 11-17*, reads: "The pope wears upon his pontifical crown in jeweled letters, this title: '*Vicarius Filii Dei*.'"¹⁰⁸
- **1877.** Steam Press publishes a variant fourth edition, revised, of the book by Andrews, 64 pages longer than the one by Pacific Press of the previous year. The key statement by Andrews, however, remains unchanged except for the addition of quotation marks around the papal title.¹⁰⁹
- **June 19, 1879.** In an editorial department in the church's flagship paper, "To Correspondents," Smith tackles the question from correspondent "R. A. U." of the authority for the interchangeability of the Latin letters U and V in computing the number of the name *Vicarius Filii Dei*. He calls as witnesses both ancient and modern mottoes, inscriptions, and coins, on which the answer is perfectly obvious to all observers.¹¹⁰
- **1881.** Former circuit-riding Methodist preacher and lawyer Alfred Brunson (1793-1882) in his retirement writes *A Key to the Apocalypse*. With regard to the identity of the apocalyptic beast of Revelation 13, his associations are crystal-clear: "... the pope of Rome has assumed to himself, and caused it to be placed over the door of the Vatican, his residence, the title '*Vicarius Filii Dei*,' the numerical letter of which amount to the same ... number [666]—calling himself the *vicegerent of God, vicar of Christ*. Nothing could make it more certain that the two-horned *beast* in Rev. xiii, 11, is papal Rome. (Fleming.)"¹¹¹

- **1881.** A third edition, revised and enlarged, of Smith's *Thoughts, Critical and Practical, on the Book of Revelation* is published. The quotations we cited in the original 1865 printing of this book continue unchanged: "The most plausible name we have ever seen suggested as containing the number of the beast, is the blasphemous title which the pope applies to himself, and wears in jeweled letters upon his miter or pontifical crown. That title is this: *Vicarius Filii Dei*: 'Vicegerent of the Son of God.'" After making reference to the passage in the 1832 book (see first entry for that year, above), Smith continues: "Here we have indeed the number of a man, even the 'man of sin,' and it is a little singular, perhaps providential, that he should select a title which shows the blasphemous character of the beast, and then cause it to be inscribed upon his miter, as if to brand himself with the number 666."¹¹²
- **April 3, 1882.** The first copies of Smith's newly combined commentary, *Thoughts, Critical and Practical, on the Book [sic] of Daniel and the Revelation: Being an Exposition, Text by Text, of These Important Portions of the Holy Scriptures* roll off the Review and Herald press.¹¹³ The exact comments made in Smith's 1865 book on the Revelation (see above) are here repeated.¹¹⁴
- **1883–1884.** Smith continues his interpretation in *The United States in the Light of Prophecy; or, An Exposition of Rev. 13:11–17*, fourth edition, revised and enlarged. The wording quoted from the original 1872 edition (above) is identical: "The pope wears upon his pontifical crown in jeweled letters, this title: '*Vicarius Filii Dei*,' 'Vicegerent of the Son of God;' the numerical value of which title is just six hundred and sixty-six."¹¹⁵
- **1884.** As the annual offering in the distinguished Hibbert Lectures series, equally distinguished French Protestant theologian Albert Réville (1826–1906) designates none other than the apostle Peter as the original "Vicar of the Son of God." As Peter's successor, Pope Alexander VI (1431–1503, reigned 1492–1503) exercises just claim to all the rights and privileges pertaining to that highest of ecclesiastical offices. Réville is not

- here expressing an opinion, but rather a narration of "historical fact" involving an authoritative Franciscan friar by the name of Vicente de Valverde (1490–1543) and his momentous intersection with ancient Incan religious tradition.¹¹⁶
- **1884–1885.** *Thoughts, Critical and Practical on the Books of Daniel and the Revelation: Being an Exposition, Text by Text, of These Important Portions of the Holy Scriptures* is republished in 1884 as "Twenty-Fifth Thousand" and in 1885 as "Thirty-Fifth Thousand." Smith's pertinent comments in his books of 1865, 1875, and 1881 remain intact. Apart from including the Bullard quotation, they still speak of "the blasphemous title which the pope applies to himself, and wears in jeweled letters upon his miter, or pontifical crown."¹¹⁷
 - **1886.** Smith further continues his interpretation (with identical wording to that found in his 1872 publication), in the first edition ("Fiftieth Thousand") of his book, *The Marvel of the Nations. Our Country: Its Past, Present, and Future, and What the Scriptures Say of It*. "The pope wears upon his pontifical crown in jeweled letters, this title: '*Vicarius Filii Dei*,' 'Vicegerent of the Son of God;' the numerical value of which title is just six hundred and sixty-six."¹¹⁸
 - **1887.** *Marvel of the Nations* is reissued, though technically not an official second edition.¹¹⁹ The key statement remains unchanged: "The pope wears upon his pontifical crown in jeweled letters, this title: '*Vicarius Filii Dei*,' 'Vicegerent of the Son of God;' the numerical value of which title is just six hundred and sixty-six."¹²⁰
 - **1887.** *Thoughts, Critical and Practical, on the Books of Daniel and the Revelation: Being an Exposition, Text by Text, of These Important Portions of the Holy Scriptures*, is republished as "Forty-Fifth Thousand. Again, the exact comments made in Smith's 1865 book on the Revelation (see above) and the first edition of the present book are here repeated verbatim."¹²¹

- **1889.** French Catholic prelate and iconographer Xavier Barbier de Montault (1830–1901), in his *Œuvres Complètes* (complete works) provides a detailed description of a fresco in the Vatican Library that attributes to Pope Sylvester I the title *Sanctus Sylvester, Christi Domini Vicarius* (Saint Sylvester, Vicar of Christ the Lord). The immediate context is telling, for the overarching contextual theme depicts Sylvester together with Emperor Constantine, the supposed donor of spiritual supremacy to the papacy (compare our entries for 753 and 1829), each of them occupying a separate fresco at opposite sides of Christ.¹²²
- **1890.** *Thoughts, Critical and Practical on the Books of Daniel and the Revelation: Being an Exposition, Text by Text, of These Important Portions of the Holy Scriptures* is republished as “Sixty-Sixth Thousand.” Yet again, the exact comments made in Smith’s 1865 book on the Revelation (see above) and the first edition of the present book are here repeated verbatim.¹²³
- **1891–1892.** *Thoughts, Critical and Practical on the Books of Daniel and the Revelation: Being an Exposition, Text by Text, of These Important Portions of the Holy Scriptures* is republished in 1891 as “Sixty-Ninth Thousand” and in 1892 as “Seventy-Fourth Thousand.” Smith’s pertinent comments in his books of 1865, 1875, and 1881 yet remain intact. Apart from including the Bullard quotation, they still speak of “the blasphemous title which the pope applies to himself, and wears in jeweled letters upon his miter, or pontifical crown.” They are the last to do so.¹²⁴
- **January 24, 1892.** Through the report of a correspondent in Massachusetts, John Gilmary Shea (1824–1892), eminent Catholic historian and editor of *The New York Catholic News*, attempts to dismiss as an absurd fabrication of a “silly jackanapes” recent incriminations circulating about the infamous papal title in that state by declaring: (a) that John wrote in Greek, thus disqualifying any Latin title as designating the beast; and (b) that *Vicarius Filii Dei* is not even a name, much less a personal name, but only a modified title. Shea’s

- weekly boasts the largest circulation of any Catholic newspaper in the world. He does not live long enough to read Uriah Smith’s pointed rebuttal (see entry for July 5, 1892), for he lies dead just 29 days after the appearance of his article.¹²⁵
- **March 29, 1892.** As editor of his general church paper, Smith hosts a department dubbed “In the Question Chair.” On the immediate occasion, “Mrs. W. H. L.” asks how to answer SDA opponents who accuse Adventists of contriving identical values for the Latin letters U and V to achieve the necessary 666 calculation for *Vicarius Filii Dei*. He responds almost identically as in the piece he wrote back in 1879, in answer to virtually the same question (see that entry).¹²⁶
 - **July 5, 1892.** Smith pens a brief article entitled “The Number of the Beast” in rebuttal of the illogical contentions of John Gilmary Shea, who back in January had argued from a Catholic standpoint (a) that John wrote in Greek, thus disqualifying any Latin title as designating the beast; and (b) that *Vicarius Filii Dei* is not even a name, much less a personal name, but only a modified title. In characteristically Smithian style, the editor of the *Review and Herald* takes a bit of a jab at Shea without naming him, deeming the writer “one degree sillier” than the “silly jackanapes” he had sought to abase. Quoting the entire article, Smith incisively points out (a) that “John’s prophecy covers the whole gospel dispensation,” not merely the immediate linguistic milieu of the Revelator; and (b) that the blasphemous title applies to the beast’s dynasty, “composed of a succession of men, to each one of which the name is of course applicable while upon the stage of action in that succession.”¹²⁷
 - **December 6, 1892.** In this issue of his church’s general paper, Smith answers a question from correspondent “F. S.” regarding the number of the name of the beast. Mincing no words, Smith replies: “The number of the name is 666, made up from the title which the pope assumes, namely, ‘*Vicarius Filii Dei*’ (Vicegerent of the Son of God).”¹²⁸

- **1894.** Commentaries on the mystic number 666 and associated apocalyptic topics by the eminent Irish-born Protestant preacher/teacher/evangelist Dr. H. Grattan Guinness (1835–1910) are culled from certain of his writings, translated into Swedish, and published in Stockholm. One footnote mentions another eyewitness experience: “An English officer of high rank, who in the year 1799, by a special favour, was given the opportunity, while in Rome, to get a close view of the Pope’s jewels and precious things, discovered thereby, that the papal tiara bore this inscription: ‘*Vicariivs Filii Dei.*’”¹²⁹ Compare with entries for 1799, 1832, and 1848 (second head).
- **September 27, 1894.** Adventist educator-author A. Delos Westcott (1857–1946), who wrote often in defense of religious liberty, pens an article for *American Sentinel* entitled “What Sunday-Keeping Really Means.” Not only does Westcott tie the beast of Revelation 13:17, 18 to the papacy, but he also makes some further and highly explicit connections. “Does the pope bear the number six hundred threescore and six? He does. Upon his pontifical crown may be seen in jewelled letters this title: ‘*Vicarius Filii Dei*,’ ‘Vicegerent of the Son of God.’” The alert reader will not fail to notice that Westcott chooses “Vicegerent” to translate the Latin *Vicarius*.¹³⁰ Not two months hence, Ellen White, who is familiar with and highly endorses the *Sentinel*, makes similar associations. Read down in this *Timeline* for her entry.
- **October 16, 1894.** As assistant editor of his general church paper under Uriah Smith, G. C. Tenney (1847–1921) has oversight of a department fielding questions from correspondents. In answer to one’s request to publish a solution to the number 666, Tenney gives the usual computation, then defines the Latin title *Vicarius Filii Dei* to signify “the vicar or substitute of the Son of God.”¹³¹ This simple dictionary synonym, *substitute*, somehow sends shivers up one’s spine for its outrageous blasphemy.
- **November 19, 1894.** Ellen G. White, without spelling out the Latin *Vicarius Filii Dei*, comes very close to its strictly literal translation when she writes: “The Papacy, claiming to be the

- vicegerent of the Son of God, is in truth the vicegerent of another power. She points to the Sunday institution as the sign of her authority; but in the change of the law and time of God, she is only doing that which Satan tried to do in heaven,—prove the law of God faulty, and the Lawgiver fallible. In boasting of her power above the law of God, she is but echoing the sentiments of the great deceiver.”¹³² Three years later, Uriah Smith makes the association of vicegerent and vicar crystal clear (see entry for January 19, 1897), and in 1911 Mrs. White will do the same (see that entry).
- **December 25, 1894.** As though continuing G. C. Tenney’s point (see entry for October 16, 1894), Frederick Hartney (fl. 1894–1917), a denizen of Denison, Iowa, writes about chronograms, the study of inscriptions or phrases in which certain letters express dates. He points out the fact that the phrase “*Vicarius filii Dei*” lends itself to this type of study, for by arranging the letters that carry value as capitals, the expression reads, “*VICarIVs fILII DeI*,” and the familiar calculation is thereby simplified. Hartney goes on to translate the Latin phrase as “Instead of the Son of God,” asserting that “the blasphemous title assumed by the pope ... is inscribed in golden letters on his crown.”¹³³ Indeed, Hartney’s *instead of* is even stronger than Tenney’s *substitute* as expressive of the lengths to which the papacy is willing to go in so blasphemously describing itself. By way of an editorial aside, we wish to point out that it is technically more accurate to use our freshly coined term *compugram* in place of *chronogram* in the present instance, as the former term has more to do with finding numerical equivalents in the mystical value of names, and the latter is concerned with dates. Hartney’s point is well taken, nonetheless.
 - **October 26, 1895.** Irish-born Catholic priest, chancellor of the San Francisco archdiocese, and editor of its organ, *The Monitor*, Peter Yorke (1864–1925) lashes out at what he considers anti-Catholic bigotry in the article in *American Sentinel* by Westcott appearing the previous year. Instead of addressing Westcott, he takes on *Sentinel* editor Calvin P. Bollman (1853–1943). The

reason is obvious: With considerable legerdemain the name Bollman (not either of the other two editors) can be wrested to calculate to 666, and that in Greek instead of Latin. We say wrested, for even the employment of gematria for letter values in Greek requires an “accidental” misspelling in order to omit the second “I” in Bollman. The calculation should have totaled 706!¹³⁴

- **November 7, 1895.** In response to Yorke’s silly article, the editorial staff of *American Sentinel* issues a rebuttal denouncing the manipulation of Bollman’s name into the mystic number: “The blasphemous title, ‘Vicarius Filii Dei,’ so proudly worn by the pope, is in reality the brand of Cain upon the brow of the papacy.”¹³⁵
- **1897.** Smith’s *Daniel and the Revelation. The Response of History to the Voice of Prophecy; A Verse by Verse Study of These Important Books of the Bible* is published. The Bullard quotation is retained, but two significant changes are introduced: (1) Smith’s own expression “jeweled letters” and the word “blasphemous” are deleted. Instead, the text now reads: “the title which the pope applies to himself, and allows others to apply to him.” (2) After inserting the words “as if to brand himself with the number 666,” Smith continues with the Bullard quotation as in previous books. Immediately following this, Smith’s text now reads as follows: “The foregoing extract doubtless refers to a particular pope on a particular occasion. Other popes might not wear the title emblazoned on the miter, as there stated. But this does not affect the application at all; for the popes all assume to be the ‘Vicar of Christ’ (see Standard Dictionary under ‘vicar’) and the Latin words given above, are the words which express that title, in the form ‘vicar of the Son of God;’ and their numerical value is 666.”¹³⁶ This indicates that somewhat of a shift has occurred in Smith’s own stance just six years prior to his death. This edition contains an uncaptioned illustration of the pope’s miter on p. 581, however the artist has inserted the inscription VICARIUS FILII DEI entirely on its

lowermost tier. The identical illustration is also to be found on the same page of the 1898, 1899, and 1905 editions.

- **January 19, 1897.** In an editorial for the *Review and Herald*, Smith responds to a request from correspondent “O. S. F.” to “provide authority for the statement that Pope Leo XIII [1810–1903, reigned 1878–1903] wears the Latin inscription ‘Vicarius Filii Dei.’” We now reproduce Smith’s entire answer exactly as written. “We do not know that he does; and no one should make the assertion unless he does know. In a work entitled ‘The Reformation,’ published in 1832, the writer states that on one occasion, in a great pontifical procession, the pope, as a part of his gorgeous vestments, bore in jeweled letters on his miter the words, ‘Vicarius Filii Dei,’ which are Latin words meaning, ‘Vicegerent [or Vicar] of the Son of God.’ Perhaps other popes have not worn that title, on similar or other occasions, and perhaps they have. But every pope claims the title, ‘Vicar of Jesus Christ,’ or ‘Vicar of the Son of God,’ which is the same thing. And the Latin words for this latter expression are those given above, the numerical value of which is 666.”¹³⁷ Thus Smith not only refers once again to the Bullard book, but he also synonymizes the words *vicegerent* and *vicar*.
- **March 2, 1897.** In the same editorial department, Smith fields another question on the Latin inscription, this time from correspondent “B. E. F.”: “If the pope does not constantly wear this motto upon his miter, are we justified in using it as the title from which to derive the number 666 as designating the papacy?” Smith would have his readers fully realize that variations in the exact wording of the pontifical title in no way invalidate the fact that, “in the language of the church, which is Latin,” “‘Vicar of the Son of God’ ... can be expressed only by the words, *Vicarius Filii Dei*, the numerical value of which is just 666.”¹³⁸
- **1898.** Smith’s *Daniel and the Revelation. The Response of History to the Voice of Prophecy; A Verse by Verse Study of These Important Books of the Bible* is published, designated as “140th Thousand” copies printed in continuation of the original 1897

copyright. The same thing was done with the 1901 and 1903 editions, designated respectively as “150th Thousand” and “One Hundred Sixtieth Thousand.”¹³⁹ The text is identical with, since it is a reprint of, the 1897 edition.

- **1899.** Smith’s *Thoughts on the Book of Revelation Being Part II of the Combined Volume “Daniel and the Revelation” Showing the Response of History to the Voice of Prophecy* is published.¹⁴⁰ The commentary on Revelation 13 is identical with that in Smith’s 1897 and 1898 books (described above).
- **1899.** Ellen G. White writes: “The interest in *Daniel and the Revelation* is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King?”¹⁴¹ This is her earliest known comment on Smith’s book.
- **1901.** John Willis Clark (1833–1910), English academic and antiquarian, describes in greater detail the frescoes mentioned by Pistolesi in 1829 and Barbier de Montault in 1889 (which entries see) on a pilaster protruding from the Vatican Library’s west wall and centered between two door openings. At the right of a seated Christ stands a pope whose inscription reads: *Christi Domini vicarius [sic]*¹⁴² (Vicar of Christ the Lord). At Christ’s left is an emperor. All three figures, with their respective inscriptions, occupy separate faces of the pilaster’s lateral surfaces, those of pope and emperor being somewhat recessed back from Christ. Though Clark specifically identifies neither pope nor emperor, his description dovetails perfectly with that of Barbier de Montault, in which Sylvester and Constantine are explicitly named. Clark does provide a very convenient floor plan of the library, pinpointing the location of the frescoed pilaster immediately adjacent to a door opening on the west wall.¹⁴³ We here mention this because commentators since at least 1793 consistently made mention of the *Vicarius Filii Dei* inscription “over the door of the Vatican.” We surmise that the word “over” as originally intended may well have signified over against,

immediately adjacent to, or flush with the pilaster at its right, on which appeared the frescoed likenesses and inscriptions; and dictionaries certainly include other nuances of the word. As the original eyewitness account became reported here and there over many years, it seems possible, if not likely, that, like a rumor, the details suffered some in the process of retelling. One obvious example of the problem is the existence of *many* Vatican doors, certainly including those opening into its great library. All this accounts for the apparent disharmony between descriptions of both the precise location and the wording of the inscription. Bear in mind also that the wording of the one inscription itself, though superficially different, contains the identical, crucial essence: Vicar of the Son of God and Vicar of Christ the Lord each has obvious reference to Christ and His supposed vicegerent on Earth. Understanding the matter this way helps explain modern and vociferous denials of the existence of the *Vicarius Filii Dei* inscription—technically correct but suspiciously misleading.

- **July 23, 1901.** In his regular department “In the Question Chair,” Smith answers a question from correspondent “O. H.” on the matter of the infamous motto being on the papal tiara, by referring the writer to his 1897–1899 *Daniel and the Revelation*, and quotes from that book. The illustration appearing on p. 581 of these printings of the book is reprinted at the head of the article.¹⁴⁴
- **1901–1902.** Smith’s 1886 *Our Country, The Marvel of the Nations. Its Past, Present, and Future, and What the Scriptures Say of It* is issued in a third edition, revised (designated “245th Thousand” in 1901 and “255th Thousand” in 1902). The original wording is slightly altered, as follows: “The pope is said to wear upon his pontifical crown in jeweled letters, this title: ‘*Vicarius Filii Dei*’ (Vicegerent of the Son of God), the numerical value of which title is just six hundred and sixty-six.”¹⁴⁵
- **March 6, 1903.** Uriah Smith dies.

- **1904.** Church of God (Reformed) author/songwriter Daniel Otis Teasley (1876–1942) weighs in on the matter of the *Vicarius Filii Dei* inscription on the pope's miter. He then adds a perceptive new twist: Man has dethroned God's true presiding Official or "President," the Holy Spirit, and "in the place of the Son of God" has enthroned himself, a blasphemous vicar.¹⁴⁶
- **January 18 & 26, 1904.** Using a return address of Cardinal's Residence, 406 N. Charles St., Baltimore, William T. Russell (1863–1927), private secretary to James Cardinal Gibbons (1834–1914), fields an inquiry from Mr. H. S. Weaver, which reads: "Does the inscription, '*Vicarius Filii Dei*,' appear on the crown or mitre of the pope, or has it at any time in the past appeared on the crowns or mitres of any of the popes?"¹⁴⁷ Though Weaver refers to *crowns* or *miters*, Russell, in a handwritten note on office letterhead, ignores mention of miters and uses *tiaras* instead of crowns, responding on behalf of his superior (compare first entry for 1941): "In reply to yours of 18th inst., I beg to say that I cannot say with certainty that the words '*Vicarius Filii Dei*' are on the Pope's Tiara. But the words are used by the Cardinal who imposes the tiara at the coronation of a Pope."¹⁴⁸ Russell goes on to become Bishop of Charleston (South Carolina).¹⁴⁹ Note: This is another instance of Internet archæology, for H. S. Weaver turns out to be Harry Samuel Weaver (1865–1948), who, in writing from 903 Woodley Street, is using the very address of the Chesapeake Seventh-day Adventist Conference, where as a new believer he serves as secretary-treasurer.¹⁵⁰
- **May 18, 1904.** The correspondence between Weaver and Russell is reprinted in full in an article appearing in *Signs of the Times*, edited by Milton C. Wilcox (1853–1935). Commenting on Russell's reference to the Latin words being used at papal coronations, the article's conclusion is telling: "That of itself would meet the prophecy; the inscription on the tiara, which may have been, would be corroborative of the main fact, the assumption of a self-imposed title."¹⁵¹

- **1905.** Stephen N. Haskell (1833–1922), another Adventist pioneer, publishes a 424-page book entitled *The Story of the Seer of Patmos*. He writes: "Rome has been portrayed from all sides, and so definitely described that it cannot be mistaken. When the image is compared with the real, in the thirteenth chapter of Revelation, the very number, six hundred and sixty-six, which is worn on the insignia of the head of the papal hierarchy, is given, that men may be left without excuse. He who is acknowledged as the vicegerent of the Son of God (*Vicarius Filii Dei*), in his name carries the number six hundred and sixty-six, for the sum of the numerical value of the Roman letters in his title, equals that number."¹⁵²
- **1905.** Smith's *Daniel and the Revelation. The Response of History to the Voice of Prophecy: A Verse by Verse Study of These Important Books of the Bible* is published, designated as "One Hundred an[d] Sixty-Fifth Thousand" copies printed in continuation of the original 1897 copyright. Slight changes from wording in previous books appear, as follows: "The most plausible name we have ever seen suggested as containing the number of the beast, is the title which the pope applies to himself, and allows others to apply to him. That title is this: *Vicarius Filii Dei*, 'Vicegerent of the Son of God.'"¹⁵³ Reference is again made to the 1832 book. This edition is also word for word identical with those of 1897 and 1898. An identical "One Hundred and Seventieth Thousand" version is issued in 1906.
- **February 16, 1905.** Ellen G. White writes: "*Patriarchs and Prophets*, *Daniel and the Revelation*, and *The Great Controversy* are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes."¹⁵⁴ This is her last known comment on Smith's book.
- **July 27, 1905.** *The Advent Review and Sabbath Herald* carries an article by Charles T. Everson (1874–1956), "The Inscription on the Pope's Tiara," on pp. 10–11. The author is an Adventist evangelist and missionary serving in Italy. After distinguishing carefully between the words *tiara* (which he equates with *triple*

crown and which signifies the pontiff's authority as pope) and *miter* (worn as the bishop of Rome), Everson goes on to state that he cannot confirm that the inscription appeared on the pope's tiara, despite curiously being permitted to photograph it rather surreptitiously. "But while we were pleased to see this brilliant crown, yet we were disappointed in not finding the object of our search; for the inscription *Vicarius Filii Dei* was nowhere to be inscribed upon the tiara, as the accompanying [two] photographs very plainly show."¹⁵⁵ Trenchantly, Everson adds the nuanced thought that "the text in Rev. 13:18 ... does not indicate that the inscription must be written necessarily upon the tiara, but, to fulfill the specifications of the text, it is sufficient that this inscription is recognized by the pope as his title. And that this title is officially applied to the pope is unquestionably true." He has previously mentioned the following popes as having worn the 1836 tiara: Pius IX (reigned 1846–1878, Leo XIII (reigned 1878–1903), and Pius X (reigned 1903–1914); however he curiously omits Gregory XVI (reigned 1831–1846), who preceded the other three.¹⁵⁶ In his conclusion, Everson adds: "However, I shall not leave the question at this point, but shall endeavor to prove in another article that also upon the tiara was found the inscription *Vicarius Filii Dei* at one time. But to be perfectly correct in our statements, we can not say that there is an inscription of this nature on the tiara at present"; emphasis added. Following a rebuttal by D. E. Scoles (see entry for December 20, 1906, below), Everson apparently never produced his intended follow-up piece.

- **October 29, 1906.** Retired Presbyterian pastor Balthazer Hoffmann (1828–1912) signs a statement testifying that he personally witnessed Pope Gregory XVI wearing the triple crown with the jeweled inscription on Easter Day, 1845. This testimony is soon to be printed in a forthcoming issue of the Seventh-day Adventist Church's flagship paper (see next entry). On March 12, 1908, Hoffmann will repeat the essence of this statement, writing from Joplin, Missouri, in reply to William S. Butterbaugh, M.D. (1866–1963), an Adventist residing in Edgemont, South Dakota.¹⁵⁷

- **December 20, 1906.** *The Advent Review and Sabbath Herald* carries an article by SDA evangelist Elder D. E. (Don Eugene) Scoles (1864–1907), "The Pope's Crown."¹⁵⁸ It is partly a rebuttal of certain elements in the Everson report of the previous year yet also contains the separate eyewitness accounts of De Latti and Hoffmann (Scoles Anglicizes it as Hoffman). M. De Latti, Catholic priest-*cum*-Sabbathkeeper, spent four years in Rome where he studied for the priesthood. He often saw the papal crown in the Vatican museum and "gave a detailed and an accurate description of the whole crown," with particulars about the words *Vicarius Filii Dei*. He "said the first word of the sentence [*sic*] was on the first crown of the triple arrangement, the second word on the second part of the crown, while the word *Dei* was on the lower division of the triple crown. He also explained that the first two words were in dark-colored jewels, while the *Dei* was composed of diamonds entirely."
- **1907.** Southern Publishing Association issues two distinct printings of Smith's *Daniel and the Revelation. The Response of History to the Voice of Prophecy: A Verse by Verse Study of These Important Books of the Bible*. The longer of the two includes an illustration of the papal tiara, on which is *fictively inscribed* the infamous Latin title. Pacific Press issues both an identical printing to SPA's longer version with inscribed tiara *and* a version whose illustration does not include the feigned inscription (see next item in the *Timeline*).¹⁵⁹ The widow of Uriah Smith (née Harriet Newall Stevens, 1831–1911) holds the copyright. This posthumous edition noticeably softens Smith's original language (compare closely with his 1865 commentary solely on the Book of Revelation), so that its key passage reads: "The most plausible expression we have seen suggested as containing the number of the beast, is the title which the pope takes to himself, and allows others to apply to him. That title is this: *Vicarius Filii Dei*, 'Vicegerent of the Son of God.' ... This title, there is reason to believe, was formerly inscribed upon the pope's crown" (p. 624). Provided four years after the death of Uriah Smith, next appears the new material by De Latti/Hoffmann/ Scoles, including Hoffmann's

signed statement (pp. 624, 625). M. De Latti, B. Hoffmann, and D. E. Scoles have been mentioned above. This edition (p. 626) also contains the original allusion to the 1832 book, *The Reformation*. Additionally, the current edition retains the text added in 1897: "The foregoing extract doubtless refers to a particular pope on a particular occasion. Other popes might not wear the title emblazoned on the miter, as there stated. But this does not affect the application at all; for the popes all assume to be the 'Vicar of Christ' (see Standard Dictionary under 'vicar') and the Latin words given above, are the words which express that title, in the form 'vicar of the Son of God;' and their numerical value is 666" (pp. 626, 627).

- **1907.** Pacific Press issues two separate printings of Smith's *Daniel and the Revelation. The Response of History to the Voice of Prophecy: A Verse by Verse Study of These Important Books of the Bible*. Mrs. Uriah Smith also holds the copyright of this edition, the first printing of which includes an *inscribed* tiara, followed abruptly by one carrying an *uninscribed* illustration, each captioned identically as "The Pope's Tiara" and subcaptioned "From a Photograph Taken in the Vatican Museum."¹⁶⁰ Variant printings aside, it is the last edition of any of Smith's books to include an illustration of the papal headdress. (Note: None of the works authored by Smith *during his lifetime* ever included an actual *photograph* of papal headgear, "doctored" or otherwise, a charge that has created misunderstanding, confusion, and concern among modern researchers. In all candor, it is easy to see how the casual reader might miss the nuance of the phrase "from a photograph," and is perhaps easier still to overlook the subcaption in small print at the bottom. Yet recall that Smith was by now four years in the grave.)
- **March 18, 1907.** The Australasian *Union Conference Record* carries the Scoles article reprinted verbatim from the December 20, 1906 issue of *The Advent Review and Sabbath Herald*.¹⁶¹
- **First Quarter 1910.** As editor of *The Protestant Magazine*, W. W. Prescott (1855–1944) oversees a journal whose mission is to protest ecclesiastical error while promoting Gospel truth.

As such, one of his editorials reviews the history of the papal headgear and of Everson's contribution of tiara photos. Writing of the significance of the papal tiara, the editorial segment entitled "The Triple Crown" concludes with these words: "Other writers give a different interpretation, but all agree that the triple crown represents the royal dignity of the Pope in three kingdoms [Father of princes and kings, Ruler of the world, Vicar of our Saviour Jesus Christ]. How far removed from the humility inculcated by Christ, whose Vicar the Pope claims to be!"¹⁶²

- **June 18, 1910.** Clergyman Ernest R. Hull (1863–1952), editor of a Jesuit weekly newspaper in Bombay, constructs a scenario by which, wonder of wonders! his own contrivedly Latinized name "coincidentally" computes to 666. (To be consistent, he should have changed Hull to Hullus, but the addition of a second letter "u" with a value of 5 effectively destroys his argument, so he conveniently omits it).¹⁶³
- **September 1, 1910.** Arthur Preuss (1871–1934), founder, editor, and publisher of *The Catholic Fortnightly Review*, freely quotes the recent contribution by Hull (see previous entry).¹⁶⁴
- **1911.** Earlier we included an important 1520 statement by Luther, as quoted in the 1846 classic Reformation history by Merle D'Aubigné. Finally, in Ellen White's magnificent survey of the entire sweep of human history and God's handling of the sin problem, we have her quoting the very same passage.¹⁶⁵ In so doing, Mrs. White obviously concurs with both Martin Luther's and Uriah Smith's usage of the words *vicegerent* and *vicar* as interchangeable terms, both English synonyms of the Latin original *vicarius* (see also entry for January 19, 1897).
- **1912** (a continuation of 1897 and 1907 copyrights). Southern Publishing Association issues another edition of *Daniel and the Revelation. The Response of History to the Voice of Prophecy: A Verse by Verse Study of These Important Books of the Bible* that includes the De Latti/Hoffmann/Scoles material. L. A. Smith (Leon Albert [1863–1958], the late Uriah Smith's son) holds the

copyright. This edition has a very minor change in word order: In place of the original “the *Dei* was composed of diamonds entirely,” this edition ends with “entirely of diamonds.”¹⁶⁶ Page for page, the running text is identical with the 1907 edition.

- **Sunday, November 15, 1914.** John F. Noll (1875–1956), priest, catechist, apologist, and founder and longtime editor of the Catholic weekly *Our Sunday Visitor* freely admits: “The title of the Pope of Rome is *Vicarius Filii Dei*. This is inscribed on his mitre. . . .” Despite this admission, as well as the association of the inscription with the number 666, he follows the practice that Hull initiated in 1910, and which Preuss immediately embraced.¹⁶⁷ See also entry for 1922.
- **Sunday, April 18, 1915.** Once again, Noll, in *Our Sunday Visitor*, acknowledges: “The letters inscribed in the Pope’s mitre are these: *Vicarius Filii Dei*, which is the Latin for Vicar of the Son of God.”¹⁶⁸
- **July 16, 1915.** Ellen Gould Harmon White dies. No known record exists of her ever having corrected or refuted, by inspiration or otherwise, Smith’s interpretation of Revelation 13:16–18.
- **May 17, 1917.** The *Codex Iuris Canonici* (Code of Canon Law) is promulgated by Pope Benedict XV (1854–1922, reigned 1914–1922), coming into force two days later. Its compilation was begun by Benedict’s predecessor, Pope Pius X (1835–1914, reigned 1903–1914).¹⁶⁹ The *Codex* abolishes the age-old *Corpus Iuris Canonici*. Omitted is Gratian’s Decretum, together with the False Decretals and the Donation of Constantine, which the *Corpus* had contained. The title *Vicarius Filii Dei* has therefore been eliminated. The purpose of the *Codex* is to collect, organize, update, and codify the many accretions to the Catholic Church’s body of law.¹⁷⁰
- **Sunday, September 16, 1917.** Editor Noll in *Our Sunday Visitor* now artfully repudiates past statements: “. . . If present-day writers are so anxious to see the fulfillment in the person of

the Pope why not be consistent? Such interpreters have never shown that the title ‘Vicarius Filii Dei’ is really inscribed upon the Pope’s tiara.¹⁷¹ The careful reader will notice a subtle change in wording from “mitre” in both 1914 and 1915 to “tiara” in 1917. To say that these Catholics, perhaps because they were Americans, confused the miter and the tiara, just as some previously quoted Protestants had done innocently, may make them appear more disingenuous than they were in reality. Noll closes by resorting to the 1914 argument that Hull provided.

- **1918.** The *Codex Iuris Canonici* is republished. The version as printed in New York adds a critical apparatus with copious footnotes by Pietro Cardinal Gasparri (1832–1934).¹⁷² Though neither mention of the Donation of Constantine nor the title *Vicarius Filii Dei* is made in the current text, one nevertheless wonders whether their omission was done purposely to deaden the crescendo of an increasing number of outspoken critics of the Roman Church.
- **1918.** Pacific Press issues an edition entitled *Daniel and the Revelation: The Response of History to the Voice of Prophecy. A Verse by Verse Study of These Important Books*, in which the De Latti/Hoffmann/Scoles material still appears.¹⁷³ Page for page, this edition is identical with those of 1907 and 1912. While the verso side of the title page indicates a transfer of rights from L. A. Smith to Pacific Press in 1918, a 1936 reprint of this volume confirms that the standard Adventist understanding of the inscription on the papal tiara remained essentially intact until at least that late date.
- **1919.** Adventist evangelist/author Carlyle B. Haynes (1882–1958) issues *Bible Prophecies Unfolding*. After quoting Revelation 13:18, the author states in no uncertain terms: “Here, in order that the student of prophecy may verify the accuracy of his interpretations, the papal beast is identified. Count his number, is the divine admonition. It is the number of some man, evidently connected with the beast. This points to some particular man, and at once the mind goes to that man who stands at the head of the papal system. The number of the beast

is his number.” He also states: “There are those who declare that they have seen these words, in precious stones, upon the tiara of the Pope, especially that of Pope Gregory XVI.” The author goes on to do the usual numerical calculations. It would scarcely be possible for Haynes to state his case more bluntly.¹⁷⁴

- **1920.** With a few editorial changes, Haynes reissues *Bible Prophecies Unfolding as What Is Coming?* This time he omits mention of tiara inscription eyewitnesses.¹⁷⁵
- **November 17, 1921.** C. P. Bollman pops up once again in print, writing editorially on the number of the beast. As usual, the infamous number is associated with the equally infamous Latin title of *Vicarius Filii Dei*. After reviewing a number of supporting sources, both Catholic and Protestant, Bollman quotes Noll’s 1915 admission of the title in *Our Sunday Visitor*, then goes on to discuss subtleties involving reputed inscriptions on papal regalia, whether tiara or triple crown. For him, it is a relatively unimportant matter whether an inscription may have appeared on the regalia occasionally. No, rather, “Here is the real touchstone; does the Pope, the head of the papal system, bear a name or title the numerical value of which is 666? and is this in addition to the other characteristics pointed out in the same prophecy? If so, there can be no mistake in asserting that the name or title is *Vicarius Filii Dei*, and that the Papacy is the system described in the prophecy of the thirteenth chapter of the book of Revelation, and denominated the ‘beast.’”¹⁷⁶
- **Sunday, January 29, 1922.** In answer to an inquiry in his weekly as to whether 666 or the Latin inscription is to be found on papal headgear, Noll bluntly states, “There is no such number on the Pope’s mitre just as there is no such inscription as ‘Vicarius Filii Dei.’” Compare with entry and accompanying endnote for September 16, 1917, as he twice previously used the term “tiara.”¹⁷⁷
- **1922.** Jesuit clergyman Ernest R. Hull, editor of the weekly paper *The Examiner* in Bombay, writes *Adventist Doctrines*. Actually, the book is a compilation of serialized articles

recently published in *The Examiner*. In answer to the Adventist charge that “incontrovertible argument” points to the beast as being the papacy, Hull counters by introducing a little ironic sarcasm. “People have been playing at the game of discovering ‘the number of the beast’ for at least 1800 years.” He proceeds to Latinize his own name in just such a way as to wind up with the 666/*Vicarius Filii Dei* equivalence, and challenges readers to do the same with their names. He had already tried out this trick in the November 15, 1914 *Our Sunday Visitor*. Hull concludes, weakly: “The whole question of the interpretation of Revelation is bound up with the greatest obscurity.”¹⁷⁸ This throwaway gesture incongruously flies in the face of the first three verses of that very book of the Bible.

- **May 1922.** Haynes surveys events that illustrate the papacy’s recent resurgence in power and influence. Looking beyond individual papal personalities, he examines instead strong evidence from time-tested *Catholic* sources (Ferraris, Labbé/Cossart, Gratian, etc.) that demonstrates just how the papal system fulfills Bible prophecy. Specifically, the pontifical office is marked as arrogating to itself insolently blasphemous power. Haynes writes: “In the chief title this man assumes is found hidden ‘the number of his name.’” The resultant connection to the mystic number 666 places an exclamation point on the entire argument.¹⁷⁹
- **Sunday, July 23, 1922.** In answer to a direct question, Noll is succinct: “The Pope claims to be the vicar of the Son of God, while the Latin words for this designation are not inscribed, as anti-Catholics maintain, on the Pope’s Tiara.” The point must not be overlooked that Noll here does not speak on his own behalf nor even for his newsweekly; rather, the pope himself is said to claim the title!¹⁸⁰
- **Sunday, August 3, 1924.** OSV prints a frank question followed by a rather unexpected answer. “For the purpose of settling an argument, please answer, eliminating all doubt, the question: Did any Pope ever wear on his biretta the inscription ‘Vicarius Filii Dei,’ as charged by Uriah Smith in his Seventh Day [*sic*]

Adventist text-book?” Noll answers, “No. That inscription never appeared on a Pope’s Biretta or Tiara.”¹⁸¹ Once again, the editor’s reply “expands” known facts, for Uriah Smith never once used the term *biretta*, which is a square cap and not a tiara at all. Not only does this answer not eliminate all doubt, but rather creates new ones. Apart from that, this statement basically reiterates the July 23, 1922 issue quoted above.

- **1927.** Bible lecturer/evangelist Everson releases a series of discursive Bible booklets, of which 30-page “*The Mysterious Number of Prophecy 666*” is a conspicuous component. Professor Everson’s preaching style comes through clearly, as he draws boldly significant conclusions, tying together all the main lines of the prophecy of Revelation 13:7, as particularly seen in the worldwide power of papal Rome. Moreover, the papacy must be the beast that has the number, the number is that of a man, and that man is the pope. If one could only learn the pope’s title, then he could come up with the number 666. Now, since Everson was in Rome in 1903 when Leo XIII died and Pius X was crowned, he personally witnessed the officiating cardinal address Pius as the Vicegerent of Christ on Earth. Everson uses the terms “Vicar” or “Vicegerent” interchangeably, then associates it with the Latin *Vicarius Filii Dei* as an official papal title.¹⁸²
- **1929.** Haynes shows familiarity with earlier tie-ins to *Vicarius Filii Dei* by such Catholic writers as Ferraris, Gratian, and the editor of *Our Sunday Visitor* (Noll), succinctly recapitulating all in two pages in *Our Times and Their Meaning*.¹⁸³
- **Sunday, March 17, 1929.** Answering a general request for an explanation of Revelation 12 and 13, OSV seems to anticipate the correspondent’s implied concern over linkages between the beast, the papacy, and the infamous triune number by declaring more than is asked: “As a matter of fact there is no inscription on the Pope’s tiara.”¹⁸⁴
- **October 1, 1929.** An article appears in *The Present Truth*, an Adventist magazine whose editor is Frank A. Coffin (1884–

1961). It is entitled “The Mark of the Power Which Arose ‘Out of the Sea.’” Regarding the pope of Rome, the author asserts that “his most pretentious title is ‘*Vicarius Filii Dei*,’ which means, ‘Vicar of the Son of God,’ that is, acting for or instead of the Son of God.” A footnote ties this definition to that of Labbé and Cossart’s early dictionary entry for the term “vicar of Christ” (compare entry for 1671).¹⁸⁵

- **Sunday, August 21, 1930.** Answering the allegation by Seventh-day Adventists “and other sects” that 666 is numerically deduced from *Vicarius Filii Dei* and that these words are inscribed on the papal tiara, OSV issues a dual denial. First, it claims, the origins of 666 lie in murky magic square calculations of the Gnostic cosmological system. Second, claims the paper, no such inscription appears on the tiara anyway.¹⁸⁶
- **October 1, 1932.** Successive articles, “The Seal of God and the Mark of the Beast” and “What Is ‘the Mark of the Beast?’” are the main fare in *The Present Truth*. The incisiveness of this tandem message will ignite, perhaps predictably, a veritable firestorm of retaliatory verbiage from certain outraged Catholic apologists. See entries for June 2 and 23, and December 1, 1935.¹⁸⁷
- **October 15, 1934.** SDA evangelist Robert L. Boothby (1900–1981) pens an article for *The Present Truth* magazine, whose editor by now is F. D. Nichol. Boothby asks: “Who has the number 666? The office of the pope of Rome is that of a regent. He claims the title, *Vicarius Filii Dei*; meaning in English, “Vicegerent of the Son of God.” Boothby makes the standard calculation of the number, then cuts to the chase: “Papal Rome is a religious phase of the Roman power; the pope as a man stands out prominently as a representative of the power, and to him belongs the number 666.”¹⁸⁸
- **1935.** Former General Conference president W. A. Spicer (1865–1952), a capable SDA writer and editor, weighs in with some thoughts of his own about *Vicarius Filii Dei*. But Spicer also adds a fascinating new twist to the usual association of the number 666 with “the great ecclesiastical power,” or the papacy.

He cites a note on Revelation 13:18 in the Douay (*Catholic*) Bible itself, which reads: “Six hundred sixty-six. The numeral letters of his name shall make up this number.” Spicer now reaches a forceful conclusion: “Applying this to an essential title of the Pope, ‘Vicar of the Son of God,’ spelled in Latin, which is the official language of this power that the prophecy is dealing with, we see the numeral letters adding up as follows: [the usual tabulation of 666].”¹⁸⁹

- **Sunday, June 2, 1935.** Bostonian David Goldstein (1870–1958), while on tour in Texas, writes to Bishop Noll in *Our Sunday Visitor*, mentioning some lengthy, vituperative comments he originally fired off on March 9 to the Adventist editors (Frank A. Coffin and his associate, Calvin P. Bollman, though not explicitly named) of *The Present Truth* magazine.¹⁹⁰ Goldstein recently has come across and is responding to the October 1, 1932 article mentioned above. Interestingly, Goldstein, a Jewish convert to Catholicism and a public apologist directing the lay Catholic street apostolate called the Catholic Campaigners for Christ, is so doggedly loyal to his newfound church that Pope Pius XII (1876–1958, reigned 1939–1958) will in 1955 name him a Knight of St. Gregory. In any event, Goldstein here swaggeringly presumes upon the credulity of the readers of his church’s newspaper. One transparent example reads thus: “Vicarius Filii Dei is not the pope’s title, though he is the vicar of Jesus Christ Who is the Son of God.” In today’s parlance, the term *doublespeaker* seems an apt descriptor for Goldstein, a man who cavalierly assumes that fellow lay Catholic readers are clueless how properly to translate certain famous (or infamous) three-word Latin phrases!¹⁹¹
- **Sunday, June 23, 1935.** In response to David Goldstein’s letter to the editor published three weeks previously, a reader from Shepherd, Michigan, writes in highly congratulatory terms how thrilled he is that the former has so ostensibly “routed the editor of ‘Present Truth.’” Thus inspired, the reader intends to use this “very valuable knowledge” to “rout the enemy” in his own “humble way.”¹⁹²

- **August 16, 1935.** David Goldstein, director of the Nationwide Catholic Campaign for Christ headquartered in Boston, writes to the editor of a Catholic lay journal, setting forth five reasons why Catholic laity should rout the Seventh-day Adventist “sect” for ceaselessly associating the pope with Revelation’s beast and the number 666. He denies *Vicarius Filii Dei* as “the official title,” replacing it instead with what he styles as the official title: *Vicarius Jesu Christi* (Vicar of Jesus Christ). Using computational legerdemain, Goldstein is able to dodge the standard method of arriving at 666 based on Latin numerals. Yet the coup de grâce of his triumphalistic rhetoric consists in employing an ingenious method to implicate the nettlesome “Mother of Seventh Day [*sic*] Adventism,” Ellen Gould White, as herself bearing the infamous number.¹⁹³
- **November 19, 1935.** Adventist minister/administrator Louis K. Dickson (1890–1963) pens an article for *Signs of the Times*. Referring to the blasphemous Latin title, Dickson pointedly includes such phrases as “papal claims,” “papal pretensions,” and “‘*Vicarius Filii Dei*’ undoubtedly expresses the plenitude of papal assertions.”¹⁹⁴
- **Sunday, December 1, 1935.** The national Catholic newsweekly *Our Sunday Visitor* issues a lengthy response to a reader “in this area” (the paper is published in Huntington, Indiana) querying through Bishop Noll’s associate editor, Aquinas Knoff (1896–1951). Knoff at times in his career also holds the offices of parish priest and of editor of *The Acolyte*, a magazine for Catholic clergy and another of Noll’s brainchildren published in Huntington. The local reader’s entire question is worth quoting here. “Seventh-Day [*sic*] Adventists in this area declare that the Latin phrase ‘Vicarius Filii Dei’ is found on the Pope’s mitre; and they offer in ‘proof’ a statement printed in OUR SUNDAY VISITOR, of Apr. 18, 1915, to the effect that the phrase is actually to be found on the mitre. They declare further that, while you [obviously Bishop Noll and his editorial staff] later reversed your statement, the explanation given was not at all convincing. I would like to know the facts in the case. Are the

words 'Vicarius Filii Dei' found on any mitre of the Popes or used in any way by them? What is the probable origin of this belief of the Adventists?" After a recapitulation of the history of this question (much of which appears in appropriately dated entries in this *Timeline*), Knoff alludes also to David Goldstein's letter appearing in the June 2 issue, as well as to certain anti-Catholic materials by well-known Adventist author Carlyle B. Haynes (which see under entries for 1919, 1920, May 1922, and 1929).¹⁹⁵ What follows is a shameless, vicious, and personal attack on the character of Mrs. E. G. White and especially her thoroughly despised book *The Great Controversy Between Christ and Satan*, "the fountainhead of error."¹⁹⁶ Personally, this compiler has never experienced the equal of this diatribe against the Adventist Church or its cofounder in a manner so transparently malevolent.

- **March 31, 1936.** Thomas M. French (1883–1949), associate editor of the *Review and Herald*, compiles a 16-page typewritten document, "Notes on the Number of the Beast," sending it to Adventist officials, editors, teachers, and evangelists, with an invitation to appraise and value the material. Among other things, he posits that "it is proper . . . to assume that the number of the name [of the beast] is the number of the title. The number is tht [*sic*] title of a man. This cannot refer to one man alone, for the supremacy of the beast covers a period of 1260 years, and longer. Since the beast is the Roman system, it would seem that the title, therefore, should be one passed from pope to pope throughout the period of Papal supremacy." What is more important, French penetratingly details the inaccuracies introduced by Everson in 1905, and offers a far more credible explanation. In a section French entitles "An Evident Wrong Conclusion," we quote extensively: "The photograph of the crown which appeared in the REVIEW of July 27, 1905, was evidently not that of Gregory XVI, unaltered, which these two eyewitnesses [Hoffmann and De Latti] were privileged to see; for the coat of arms of Gregory's successor (Pius IX, 1846–1878) appears on the crown. Quoting from the article in the REVIEW accompanying the photographs of the crown: 'On the back

view will be seen the coat of arms of Pius IX, but it contains no inscription.' Now it is evident from this that the tiara was rearranged and redecorated for Gregory's successor or that a new and different tiara was used, and that the crown shown in the REVIEW was not that of Gregory XVI, who reigned from 1831 to 1846; for he certainly would not have placed on his tiara the coat of arms of his successor, Pius IX.

"Another discrepancy appears in this article in the REVIEW. We quote: 'The present tiara has been in use since 1836, and was worn by Pius IX, Leo XIII [reigned 1878–1903], and Pius X [reigned 1903–1914]. . . . There is no tiara extant that was worn before 1836.' But there was no pope crowned in 1836. Gregory XVI was crowned in 1831. The tiara appearing in the REVIEW was not the one with which Gregory was crowned, according to the article. But why should a new tiara be made in 1836? No Pope came to the pontifical chair in that year. The guide bribed to show the Papal crowns, of which there are several, doubtless made a mistake of ten years in the age of this particular tiara. The crown evidently dates from 1846, when Pius IX was crowned (it bears his coat of arms), and it is the tiara of that pontiff, rather than that of Gregory XVI. Guides are notoriously inaccurate, and we would not be warranted in taking the testimony of a guide, whose name is not given, against the statement of eyewitnesses of the crown of Gregory XVI. Seventh-day Adventists are well supported in statements made that the title VICARIUS FILII DEI appeared on the tiara of Gregory XVI. Our people did not fabricate this claim nor this title, as is asserted by Catholic writers today, for there is substantial proof that the title did appear on a Pope's triple crown."¹⁹⁷

- **March 1937.** Frank A. Coffin (1884–1961), assistant editor for the Southern Publishing Association, presents a concise and well-reasoned argument for continuing to ascribe the infamous Latin title to the papacy. Coffin consults highly regarded *Catholic* sources such as canon law, Labbé, and Manning, to demonstrate the fact that common terms such as Vicar of

the Son of God, Vicar of Christ, and Vicar of God are used interchangeably and equate to *Vicarius Filii Dei*.¹⁹⁸

- **May 17, 1937.** In a rather lengthy rebuttal of Coffin's article, W. W. Prescott composes "The Interpretation of 'The Number of a Man.'" He reasons that his findings are "for the benefit of those who do not have access to the historical material by which to determine whether the writer's claims and assertions are warranted." Assuming that the unvarnished truth lies with *official* Roman Catholic sources, Prescott surveys several of these documents, winding up by stating: "The conclusion is unavoidable that the writer ... has absolutely failed to prove that *Vicarius Filii Dei* is the official title of the Pope."¹⁹⁹ Prescott formally publishes the gist of his opinions nearly two years later (see entry for March 1939).
- **June 16, 1937.** Writing from France, Swiss Adventist editor, evangelist, and teacher Jean Vuilleumier (1864–1956) surveys in just 10 typewritten pages the scene up to his time, with respect to the question of whether *Vicarius Filii Dei* and the number 666 can be tied definitely to the papacy. He is aware of Coffin's recent article attesting to such ties, but he is also very mindful of, and is pained by, W. W. Prescott's stance, the latter having abandoned his former anti-Catholic views over the years, only to take "strong exception to the conclusions of this article" (see two entries immediately preceding and one following). Vuilleumier seeks to determine whether Catholic source documents, even known forgeries like the Donation of Constantine, can "be taken as establishing VICARIUS FILII DEI as an official title of the Papacy." His conclusion is expressed in no uncertain terms. "If Rome's prevarications predicted in prophecy rest on disgraceful methods and inglorious beginnings, it is no fault of the [threefold] Message [of Revelation 14:6–11]; and this should not keep us from speaking the truth any more than if they were based on *bona fide* fallacies. Far from shutting our eyes to the marvellous predictions of Scripture, should not this fact incite us to greater faithfulness in proclaiming their fulfillment?"²⁰⁰

- **March 1939.** In an obvious attempt to placate increasingly strident voices within both the Catholic and Adventist communions, W. W. Prescott, whose byline bills him "Veteran Editor," composes an article for *The Ministry* magazine entitled, "The Official Title of the Pope." In an appeal to what he considers an "honest effort" calling for "candid research," Prescott lays down four narrow criteria for determining any of the Catholic Church's doctrinal standards: Ecumenical Creeds (held in common with its Greek counterpart), Tridentine Creeds (in opposition to evangelical Reformation doctrines), modern papal and Vatican decisions that have become binding dogmas (including papal infallibility), and certain 1917 canon law changes (effectively superseding Gratian's). In thus attenuating the parameters so that only certain "official" titles may be applied to the popes, Prescott effectively excludes the witness of all other voices, both within and without the Roman Catholic Church. As such, his motives are quite transparent.²⁰¹
- **1941.** Southern Publishing Association issues the final edition of *Daniel and the Revelation: The Response of History to the Voice of Prophecy. A Verse-by-Verse Study of These Important Books*, new edition, revised and annotated, in which the De Latti/Hoffmann/Scoles material appears for the last time. It also marks a final allusion to the 1832 book, *The Reformation*.²⁰² What is of most significance is the completely new material quoting already *old* 1904 correspondence between Mr. H. J. Weaver and the office of James Cardinal Gibbons of Baltimore about whether the Latin inscription truly was on the papal crown or miter. Framing an oblique reply, the latter's private secretary "cannot say with certainty that the words 'Vicarius Filii Dei' are on the Pope's Tiara. But the words are used by the Cardinal who imposes the tiara at the coronation of a Pope."²⁰³ It would require only one small additional step to deny the inscription altogether, and in the selfsame year this is a fait accompli (see next entry).
- **Sunday, August 3, 1941.** Editor/Bishop Noll's *Our Sunday Visitor* further distances itself from earlier statements: "As

a matter of fact the tiara of the Pope bears no inscription whatsoever.” Noll again trots out the argument by Hull that he employed back in 1914 and 1917 (which see).²⁰⁴

- **1942.** Norwegian-born Christian Edwardson (1873–1944) issues *Facts of Faith*, which, though brief (320 pages), comprehends an amazing array of source documents related to the Catholic Church and its rôle in prophetic history.²⁰⁵ Ellen G. White’s grandson and biographer, Arthur L. White (1907–1991), at this time secretary of the Ellen G. White Estate, will testify later of the contribution made by this intrepid minister: “The Ellen G. White declaration that historical evidence has been destroyed is well sustained by the purging of libraries and the combing of secondhand bookstores. Andrews University holds some of the rarest of volumes, dating back to the beginnings of printing and having to do with the persecutions by the Catholic Church. They are in our possession today only because the director of a large public library in Minnesota placed these priceless works from its rare book room in the hands of Elder Christian Edwardson, with the suggestion that he check them out and not bring them back, for, said the director, ‘I have orders to get rid of them.’ The author [Arthur White] personally saw these books in the Edwardson study as he related how he came into possession of them. They are now in the university’s Heritage Room [currently known as the Center for Adventist Research, James White Library].”²⁰⁶
- **March 5, 1943.** Adventist theological student Robert F. Correia (1915–1996) and Elder Benjamin Mondics (1916–1962) obtain the following handwritten statement on letterhead stationery from Dr. J[ohannes (“John”)] Quasten, S.T.D. (1900–1987), Professor of Ancient History and Christian Archæology, School of Sacred Theology, The Catholic University of America, Washington, D.C.: “The title *Vicarius Filii Dei* as well as the title *Vicarius Christi* is very common as the title for the pope.” Five days later the pair secure a notarized affidavit of Quasten’s statement.²⁰⁷

- **April 23, 1943.** General Conference secretary Warren E. Howell (1869–1943) having chaired a Mark of the Beast Committee, sees to completion a 43-page pamphlet entitled “The Number of the Beast” voted to be published (but it never happens). After a thorough survey of the historical evidence as to whether “the pope of Rome is the representative man called for in the prophecy” of Revelation 13, whose number is 666, the pamphlet reaches a stunning conclusion. From the Catholic perspective, as we also have shown throughout this *Timeline*, “The canonists, the apologists, the bishops, the popes, the universities and the whole clergy have successively used the *Donation*, the *False Decretals*, the *Decretum*, and the *Corpus juris canonici*, in order to establish the claim of the hierarchy and the supremacy of the pope through the centuries.” The committee’s conclusion? “There is no shadow of discoverable evidence, and there is no claim, that the papacy has ever disowned, formally or otherwise, a single assumption found in these fundamental documents.” The document next lists four observations, the first and third of which we quote. “It is therefore not too much to affirm that the title VICARIUS FILII DEI is the *key* to all that the Donation of Constantine has been used to accomplish in building up the papal primacy and the constitution and polity of the Roman Catholic Church as it stands today. As being the key we have every right to calculate the numerical values of its letters to the exact total of 666. In doing so we may reckon that we have heeded the counsel of the Scriptures to ‘count the number of the beast,’ which is ‘the number of a [representative] man.’” The committee’s third observation merits especially close attention here. “It is not necessary to prove that this title has ever appeared on any pope’s tiara or miter, or over the door of the Vatican. There is reason to believe it has. ... There is some ground for believing, too, that record of such has been erased from the pages of history. Whether so or not in either case, we are in no sense dependent on such proof or such use to confirm the correctness of our interpretation of the number-bearing title.”²⁰⁸

- **1944.** In an attempt “to simplify and clarify” Smith’s standard “presentation of truth,” the editors at Southern Publishing Association issue an edition of Smith that they recast as *The Prophecies of Daniel and the Revelation*. While no mention is made either of a papal miter or tiara, the editors add this statement: “In recent years, the validity of this title has been questioned, but historical evidence remains that this arrogated title has served to support the authority of the popes in building up their vast temporal supremacy during the heyday of Romanism in medieval times, and in maintaining their spiritual authority to this day.”²⁰⁹ This edition eliminates the Bullard quotation, the De Latti/Hoffmann testimonies, and every reference to any pope ever having the title *Vicarius Filii Dei* inscribed on his miter or “pontifical crown.” To this extent, it represents a sharp break with Uriah Smith’s original book, including his 1897 revision and the editions of 1907, 1912, and 1918.
- **November 1948.** Adventist editor L. E. F. (LeRoy Edwin Froom, 1890–1974) pens an article in *The Ministry*, a magazine he founded and edited, entitled “Dubious Pictures of the Tiara.” In it he chastises SDA evangelists who have long made a practice of using doctored photographs of the papal tiara in order to “prove” the existence of the Latin inscription thereon. He mentions specifically the photos contributed by Everson back in 1905 (see above), which depicted no inscription whatever. Froom’s article ironically creates a divide for all future prophetic interpretation of the topic of *Vicarius Filii Dei*.²¹⁰
- **1961.** Jesuit priest-sociologist Joseph H. Fichter (1908–1994) produces a sociological study of occupational life within the Catholic Church in America. In a discussion of the relative authority of this body’s religious superiors, he states: “An important aspect of official ecclesiastical status that distinguishes it from every other type of authority is its almost sacred character.” Fichter then appends a footnote, reading thus: “This is obvious in the fact that the Church was divinely established and the Pope is the Vicar of the Son of

- God on earth.” That the Catholic Church vacillates on this latter understanding can be seen by closely comparing and contrasting *Timeline* entries for Sunday, November 7, 2004 and for November 4, 2007.²¹¹
- **January 25, 1983.** Pope John Paul II [1920–2005, reigned 1978–2005] promulgates a new *Codex Iuris Canonici*. It revises and replaces the 1917 *Codex*, according to a decree by Pope Paul VI (1897–1978, reigned 1963–1978) in 1965. It has been influenced by the decisions of Vatican II (1962–1965) and is therefore not a mere revision. The 1983 Code also omits Gratian’s Decretum with the Donation of Constantine, and consequently the title *Vicarius Filii Dei*.²¹²
 - **1988.** Exactly one hundred years after the original publication of Ellen White’s *The Great Controversy*, a brief book written by Catholic priest/apologist Paul Stenhouse (1935–) makes its appearance in Australia. Sparing no words in describing White’s book as an old slander, Stenhouse deflects its characterization of the beast of Revelation 13 by arrogantly minimizing the importance of the Book of Revelation and its Old Testament prophetic complement in the sacred canon. “Because of its literary form (not unlike that of the Old Testament Book of Daniel) and the fascination that such works hold for unstable or immature or untrained minds, the Catholic Church has always had a healthy suspicion about the wisdom of including the Apocalypse among its Holy Books.”²¹³
 - **Thursday & Friday, June 6 & 7, 2002.** The principal author of the *Adult Sabbath School Bible Study Guide*, Ángel Rodríguez (1945–), serving for several years as the Director of the Biblical Research Institute of the General Conference, distances himself from the standard SDA interpretation of the mark of the Beast and the number of his name by proposing the figurative interpretation of 666 as the symbol of incompleteness, imperfection, and rebellion. In the study for June 7, he has: “*Vicarius Filii Dei* (Vicar of the Son of God). Since the Reformation, this papal title has been used to calculate the number 666. But there are several questions that should make

us cautious. First, it is not clear that this title is an official one. Second, there is no clear indication in Revelation 13 that the number is based on the numerical value of the letters of a name. The phrase 'it is the number of a man' (vs. 18, NIV) could be translated 'it is the number of [humanity]'; that is, of humans separated from God. Third, those who insist in counting the numerical value of letters confront the problem of deciding which language will be used. Because the text does not identify any language, the selection of a particular one will be somewhat arbitrary. At the present time, the symbolism of intensified rebellion, six used three times, and total independence from God seem to be the best option. Time will reveal the full meaning of the symbol."²¹⁴ Recall that even in its Douay-Rheims Bible, a translation of the Latin Vulgate, the Catholic Church acknowledges in a note: "The numeral letters of his name shall make up this number" (cf. *Timeline* entry for Spicer, 1935). And in a revision of the Challoner-Rheims Version, the wording of the gloss associated with verse 18 is: "Six hundred and sixty-six: the most probable interpretation of the number is that it represents the name Cæsar Neron, which in Hebrew characters make up the number 666. It symbolizes extreme imperfection, for each digit is one short of seven, the number that signifies perfection."²¹⁵ Concerned Adventists express their bitter disappointment with the new figurative interpretation of 666, and view it as a rejection of the standard interpretation developed by their pioneers.

- **2004.** Pastor Carlos Olivares (1972–) offers an article entitled "El 666 y el 'Vicarius Filii Dei' en la interpretación Adventista: Desafíos actuales" (666 and "Vicarius Filii Dei" in Adventist interpretation: present-day challenges), appearing in the journal *Advenimiento: Revista Bíblico-Teológica de la Universidad Adventista de Chile*. In his concluding remarks, which we excerpt and paraphrase in English, he says: Nowadays ... it is necessary to restructure the information contained in Biblical studies. In the light of history and official documents, the Adventist Church today does not acknowledge the title as genuine, preferring a symbolic interpretation, in accordance

with the imagery of the book, which points to the imperfection or humanity of the number. All the same, it must be recognized that even though no explicit definition of this symbolic interpretation exists among scholars and denominational commentators, this does not compensate for the lack of historical exactitude of the title referred to. This therefore leads to an exegetical need to study and analyze extensively the meaning of the number. In the sense that it is not necessarily fulfilled in "gematria," but that it could be understood within the same symbolic framework as the one within which the seven (cf. Rev. 1:4; 1:13, 20), the hundred and forty-four thousand (cf. 7:4; 14:1), or other numbers in the Apocalypse (cf. 4:8; 7:1; 11:3; 13:1) are understood.²¹⁶ In this statement, it may be said fairly of Olivares that he takes the recent opinions of some in the church, such as Rodríguez and a few others, and extrapolates them to represent the whole church. Still, the alert reader of this *Timeline* should be able to detect the fatal flaw in this line of reasoning.

- **Sunday, November 7, 2004.** Thomas Craughwell (1956–), a popular Catholic author writing in *Our Sunday Visitor*, dismisses the 666/*Vicarius Filii Dei* nexus as so much poppycock, urban legend, folklore, and fable (his terms). After reviewing the context of the denial written in this church paper back on August 3, 1941, Craughwell makes a startling confession: "Unfortunately, in regard to the 666 fable, this newspaper made a gaffe. Actually, two gaffes. The April 18, 1915, issue of OSV carried a letter from a reader asking if any words were inscribed on the pope's crown 'and what do they signify, if anything?'"

"The newspaper replied, 'The letters inscribed in the Pope's mitre are these: *VICARIVS FILII DEI*, which is the Latin for *VICAR OF THE SON OF GOD*.' It was a flat-out blunder on the part of the OSV staff of that day, compounded years later when another editor or his staff, unwilling to risk the dissemination of misinformation, made the rash decision to remove the offending issue from OSV's news archives."

The author concludes: “We can hear the Church’s enemies crying, ‘Ah ha!’ But in a fallen world, even well-intentioned Catholics blunder.”²¹⁷

- **2005.** Biographer Gilbert M. Valentine (1947–) produces a book on the life of second-generation Adventist educator and administrator W. W. Prescott. In a brief section entitled “666 and a Wrongly Titled Pope,” the author credits Prescott as being the one who asked Everson to visit the Vatican and take pictures of the tiara used at the papal coronation (compare Everson’s own account of this story under the July 27, 1905 entry). Valentine next states how Prescott “was horrified to the core” to discover that Everson’s photograph of the papal tiara sans Latin inscription was doctored by an artist who gratuitously inserted a very realistic inscription. Worse still, Valentine continues, it is this very picture that Southern Publishing Association is in the process of binding into “the [1907 posthumously] revised edition of Uriah Smith’s *Daniel and the Revelation*” (see second entry for 1907). As the story goes, Prescott urges the General Conference to issue an immediate order to the publisher to cease production until the “fraudulent photograph” can be removed.²¹⁸ Technically, the picture is identifiable as an artist’s impression *based on a photograph*, and is appropriately captioned “The Pope’s Tiara” and subcaptioned “From a Photograph Taken in the Vatican Museum.” Still, it is easy to see how the casual reader could be misled into construing this to mean that such a tiara, with this inscription, really was photographed in the Vatican museum. The initial 1907 printings of the book both by Southern Publishing Association and by Pacific Press carry a version of the illustration that seems to have been retrofitted with the blasphemous jeweled inscription, while later printings in the same year by these publishers are identical except that they are corrected to omit the illustrator’s fictive element. Had Everson returned from Rome with the photograph he sought, SPA’s illustration would have served well. As matters were mishandled, however, many evangelists unwittingly seem to have made extensive and inappropriate use of the regrettable illustration,

an error caused in the main by the muddling variations of a few posthumous printings of Smith’s work. During the administration of General Conference President A. G. Daniells (1858–1935, president from 1901–1922), Prescott held the offices of vice president, chairman of the Review and Herald Publishing Association board, and editor of the *Review and Herald*. It is much to the credit of the General Conference that it intervened immediately in the publishing fiasco. For his part, though Prescott was rightfully indignant at deceptive practices, an unfortunate legacy of his otherwise pious zeal is in his unquestioning acceptance of Everson’s admittedly incomplete findings as though they amounted to the end of the story. In doing so, he, as have others after him, ignored the far more persuasive arguments on the side of the standard interpretation achieved through the scholarly contributions of many worthy expositors, including, most obviously, that of Uriah Smith. Resurrecting, perpetuating, and thus compounding Prescott’s error in our own time, for example, is a succession of online newsletters uploaded by Samuele Bacchiocchi (1938–2008) and sown broadcast to electronic subscribers worldwide.²¹⁹

- **September 2007.** Careful scholar Kenneth Jørgensen (1961–) explains the problem we stated in our Introduction somewhat differently, despite reaching essentially the same conclusion: “Contrary to some proponents of the so-called symbolic view, the number of the beast is *not* six six six (*hex hex hex*), but rather ‘six hundred and sixty six’ (*hexakosioi hexēkonta hex*). This can hardly be overemphasized in light of the predominant contradictory understanding among recent revisionist historicists and semi-historicists. The whole number (666) must be seen as a unit, as divinely given in Scripture, and not illegitimately split into three equal sixes. If the One who inspired the book of Revelation intended the reader to understand the number(s) as 6, 6, 6, He would have communicated it that way. Evidently, He did not for good reasons: He wanted the reader to understand the number the way it is stated.”²²⁰

- **November 4, 2007.** Fittingly, this *Timeline* concludes with an astonishingly frank admission by popular media commentator, author, and Catholic priest Edward L. Beck (1959–) of New York City. He first attempts to explain away the stigma attaching to the infamous papal inscription by mentioning that it has been associated with ancient Roman emperors such as Nero and Cæsar. To those who make a sectarian application by linking the beastly number to the holiest of Catholic institutions (signifying the papacy), he goes on to specify one pope, but then almost inexplicably broadens the application as though it were only a trivial afterthought. “Actually, it was Pope John Paul II. If you look at his Latin name, Ioannes Paulus Secundo, and you take the Roman numerals from that name, guess what they add up to? 666. If you take the Latin name that refers to all popes, Vicarius Filii Dei, which means vicar of the Son of God, if you take the Roman numerals out of there, guess what they add up to? 666.”²²¹ In one grand statement made on American national television, Beck thus essentially brushes aside all previous Catholic *and* Protestant attempts to obfuscate the truth about this subject. Need we say more?

CONCLUSIONS

V*icarius Filii Dei* was for more than a thousand years a title of many successive Roman pontiffs. It was uniquely important because it appeared in the so-called Donation of Constantine, a potent legal document that established and safeguarded papal supremacy in church and state. Though by the time of the Renaissance and the sixteenth-century Reformation its fraudulence had been conclusively proven, the Vatican emphatically endorsed it again at Trent in the Counter Reformation and maintained this stance for more than an additional two centuries.

While the Donation was still being debated, Andreas Helwig discovered that the numerical value of *Vicarius Filii Dei*, which it contained, was 666, and first published his conclusions in 1600. From the time of the French Revolution, Protestant writers of various denominations did the same. For several decades until the 1840s they explicitly mentioned *Vicarius Filii Dei* and applied it to the pope as an existing title, which Roman Catholics did not at that time repudiate but still endorsed. Several of those Protestant authors also stated that its numerical value was 666, though they additionally applied this to other words such as the Hebrew *Romiith* and the Greek *Lateinos*.

Uriah Smith, who would have read at least some of this literature, was the central Seventh-day Adventist figure who began to focus on the *Vicarius Filii Dei* = 666 relationship, and introduced it into his church. He did not, however, also dwell on other titles or descriptions, like some of the other Protestant writers who had preceded him. He concentrated on *Vicarius Filii Dei*.

Producing *United States in the Light of Prophecy and Marvel of the Nations*, as well as *Thoughts, Critical and Practical, on the Book of Revelation*, Smith until 1892 consistently maintained that the pope had worn a pontifical crown with *Vicarius Filii Dei* inscribed on it in jeweled letters. Six years before his death in 1903, Smith tempered

his stance to say that it may have been only a particular pope and that this may not have applied to other pontiffs. Of signal import is that he *never* wavered in his association of the blasphemous Latin title with the papacy *in general*. On a closely related question, the SDA Church's official commentary on Revelation 13:18 has it right when it reminds the reader: "Whether the inscription *Vicarius Filii Dei* appears on the tiara or the mitre is really beside the point. The title is admittedly applied to the pope, and that is sufficient for the purposes of prophecy."²²²

The addition of the De Latti and Hoffmann statements by D. E. Scoles caused the 1907 and 1912 posthumous editions of Smith's *Daniel and the Revelation* to include, for the first time, the material about *Vicarius Filii Dei* and the jeweled letters by eyewitnesses external to, and doubtless unknown by, Uriah Smith. With small modifications, the 1907 text was reprinted until at least 1936. But in the early 1940s, heated controversy stoked up by Catholics but also by some Seventh-day Adventists, assailed these views.

The 1917 and 1941 Catholic denials in *Our Sunday Visitor*, together with intensifying resentment toward and suspicion of a few tenacious Seventh-day Adventists and their insistent curiosity concerning certain papal regalia, no doubt brought increasing pressure against printing Smithian statements, even as modified in 1897 and 1907. As we have noted, this is reflected in printings still bearing Smith's name and issued from 1944 to the present.

From 1940–1944, Elder Warren E. Howell chaired a revision committee for the book *Daniel and the Revelation* (the short title for Smith's major book).²²³ The culmination of this work found Smith's editorial successors dropping from the book still attributed to his authorship all material dealing with the pope's tiara, including the De Latti and Hoffmann, as well as the Bullard quotations. The *tentative findings* in the 1905 Charles T. Everson article seem to have been the main reason in Seventh-day Adventist circles for doubting the authenticity of the inscription.

Whether intentional or unwitting, it is to be profoundly regretted that Howell's committee influenced Adventist publishing houses to shy away from the testimonies of a long line of witnesses, thereby manifestly ignoring Biblical counsel to verify important matters by the mouths of two or three witnesses (see Numbers 35:30;

Deuteronomy 17:6; 19:15; Matthew 18:16; John 8:17; 2 Corinthians 13:1; 1 Timothy 5:19; Hebrews 10:28).

Accepting as *prima facie* evidence Everson's self-admittedly incomplete research, the committee essentially trashed 68 years of consistent witness on the part of Uriah Smith, as well as the testimony of credible observers like Hoffmann and De Latti. The committee also thrust aside what a continuous chain of witnesses, both Catholic and Protestant, predating all these men by over 1,100 years, had asserted about *Vicarius Filii Dei*. The resultant confusion of face was thus created needlessly, and as a sad consequence has opened the door to inferior interpretations. Indeed, to mix metaphors regarding the orthodox interpretation of the title, the only leg on which certain opponents now stand is the gossamer house of cards built upon the already shaky foundation of Everson's highly tentative conclusions.

Our entry for the year 2002 has already demonstrated a recent move away from the standard SDA teaching on the subject of the number 666 and the Latin inscription on the papal headdress (by whichever exact name it is designated). Perhaps the most outspoken advocate for discarding the standard interpretation best explained his own purpose: "In many ways, my study popularizes and expands what Dr. Rodríguez and other Adventist scholars have written in recent years."²²⁴

We emphasize that the main point about *Vicarius Filii Dei* is not whether this phrase was actually inscribed on the headdress of any pope. Much more serious is lingering doubt whether that phrase ever was an "official" papal title. To yield this point is to concede the entire centuries-long argument and thereby acknowledge twentieth-century Catholic criticism that Seventh-day Adventists have been making *false* accusations against their church.

Inexorably, unbiased history will be the best determiner of whether a spirit of compromise or even of rank capitulation in the face of external pressures will have served to blunt the witness of the three angels' messages and thereby *retard* the vital closing work. This is literally a matter of life and death, in this world as well as in the world to come, as indicated by the solemn admonitions in Revelation 13:15; 14:9, 10; 22:18, 19. The ultimate victors, standing with harps in hand on the sea of glass, will have overcome the beast, his image, his mark, *and the number of his name* (Revelation 15:2).

It will eventually be known beyond question whether Brother Smith and others like him rightly divided the Word of truth. Considering the accumulation of truly massive evidence in this *Timeline*, we think they did. To clear-thinking Adventist students of Scripture, it comes as no surprise that Uriah Smith's prophetic interpretation of Revelation 13:16–18 has stood the test of time, and has earned the right to remain to this day the *standard* interpretation of this fateful passage. In the day of final assizes, we fully expect him to be judged "a workman that needeth not to be ashamed" (2 Timothy 2:15).

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NOTES

- 1 This obsolete nonalphabetic letter *stigma* (sometimes called *sigma-tau* or *digamma*), which must not be confused with *sigma*, was retained as a numeral and not as a letter, and as such uniformly carried a value of 6. See, for example, the explanation for Strong's number 5516 (*chi xi stigma*) in James Strong, *The New Strong's Exhaustive Concordance of the Bible* (Nashville: Thomas Nelson Publishers, 1990). Compare *Timeline* entry for September 2007.
- 2 Lorenzo Valla, *Discourse on the Forgery of the Alleged Donation of Constantine* in Latin and English, English trans. Christopher B. Coleman (New Haven: Yale University Press, 1922), quoted by Hanover Historical Texts Project, scanned and proofread by Jonathan Perry, February 2001, <http://history.hanover.edu/texts/vallatc.html> (accessed April 14, 2009), reproduced as written. MS 2777 (Paris: Bibliothèque Nationale [national library], 9th century), 52r, listed in *Bibliothèque Nationale Catalogue Général des Manuscrits Latins*, 4 vols. (Paris: Bibliothèque Nationale, 1952), 3:76, 77, s.v. "[no.] 2777," nn. 1, 2, is the oldest extant copy of the manuscript, although Walter Ullmann, *The Growth of Papal Government in the Middle Ages: A Study in the Ideological Relation of Clerical to Lay Power* (London: Methuen & Co. Ltd., 1965), 75, n. 2, assigns an earlier as well as more specific date: before 792. Note: An unfortunate scribal error in this Latin manuscript translated the papal title as *vicarius filius dei* instead of *filius dei*. The original, though lost, must have been written correctly, as all other extant manuscripts consistently have it right.
- 3 *Encyclopædia Britannica*, 2009, Encyclopædia Britannica Online, s.v. "Saint Sylvester I," <http://www.britannica.com/>

- EBchecked/topic/577628/Saint-Sylvester-I (accessed March 29, 2009).
- 4 Ibid., s.v. "Donation of Constantine," <http://www.britannica.com/EBchecked/topic/133843/Donation-of-Constantine> (accessed March 29, 2009).
- 5 Abbé Guettée, *The Papacy; Its Historic Origin and Primitive Relations with the Eastern Churches* (New York: Carleton, Publisher, 1867), 258–260; italics in the original. Guettée later united his interest with the Russian Orthodox Church, thereupon becoming Father Wladimir.
- 6 Wikipedia, s.v. "David Blondel," http://en.wikipedia.org/wiki/David_Blondel (accessed March 29, 2009).
- 7 *Britannica CD 2.0—Encyclopædia Britannica*, 1995, s.v. "Constantine, Donation of," http://www.uv.es/EBRIT/micro/micro_141_74.html (accessed March 29, 2009).
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- 9 *Encyclopædia Britannica*, 2009, Encyclopædia Britannica Online, s.v. "Gratian's Decretum," <http://www.britannica.com/EBchecked/topic/242263/Gratians-Decretum> (accessed March 29, 2009).
- 10 *The Columbia Encyclopedia, Sixth Edition*, 2008, s.v. "False Decretals," <http://www.encyclopedia.com/1E1-FalseDec.html> (accessed March 29, 2009).
- 11 Augustinus Triumphus de Anchona, *Tractatus de ecclesiastica potestate* (Italy, 1320), 71r, 72v.
- 12 Web host Tripod, s.v. "Valla, Lorenzo," <http://members.tripod.com/EsotericTexts07/Valla.bio.htm> (accessed March 29, 2009).

- 13 Lord Acton [John Emerich Edward Dalberg], Add. MSS., 5536, quoted in Gertrude Himmelfarb, *Lord Acton: A Study in Conscience and Politics* (Chicago: The University of Chicago Press, 1952), 65.
- 14 Pierre-Claude-François Daunou (1761–1840), quoted in Samuel J. Cassels (1806–1853), *Christ and Antichrist or Jesus of Nazareth Proved to Be the Messiah and the Papacy Proved to Be the Antichrist Predicted in the Holy Scriptures* (Philadelphia: Presbyterian Board of Publication, 1846), 292.
- 15 Martin Luther, *Appeal to His Imperial Majesty and to the Christian Nobility of the German Nation, on the Reformation of Christianity*, quoted in J. H. Merle D'Aubigné, *History of the Reformation of the Sixteenth Century*, 5 vols., trans. H[enry] White (London: Religious Tract Society, 1846; repr. Rapidan, Va.: Hartland Institute, [1993]), vol. 2, bk. 6, chap. 3, p. 188.
- 16 Ibid., iv.
- 17 Jean Crespin, *Actes des Martyrs* (Genève: Jean Crespin, 1564), bk. 3, p. 172, cited in J. H. Merle D'Aubigné, *History of the Reformation in Europe in the Time of Calvin*, 8 vols., trans. William L. R. Cates (London: Longmans, Green, and Co., 1878), 8:120–127.
- 18 *The Catholic Encyclopedia*, 15 vols. (New York: The Encyclopedia Press, Inc., 1913), vol. 4, s.v. "Corpus Juris Canonici," 392, 393, quoted in Christian Edwardson, *Facts of Faith* (Nashville: Southern Publishing Association, 1942), 220.
- 19 Preface to *Corpus Iuris Canonici, Gregorii XIII, Pontif. Max. Auctoritate*; in editions of 1582, 1613, 1622, and 1879, quoted in Edwardson, 220, 221.
- 20 *The Catholic Encyclopedia*, vol. 4, s.v. "Decretals, Papal," 672, par. 3, quoted in Edwardson, 221.
- 21 "M. Carolus Aglaeonius Irenochoræus" [Andreas Helwig, or Helwich], *Quæstionis ane certum aliquod antichristi nomen*

extet, cui numerus ille apocalypticus (DC. LXVI.) exacte congruentesque insit; & quodnam illud sit; apodictica tractatio (Gryphosylæ [modern Greifswald, Germany]: Officina Tinctoriana, 1600), [2, 5, 15]. Compare first entry for 1848. Author attribution made by Jerry A. Stevens on the basis of Helwig's opening epigram. The epigram is signed with the initials A. H. F. M., a Latin expression, *Andreas Helvigijs Filius Matri*, which means Andreas Helwig, Son to His Mother; a rather common pseudonymic device of antiquity. N.b.: Three copies of this book are extant, two in Helwig's native Germany and the other in Scotland. Our meticulous study of all three copies, coupled with correspondence with these libraries, confirms that a skilled hand manipulated the pseudonymic *Carolo* in such a way that its "correction" to *Andrea* is visible with the aid of library text enhancing equipment, such as was done by the National Library of Scotland at our request. Uniquely on the Greifswald title page, the same skilled person attributes authorship to Helwig, handwritten in Latin immediately above the publisher's imprint. We state this because it is obvious that our own very recent author attribution is probably antedated by over 400 years, very likely by the book's original owner or by a librarian in Greifswald, Germany, where Helwig lived, worked, had his book published, and where the oldest extant copy is housed today.

- 22 Thomas Bell, *The Doyvnefall of Poperie: Proposed by way of a new challenge to all English Iesuits and Iesuited or Italianized papists: daring them all iointly, and euey one of them seuerally, to make answeere thereunto if they can, or haue any truth on their side; knowing for a truth that otherwise all the world will crie with open mouths, Fie vpon them, and their patched hotchpotch religion* (London: A. Islip, 1604), 36.
- 23 Andreas Helvigijs, *Antichristus Romanus, in proprio suo nomine, numerum illum Apocalypticum (DCLXVI) continente proditus; & in honorem ac laudem, Servatoris Nostri Domini Jesv Christi svmmi atqve vnici ecclesie pontificis, cujus ille Cathedram impostorie occupatam sibi vindicat* (VVittebergæ

[Wittenberg, Germany]: Typis Laurentij Seuberlichs, 1612), 7–14. Cited in LeRoy Edwin Froom, *The Prophetic Faith of Our Fathers: The Historical Development of Prophetic Interpretation*, 4 vols. (Washington, D.C.: Review and Herald, 1948), 2:605–608.

- 24 Edwardson, 221, 222. Edwardson himself now reasons: "We cannot see how any consistent Catholic can deny the authenticity of this [infamous Latin] title without denying the infallibility of the pope. What more authority can they desire?"
- 25 M[agister] Andreas Helvigijs, *Antichristus Romanus ex proprio suo nomine proditus: & in gloriam Domini nostri Jesu Christi summi & unici ecclesie pontificis, cujus honorem & cathedram iste Oppositus VICarIVs fLLII Dei sibi vindicans toti Orbi imponit, publicatus, & S. ecclesie catholice judicio subjectus* (Stralsundi [Stralsund], Germany: Literis Ferberianis [Ferber], 1630). The reader will recall that the Latin for "gymnasium" here has reference to "a liberal arts junior or preparatory college where Latin, Greek, and Hebrew were basic, in contrast to commercial or other schools." *Prophetic Faith*, 2:606, n. 28.
- 26 Philip[pe] Labbé and Gabr[iel] Cossart, *Sacrosancta Concilia ad Regiam Editionem Exacta Quæ Nunc Quarta Parte Prodit Auctior*, 16 vols. (Lutetiæ Parisiorum [present-day Paris]: Impensis Societatis Typographicæ Librorum Ecclesiasticorum Jussu Regis Constitutæ, 1671), 1:1534; 9:957. Note: Vol. 9 has an initial capital letter on *Filii*, whereas vol. 1 does not. Quoted in Edwardson, 223.
- 27 M[onsieur] l'Abbé de T[ressac] (Jean Crasset), *Histoire de l'Église du Japon*, 2 vols. (Paris: Estienne Michallet, 1689), 1:440, 458, 459.
- 28 Crasset [Monsieur L'Abbé de T(ressac), pseud.], trans. "N. N.," *The History of the Church of Japan*, 2 vols. (London: n.p., 1705), 1:379.

- 29 Michael Geddes, *Several Tracts Against Popery: Together with the Life of Don Alvaro de Luna* (London: Bernard Lintott, 1715), ii, 12.
- 30 Anon., *The Lives and Amours of Queens and Royal Mistresses. With Some Intrigues of Popes. Extracted from the Histories of England, France, Turkey, Spain and Italy* (London: n.p., 1726), 140, 141.
- 31 Thomas Pyle, *The Scripture Preservative against Popery: Being a Treatise with Notes on the Revelation of St. John. Which Compleats the Paraphrase on the New Testament, In the Manner of Dr. Clarke. With a Preface Concerning the Great Usefulness and Intelligibleness of This Book; Also a Short and Summary View of the Revelation; with an Address to the Readers; and an Alphabetical Dictionary to the Prophetick Language as Used by St. John in This Book* (London: J. Noon, 1735), 103–105.
- 32 Lucio Ferraris, *Prompta Bibliotheca Canonica, Juridico-Moralis Theologica Partim Ascetica, Polemica, Rubricistica, Historica De Principalioribus, & fere Omnibus, quæ in dies occurrunt, & nec omnia ab omnibus penes omnes facile, ac prompte reperire possunt ex Utroque Jure, Pontificiis Constitutionibus, Conciliis, Sacrarum Congregationum Decretis, Sacræ Romanæ Rotæ Decisionibus, ac probatissimis, & selectissimis Authoribus accurate Collecta, Satis Adaucta, in unum Redacta, & Ordine Alphabetico Congesta*, 8 vols. (Bononiæ [modern Bologna, Italy], privately printed, 1746), vol. 6, art. 2, par. 20, s.v. "Papa" (the pope).
- 33 "S. E. C.", *The Deist Triumphant: Translated Chiefly From the French of L'Esprit Fort. Wherein Atheism Is Evidently Confuted, Beyond All Contradiction, From Such Solid Arguments as Are Obvious to the Capacity of the Most Unlearned Reader. To Which Is Prefixed, A Short Dissertation on the Force of Reason, Freedom of Thought, &c.* (London: R. Baldwin, 1753), 256.
- 34 Ebenezer Henderson, *Life of James Ferguson, F.R.S., in a Brief Autobiographical Account, and Further Extended Memoir*, 2nd

- ed. (Edinburgh, London, and Glasgow: A. Fullarton & Co., 1870), 241–243.
- 35 Rabby Shylock, *The Jew Apologist, or, Considerations on the Revival of the Jew-Bill. Addressed to the Respectable Brotherhood of Duke's-Place* (London: n.p., 1765), 158.
- 36 Anon., *An Abridgement of Doctor Newton, Bishop of Bristol's Dissertations on the Prophecies. Containing Chiefly Those Which Relate to Popery*, 2 vols. (Kilkenny, Ireland, 1768), 2:28–30.
- 37 John James Bachmair, *The Revelation of St. John Historically Explained; Not Compiled from Commentators and Other Authors, but an Original* (London: Frys, Couchman, and Collier, 1778), 265.
- 38 Thomas Bell, *The Standard of the Spirit Lifted Up Against the Enemy Coming in Like a Flood. Being the Substance of Several Sermons, Preached from Isa. lix. 19. On the Late Alarming Progress of Popery* (Glasgow: William Smith, 1780), 45.
- 39 John Moxon, comp., *The Most Agreeable Companion; or, A Choice Collection of Detached and Most Approved Pieces, Serious, Moral, Humorous and Diverting, in Prose and Verse. Taken From a Variety of Ingenious Authors. Also, Several Originals Never Before Published. The Whole Calculated to Entertain the Mind, Improve the Heart, and Enlarge the Understanding*, 2 vols. (Leeds: Griffith Wright and Son, 1782), 1:128.
- 40 "A. B.", letter to the editor, *New Jersey Journal*, August 3, 1791, 3.
- 41 Anon., *Prophetic Conjectures on the French Revolution, and Other Recent and Shortly Expected Events: Extracted from Archp. Brown, 1551; Rev. J. Knox, 1572; Dr. T. Goodwin, 1639; Rev. Chr. Love, 1651; Archbp. Usher, 1655; Dr. H. More, 1663; Rev. P. Jurieu, 1687; Rev. R. Fleming, 1701; Rev. J. Willison, 1742; Dr. Gill, 1748; and a Remarkable Anonymous Pamphlet, 1747* (London: W. Taylor, 1793), 9; 2nd ed. (Philadelphia: William Young, 1794), cited in *Prophetic Faith*, 4:108, 111, 112.

Note: This rendering as *Romith* is a variant of *Romiith*, which in turn is also occasionally spelled *Romijth*.

- 42 Robert Fleming, Jr., *Apocalyptical Key. An Extraordinary Discourse on the Rise and Fall of Papacy; or the Pouring Out of the Vials, in the Revelation of St. John, Chap. XVI. Containing Predictions Respecting the Revolutions of France; the Fate of It's [sic only in longer of two printings] Monarch; the Decline of Papal Power: Together with the Fate of the Surrounding Nations; the Destruction of Mahometanism; the Calling in of the Jews; the Restoration and Consummation of All Things, &c. &c.* (London: G. Terry, [1793]), 105, 107; 1809 ed., with minor changes in spelling on title page as published by W. Baynes, and quoted in *Prophetic Faith*, 2:649. The 1793 title is actually a freshly titled reprint of Fleming's *Discourses on Several Subjects. The First Containing a New Account of the Rise and Fall of the Papacy. The Second upon God's Dwelling with Men. The Third Concerning the Ministerial Office. The Fourth Being a Brief Account of Religion as It Centers in the Lord Jesus Christ* (London: Andr. Bell, 1701).
- 43 William Linn, *Discourses on the Signs of the Times* (New York: Thomas Greenleaf, 1794), 150, 151, cited in *Prophetic Faith*, 3:227, 228.
- 44 William Linn, *Discourses on the Signs of the Times* (New York: Thomas Greenleaf), 1794), 151.
- 45 É[tienne] Gibert, *Reflections sur L'Apocalypse* (Guernesey, Angleterre [England]: Pierre de Carteret, 1796), 188–190.
- 46 Anon., *A Scriptural View of the Rise of the Heathen, Jewish, and Christian Monarchies in the World; With an Account of the Dissolution of the Present European System, According to the Prophecies of Isaiah, Daniel, and John, in the Revelations and Others* (New York: J. Buel, 1797), 66.
- 47 "A Friend of the Truth" [David Austin], *A Prophetic Leaf. Containing an Illustration of the Signs of the Times, as Now Displaying Themselves to the Eye of a Spiritual Observer, in the*

- Natural, in the Moral, and in the Invisible Heavens: Collected from the Fountain of Truth, from the Events of Providence, and from the Inditings of the Spirit of Grace: Designed to Unfold to an Astonished World, the Purpose of God in the Convulsions Which Now Shake the Thrones of the Earth, and Threaten the Demolition of the Prophetic Heavens: Preparatory to the Introduction, Irresistible Progress, and Final Consummation of the Glory of the Latter Day, Absorbed in the Princely Reign of the Mighty Redeemer* (New Haven: Printed for the Author, 1798), 20. [Author identified in Charles Evans, *American Bibliography. A Chronological Dictionary of All Books, Pamphlets and Periodical Publications Printed in the United States of America* (1639–1799), 12 vols. (Chicago: The Author, 1903–1934), vol. 12, no. 33341.] Cited in *Prophetic Faith*, 3:242.
- 48 Anecdotes, *The Evangelical Magazine*, January 1, 1799, 368.
- 49 Henry Kett, *History the Interpreter of Prophecy, or, A View of Scriptural Prophecies and Their Accomplishment in the Past and Present Occurrences of the World; with Conjectures Respecting Their Future Completion*, 3 vols. (Oxford: Hanwell and Parker; and J. Cooke, 1799), 2:129.
- 50 "Anacharsis," letter to the publishers in *Varieties; Literary, Philosophical, and Miscellaneous, Boston Weekly Magazine: Devoted to Morality, Literature, Biography, History, the Fine Arts, Agriculture &c. &c.* 1, no. 13 (January 22, 1803), 54.
- 51 William F. Miller, *Christ the Rod of Iron upon All Antichristian Kings and Nations. A Sermon, Delivered on the Annual Thanksgiving in Connecticut, November 24th, 1803. To Which Is Annexed, An Appendix, on the Prophecies of the Sixth and Seventh Vials, and on the Subsequent Great Day of Battle, Immediately Preceding the Millennium* (Hartford: Hudson & Goodwin, 1804), 27, 38.
- 52 Miller, *Signs of the Times, or the Sure Word of Prophecy. A Dissertation on the Prophecies of the Sixth and Seventh Vials, and*

- on the Subsequent Great Day of Battle, Immediately Preceding the Millennium (Hartford: Hudson and Goodwin, 1803), 36.
- 53 Johann Heinrich Jung (Stilling) [Stilling, pseud.], *Erster Nachtrag zur Siegesgeschichte der Christlichen Religion; in einer gemeinnützigen Erklärung der Offenbarung Johannis* (First supplement to the story of the triumph of the Christian religion; in a popular explanation of John's Revelation) (Nürnberg: n.p., 1805; repr. Reading, [Penn.]: Heinrich B. Sage, 1814), 37.
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- 55 *Prophetic Faith*, 2:649, citing Fleming, *Apocalyptical Key. An Extraordinary Discourse on the Rise and Fall of Papacy; or the Pouring Out of the Vials*, with an appendix (London: W. Baynes, 1809), 105, 107.
- 56 "A Friend to True Religion," *A Brief Defence of Christianity, Against Deism and Infidelity; Being, A Treatise on True, and on False Worship; Shewing, From the Scriptures of Truth, and from Profane History, That the Belief in the Messiah or Saviour Is of the Most Ancient Date: With Reflections on the Immortality of the Soul* (Trenton: James J. Wilson, 1810), 13, 14.
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- 58 Anon., "Superstition," *Christian Monitor, and Religious Intelligencer* 1, no. 24 (November 28, 1812), 1.

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- 60 CANDIDUS, pseud., "To the Editor of the Christian Messenger," *The Christian Messenger* (Baltimore) 1, no. 15 (August 16, 1817), 226.
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- 62 [Anne T(uttle Jones) Bullard], *The Reformation: A True Tale of the Sixteenth Century* (Boston: Massachusetts Sabbath School Society, 1832). Author attribution made via Library of Congress cataloguing authority work.
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- 64 Anon., "Popery Unmasked, &c.," *The Baltimore* 2, no. 12 (December 1836), 36.
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- 67 Joseph F. Berg, *The Great Apostacy [sic], Identical With Papal Rome; or An Exposition of the Mystery of Iniquity, and the Marks and Doom of Antichrist* (Philadelphia: Lippincott & Co., 1842), 158, 163.
- 68 R[ichard] C. Shimeall, *Age of the World, as Founded on the Sacred Records. Historic and Prophetic; and the "Signs of the Times," Viewed in the Aspect of Premonitions of the Speedy Establishment on the Earth, of the Millenial [sic] State, by the Second, Personal, Pre-Millenial [sic] Advent of Christ: With an*

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- 69 Archibald Bower (1686–1766), *The History of the Popes, from the Foundation of the See of Rome to A.D. 1758 with an Introduction, and a Continuation to the Present Time* (by Samuel Hanson Cox), 3 vols. (Philadelphia: Griffith & Simon, 1844), 1:x.
- 70 The Italian word *triregno* (from the Latin *triregnum*) signifies, literally, triple crown, but is commonly translated “tiara.” *Merriam-Webster’s Collegiate Dictionary*, 11th ed., 2003, defines “tiara” as “a 3-tiered crown worn by the pope.”
- 71 M[ichael] Vicary, *Notes of a Residence at Rome, in 1846* (London: Richard Bentley, 1847), 88, 99, 100.
- 72 [Uriah Smith, ed.], “The Visions—Objections Answered,” *The Advent Review and Sabbath Herald* 28, no. 9 (July 31, 1866), 65; cf. Smith, *The Visions of Mrs. E. G. White, a Manifestation of Spiritual Gifts According to the Scriptures* (Battle Creek, Mich.: Steam Press of the Seventh-day Adventist Publishing Association, 1868), 101, 102.
- 73 Ellen G. White, no title (in irreg. broadside) *Day-Dawn*, April 7, 1847, par. 5, repr. in James White, *A Word to the “Little Flock”* (Brunswick, Maine: privately printed, May 30, 1847), 19. The article in its proper context receives full treatment in Francis D. Nichol (1897–1966), *Ellen G. White and Her Critics: An Answer to the Major Charges That Critics Have Brought Against Mrs. Ellen G. White* (Takoma Park, Washington, D.C.: Review and Herald Publishing Association, 1951), 286–292.
- 74 David Thom, *The Number and Names of the Apocalyptic Beasts: With an Explanation and Application*, 2 vols. (London: H. K. Lewis; Liverpool: George Philip, 1848), 1:136–139.

- 75 Thomas Whittmore, *A Commentary on the Revelation of St. John, the Divine* (Boston: James M. Usher, 1848), 230, 231.
- 76 E. D. Rendell, *The Antediluvian History, and Narrative of the Flood; as Set Forth in the Early Portions of the Book of Genesis. Critically Examined and Explained* (London: James S. Hodson, 1850), 313, n.
- 77 J. N. Andrews, “Thoughts on Revelation XIII and XIV,” *Second Advent Review and Sabbath Herald* 1, no. 11 (May 19, 1851), 84, 85, quoted in Nichol, 287, 288. Compare with entry for 1872.
- 78 J. N. Loughborough, *The Two-Horned Beast of Rev. XIII: A Symbol of the United States* (Battle Creek, Mich.: Review and Herald Office, 1857), 63–65, cited in Carlos Olivares, “El 666 y el ‘Vicarius Filii Dei’ en la interpretación Adventista: Desafíos actuales,” *Advenimiento: Revista Bíblico Teológica de la Facultad de Teología de la Universidad Adventista de Chile* 1, no. 2 (2004), 36, 37.
- 79 Andrews, *The Three Messages of Revelation XIV*, 6–12, *Particularly the Third Angel’s Message, and Two-Horned Beast* (Battle Creek, Mich.: Steam Press of the Review and Herald Office, 1860), 103, cited in Nichol, 288.
- 80 Nichol, 292.
- 81 Anon., Correspondence, “Rome the Babylon of the Revelation,” *The Achill (Ireland) Missionary Herald and Western Witness* 19, no. 229 (July 15, 1856), 110, 111.
- 82 [Horatius Bonar, ed.], Extracts, “Rome the Babylon of the Revelation,” *The Quarterly Journal of Prophecy* 8 (Fourth Quarter 1856), 409.
- 83 Herm[ann] Joh[ann] Gräber, *Versuch einer historischen Erklärung der Offenbarung des Johannes mit besonderer Berücksichtigung der Auslegungen von Bengel, Hengstenberg und Ebrard* (An attempt at a historical explanation of the Apocalypse of John with a special focus on the interpretations

- by Bengel, Hengstenberg, and Ebrard) (Heidelberg, Germany: In Commission der Universitätsbuchhandlung von Karl Winter, 1857), 265, 266, 308.
- 84 Gaetano Moroni, comp., *Dizionario di erudizione storico-ecclesiastica da S. Pietro sino ai nostri giorni specialmente intorno ai principali santi, beati, martiri, padri, ai sommi pontefici, cardinali e più celebri scrittori ecclesiastici, ai varii gradi della gerarchia della chiesa cattolica, alle città patriarcali, arcivescovili e vescovili, agli scismi, alle eresie, ai concilii, alle feste più solenni, ai riti, alle cerimonie sacre, alle cappelle papali, cardinalizie e prelatizie, agli ordini religiosi, militari, equestri ed ospitalieri, non che alla corte e curia romana ed alla famiglia pontificia, ec. ec. ec.*, 109 vols., incl. 6-vol. index (Venezia [Venice]: Tipografia Emiliana, 1840–1861), vol. 99, s.v. “Vicario di Gesù Cristo,” 21.
- 85 Shimeall, *Our Bible Chronology, Historic and Prophetic, Critically Examined, and Demonstrated, and Harmonized with the Chronology of Profane Writers: Embracing an Examination and Refutation of the Theories of Modern Egyptologists* (New York: A. S. Barnes & Burr, 1860), 180. Note that Shimeall borrows key phraseology verbatim from the 1793 Fleming title (compare entries).
- 86 Don F. Neufeld, ed., *Seventh-day Adventist Encyclopedia*, 2nd rev. ed., 2 vols. (nos. 10 and 11) (Hagerstown, Md.: Review and Herald Publishing Association, 1996), s.v. “Seventh-day Adventist Church,” 11:580.
- 87 Henry Edward [Cardinal] Manning, *The Present Crisis of the Holy See Tested by Prophecy. Four Lectures* (London: Burns & Lambert, 1861), 57, 58; reissued in expanded book format as *The Temporal Power of the Vicar of Jesus Christ*, 2nd ed. (London: Burns & Lambert, 1862), 140, 141, as quoted in Smith, *The Prophecies of Daniel and the Revelation*, rev. & newly illus. (Nashville: Southern Publishing Association, 1944), 620; italics added.

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- 89 Edwardson, 223.
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- 91 [Louis-Gaston] de Ségur, *Familiar Instructions and Evening Lectures on All the Truths of Religion*, 2 vols. (London: Burns & Oates, 1881), 2:66, 204.
- 92 Neufeld, ed., *Seventh-day Adventist Encyclopedia*, *ibid.*
- 93 “The Mark of the Beast,” *Zion’s Herald and Wesleyan Journal* (Boston) 35, no. 20 (May 18, 1864), 1.
- 94 Uriah Smith, *Thoughts, Critical and Practical, on the Book of Revelation* (Battle Creek, Mich.: Steam Press of the Seventh-day Adventist Publishing Association, 1865), 225.
- 95 [Uriah Smith, ed.], “The Two-Horned Beast: A Review of H. E. Carver,” *The Advent Review and Sabbath Herald* 28, no. 25 (November 20, 1866), 196, 197.
- 96 Henry Edward Manning, *Sermons on Ecclesiastical Subjects. With an Introduction on the Relations of England to Christianity*, 3 vols. (Dublin: James Duffy, 1869), 1:vi, 277, 278.
- 97 “Archbishop Manning on Iffallibility [sic],” *The Times* (London), August 20, 1870, 7.
- 98 Henry Edward [Manning], *Petri Privilegium: Three Pastoral Letters to the Clergy of the Diocese* (London: Longmans, Green, and Co., 1871), 160; *The Vatican Council and Its Definitions: A*

Pastoral Letter to the Clergy, 2nd ed. (New York: D. & J. Sadlier, 1871), 166.

- 99 "An image to the beast then must be another church clothed with civil power and authority to put the saints of God to death. This can be nothing else but the corrupt and fallen Protestant church. ... The Protestant church may, if taken as a whole, be considered as a unit; but how near its different sects number six hundred three score and six, may be a matter of interest to determine." J. N. Andrews, "Thoughts on Revelation XIII and XIV," *Second Advent Review and Sabbath Herald* 1, no. 11 (May 19, 1851), 84, 85. Quoted in Nichol, 287, 288. Compare with entry for 1851–1860.
- 100 J. N. Andrews, *The Three Messages of Revelation XIV, 6–12: Particularly the Third Angel's Message, and Two-Horned Beast*, 3rd ed., rev. (Battle Creek, Mich.: Steam Press of the Seventh-day Adventist Publishing Association, 1872), 95 (of 126 pages); italics in the original.
- 101 Andrews, *The Three Messages of Revelation XIV, 6–12, Particularly the Third Angel's Message, and Two-Horned Beast*, 5th ed., rev. (Battle Creek, Mich.: Seventh-day Adventist Publishing Association, 1886), 110 (of 141 pages), n. 2 (dagger).
- 102 Smith, *The United States in the Light of Prophecy; or, An Exposition of Rev. 13:11–17* (Battle Creek, Mich.: Steam Press of the Seventh-day Adventist Publishing Association, 1872), 158.
- 103 Smith, *The United States in the Light of Prophecy; or, An Exposition of Rev. 13:11–17*, 2nd ed. (Battle Creek, Mich.: Steam Press of the Seventh-day Adventist Publishing Association, 1874).
- 104 Smith, *Thoughts, Critical and Practical, on the Book of Revelation*, 2nd ed., rev. (Battle Creek, Mich.: Steam Press of the Seventh-day Adventist Publishing Association, 1875), 240, 241.

- 105 U(riah) S(mith), "Vicarius Filii Dei," *The Advent Review and Herald of the Sabbath* 45, no. 20 (May 13, 1875), 157.
- 106 Andrews, *The Three Messages of Revelation 14:6–12. Particularly the Third Angel's Message, and Two-Horned Beast*, 4th ed., rev. (Oakland, Calif.: The Pacific Press, 1876), 66 (of 78 pages). Cited in Olivares, 38.
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- 108 Smith, *The United States in the Light of Prophecy; or, An Exposition of Rev. xiii, 11–17*, 3rd ed., rev. & enl. (Battle Creek, Mich.: Steam Press of the Seventh-day Adventist Publishing Association, 1876), 198.
- 109 Andrews, *The Three Messages of Revelation 14:6–12, Particularly the Third Angel's Message, and Two-Horned Beast*, 4th ed., rev. (Battle Creek, Mich.: Steam Press of the Seventh Day [sic] Adventist Publishing Association, 1877), 109 (of 142 pages).
- 110 [U(riah) Smith, ed.], To Correspondents, "28.—The Number 666," *The Advent Review and Sabbath Herald* 53, no. 25 (June 19, 1879), 196.
- 111 Alfred Brunson, *A Key to the Apocalypse: or, Revelation of Jesus Christ to St. John in the Isle of Patmos* (Cincinnati: Walden and Stowe, 1881), 97; italics in the original.
- 112 Smith, *Thoughts, Critical and Practical, on the Book of Revelation*, 3rd ed., rev. & enl. (Battle Creek, Mich.: Seventh-day Adventist Publishing Association, 1881), 282, 283.
- 113 Neufeld, ed., *Seventh-day Adventist Encyclopedia*, 2 vols., s.v. "King, George Albert," 10:867.
- 114 Smith, *Thoughts, Critical and Practical, on the Book [sic] of Daniel and the Revelation: Being an Exposition, Text by Text, of These Important Portions of the Holy Scriptures* (Battle Creek,

- Mich.: Review and Herald Publishing Association, 1882), 696, 697.
- 115 Smith, *The United States in the Light of Prophecy; or, An Exposition of Rev. 13:11-17*, 4th ed., rev. & enl. (Battle Creek, Mich.: Seventh-day Adventist Publishing Association, 1883, 1884), 224.
- 116 Albert Réville, *Lectures on the Origin and Growth of Religion as Illustrated by the Native Religions of Mexico and Peru. Delivered at Oxford and London, in April and May, 1884*, trans. Philip H. Wicksteed (London and Edinburgh: Williams and Norgate, 1884), 174.
- 117 Smith, *Thoughts, Critical and Practical on the Books of Daniel and the Revelation: Being an Exposition, Text by Text, of These Important Portions of the Holy Scriptures* ("Twenty-Fifth Thousand" and "Thirty-Fifth Thousand") (Battle Creek, Mich.: Review and Herald Publishing Association, 1884, 1885), 641, 642.
- 118 Smith, *The Marvel of the Nations. Our Country: Its Past, Present, and Future, and What the Scriptures Say of It* (designated "Fiftieth Thousand") (Battle Creek, Mich.: Review & Herald Publishers; Oakland, Calif.: Pacific Press, 1886), 266.
- 119 Smith, *The Marvel of the Nations. Our Country: Its Past, Present, and Future, and What the Scriptures Say of It* (Battle Creek, Mich.: Review & Herald Publishers; Oakland, Calif.: Pacific Press, 1887). We have PDFs of title pages designated "Seventieth Thousand," "One Hundredth Thousand," and "125th Thousand." Utilizing the vast WorldCat library network, an exhaustive search of a true "2nd ed." amongst a great many libraries worldwide elicited the obvious fact that no such edition was ever published. This was evidently the result of the change of this book's title to *Our Country, The Marvel of the Nations. Its Past, Present, and Future, and What the Scriptures Say of It*, which was originally issued as a 3rd ed.
- 120 *Ibid.*, 266.

- 121 Smith, *Thoughts, Critical and Practical, on the Books of Daniel and the Revelation: Being an Exposition, Text by Text, of These Important Portions of the Holy Scriptures* ("Forty-Fifth Thousand") (Battle Creek, Mich.: Review and Herald Publishing Association, 1887), 641, 642.
- 122 X[avier] Barbier de Montault, *Œuvres Complètes*, 2 vols. (Poitiers, France: Blais, Roy et Cie., 1889), 2:175.
- 123 Smith, *Thoughts, Critical and Practical on the Books of Daniel and the Revelation: Being an Exposition, Text by Text, of These Important Portions of the Holy Scriptures* ("Sixty-Sixth Thousand") (Battle Creek, Mich.; Chicago; Toronto; Atlanta: Review and Herald Publishing House, 1890), 641, 642.
- 124 Smith, *Thoughts, Critical and Practical, on the Books of Daniel and the Revelation: Being an Exposition, Text by Text, of These Important Portions of the Holy Scriptures* ("Sixty-Ninth Thousand"; "Seventy-Fourth Thousand") (Battle Creek, Mich.; Chicago; Toronto; Atlanta: Review and Herald Publishing Co., 1891; 1892), 641, 642.
- 125 John Gilmary Shea, "The Number of the Beast," *The New York Catholic News* 6, no. 12 (January 24, 1892), 4.
- 126 [Uriah Smith, ed.], "Vicarius Filii Dei. Rev. 13:18," *The Advent Review and Sabbath Herald* 69, no. 13 (March 29, 1892), 200.
- 127 [Uriah Smith, ed.], "The Number of the Beast," *The Advent Review and Sabbath Herald* 69, no. 27 (July 5, 1892), 424.
- 128 [Uriah Smith, ed.], In the Question Chair, "273.—"The Number of His Name," *The Advent Review and Sabbath Herald* 69, no. 48 (December 6, 1892), 760.
- 129 H. Grattan Guinness, *Profetiorna om Babylon och Vilddjuret i Uppenbarelsesboken, Syndens Människa, Antikrist, det Mystiska Talet 666, Domen öfver det Stora Vilddjuret och Skökan samt Tiderna för Dess Fullbordan, Förklarade Enligt Historien och Skriftens Utsagor* (Prophecies about Babylon and the beast in

- the Apocalypse, the man of sin, Antichrist, the mystic number 666, judgment upon the great beast and the harlot and the times for its fulfillment, explained according to history and the testimonies of Scripture), trans. from English (Stockholm: P. A. Huldbergs Bokförlags Aktiebolag, 1894), 141. The statement is quoted in S. F. Svensson, *Kyrkans Strid och Slutliga Seger* (Stockholm: Skandinaviska Förlags-Expeditionen, 1908), 126, 128, and is translated back into English and cited inclusively by Edwardson, 229.
- 130 A. Delos Westcott, "What Sunday-Keeping Really Means," *American Sentinel* 9, no. 38 (September 27, 1894), 301.
- 131 G. C. Tenney, Answers to Correspondents, "416.—The Number 666," *The Advent Review and Sabbath Herald* 71, no. 41 (October 16, 1894), 651.
- 132 White, "A Perpetual Memorial," *Signs of the Times* 20, no. 54 (November 19, 1894), 851.
- 133 Fred Hartney, "Chronograms," *The Advent Review and Sabbath Herald* 71, no. 51 (December 25, 1894), 803. Author attribution was made in vol. 72, no. 1, p. 16 (January 1, 1895), the editors having inadvertently omitted it in the immediately previous issue.
- 134 [Peter Yorke], "A Startling Discovery," *The Monitor* 42, no. 4 (October 26, 1895), 5.
- 135 *American Sentinel* 10 (no. 44), 352.
- 136 Smith, *Daniel and the Revelation. The Response of History to the Voice of Prophecy; A Verse by Verse Study of These Important Books of the Bible* (Battle Creek, Mich.: Review and Herald Publishing Company, 1897), 580, 581.
- 137 U[riah] S[mith], In the Question Chair, "729.—'Vicarius Filii Dei,'" *The Advent Review and Sabbath Herald* 74, no. 3 (January 19, 1897), 42.

- 138 U[riah] S[mith], In the Question Chair, "744—Vicarius Filii Dei," *The Advent Review and Sabbath Herald* 74, no. 9 (March 2, 1897), 135.
- 139 Smith, *Daniel and the Revelation. The Response of History to the Voice of Prophecy; A Verse by Verse Study of These Important Books of the Bible* (designated "140th Thousand") (Battle Creek, Mich.: Review and Herald Publishing Co., 1898); *Daniel and the Revelation. The Response of History to the Voice of Prophecy; A Verse by Verse Study of These Important Books of the Bible* (designated "150th Thousand") (Battle Creek, Mich.: Review and Herald Publishing Company, 1901); *Daniel and the Revelation: The Response of History to the Voice of Prophecy. A Verse by Verse Study of These Important Books of the Bible* (designated "One Hundred and Sixtieth Thousand") (Battle Creek, Mich.: Review and Herald Publishing Co., 1903).
- 140 Smith, *Thoughts on the Book of Revelation Being Part II of the Combined Volume "Daniel and the Revelation" Showing the Response of History to the Voice of Prophecy* (Battle Creek, Mich.: Review and Herald Publishing Co., 1899), 579–581.
- 141 Ellen G. White, Ms 174, 1899. ("Thoughts on Daniel and the Revelation," March 3, 1901), in *Manuscript Releases*, 21 vols., 1:63.
- 142 On April 3, 2008, in fulfillment of our personal request, five photographs shot of the thrice frescoed and inscribed pilaster passed into our hands on the following day, April 4. Though the snapshots were taken surreptitiously and hurriedly, the inscription beneath Sylvester's likeness differs slightly from Clark's rendering. The inscription as seen today spells Clark's lowercased *vicarius* with a letter V in place of the letter U, and its wording is given entirely in capital letters. Another curiosity: It is evident that the individual names of Sylvester and Constantine no longer appear in their respective inscriptions. The papal blasphemy remains, though now only generically applied.

- 143 John Willis Clark, *The Care of Books: An Essay on the Development of Libraries and Their Fittings, from the Earliest Times to the End of the Eighteenth Century* (Cambridge, England: University Press, 1901), 52, facing 60 fig. 18.
- 144 [Uriah Smith, ed.], In the Question Chair, "819.—'Motto on the Pope's Tiara,'" *The Advent Review and Sabbath Herald* 78, no. 30 (July 23, 1901), 475.
- 145 Smith, *Our Country, The Marvel of the Nations. Its Past, Present, and Future, and What the Scriptures Say of It*, 3rd ed., rev. [title and subtitle rearranged from previous editions], (designated variously "245th Thousand" or "255th Thousand") (Battle Creek, Mich.: Review and Herald Pub. Co.; Oakland, Calif.: Pacific Press Publishing Co., 1902), 270. (Note that p. 271 comprises a photograph of Independence Hall, Philadelphia, and p. 272 is its blank verso side.)
- 146 D[aniel] O[tis] Teasley, *The Holy Spirit and Other Spirits* (Anderson, Ind.: Gospel Trumpet Company, 1904), 66, 67.
- 147 [William H. Granger], *Bible Footlights for the Pilgrim's Path* (Nashville: The Southern Publishing Association, 1907), 210, 211. Quoted in Edwardson, 232.
- 148 Handwritten letter, filed under General Collection call no. 007007, James White Library.
- 149 "Celebrate 'Cardinal's Day,'" *The New York Times* 66, no. 21,541 (January 15, 1917), 8.
- 150 "Notice!" Notices and Appointments, *The Advent Review and Sabbath Herald* 80, no. 49 (December 10, 1903), 23; *Year Book 1904: Comprising a Complete Directory of the General Conference, Union and Local Conferences and Mission Fields, Educational Institutions, Publishing Houses, Periodicals, Sanitariums, and Benevolent Institutions; Together With Statistical Reports and the Constitution of the General Conference* (Washington, D.C.: The General Conference of Seventh-day Adventists, 1904), 17; *Signs of the Times* 30, no. 20 (May 18, 1904), 7; *Columbia Union*

- Visitor* 54, no. 5 (February 3, 1949), 6; and *The Advent Review and Sabbath Herald* 126, no. 8 (February 24, 1949), 20.
- 151 [Milton C. Wilcox, ed.], "Six Hundred Sixty-Six," *Signs of the Times* 30, no. 20 (May 18, 1904), 6, 7.
- 152 Stephen N. Haskell, *The Seer of Patmos* (South Lancaster, Mass.: Bible Training School; Nashville: Southern Publishing Association, 1905), 243, 244).
- 153 Smith, *Daniel and the Revelation. The Response of History to the Voice of Prophecy: A Verse by Verse Study of These Important Books of the Bible* (designated "One Hundred an[d] Sixty-Fifth Thousand") (Washington, D.C.: Review and Herald Publishing Assn., 1905), 580. An uncaptioned illustration of a three-tiered "miter" appears on p. 581, with the inscription VICARIUS FILII DEI entirely on its lowermost tier. This miter illustration thus accords with the account described in the 1832 book cited by Smith.
- 154 White, "Notes of Travel—No. 3," *The Advent Review and Sabbath Herald* 82, no. 7 (February 16, 1905), 8, in *Colporteur Ministry* (Mountain View, Calif.: Pacific Press Publishing Association, 1953), 123.
- 155 Chas. T. Everson, "The Inscription on the Pope's Tiara," *The Advent Review and Sabbath Herald* 82, no. 30 (July 27, 1905), 10. A full-color image may be seen on an apparel company's online database Web page, http://www.apparelsearch.com/Definitions/Headwear_Hats/Papal_Tiara_Triple_Tiara.htm (accessed March 27, 2009). Although Everson's photograph caption reads: "1834 Tiara of Pope Gregory XVI," the tiara clearly reveals the coat of arms of *another*, namely, Pope Pius IX, Gregory's successor (see entry for 1934–1938). For the first several years of his pontificate, Gregory had to settle for a mere imitation pasteboard tiara, but he was never happy with it (see "The Papal Tiaras," *Chicago Daily Tribune* [repr. from the *Pall Mall Gazette* (London)], April 7, 1878, 3). Take careful note: Two papal headdresses were presented to Gregory himself in

- the year 1845, a lightweight model from his own Latin Church (http://en.wikipedia.org/wiki/Papier-mâché_Tiara [accessed December 24, 2006]), and “a magnificent and costly tiara” by Queen María Cristina (1803–1878; reigned 1833–1868) of Spain (“Spain,” *Sandusky* [Ohio] *Clarion* 24, no. 5 (July 11, 1845), 2, and *Huron Reflector* [Norwalk, Ohio] 16, no. 26 [July 15, 1845]), 2; cf. “Emigration,” *New York Evangelist* 16, no. 32 (August 7, 1845), 127. The obvious question arises: Where are these tiaras? Speculation is rife, but the truth may well lie hidden somewhere in the inner recesses of the Vatican.
- 156 Ibid., 11.
- 157 Letter to Dr. W. S. Butterbaugh, March 12, 1908, in T. M. French, comp., “Notes on the Number of the Beast” (Takoma Park, Washington, D.C., [March 31, 1936]), SDA Document File 3735, p. 12 (copy of working paper in the Heritage Room of Loma Linda University).
- 158 D. E. Scoles, “The Pope’s Crown,” *The Advent Review and Sabbath Herald* 83, no. 51 (December 20, 1906), 10.
- 159 Smith, *Daniel and the Revelation. The Response of History to the Voice of Prophecy: A Verse by Verse Study of These Important Books of the Bible* (Nashville: Southern Publishing Association, 1907), 699.
- 160 Smith, *Daniel and the Revelation. The Response of History to the Voice of Prophecy: A Verse by Verse Study of These Important Books of the Bible* (Mountain View, Calif.: Pacific Press Publishing Association, 1907), 699.
- 161 Scoles, “The Pope’s Crown,” *Australasian Union Conference Record* 11, no. 11 (March 18, 1907), 8.
- 162 [W. W. Prescott, ed.], editorial, *The Protestant Magazine* 2, no. 1 (First Quarter 1910), photographs following title page, 1–5. Note: Nowhere in this magazine is allusion made to any named editor, but we have a statement by Prescott himself: “I was editor of the *Protestant Magazine* for seven years, from 1909–1916” (minutes of Meeting with Elder W. W. Prescott in Elder Watson’s Office 9:00 a.m., April 16, 1936 [Charles Henry Watson (1877–1962) was president of the General Conference]).
- 163 Ernest R. Hull, ed., Letters to the Editor, “The Number of the Beast,” *The Examiner* 61, no. 25 (June 18, 1910), 235, 236, quoted in Arthur Preuss, ed., *The Catholic Fortnightly Review* 17, no. 17 (September 1, 1910), 531.
- 164 Arthur Preuss, ed., *The Catholic Fortnightly Review* (Techny, Illinois) 17, no. 17 (September 1, 1910), 531.
- 165 White, *The Great Controversy Between Christ and Satan: The Conflict of the Ages in the Christian Dispensation* (Boise: Pacific Press Publishing Association, 1911), 140.
- 166 Smith, *Daniel and the Revelation. The Response of History to the Voice of Prophecy: A Verse by Verse Study of These Important Books of the Bible* (Nashville: Southern Publishing Association, 1912), 625.
- 167 [John F. Noll, ed.], Bureau of Information, *Our Sunday Visitor* 3, no. 29 (Sunday, November 15, 1914), 3.
- 168 [Noll, ed.], Bureau of Information, *Our Sunday Visitor* 3, no. 51 (Sunday, April 18, 1915), 3.
- 169 Wikipedia Web page (accessed December 24, 2008), [http://en.wikipedia.org/wiki/Canon_law_\(Catholic_Church\)](http://en.wikipedia.org/wiki/Canon_law_(Catholic_Church)).
- 170 *Codex Iuris Canonici Pii X Pontificis Maximi iussu digestus Benedicti Papæ XV auctoritate promulgatus præfatione* (Romæ: Typis Polyglottis Vaticanis, 1917).
- 171 [Noll, ed.], Bureau of Information, *Our Sunday Visitor* 6, no. 21 (Sunday, September 16, 1917), 3. The same argument is repeated in [Noll, ed.], Bureau of Information, *Our Sunday Visitor* 9, no. 13 (Sunday, July 18, 1920), 3.

- 172 Petro Card. Gasparri, ed., *Codex Iuris Canonici, Pii X Pontificus Maximi iussu digestus, Benedicti Papæ XV auctoritate promulgatus præfatione* (Neo-Eboraci [New York]: P. J. Kenedy & Sons, Typographi Pontificii, 1918).
- 173 Smith, *Daniel and the Revelation: The Response of History to the Voice of Prophecy. A Verse by Verse Study of These Important Books* (Mountain View, Calif.: Pacific Press Publishing Association, 1918).
- 174 Carlyle B. Haynes, *Bible Prophecies Unfolding: An Earnest Discussion of the Great World Events Yet to Come in the Light of the Prophecies of the Bible by Which Divine Inspiration Has Charted All the Future* (Nashville: Southern Publishing Association, 1919), 115, 116.
- 175 Haynes, *What Is Coming?: An Earnest Discussion of the Future in the Light of Bible Prophecy, the Divinely Inspired Chart of History* (Nashville: Southern Publishing Association, 1920), 115, 116.
- 176 C. P. B[ollman], Editorial, "The Number of the Beast," *The Advent Review and Sabbath Herald* 98, no. 46 (November 17, 1921), 6, 7.
- 177 [Noll, ed.], Bureau of Information, *Our Sunday Visitor* 10, no. 41 (Sunday, January 29, 1922), 3.
- 178 Ernest R. Hull, *Adventist Doctrines* (Bombay: Examiner Press, 1922), 26, 27; passage is lifted verbatim from Hull, ed., Leading Article, "Adventist Doctrines," *The Examiner* 73, no. 13 (April 1, 1922) 122-124.
- 179 Haynes, "The Man of the Mystic Number," *The Watchman Magazine* 31, no. 5 (May 1922), 14-16.
- 180 [Noll, ed.], Bureau of Information, *Our Sunday Visitor* 11, no. 14 (Sunday, July 23, 1922), 3.
- 181 [Noll, ed.], Bureau of Information, *Our Sunday Visitor* 13, no. 16 (Sunday, August 3, 1924), 3.

- 182 Everson, "The Mysterious Number of Prophecy 666," Bible Lecture Series (College Place, Wash.: Walla Walla College Press, 1927) 24, 25.
- 183 Haynes, *Our Times and Their Meaning* (Nashville: Southern Publishing Association, 1929), 269, 270.
- 184 [Noll, ed.], Bureau of Information, *Our Sunday Visitor* 17, no. 49 (Sunday, March 17, 1929), 5.
- 185 [F. A. Coffin, ed.], "The Mark of the Power Which Arose 'Out of the Sea,'" *The Present Truth* 7, no. 96 (October 1, 1929), 2, 3.
- 186 [Noll, ed.], Bureau of Information, *Our Sunday Visitor* 19, no. 21 (Sunday, August 21, 1930), 5.
- 187 [F. A. Coffin, ed.], "The Seal of God and the Mark of the Beast" and "What Is 'the Mark of the Beast?'" *The Present Truth* 8, no. 20 (October 1, 1932), 1, 2 and 2, 3, respectively.
- 188 Robert L. Boothby, "The Mark of the Beast," *The Present Truth* 9, no. 69 (October 15, 1934), 3, 7, 8.
- 189 W. A. Spicer, *Beacon Lights of Prophecy* (Takoma Park, Washington, D.C.: Review and Herald Publishing Assn., 1935), 310, 311.
- 190 David Goldstein to Editors, "Present Truth," June 21, 1935, Boston, MS86-167, David Goldstein Scrapbooks, Box 4, Catholic Campaigners for Christ 1935-1937, Folder 1, Catholic Campaigners for Christ, John J. Burns Library, Boston College. This letter is entitled "Challenge No. 2," since the editors of *Present Truth* declined to publish Goldstein's original challenge.
- 191 David Goldstein, Readers Speak to Readers, *Our Sunday Visitor* 24, no. 5 (Sunday, June 2, 1935), 5.
- 192 L. C. Silvestri, Readers Speak to Readers, *Our Sunday Visitor* 24, no. 8 (Sunday, June 23, 1935), 5.

- 193 David Goldstein, "The Apocalyptic Beast" (in the "Communications" column), *The Commonweal* 22, no. 16 (August 16, 1935), 388.
- 194 Louis K. Dickson, "The Sabbath Is God's Seal," *Signs of the Times* 62, no. 46 (November 19, 1935), 13, 14.
- 195 Knoff refers specifically to Haynes's *What Is Coming?* as well as to an article by the same author appearing in *The Watchman Magazine* (see May 1922 entry). Knoff terms the former "a brochure," actually a 128-page book issued by Southern Publishing Association in 1920. The pertinent material was reprinted in the same publisher's 1929 book by Haynes, *Our Times and Their Meaning*, both of which we cite above. Interestingly, Knoff reminds his readers that Haynes made no mention of an inscription on the papal tiara in his 1920 book. Had he picked up either a 1919 or 1929 rendition of this material, Knoff could not have said this truthfully; one can only speculate whether he was aware of the variant wording.
- 196 Aquinas Knoff, ed., Bureau of Information, "[Question] 149," *Our Sunday Visitor* 24, no. 32 (Sunday, December 1, 1935), 9.
- 197 T. M. French, comp., "Notes on the Number of the Beast" (Takoma Park, Washington, D.C., [March 31, 1936]), SDA Document File 3735, pp. 1, 12-14 (copy of working paper in the Heritage Room of Loma Linda University); cf. var. of 14-page typewritten version of document in the Center for Adventist Research, James White Library. Document date verified from a letter to Elder J. L. McElhany, March 31, 1936.
- 198 Frank A. Coffin, "The Number of a Man," *The Watchman Magazine* 46, no. 3 (March 1937), 12, 17, 18.
- 199 W. W. Prescott, "The Interpretation of 'The Number of a Man'" (typewritten letter to Jean Vuilleumier, May 17, 1937), 1, 10. Dating verified from a typewritten letter to Prof. W. E. Howell by Jean Vuilleumier, June 16, 1937.

- 200 Jean Vuilleumier, "Is 'Vicariivs Filii Dei' (666) an Official Title of the Papacy?" (typewritten letter [to Prof. W. E. Howell], La Varenne, France, [June 16, 1937]), 1, 2, 10; italics in the original. Dating verified from a typewritten cover letter to Howell of the same date.
- 201 W. W. Prescott, *The Realm of Research: Historical, Archeological, and Scientific Findings*, "The Official Title of the Pope," *The Ministry* 12, no. 3 (March 1939), 17-19, 26, 46.
- 202 Smith, *Daniel and the Revelation: The Response of History to the Voice of Prophecy. A Verse-by-Verse Study of These Important Books*, new ed., rev. & annotated (Nashville: Southern Publishing Association, 1941), 624-626.
- 203 *Ibid.*, 626, 627, reproduced as written.
- 204 [Noll, ed.], Quiz Father on Matters Catholic, *Our Sunday Visitor* 30, no. 13 (Sunday, August 3, 1941), 7.
- 205 Christian Edwardson, *Facts of Faith* (Nashville: Southern Publishing Association, 1942).
- 206 Arthur L. White, *The Ellen G. White Writings* (Washington, D.C.: Review and Herald Publishing Association, 1973), 35.
- 207 [Robert F. Correia], "Search for the Documentation on *Vicarius Filii Dei*," transcribed by Vesta West Mansell, Adventist Online Forum (accessed August 5, 1996 [a CompuServe Online forum that has been defunct since June 15, 2000]). Personal copy of Robert F. Correia 1996 audiocassette recording of his own story courtesy Donald Ernest Mansell (originally presented in 1996 to Donald Everett Mansell, MD). Authentication of all four specifically named Catholic University faculty members provided via e-mail message to author from CUA, November 2, 2006.
- 208 [Warren E. Howell], "The Number of the Beast" (mimeograph pamphlet, n.p., [April 23, 1943]), 2, 35-37; italics in the original. At least three typewritten, mimeographed variants of

- this committee's working paper are extant, one of which runs 42 pages and the other two 43 pages each. We believe the one quoted here to be the most complete and most recent iteration, appearing on the General Conference Committee agenda and ostensibly approved April 23, 1943 (Agenda, General Conference Committee, April 23, 1943), being copyedited for the typesetter. This document was revamped from Howell's original 42-page confidential digest that he presented at a General Conference hearing on August 30, 1939 (minutes of Hearing on 666, 9 A.M., August 30, 1939, J. L. McElhany's Office [James Lamar McElhany (1880–1959) was president of the General Conference; in that capacity he contributed the foreword to the final document]).
- 209 Smith, *The Prophecies of Daniel and the Revelation*, rev. & newly illus. (Nashville: Southern Publishing Association, 1944), 5, 621.
- 210 L. E. F. [LeRoy Edwin Froom], "Dubious Pictures of the Tiara," *The Ministry* 21, no. 11 (November 1948), 35.
- 211 Joseph H. Fichter, *Religion as an Occupation: A Study in the Sociology of Professions* ([Notre Dame, Ind.]: University of Notre Dame Press, 1961), 258, n. 13.
- 212 James A. Coriden, Thomas J. Green, and Donald E. Heintschel, eds., *The Code of Canon Law: A Text and Commentary* (New York: Paulist Press, 1985).
- 213 Paul Stenhouse, *Catholic Answers to "Bible" Christians* (Kensington, N.S.W., Australia, 1988), 24.
- 214 Ángel Rodríguez, Great Apocalyptic Prophecies, quarterly topic of *Adult Sabbath School Bible Study Guide* (Silver Spring, Md.: Office of the Adult Bible Study Guide of the General Conference of Seventh-day Adventists, Second Quarter 2002), study for Thursday & Friday, June 6 & 7 entitled "The Mark and Number of the Beast," 85, 86.

- 215 Anon., *The New Testament of Our Lord and Savior Jesus Christ, Translated from the Latin Vulgate: A Revision of the Challoner-Rheims Version Edited by Catholic Scholars Under the Patronage of the Episcopal Committee of the Confraternity of Christian Doctrine* (Paterson, N.J.: St. Anthony Guild Press, 1941), 725, gloss to Apocalypse 13, 18.
- 216 Carlos Olivares, "El 666 y el 'Vicarius Filii Dei' en la interpretación Adventista: Desafíos actuales," *Advenimiento: Revista Bíblico Teológica de la Facultad de Teología de la Universidad Adventista de Chile* 1, no. 2 (2004), 30–57.
- 217 Thomas J. Craughwell, "Poppycock About the Popes," *Our Sunday Visitor* 93, no. 28 (Sunday, November 7, 2004), 18, 19. Details in this article are corroborated by the testimony of Robert Correia in 1943; compare entry in this *Timeline* under that year.
- 218 Gilbert M. Valentine, *W. W. Prescott: Forgotten Giant of Adventism's Second Generation* (Hagerstown, Md.: Review and Herald Publishing Association, 2005), 317, 318.
- 219 See, for example, his *Endtime Issues Newsletter* nos. 139, 140, 145, and 146, http://www.biblicalperspectives.com/endtimeissues/et_139.htm (accessed April 14, 2009, substituting only issue numbers 140, 145, and 146 in base URL), uploaded 2005–2006.
- 220 Kenneth Jørgensen, "An Investigation of 666 & 'Vicarius Filii Dei,'" in Ron du Preez, ed., *Prophetic Principles: Crucial Exegetical, Theological, Historical & Practical Insights*. Scripture Symposium Number I (Lansing: Michigan Conference of Seventh-day Adventists, 2007), 308. Note that this author transliterates the Greek gematric character-numerals used by Strong (see our Introduction, pp. 6, 7) into equivalent spelled-out words, which explains the apparent difference in their respective approaches.
- 221 Edward L. Beck, televised discussion in "Beyond Belief: The Mysterious Nature of Three Numbers That Nobody Wants to

Repeat,” *Hannity’s America*, FOX News Channel, November 4, 2007; Voxant, Inc., transcript 110400cc.268, PDF p. 10; YouTube online video clip, “Fr. Edward Beck Discusses 666” <http://www.youtube.com/watch?v=pCgurTLpZKo> (accessed February 8, 2008). Note: Beck erred by using *Secundo* rather than *Secundus*, as the context demands the nominative case. In doing so, he missed a glorious opportunity to set the record straight, for that late pope’s Latinized name properly equates to 671!

- 222 Francis D. Nichol, ed., *The Seventh-day Adventist Bible Commentary*, 7 vols. (Washington, D.C.; Hagerstown, Md.: Review and Herald Publishing Association, 1980), s.v. “The Revelation of St. John the Divine,” 7:824.
- 223 Neufeld, ed., *Seventh-day Adventist Encyclopedia*, 2 vols., s.v. “Howell, Warren Eugene,” 10:716.
- 224 Samuele Bacchiocchi, “The Saga of the Adventist Papal Tiara: Part 2,” *Endtime Issues Newsletter* no. 146 [2006], 10, http://www.biblicalperspectives.com/endtimeissues/et_146.htm (accessed April 14, 2009).