

10. A.T. Jones- Truth Plain Upon Tables

Marshalling of the Nations to the Battle of Armageddon

The Third Angel's Message ~ Get ready, Get ready, Get ready

Another very prominent pioneer that is seldom, if ever, quoted in connection with the King of the North is Elder A. T. Jones. We should never forget that Elder Jones was probably the best historian that the church has ever had. At least two of his books, *The Great Nations of To-day* and *The Marshaling of the Nations* deal directly with the issue of the King of the North. If you were to read these books along with Uriah Smith's book, and S. N. Haskell's books, you would find that they are all in perfect agreement with each other.

Elder Jones in his book, *The Marshaling of the Nations*, very concisely sums up the eleventh chapter of Daniel and shows how it all ties in with the literal Battle of Armageddon. It is a rather lengthy comment to add here, but it gives an excellent overview of the whole issue. It begins on page 28 and goes to page 39 of his book where he says:

"Now this eleventh chapter of Daniel is a sketch of the history from the beginning of the reign of Darius the Mede until the time of the setting up of the kingdom of God, as is shown by the words of the last verses of the eleventh chapter and the first few verses of the twelfth. ... So, when we come to the **fortieth verse of the eleventh of Daniel**, we are not reading of affairs away back in the days of the empire of Greece, nor of the affairs of Rome, but of **affairs down here at "the time of the end," as mentioned in the thirty-fifth verse**. Other verses also show the same thing. And bear in mind that the king of the South is always in Egypt, and the king of the North is always the power occupying the territory of which Constantinople is the center. And all the world knows that since 1453 A. D., the territory of which Constantinople is the center, has been held and ruled by the Turks. Then **the king of the North at the time of the end is the Turkish dominion**.

Now, **the last verse of the eleventh chapter of Daniel, speaking of the king of the North, the power controlling the territory of which Constantinople is the center, says, "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.**

For fifty years or more the world has been expecting the end of Turkey to come. The existence of the Turkish nation has been all this time, and is to-day, due to the common consent of the great powers of Europe. ...

So, the reason that Turkey abides there is that the peace of Christendom may be preserved, and to avoid a general war among these mighty nations. ...

Now what says the Scripture?—"He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Constantinople is "between the seas;" but there is no "glorious holy mountain" there. What one place on the earth could be referred to in the Bible by the term 'the glorious holy mountain'?—Jerusalem, to be sure, Jerusalem alone. ...

So, then, when the Word says that 'he shall plant the tabernacles of his palace between the seas in the glorious holy mountain,' it means that **he will move his palace from Constantinople to Jerusalem**. What then?—"Yet he shall come to his end, and none shall help him." That is what the Turks, and the mighty powers, and the people of the nations, all expect.

And what then?—"And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time." And that is exactly what all the great powers, and the people of God, expect. ...

... The drying up of the waters of the Euphrates means the setting aside of the power that holds the territory in that part of the earth that is drained by the river Euphrates.

In the midst of all this, the wiping out of Turkey, the marshaling of the nations—the kings of the West and the East—to the battle of the great day, the warning is given that the Lord is coming. All of these things are but the tokens of the coming of the Lord. These world-movements of the great nations are but the marshaling of those mighty nations preparatory to their coming up to the battle of that great day. And at that time the "great voice" will be uttered from the heavenly temple from the throne, announcing the end in the words, "It is done." And at that time every one shall be delivered whose name is found written in the book.

Is your name in the book of life? That is the question, the question of all questions—now, as never before in the world. Salvation from sin is always a mighty thing, but salvation from sin to-day is doubly a mighty thing, because it is salvation from sin, and salvation from destruction at the coming of the Lord. It is deliverance from the guilt and the

power of sin, and it is deliverance from the fearful destruction that comes upon the nations because of their iniquities. *The Marshaling of the Nations*, pages 28-39.

Jones also brings out in his book *The Great Nations of Today* how the first four trumpets constitute the breaking up of the western Roman Empire, and the fifth and sixth trumpets represent the overthrow of the eastern Roman Empire by the Ottoman Empire, and the seventh trumpet represents the destruction of all nations, and the setting up of God's eternal kingdom.

So if the fifth trumpet, the 1st woe, found in Revelation 8:13 to Revelation 9:11, dealt with the Muslim power, and the sixth trumpet, the 2nd woe, found in Revelation 9:12 to Revelation 11:14, dealt with the Muslim power, doesn't it seem logical that the seventh trumpet, the 3rd woe, found in Revelation 11:15-19, would also deal with the Muslim power?

"The last verses of Daniel 11 relate to Turkey, which, as 'the king of the north,' with its center at Constantinople, occupies, in direct descent, the place of the original 'king of the north' in the division of the empire of Alexander the Great, as in verses 4-15 of Daniel 11. And of this Power it is written: 'He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.' Dan. 11:45." (A.T.Jones, *The Great Nations of To-day*, 1901, p.98)

"The Kings of the East" The Advent Review and Sabbath Herald 75, 37, p. 586.

THE water of "the great river Euphrates" is to be dried up, "that the way of the kings of the East might be prepared." {September 13, 1898 ATJ, ARSH 586.1}

This way of the kings of the East is to be prepared, that they may come up to "the battle of that great day of God Almighty." {September 13, 1898 ATJ, ARSH 586.2}

To that battle all nations, "the kings of the earth and the whole world," are gathered and come up, when the time comes that the way of the kings of the East is "prepared." {September 13, 1898 ATJ, ARSH 586.3}

That time is to be the culmination of the plagues of the wrath of God poured out upon all nations, upon "all the kingdoms of the world, upon the face of the earth;" for when these are all gathered unto Armageddon, "the seventh angel" pours out his vial "into the air," and then comes "a great voice out of the temple of heaven, from the throne, saying, It is done." {September 13, 1898 ATJ, ARSH 586.4}

Until this present season of 1898, however, all the "kings of the East" could have been mustered, and could have come up,—could have fought, and have been blotted out,—and still have left a mighty nation on the earth untouched, and, materially, unconcerned. {September 13, 1898 ATJ, ARSH 586.5}

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Rev. 8:13. And I beheld and heard an angel flying through the midst of heaven, saying with a loud voice,
WOE! WOE! WOE!
to the inhabitants of the earth, by reason of the three angels which are yet to sound.
The first woe commenced July 27, 1299; when Othman, the founder of the Turkish empire, made his first attack upon the Greeks. Rev. 9:3-10.
Their power was to hurt men five months. -150 years, ending A.D. 1449.

Rev. 9:1. 5th Angel sounded.
The Roman or 4th Empire.
1st woe commenced: **1299.**
Rev. 9:7. Like horses prepared for battle.
MAHOMETANS.
The sixth trumpet commenced at the end of the first woe. **1449.**
It continued for an hour, and a day, a month, and a year. 391 years and 15 days, which ended August 11th 1840.

Rev. 9:13. 6th Angel, 2nd woe.
Firearms first used on horseback by the Turks.
THE OTTOMAN SUPREMACY CEASED. 1840. 1844.
The 2nd woe is past.

Dan. 8:24,25
7th Angel sounded.
3rd Woe cometh quickly.
The seven last plagues.
Rev. 10:7. In the days of the voice of the seventh angel, when he shall BEGIN to sound, the MYSTERY of GOD shall be finished.

Until this present season, the United States stood here, away in the extreme West, in a "splendid isolation" from all the nations and kings of the East; unconnected with their national interests, unconcerned with their national affairs. {September 13, 1898 ATJ, ARSH 586.6}

Now, however, this is not longer so. This present season of 1898, the "splendid isolation" of this great nation has been swept away, and this nation has become one of the world-powers. This extreme Western nation has become one of the powers of the extreme East. Now, this nation of the farthest West has itself become one of "the kings of the East." {September 13, 1898 ATJ, ARSH 586.7}

Now when the way of the kings of the East shall be prepared, it will be prepared for this nation with all the others; for this nation is now one of the kings of the East. {September 13, 1898 ATJ, ARSH 586.8}

Now when the way of the kings of the East shall have been prepared, and when the kings of the East come up in the way prepared, this nation will come among them; for this nation is now one of the kings of the East. {September 13, 1898 ATJ, ARSH 586.9}

Now when the kings of the East shall be gathered to "the battle of that great day of God Almighty," this great nation must be gathered among them; for this nation is now one of the kings of the East with the others. {September 13, 1898 ATJ, ARSH 586.10}

Now the interests, the controversies, and the entanglements of the Eastern question include all the kingdoms of the world that are upon the face of the earth; and when the crisis comes, and the wrath of God is poured out, all nations drink it, all nations come up to Armageddon, all nations join in the battle of the great day. {September 13, 1898 ATJ, ARSH 586.11}

And now all things are ready for the drying up of the "great river Euphrates;" all things are ready for the way of the kings of the East to be prepared. {September 13, 1898 ATJ, ARSH 586.12}

On the other hand, "the marriage of the Lamb is come, and his wife hath made herself ready." And now the proclamation goes forth, "All things are ready: come unto the marriage." "Come; for all things are now ready." {September 13, 1898 ATJ, ARSH 586.13}

The Lord cometh. Are you ready? "Get ready, get ready, get ready." {September 13, 1898 ATJ, ARSH 586.14}

"Finally in verse 40 he comes again, and at the time of the end," too, to "the king of the south" and "the king of the north." **The territories of the northern and of the southern division of Alexander's dominion remain respectively the kingdoms of the north and the south unto the end, and from beginning to end, whatever power might occupy these respective territories would be the king of the north or of the south. Whatever power therefore which, at the time of the end, occupies the territory of Thrace and Bithynia, originally held by Lysimachus, will be the king of the north as certainly as was the power of Lysimachus itself.** {June 8, 1896 ATJ, BEST 171.10}

June 15, - Bible Echo

**"The Eastern Question. What Its Solution Means to All the World. No. 5.—The Events of the End"
The Bible Echo 11, 23 , pp. 179, 180.**

WHEN HE COMES TO HIS END

YET this is not all. The angel did not end his discourse here. No, no. He continues: "And at that time [when Turkey shall come to his end] shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time Thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake." Dan. 12:1, 2. {June 15, 1896 ATJ, BEST 179.1}

Whether the Turkish power shall leave Constantinople, and when? whether it shall be wiped out, and if so, when? these are great and interesting questions, and multitudes are anxiously studying these questions. Yet great and interesting as these questions are in many ways, there is yet beyond all these the infinitely greater question of what comes when these things are done,—of what shall come at that time? {June 15, 1896 ATJ, BEST 179.2}

The Word of God is that "at that time" there shall be such a time of trouble upon the earth as never was since there has been a nation. This very thing we have seen by positive and highest proofs, is the very thing which the great nations are dreading; and against this universal woe of world-wide war and tumult, these great powers are holding the Ottoman power as long as possible as a bulwark, knowing that when that bulwark shall have been broken down this appalling torrent must spread over all. In this matter the word of God and the word of the great powers of the world, are in exact and perfect accord. {June 15, 1896 ATJ, BEST 179.3}

Who is ready for this "time of trouble such as never was since there was a nation"? Who? Whoever on the earth is not ready for the spreading over all nations of such a time of trouble as never was since there was a nation—whoever on earth is not ready for this, is not ready for the wiping out of the Ottoman power. Therefore instead of churches and pulpits and religious papers calling for war, and urging the wiping of the Turkish power off the earth, they would better, far better, be preaching the gospel of peace, which they profess, and which they are so basely perverting; and by the sincere preaching of the gospel of peace be preparing to stand in peace and quietness in God when this time of trouble shall break upon the world at the time of the ending of the Ottoman Empire. Who is doing this work? Who is ready for the time of trouble? {June 15, 1896 ATJ, BEST 179.4}

For this is not simply a great time of trouble by war amongst the nations; it is even more than this. It is a time of trouble caused by this, and also by the judgments of God upon the earth, and the coming of the Lord, the resurrection of the dead, and the end of all things. This is emphasised by the other portion of Scripture which treats of the Ottoman power. In the sixteenth chapter of Revelation from beginning to end is the Lord's record of the seven last plagues in which "is filled up the wrath of God" to be poured upon the earth, and which in itself is the greatest element of this time of trouble such as never was since there was a nation. {June 15, 1896 ATJ, BEST 179.5}

THE PLAGUES OF GOD'S WRATH

IN this chapter, the story of the sixth plague is this: "And the sixth angel poured out his vial upon the great river Euphrates and the water thereof was dried up, that the way of the kings of the east might be prepared." {June 15, 1896 ATJ, BEST 179.6}

Now as for the real flowing river Euphrates, which rises in the mountains of Armenia and empties into the Persian Gulf, kings both of east and west have crossed and re-crossed it at will from the days of Chedorlaomer until now, without its ever having to be dried up that they might pass. This expression therefore cannot refer to the water of the literal river. What then? In the next chapter, verse 15, it is stated that "waters are peoples." The water of the Euphrates then, being dried up that the way of the kings of the east might be prepared, is clearly the ending of the power and people that occupies the country of the Euphrates. What power is this?—The Turkish power alone. {June 15, 1896 ATJ, BEST 179.7}

This, then, is another plain declaration of the word of God announcing the certain ending of the Turkish power. And according to this scripture, what comes at the ending of that power? What are the kings of the east going to do when the way for them shall be thus prepared? Read on. {June 15, 1896 ATJ, BEST 179.8}

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. {June 15, 1896 ATJ, BEST 179.9}

"And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." {June 15, 1896 ATJ, BEST 180.1}

NEED FOR WATCHING AND PRAYING

WE have now considered the three portions of Scripture which treat of the Turkish power. We have seen that in all three of them the end of that power is announced by the sure word of God. We also see that in all three places not only is the end of that power marked, but with this, and following swiftly upon it, there is also marked in unmistakable language universal world-destroying trouble, the coming of the Lord in glory, and the end of all things of this world. {June 15, 1896 ATJ, BEST 180.2}

This cannot be denied. It may not be believed; but it cannot be denied. No man therefore is ready for the ending of the Ottoman Empire who is not ready for the end of the world. And who is ready for this? Oh! let every one who names the name of Christ turn his whole attention to this. Let all such be sure that they themselves are ready for all these things, and then let them never rest, let them never hold their peace, till the warning of it is sounded to all people that whosoever will may come, whosoever will may be ready also, and that all may be watching and praying always "that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36. {June 15, 1896 ATJ, BEST 180.3}

We see that the sure word of God announces that upon the ending of the Ottoman Empire there comes—"at that time"—a time of universal war, woe, and trouble such as never was since there was a nation even to that same time. We see also the great powers of earth—the very ones which have this question constantly to deal with—expecting and dreading the "appalling danger" of this very thing, and in their uneasy expectancy doing everything in their power to hold back as long as possible the tide of woe which they know must come. {June 15, 1896 ATJ, BEST 180.4}

There is yet one other element to be noticed in this connection. And that is that the Turks themselves expect this very thing also. The Turks themselves expect to be removed from Constantinople. They expect then the seat of their power to be in Jerusalem. They expect then that the nations will come even there to war against them, and that then the end of all things comes. {June 15, 1896 ATJ, BEST 180.5}

In Constantinople in September and October last, I met a reliable Christian man, who told me that in a conversation which he had with a Turkish judge, the judge told him that they expected as the outcome of the dealings of the powers that they would be dispossessed of Constantinople; that after that their capital would be Jerusalem; that against them there at last they expected the "Christian nations" to come to light; and that then Messiah and Mahomet would come. With the exception of Mahomet, this explanation as stated by the Turkish judge is precisely the thing that is spoken of this same time in the Scripture of truth. And the time of trouble thus brought as described in the word of God, is precisely the "appalling danger" that is dreaded by the great powers, and against which they agree in holding the Ottoman Empire as a bulwark. {June 15, 1896 ATJ, BEST 180.6}

When the word of God three times declares it; and when the Turks themselves, as well as all the other powers concerned, are expecting and dreading it; is it not high time that all the people should believe it? May the Lord in His mercy help all the people to hear it, to believe it, and then to proclaim it to earth's remotest limits that the world may be prepared and fully ready for that which by every evidence on the question is hanging ready to burst in fury upon a devoted world!

A.T. JONES. {June 15, 1896 ATJ, BEST 180.7}

October 2, 1900

"The Third Angel's Message. Its Basis in the Seven Trumpets; and Its Relation to the Great Nations to To-day" Advent Review and Sabbath Herald 77, 40 , p. 632.

WE have seen how the continuance of the Eastern question, as it has centered in Constantinople since Aug. 11, 1840, has inevitably absorbed the whole East. {October 2, 1900 ATJ, ARSH 632.1}

We have seen that, with the single exception of Austria, the same Powers that were originally involved in the Eastern question in 1840, are still the principal Powers involved in the greater Eastern question, whose chief center is just now in Peking, but whose ultimate center is always Constantinople. {October 2, 1900 ATJ, ARSH 632.2}

And though these Powers, with the exception of Russia, were originally, and are still, the chief Powers of the West; yet, as the Eastern question, with which they became connected in 1840, has continued to grow until it has absorbed the whole East, these Powers of the West have, in the natural course of things, become also the Powers of the East. {October 2, 1900 ATJ, ARSH 632.3}

There are, however, two Powers reckoned among these principal ones of the greater Eastern question, which were not connected with that question originally, but have become parties to it only lately. These are Japan and the United States. {October 2, 1900 ATJ, ARSH 632.4}

In 1895 war broke out between China and Japan. Japan was everywhere and speedily victorious. When peace was established, considerable Chinese territory was agreed upon. But Russia, France, and Germany united in a protest against the cession of the agreed territory. Since the threatening protest of these three Powers was supported by the "advice" of Great Britain to the Japanese government to yield to it, Japan, to avoid a new war, did yield to the demand

of the three Powers—and the territory in question fell immediately under Russian "influence." {October 2, 1900 ATJ, ARSH 632.5}

Further: to enable the Chinese government to pay the first installment of the cash indemnity, bankers of Paris and St. Petersburg loaned about eighty million dollars to China, upon the guaranty of the Russian government. Later, China secured another loan, from English and German bankers, secured by the customs revenue of China; and, through this, Britain secured a hold upon the fortress and naval station of Wei-Hai-Wei. {October 2, 1900 ATJ, ARSH 632.6}

These transactions took from Japan all the territory that had been ceded to her by China, except the Island of Formosa, and the Japanese a determination to be revenged upon Russia at the earliest possible moment. And thus Japan became, and stands, an integral part of the Eastern question as it is to-day. {October 2, 1900 ATJ, ARSH 632.7}

In 1898, as all know, the United States became involved in a war with Spain. The American fleet, in far Eastern waters, found and destroyed, at Manila, the Spanish fleet; and, through this transaction, the United States became possessed of the Philippine Islands, and so became an Eastern Power. Being thus an Eastern Power, the United States demanded and secured in China the "open door" for herself and all the nations, to Chinese trade. {October 2, 1900 ATJ, ARSH 632.8}

In the month of June, 1900, the legations of the Powers, in China, were attacked—that of the United States equally with the others. To rescue their ministers, each of these Powers was obliged to send an army—the United States equally with the others. This brought the United States as a Power into China, and associated her there in alliance with the other great Powers, who, from the beginning, have been the material part of the Eastern question. And in a circular note to all the Powers concerned, July 3, 1900, the United States announced to the world that "the policy of the government of the United States is to seek a solution which may bring about permanent safety and peace in China, preserve Chinese territorial and administrative ENTITY, protect all rights guaranteed to friendly Powers by treaty and international law, and safeguard for the world the principle of equal and impartial trade with all parts of the Chinese Empire." This shows that the United States has not only become, but that she intends to remain, one of the Powers of the East, and one of the very chiefest of those concerned in the Eastern question. {October 2, 1900 ATJ, ARSH 632.9}

As was made plain in last week's study on this subject, this Eastern question as it centers in Peking, is but the extension and enlargement of the original Eastern question as it centers in Constantinople. And this crisis, which brings all these Powers face to face in China, is but the logical outcome of the steps that were taken in 1840, in the crisis which the original of these Powers into the position of supporters of the government of Turkey. Thus the question as it relates to Turkey, is the key of the same question in its enlarged form, as just now it relates to China. Consequently, the prophecies that relate to the Turkish power in this time are the key to the understanding of the question that involves China and the world-powers. {October 2, 1900 ATJ, ARSH 632.10}

What, then, are the scriptures that relate to Turkey in this time? The last verses of Daniel 11 relate to Turkey, which, as king of the north, with its center at Constantinople, occupies, in direct descent, the place of the original king of the north in the division of the empire of Alexander the Great, as in the fourth verse and onward. And of this Power it is written: "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11:45. {October 2, 1900 ATJ, ARSH 632.11}

In these studies we have seen that a number of times in the last fifty years the Turkish government would have come to an end had it not been distinctly "helped." Indeed, we have seen that the Turkish government could not have existed at all these fifty years if it had not been distinctly "helped" by the Powers whose relations are the substance of the Eastern question. By all it is expected that the Turkish government must leave Constantinople. Many a time in these years it has been expected that the Turkish government must certainly leave Constantinople, the tabernacles of his palace will be planted in Jerusalem, "between the seas in the glorious holy mountain." And when that time comes, which must inevitably come soon,—"at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time." Dan. 12:1. {October 2, 1900 ATJ, ARSH 632.12}

This final event in the Eastern question, with its accompaniments, is further described in Rev. 16:12: "The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared." {October 2, 1900 ATJ, ARSH 632.13}

As to the literal river Euphrates, from the beginning of history it has been crossed and recrossed, even at the flood, without any particular difficulty, by kings and their armies. It can not be, then, the literal river that is here spoken of. But since waters signify "peoples, and multitudes, and nations, and tongues" (Rev. 17:15), the "water" here signifies the

Power which dominates the peoples that inhabit the territory of the Euphrates—and that is the Turkish power, which is to come to his end when none helps him. {October 2, 1900 ATJ, ARSH 632.14}

And this occurs "that the way of the kings of THE EAST might be prepared." But, with the exception of the United States and Japan, these "kings of the East" are the identical kings that have been the principal cause and substance of the Eastern question, from its origin, Aug. 11, 1840, unto the present hour. {October 2, 1900 ATJ, ARSH 632.15}

How, then, can the Turkish government come to its end? How can thus this "water" of "the great river Euphrates" be "dried up," except by the action of these very Powers? {October 2, 1900 ATJ, ARSH 632.16}

These "kings of the East," whose way is to be "prepared" by the fall of Turkey, are the very Powers who are altogether responsible for Turkey. {October 2, 1900 ATJ, ARSH 632.17}

How, then, can Turkey possibly come to her end, except by the direct action of these Powers which now are "the kings of the East"?—Plainly, this is the only way in which Turkey can come to her end—the only way in which the water of the river Euphrates can be dried up. {October 2, 1900 ATJ, ARSH 632.18}

It is plain, therefore, that these Powers which are now "the kings of the East," and which are in a vortex, whose immediate center is China, but whose original and ultimate center if Turkey, will reach the point where they will remove the Turkish government from Constantinople, and allow it to be planted in Jerusalem. And shortly after that, they will let the Turkish power "come to his end." {October 2, 1900 ATJ, ARSH 632.19}

And when that is done, whatever the Powers may intend in it, the end of it all is that they shall be gathered at Armageddon, to the battle of that great day of God Almighty. For it is written: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:13-16. {October 2, 1900 ATJ, ARSH 632.20}

Notice here the striking statement in the association of the two expressions in these verses of Revelation 16: The Turkish power comes to its end,—the water of the Euphrates is dried up,—"that the way of the kings of the East might be prepared;" and these "kings of the East" are said to be "the kings of the earth and of the whole world." {October 2, 1900 ATJ, ARSH 632.21}

Now, it is the truth that three of these Powers that created the Eastern question in 1840, with Germany and the United States, do actually control practically the whole world. And with these five Powers—Britain, Russia, Germany, France, and the United States—all the lesser Powers are, in some way, associated. So it is altogether true that "the kings of the East" are now indeed "the kings of the earth and of the whole world." {October 2, 1900 ATJ, ARSH 632.22}

And these Powers, in centering their interests in the East, and planting their armies in the East, are but arraying themselves and marshaling their forces, in readiness to march to the battle of that great day of God Almighty. And that will be when, in their distress with perplexity, the Turkish government shall by these Powers be let fall, and so "the way" be prepared for them as "the kings of the East" to be "gathered" into that place "called in the Hebrew tongue Armageddon." {October 2, 1900 ATJ, ARSH 632.23}

Thus, we have fulfilled our promise made in these columns, July 17 and 31, to show the place and work of the great nations, and all the nations, of to-day, considered from the basis of the line of prophecy of the Seven Trumpets. With China as their immediate center, with Turkey as their ultimate center, their place is "the whole world," and their work is the arraying of themselves and the mustering of their forces in preparation for the battle of that great day of God Almighty. {October 2, 1900 ATJ, ARSH 632.24}

And since this is their place and their work; and since the complication in which they are involved culminates in that time of trouble "such as never was since there was a nation even to that same time," when there shall be delivered only those "that shall be found written in the book," their relation to the Third Angel's Message is that that message must now be sounded, with its loudest voice, to all the people of the whole world, calling them, by the power of the everlasting gospel, to the registry of their names in the Lamb's book of life. {October 2, 1900 ATJ, ARSH 632.25}

All who profess to know the Third Angel's Message, in that very profession do profess to know all these things, and to be doing just this work of calling souls to registry in the book of life, that they may be delivered in that great day. {October 2, 1900 ATJ, ARSH 632.26}

Such being undoubtedly the place and work of the nations of to-day, and this being their relationship to the Third Angel's Message, we are thus brought again to the consideration of the Third Angel's Message, as it is in itself, and what it is, indeed, to-day. {October 2, 1900 ATJ, ARSH 632.27}

The time is at hand. **Get ready, get ready, get ready.** {October 2, 1900 ATJ, ARSH 633.1}

"Studies in Galatians. Gal. 5:22-26" Advent Review and Sabbath Herald 77, 40, p. 633.

"BUT the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the passions and the lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." {October 2, 1900 ATJ, ARSH 633.2}

We have seen somewhat of the essential evil and deceitfulness of the works of the flesh. But, thank the Lord, there is a better picture. {October 2, 1900 ATJ, ARSH 633.3}

The Spirit of God, which, in his fullness, is freely given to every believer, lusteth against the flesh, so that in him who is led by the Spirit of God the flesh can not do the things that it would. In such the Spirit of God rules, and causes to appear in the life "the fruit of the Spirit," instead of "the works of the flesh." {October 2, 1900 ATJ, ARSH 633.4}

And though it be true "that they which do such things" as we described in the list of the works of the flesh, "shall not inherit the kingdom of God," yet in the gift of the Holy Spirit, through the grace of Christ, God has made full provision by which every soul, in spite of all the passions, lusts, desires, and inclinations of the flesh, can "inherit the kingdom of God." {October 2, 1900 ATJ, ARSH 633.5}

In Christ the battle has been fought, on every point, and the victory has been made complete. He was made flesh itself—the same flesh and blood as those whom he came to redeem. He was made in all points like these; he was "in all points tempted like as we are." If in any "point" he had not been "like as we are," then, on that point he could not possibly have been tempted "like as we are." {October 2, 1900 ATJ, ARSH 633.6}

He was "touched with the feeling of our infirmities," because he "was in all points tempted like as we are." When, he was tempted, he felt the desires and the inclinations of the flesh, precisely as we feel them when we are tempted. For "every man is tempted, when he is drawn away of his own lusts [his own desires and inclinations of the flesh] and enticed." James 1:14. All this Jesus could experience without sin; because to be tempted is not sin. It is only "when lust hath conceived," when the desire is cherished, when the inclination is sanctioned,—only then it is that "it bringeth forth sin." And Jesus never even in a thought cherished a desire, or sanctioned an inclination, of the flesh. Thus, in such flesh as ours, he was tempted in all points as we are, and yet without a taint of sin. {October 2, 1900 ATJ, ARSH 633.7}

And thus, by the divine power that he received through faith in God, he, in our flesh, utterly quenched every inclination of that flesh, and effectually killed at its root every desire of the flesh; and so "condemned sin in the flesh." And in so doing, he brought complete victory, and divine power to maintain it, to every soul in the world. All this he did "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." {October 2, 1900 ATJ, ARSH 633.8}

This victory, in its fullness, is free to every soul in Christ Jesus. It is received by faith in Jesus. It is accomplished and maintained by "the faith of Jesus," which he has wrought out in perfection, and has given to every believer in him. For "this is the victory which overcometh the world, even our faith." {October 2, 1900 ATJ, ARSH 633.9}

He "abolished in his flesh the enmity" that separated mankind from God. Eph. 2:15. In order to do this, he took the flesh, and must take the flesh, in which that enmity existed. And he "abolished in his flesh the enmity," "for to make," in order to make "in himself of twain," God and the estranged man, "one new man, so making peace." {October 2, 1900 ATJ, ARSH 633.10}

He "abolished in his flesh the enmity," in order "that he might reconcile both" Jew and Gentile—all mankind who are subject to the enmity—"unto God, in one body by the cross, having slain the enmity in himself." Eph. 2:16, margin. "The enmity" was "in himself," by being "in his flesh." And there "in his flesh" he slew it and abolished it. And he could do this only by its being indeed "in his flesh." {October 2, 1900 ATJ, ARSH 633.11}

Thus Jesus took upon him the curse, in all its fullness, precisely as that curse in upon mankind. This he did by "being made a curse for us." But "the curse causeless shall not come," and never came. The cause of the curse is sin. He was made a curse for us, because of our sins. And to meet the curse as it is upon us, he must meet sin as it is in us. Accordingly, God "hath made him to be sin for us, who knew no sin." And this "that we might be made the righteousness of God IN HIM." 2 Cor. 5:21. {October 2, 1900 ATJ, ARSH 633.12}

And though he thus placed himself entirely at the same great disadvantage as are all mankind—made in all points like us and so, "in all points tempted like as we are,"—yet not a single tendency or inclination of the flesh was ever allowed the slightest recognition, even in thought; but every one of them was effectually killed at the root by the power of God, which, through divine faith, he brought to humanity. {October 2, 1900 ATJ, ARSH 633.13}

And thus, "as the children are partakers of flesh and blood, he also HIMSELF LIKEWISE took part of THE SAME; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:14-18. {October 2, 1900 ATJ, ARSH 633.14}

And this victory which Christ wrought out in human flesh, is brought by the Holy Spirit to the rescue of everyone in human flesh who to-day believes in Jesus. For by the Holy Spirit the very presence of Christ himself comes to the believer; for it is his constant desire to "grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:16-19. {October 2, 1900 ATJ, ARSH 633.15}

Thus the deliverance from the guilt of sin and from the power of sin, which holds the believer in triumph over all the desires, the tendencies and inclinations, of his sinful flesh, through the power of the Spirit of God,—this is wrought to-day by the personal presence of Christ Jesus IN HUMAN FLESH in the believer, precisely as it was wrought by the personal presence of Christ in human flesh eighteen hundred and seventy years ago. {October 2, 1900 ATJ, ARSH 633.16}

Christ is ever the same—"the same yesterday, and to-day, and forever." The gospel of Christ is ever the same—the same yesterday, and to-day, and forever. The gospel of Christ to-day is the same that it was eighteen hundred and seventy years ago. Then it was "God manifest in the flesh;" and to-day it is the same—"God manifest in the" same flesh, the flesh of sinful men, human flesh, just as human nature is. {October 2, 1900 ATJ, ARSH 633.17}

That gospel is "Christ in you, the hope of glory,"—Christ in you just as you are, sins, sinfulness, and all; for he gave himself for our sins, and for our sinfulness. And you, just as you are, Christ has bought, and God "hath made accepted" in him. He has received you just as you are; and the gospel, "Christ in you, the hope of glory," brings you under the reign of the Spirit of God, makes you so subject to the power of Christ and of God that "the fruit of the Spirit" appears in you, instead of "the works of the flesh." {October 2, 1900 ATJ, ARSH 633.18}

And the fruit of the Spirit is— {October 2, 1900 ATJ, ARSH 633.19}

LOVE—the love of God which is shed abroad in the heart by the Spirit of God. And instead of hatred or any of its kin ever being allowed, even in thought, no man can possibly do anything to you that can cause you to do anything but love him. For this love, being the love of God, is "the same yesterday, and to-day, and forever;" and loves not for reward, but for the mere sake of loving; it loves simply because it is love, and being only that, it can not do any thing else. {October 2, 1900 ATJ, ARSH 633.20}

JOY is "ardent happiness arising from present or expected good." But in this case, the alternative "or" is excluded; for this joy is ardent happiness arising from present AND expected good; for the cause of it is eternal. Accordingly, it is everlastingly present, and is everlastingly to be expected. And therefore, it is "exultant satisfaction." {October 2, 1900 ATJ, ARSH 633.21}

PEACE—perfect peace that rules in the heart—"the peace of God, which passeth all understanding," and which "keeps the heart and mind" of him who has it. {October 2, 1900 ATJ, ARSH 633.22}

LONG-SUFFERING, GENTLENESS, GOODNESS, FAITH.—This faith—pistis, Greek—is "firm persuasion; the conviction which is based upon trust, NOT upon knowledge [the faith of "the heart," not of the head; the faith of Christ, not of the creed,]; a firmly relying confidence cherished by conviction, and bidding defiance to opposing contradictions." {October 2, 1900 ATJ, ARSH 633.23}

MEEKNESS, TEMPERANCE.—Temperance is self-control. Thus, the Spirit of God delivers the man from subjection to his passions, lusts, and habits, and makes him a free man, master of himself. {October 2, 1900 ATJ, ARSH 633.24} "Against such there is no law." The law of God is against no-thing but sin. In human lives the law of God is against everything that is not the fruit of the Spirit of God. Therefore it is certain that everything in human life that is not the fruit of the Spirit of God, is sin. And this is but stating, in another way, the eternal truth that "whatsoever is not of faith is sin." {October 2, 1900 ATJ, ARSH 633.25}

Therefore "if we live in the Spirit, let us also walk in the Spirit." And because we do live in the Spirit and walk in the Spirit, "let us not"—yea, we shall not; yea, we can not—"be desirous of vainglory, provoking one another, envying one another." {October 2, 1900 ATJ, ARSH 633.26}

February 20, 1896

"The Eastern Question" American Sentinel 11, 8 , pp. 57, 58.

AFFAIRS in the vicinity of Constantinople and in Asia Minor are more pacific than they were a few weeks ago; but the Eastern Question is not settled, nor will it be until the Turk shall have been driven from Europe. {February 20, 1896 ATJ, AMS 57.1}

The real problem that demands solution is not, What shall be the fate of the Turkish Empire? That has long been a foregone conclusion. The Eastern Question is, in brief, To whose lot shall Constantinople and the control of the Dardanelles and the Bosphorous fall when the Turk is driven from Europe? Christendom long since decreed the utter destruction of Ottoman supremacy, and could the crowned heads of Europe agree among themselves as to the disposition of the territory of the Sultan, the Turkish Empire could not last a month. Ottoman autonomy exists to-day solely because of the mutual jealousies of the great powers of Europe. {February 20, 1896 ATJ, AMS 57.2}

In 1840, the Sultan, Abd-ul-Mejid, who had just come to the throne, finding himself unable to cope successfully with Mehemet Ali, the rebellious Pasha of Egypt, virtually surrendered his sovereignty into the hands of the powers of Europe by accepting their ultimatum in the Egyptian embroglio and transmitting it to the Pasha, who yielded, not to the Sultan but to the powers; since which time Turkey has existed merely by the sufferance of the other nations of Europe, and is well described by the sobriquet, "the Sick Man of the East." (See 1 on second page.) {February 20, 1896 ATJ, AMS 57.3}

Every great power in Europe looks with covetous eyes upon the city of Constantinople. England, Austria, and Russia, especially have each cherished the hope of one day adding to their possessions this busy mart of the Orient. But hitherto ambition has been restrained by the certain knowledge that the occupation of "Key of the East" by any one of the powers would be the signal for a general European war too awful in its probable consequences to be risked even for such a prize. {February 20, 1896 ATJ, AMS 57.4}

Nevertheless the conquest of Turkey, the possession of Constantinople, and the command of the passage between the Mediterranean and the Black Seas have long been the avowed purpose of Russia. Peter the Great cherished this ambition two centuries ago and left it as a sacred legacy to his successors. In his will, the great Czar said:— {February 20, 1896 ATJ, AMS 58.1}

Take every possible means of gaining Constantinople and the Indies (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf; reestablish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depth of the world. Once there, we can do without the gold of England. {February 20, 1896 ATJ, AMS 58.2}

How undeviatingly this policy has been followed by the Czars will appear from an extract from Russian history:— {February 20, 1896 ATJ, AMS 58.3}

In 1696, Peter the Great wrested the Sea of Azov from the Turks, and kept it. Next, Catharine the Great won the Crimea. In 1812, by the peace of Bucharest, Alexander I. obtained Moldavia, and the prettily named province of Bessarabia, with its apples, peaches, and cherries. Then came the great Nicholas, who won the right of the free navigation of the Black Sea, the Dardanelles, and the Danube. {February 20, 1896 ATJ, AMS 58.4}

Great as were these advances Russian ambition was not satisfied; and in 1853 the Czar attempted to establish "a protectorate over all Christians in Turkey belonging to the Greek Church. This claim not being allowed by the Port, a

Russian army entered the Danubian principalities. "After ineffective negotiations war was declared by the Sultan on the 4th of October." 2 {February 20, 1896 ATJ, AMS 58.5}

In this, the Crimean war, England and France allied themselves with Turkey; Russia was defeated and lost some territory previously gained; but, in 1870, when all Europe was intently watching the desperate conflict between France and Germany, the Czar announced to the powers that he would no longer be bound by the Treaty of Paris, made in 1856, which excluded his ships and arsenals from the Black Sea; and since that time the Euxine has been practically Russian territory. {February 20, 1896 ATJ, AMS 58.6}

But the long-cherish goal of Muscovite ambition had not been reached, and only a few years later eastern Europe was again darkened by an ominous war cloud. Russian intrigue was at work, and in 1875 Bosnia and Herzegovina revolted; and in a few months Bulgaria was involved in the rebellion. Servia and Montenegro also took up arms. The atrocities attending the efforts of the Turks to suppress rebellion were such as to excite the indignation of the civilized world. But the resources of European diplomacy were exhausted in fruitless attempts to gain from the Porte some real security for better government in the distracted provinces, and in April, 1877, Russia again declared war. {February 20, 1896 ATJ, AMS 58.7}

The neutrality of Austria had been secured by a secret agreement permitting that country to occupy Bosnia and Herzegovina, if Russia should extend its influence beyond the Balkans. England would doubtless have interfered [sic.] but the Bulgarian massacres had excited such horror and indignation that Britain was forced to remain neutral. Lord Beaconsfield, then Prime Minister, stipulated, however, that Egypt should not become the scene of hostilities, and that the Russians should not occupy Constantinople, except temporarily. In this way Turkey was left without an active ally, and the following February the Russian army reached the suburbs of the coveted city; but the Czar, knowing that England would not permit him to reap the full fruits of his victory, concluded a treaty of peace with Turkey, March 3, 1878, and shortly withdrew his troops from Ottoman territory. {February 20, 1896 ATJ, AMS 58.8}

As a result of the war, several independent and semi-independent principalities were created out of what had formerly been Turkish territory; and in these, Russian influence continued to manifest itself. They have been saved from Muscovite greed only by the influence of England and Austria, made potent by English cannon and Austrian columns. {February 20, 1896 ATJ, AMS 58.9}

Russia had gained the Black Sea, but could advance into Asia Minor only by aggressions in Armenia. To this end revolt was encouraged there, until a few months since open rebellion afforded pretext for Mohammedan hate to manifest itself in the massacre of those who bore the name of Christians. This doubtless was the cause of the atrocities which so horrified the world only a few weeks ago. From a human standpoint, only one thing prevented summary interference on the part of the "Christian" powers, and that was jealousy of each other. But God makes even the wrath of man to praise him, and the remainder of wrath he restrains. 3 Universal war would greatly retard the progress of the gospel, and so God holds in check these warlike elements until his work is accomplished in the earth. How often during the past twenty years have men said, the final catastrophe can be averted only a few months at most, then universal, devastating war must come. But heavenly messengers restrain the armies of earth. "I saw four angels," says the inspired penman, "standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." 4 {February 20, 1896 ATJ, AMS 58.10}

Many times the speedy dismemberment of Turkey has appeared to be inevitable. But though without friends or allies Turkey has received aid either directly or indirectly in every emergency, and has thus been preserved as a nation; but nobody doubts that the time will come, when, having filled up the cup of its iniquity, the Ottoman power will be swept from the face of the earth. {February 20, 1896 ATJ, AMS 58.11}

To the testimony of the unmistakable trend of political events is added the declarations of the Word of God. The prophecy declares plainly that notwithstanding the fact that the Turk has been supported more or less directly in the past by other powers, he will finally be driven from Europe. "He shall plant the tabernacles of his palace between the

seas in the glorious holy mountain," says the inspired Word, "yet he shall come to his end, and none shall help him." 5 {February 20, 1896 ATJ, AMS 58.12}

"Between the seas in the glorious holy mountain" refers unmistakably to Jerusalem, located between the Dead Sea and the Mediterranean. Palestine is Turkish territory, and the Mohammedan, equally with the Christian, regards Jerusalem as holy ground. And what is more natural than that driven from Europe and fired by religious fanaticism, the Turk should make the "City of David" his capital? {February 20, 1896 ATJ, AMS 58.13}

But such a transfer of the Ottoman seat of government will be no means settle the Eastern Question: it will only change its form. Turkish hate and fanaticism will beget like feelings in "Christian" breasts, and Christendom will demand the expulsion of the Turk from the "Holy City." "He shall come to his end and none shall help him." And what then? Let the prophecy answer: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." 6 {February 20, 1896 ATJ, AMS 58.14}

The seal of the book of Daniel has been broken. Knowledge of the Scriptures, as well as of the arts and sciences, has increased wonderfully, and in the light of the divine Word the present status of the Eastern Question points unmistakably to the soon coming of the "King of kings and Lord of lords" 7 to claim the promise of the Father and to fulfill his word: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." 8 "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." 9 And in these events only will be found the final settlement of the Eastern Question. {February 20, 1896 ATJ, AMS 58.15}

"What They Want" American Sentinel 11, 8 , pp. 58, 59.

THE "National Reform" conception of the State,—the conception upon which Sunday legislation is demanded of Congress and other law-making bodies,—is that the State is the creature of God, and therefore amenable to God's moral law,—that law which says, "Thou shalt have no other gods before me," "Remember the Sabbath day to keep it holy," etc. {February 20, 1896 ATJ, AMS 58.1}

But the "National Reform" party do not purpose to abolish or change the form of this Government. They want it to be "Christian"—to be a government of God on earth, but they do not purpose to ablish the various offices which are now filled by the people's representatives. They do not advocate a formal transfer of the government of God, by a general abdication of office in his favor. They are probably aware that the Almighty would take no notice of any such action; and moreover, it would seriously interfere with their plans if he should do so. They would have the various functions and offices of government remain as they are; at least, they have given no hint of any purpose to the contrary. {February 20, 1896 ATJ, AMS 58.2}

The question then arises, In this government of God on earth, who would do the governing? We are told of course that God would govern; but how would this be done? He will not descend himself, nor send angels down from heaven, to take control of affairs. No; it will still remain for men to fill the quondam positions of public trust. But how is it to be known what men are suitable for these positions? How is the divine will to be made known in this respect? Where now is the pillar of cloud, from which God communicated with his people of old? Where is the visible shrine of his glory to which men may seek, or where the Urim and the Thummim, by which his will was wont to be made known? Where are the seers and prophets by whose anointing it may be manifest what men are chosen of God? There are none, must be the confession of the religious world. And still the necessity remains of selecting such men for public office as will make this a government of God. {February 20, 1896 ATJ, AMS 59.1}

How then can it be done? Will the choice be left to the people themselves? That would not do, for more than half the people of the land are not even professedly Christians. Hence they could not select the proper candidates for office. But the "reform" party are not unprepared for this emergency. They have a solution of the problem, and it has been already announced. It appeared in an article by Rev. W. F. Crafts, in the Christian Statesman of July 5, 1888. It was stated in one sentence, thus:— {February 20, 1896 ATJ, AMS 59.2}

The preachers are the successors of the prophets. {February 20, 1896 ATJ, AMS 59.3}

This throws a flood of light upon the whole situation. Anciently, the prophets made known the ones whom God had appointed to office; the same will now be done by the preachers. And obviously no preachers can so fittingly assume this task as those who have so long recognized and advocated its necessity! {February 20, 1896 ATJ, AMS 59.4}

And thus is seen the purpose of the demand for a "Christian" government: This must be a government of God; it must therefore be a government by Christian officials; the officials must therefore be chosen by the preachers. In short, if only this is made a government of God, we [the preachers] will do the governing! And that is what we want, and are determined to have! {February 20, 1896 ATJ, AMS 59.5}

And what the people will then have in place of their present free government, is set forth in the article, "Clerical Civil Government," on page 60. {February 20, 1896 ATJ, AMS 59.6}

"Going to the Root of the Matter" American Sentinel 11, 8 , p. 59.

REFERRING to the so-called Christian amendment, the Truth Seeker, of this city, says:— {February 20, 1896 ATJ, AMS 59.1}

Freethinkers go to the root of the matter by refusing to admit the existence of the being the Christians describe as God; by denying that civil government has any other source than the people who establish it, and by opposing all religious legislation as a fraud, a usurpation, and a tyranny. This ground is perfectly tenable under the Constitution and it is the only refuge from the tide of religious fanaticism and political hypocrisy that is floating the theocrats on the Washington. {February 20, 1896 ATJ, AMS 59.2}

This is a mistake. It is much easier to go to the root of the matter while acknowledging the being of God, and that rights have a higher source than the will of the people. "There is no power but of God," and "the powers that be are ordained of God." But, as we have many times show, as God has ordained these powers, so he has limited them, and in this fact is our only security. {February 20, 1896 ATJ, AMS 59.3}

The Declaration of Independence, written by Thomas Jefferson, an avowed liberal, recognizes both the being of God, and that he is the author of rights, and consequently of government. "We hold these truths to be self-evident," wrote Jefferson, "that all men are created equal; that they are endowed by their Creator with certain unalienable rights." These words recognize the Creator and the divine origin of rights. If civil government had no other source than the people, then there could be no rights superior to the will of the people; and the pagan motto, "Whatever is, is right," would be true in government as in everything else. But the Declaration of Independence distinctly affirms the divine origin of human rights and makes those rights superior to human government, because they are God-given. {February 20, 1896 ATJ, AMS 59.4}

Government is ordained of God to be "a terror to evil-doers and a praise to them that do well." He has, therefore, ordained no invasion of the rights which he himself gave, and whatever liberty freethinkers enjoy to-day is due to the recognition by their fellowmen of the fact that they, equally with other men, are by their Creator endowed with certain unalienable rights; consequently they and they only go to the root of this matter who recognize God as the Creator, and who, acknowledging his right to command them, maintain their God-given right to worship him according to the dictates of their own consciences, and who also consistently maintain that every other man has the same God-given right not to worship if he so elects. {February 20, 1896 ATJ, AMS 59.5}

"Clerical Civil Government" American Sentinel 11, 8 , pp. 60, 61.

A KNOWLEDGE of what this Government will become when its legislators surrender fully to the demands of the clergy, and its laws are modeled after (their ideas of) the will of God, is not dependent upon theory or logic. It is furnished us by the plain testimony of historical facts. {February 20, 1896 ATJ, AMS 60.1}

There is nothing new under the sun,—not even the "National Reform" theory of government. Indeed, that theory is older than the theory expressed in our national Constitution, and has been many times put upon trial. History is full of instruction upon this point; but her lessons are never sufficiently learned by the generality of mankind. This is why history—evil history—so peristently [sic.] repeats itself. {February 20, 1896 ATJ, AMS 60.2}

We have not to go back very far into the past to find the information sought. Nor are we obliged to turn to Roman Catholic lands. Indeed, those most active in National Reform work are the descendants of the old Scottish Covenanters, and it is the Scottish Covenanter theory of government which they are seeking to establish in this country. That theory was once well established in Scotland, and very interesting to enlightened people in this age is the record of the proceedings under it. That record may be found in "Buckle's History of Civilization." First, however, by way of introduction, we quote the following from the "Encyclopedia Britannica," article, "Presbyterianism":— {February 20, 1896 ATJ, AMS 60.3}

For the spiritual tyranny which they [the Covenanters] introduced the reader should refer to Mr. Buckle's famous chapter; or, if he thinks those statements to be partial or exaggerated, to original records, such as those of the Presbyterian of St. Andrews and Cupar. The arrogance of the ministers' pretensions and the readiness with which these pretensions were granted, the appalling conceptions of the Deity which were inculcated, and the absence of all contrary expression of opinion, the intrusions on the domain of the magistrate, the vexatious interference in every detail of family and commercial life, and the patience with which it was borne, are to an English reader alike amazing. "We acknowledge," said they, "that according to the latitude of the Word of God (which is our theme) we are allowed to treat in an ecclesiastical way of greatest and smallest, from the king's throne that should be established in righteousness, to the merchant's balance that should be used in faithfulness." The liberality of the interpretation given to this can only be judged of after minute reading. {February 20, 1896 ATJ, AMS 60.4}

Turning now to "Buckle's famous chapter" (chapter V. of his "History of Civilization"), we find the following (the notes, in brackets, being from Buckle's foot-notes in proof of his statements):— {February 20, 1896 ATJ, AMS 60.5}

"According to the Presbyterian polity, which reached its height in the seventeenth century, the clergyman of the parish selected a certain number of laymen on whom he could depend, and who, under the name of elders, were his councillors, or rather the ministers of his authority. They, when assembled together, formed what was called the Kirk-Session, and this little court, which enforced the decisions uttered in the pulpit, was so supported by the superstitious reverence of the people, that it was far more powerful than any civil tribunal. By its aid, the minister became supreme. For, whoever presumed to disobey him was excommunicated, was deprived of his property, and was believed to have incurred the penalty of eternal perdition." {February 20, 1896 ATJ, AMS 60.6}

"The clergy interfered with every man's private concerns, ordered how he should govern his family, and often took upon themselves the personal control of his household. [Clarendon, under the year 1640, emphatically says, "The preacher reprehended the husband, governed the wife, chastised the children, and insulted over the servants, in the houses of the greatest men."—Note 26.] Their minions, the elders, were everywhere; for each parish was divided into several quarters, and to each quarter one of these officials was allotted, in order that he might take special notice of what was done in his own district. Besides this, spies were appointed, so that nothing could escape their supervision." {February 20, 1896 ATJ, AMS 60.7}

Sunday observance was enforced in a manner which, to even the strictest National Reformer, would have been unexceptionable:— {February 20, 1896 ATJ, AMS 60.8}

"Not only the streets, but even private houses, were searched, and ransacked, to see if any one was absent from church while the minister was preaching." [In 1652, the Kirk Session of Glasgow "brot boyes and servants before them, for breaking the sabbath and other faults. They had clandestine censors, and gave money to some for this end." And by the Kirk-Session, Presbytery, and Synod of Aberdeen, it was "thochy expedient that ane Baillie with tua of the session pas throw the towne everie sabbath-day, and nott [note] sic as they find absent fra the sermons ather afoir or after none [either before or after noon]: and for that effect that thoy pas and sersche sic house as they think maist meit, and pas athort the streittis." "Ganging throw the towne on the ordinar preiching days in the welk, als weill as on the sabbath-day to cause the people to resort to the sermons. "The session allous the searchers to go into houses and apprehend absents from the Kirk.]"—Notes 28, 29. {February 20, 1896 ATJ, AMS 60.9}

The preacher was exalted to a position which, in the public mind, must have been but little short of the place of deity:— {February 20, 1896 ATJ, AMS 60.10}

"To him [the minister], all must listen, and him all must obey. Without the consent of his tribunal, no person might engage himself either as a domestic servant, or as a field laborer. If any one incurred the displeasure of the clergy, they did not scruple to summon his servants and force them to state whatever they know respecting him, and whatever they had seen done in his house. [In 1652, Sir Alexander Irvine indignantly writes, that the Presbytery of Aberdeen, "when they had tried many wayes, bot in vaine, to mak probable this their vaine imaginatione, they, at lenth, when all other meanes failed thame, by ane unparalleled barbaritie, enforced mny serwandis to reweall upon oathe what they sawe, herd, or knewe done within my house, beyond which no Turkische inquisitione could pase."—Note 31.] To speak disrespectfully of a preacher was a grievous offense; to differ from him was a heresy; even to pass him in the streets without saluting him, was punished as a crime. His very name was regarded as sacred, and not to be taken in vain. And that it might be properly protected, and held in due honor, an assembly of the church, in 1642, forbade it to be used in any public paper unless the consent of the holy man had been previously obtained." {February 20, 1896 ATJ, AMS 60.11}

The "law and order" leagues, city vigilance leagues, and "societies for the prevention of crime," were very numerous:— {February 20, 1896 ATJ, AMS 60.12}

"The arbitrary and irresponsible tribunals, which now sprung up all over Scotland, united the executive authority with the legislative, and exercised both functions at the same time. Declaring that certain acts ought not to be committed, they took the law into their own hands, and punished those who had committed them. According to the principles of this new jurisprudence, of which the clergy were the authors, it became a sin for any Scotchman to travel in a Catholic country. It was a sin for any Scotch innkeeper to admit a Catholic into his inn. It was a sin for any Scotch town to hold a market either on Saturday or on Monday, because both days were near Sunday. It was a sin for a Scotchwoman to wait at a tavern; it was a sin for her to live alone; it was also a sin for her to live with unmarried sisters. It was a sin to go from one town to another on Sunday, however pressing the business might be. It was a sin to visit your friend on Sunday. . . . On that day horse exercise was sinful; so was walking in the fields or in the meadows, or in the streets, or enjoying the fine weather by sitting at the door of your own house. To go to sleep on Sunday, before the duties of the day were over, was also sinful, and deserved church ensure." [The records of the Kirk Session of Aberdeen, in 1656, have this entry: "Cite Leobell Balfort, servand to William Gordone, tailyeor, being found sleeping at the Loche side on the Lord's day in tyme of sermon."—Note 186.] {February 20, 1896 ATJ, AMS 60.13}

At the "Kirk," the prayers averaged nearly two hours in length, and the "sermons" about three hours and a half; yet it was a great sin even for the children to become tired before they were ended:— {February 20, 1896 ATJ, AMS 61.1}

"Halyburton, addressing the young people of his congregation, says: 'Have not you been glad when the Lord's day was over, or at least, when the preaching was done that ye might get your liberty? Has it not been a burden to you, to sit so long in the church? Well, this is a great sin.'"—Note 186. {February 20, 1896 ATJ, AMS 61.2}

"Heresy," or "pretended liberty of conscience," was the crime of crimes, and to be punished accordingly:— {February 20, 1896 ATJ, AMS 61.3}

["Rutherford's Free Disputation against Pretended Liberty of Conscience" says: "We hold that toleration of all religions is not farre from blasphemy." "If wolves be permitted to teach what is right in their own erroneous conscience, and

there be no 'magistrate put them to shame,' Judges 18:7, and no king to punish them, then godliness and all that concerns the first table of the law must be marred." "Wilde and atheistical liberty of conscience."—Notes 199, 200.] {February 20, 1896 ATJ, AMS 61.4}

"They taught that it was a sin to tolerate his [the heretic's] notions at all, and that the proper course was to visit him with sharp and immediate punishment. Going yet further, they broke the domestic ties, and set parents against their offspring. They taught the father to smite the unbelieving child and to slay his own boy sooner than to allow him to propagate error. ["A third benefit (which is a branch of the former), is zeal in the godly against false teachers, who shall be so tender of the truth and glory of God and the safety of the church (all which are endangered by error), that it shall overcome natural affection in them; so that parents shall not spare their own children, being seducers, but shall either by an heroic act (such as was in Pineas, Num. 25:8), themselves judge him worthy to die, and give sentence, and execute it, or cause him to be punished, by bringing him to the magistrate. . . . The toleration of a false religion in doctrine or worship, and the exemption of the erroneous from civil punishment, is not more lawful under the New Testament than it was under the Old."—Hutcheson's Exposition on the Minor Prophets, the Prophets, the Prophecies of Zechariah—Note 201.] {February 20, 1896 ATJ, AMS 61.5}

"As if this were not enough, they tried to extirpate another affection, even more sacred and more devoted still. They laid their rude and merciless hands on the holiest passion of which our nature is capable, the love of a mother for her son. Into that sanctuary, they dared to intrude; into that they thrust their grant and ungentle forms. If a mother held opinions of which they disapproved they did not scruple to invade her household, take away her children, and forbid her to hold communication with them. Or if, perchance, her son had incurred their displeasure, they were not satisfied with forcible separation, but they labored to corrupt her heart, and harden it against her child, so that she might be privy to the act. In one of these cases mentioned in the records of the church of Glasgow, the Kird-Session of that town summoned before them a woman, merely because she had received into her own house her own son, after the clergy had excommunicated him. So effectually did they work upon her mind, that they induced her to promise, not only that she would shut her door against the child, but that she would aid in bringing him to punishment. She had sinned in loving him; she had sinned, even, in giving him shelter; but, says the record, 'she promised not to do it again, and to tell the magistrates when he comes next to her.' {February 20, 1896 ATJ, AMS 61.6}

"She promised not to do it again. She promised to forget him whom she had borne of her womb and suckled at her breast. She promised to forget her boy, who had oftentimes crept to her knees, and had slept in her bosom, and whose tender frame she had watched over and nursed. . . . To hear of such things is enough to make one's blood surge again, and raise a tempest in our inmost nature. But to have seen them, to have lived in the midst of them, and yet not to have rebelled against them, is to us utterly inconceivable, and proves in how complete a thralldom the Scotch were held, and how thoroughly their minds, as well as their bodies, were enslaved. {February 20, 1896 ATJ, AMS 61.7}

"What more need I say? What further evidence need I bring to elucidate the real character of one of the most detestable tyrannies ever seen on the earth? When the Scotch Kirck was at the height of its power, we may search history in vain for any institution which can compete with it, except the Spanish Inquisition. Between these two there is a close and intimate analogy. Both were intolerant, both were cruel, both made war upon the finest parts of human nature, and both destroyed every vestige of religious freedom." {February 20, 1896 ATJ, AMS 61.8}

It may be said, of course, that all this was back in the seventeenth century, when men were narrow and bigoted in their ideas, and intolerant in matters of religion. Yes, that was the seventeenth century, when men were bigoted and self-opinionated and revengeful, and hated others who differed from them, and lusted for power in both civil and spiritual affairs; and this is the nineteenth century, when human nature is exactly the same that it was then. To-day men are narrow-minded, bigoted, full of prejudices and passions, and as eager to obtain power and to use it for any purpose they may see fit, as they ever were in the past. Let the "National Reform" party succeed—let there be a resurrection of the Scottish Covenanter theory of government in this land, and there will be a chapter in our national history parallel to that in Scotland's history to which we have referred. {February 20, 1896 ATJ, AMS 61.9}

We present no arraignment of clergymen, as such; we ourselves believe and preach the gospel of salvation through Christ. If we did not, the AMERICAN SENTINEL would not be published. But there are clergymen and clergymen—some who are eager to get control of civil affairs in order that they may be conducted on a "Christian" basis, and others

who see that compulsion in religious matters is contrary to the gospel, and ruinous to both the Church and the State. The clergymen who would assume control of civil affairs if they could, are not to be trusted. And, sad to say, they are a numerous and growing company in our fair land, and are able to marshal a mighty host of adherents. {February 20, 1896 ATJ, AMS 61.10}

The proper administration of civil affairs for the preservation of peace and order, is through the regularly constituted and authorized officials of the government, and not through the clergy, or through "Law and Order" leagues, "City Vigilance" leagues, Epworth leagues, "Christian Endeavor" leagues, societies for the "Prevention of Crime," or anything else of the sort. If the regularly-constituted officials of the government are not trustworthy, let others be appointed in their place; if they are not sufficiently numerous, let the number be increased. But let religion be kept out of politics, and to all those of whatever profession who would seize upon the civil power in the interests of a religious theory of government, let it be emphatically [sic.] said, "Hands off." {February 20, 1896 ATJ, AMS 61.11}

"Divine Right" 1 American Sentinel 11, 8 , pp. 61, 62.

IT is the divine right of every man to believe or not believe, to be religious or not religious, as he shall choose for himself. God himself, in Jesus Christ, has said: "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." John 12:47, 48. Thus the God of heaven, the Author of Christianity, has left every soul free to believe or not believe, to to [sic.] receive or reject, his words, as the man may choose for himself. And when any man chooses not to believe, and chooses to reject his word, the Lord does not condemn him. {February 20, 1896 ATJ, AMS 61.1}

Whoever, therefore, would presume to exercise jurisdiction over the religious belief or observances of any man, or would compel any man to conform to the precepts of any religion, or to comply with the ceremonies of any religious body, or would condemn any man for not so complying, does in that thing put himself above Jesus Christ, and, indeed, above God, for he exercises a prerogative which God himself refuses to exercise. {February 20, 1896 ATJ, AMS 61.2}

The word of God is the word of life. To whomsoever that word comes, whosoever heareth it, to him in that word there comes life from God—eternal life. Then he who rejects that word rejects life. He who rejects life does in that very thing choose death. And he who chooses death by the rejection of life does in that pass judgment of death upon himself. And so it stands written, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life," etc. Acts 13:46. Thus it is that God judges no man for rejecting his word; and this is how it is that that word shall judge men in the last day. "In that day" that word of life will stand there as the witness to all that eternal life came to all, but was rejected, and nothing but death remains. And when the death is received, each one receives simply what he has chosen, and in that the God of love does not condemn, but is sorry instead. {February 20, 1896 ATJ, AMS 61.3}

Now to the Christian church is committed this word of life as she is sent into the world. She is to "preach the word." To her it is written, Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." Phil. 2:14-16. Thus the true Church is in the world "in Christ's stead," (2 Cor. 5:20), to hold forth, to bring to men, the word of life. In so doing she judges no one, she condemns no one, she sets at naught no one, for she "is subject unto Christ" in everything (Eph. 5:24), and he ever says, "If any man hear my words, and believe not, I judge [condemn] him not." {February 20, 1896 ATJ, AMS 61.4}

In this word of Christ also establishes the divine right of every man, at his own free choice, to dissent from, and to disregard in every way, any doctrine, dogma, ordinance, rite, or institution of any church on earth. And no man can ever rightly be molested or disquieted in any way whatever in the free exercise of this divine right. {February 20, 1896 ATJ, AMS 61.5}

A Subtle Subterfuge

Professedly this right has always been recognized by both Catholicism and the different sects of Protestantism, but in nearly every instance the profession of recognition of the right has been only a pretense; for, while professing to recognize the right in one way, in another way, and by a sheer subterfuge, it has been denied and attempt made to sweep it entirely away. This subterfuge is for the church to get her dogmas or institutions recognized in the law, and then demand obedience to the law, throwing upon the dissenter the odium of "lawlessness and disrespect for the constituted authorities," while she poses as the champion of "law and order," the "conservator of the State, and the stay of society"! {February 20, 1896 ATJ, AMS 61.6}

Of all the hypocritical pretenses that were ever employed, this is perhaps the subtlest, and is certainly the meanest. It fourished throughout the Middle Ages, when anything and everything that the Church could invent was thus forced upon the people. Its slimy trail can be traced throughout the history of the "Protestant" sects, in thus forcing upon the people such peculiar institutions as were characteristic of the sect that could obtain control of the law. And now it is made to flourish again, by all the sects together, in thus forcing upon the people the one thing in which they are all agreed, and in which they have obtained control of the law, 2 the observance of Sunday, "the Christian sabbath," supported by such auxiliary organizations, such wheels within wheels, as the National Reform Association, the American Sabbath Union, the "Law and Order Leagues," the "Civic Federations," W.C.T.U., Y.M.C.A., Y.P.S.C.E., and so on through the rest of the alphabet. {February 20, 1896 ATJ, AMS 61.7}

Sunday, not only according to their own showing, but by every other fair showing that can be made, is a religious institution, a church institution, only. This they all know as well as they know anything. And yet every one of these organizations, principal or auxiliary, is working constantly to get this church institution fixed, and more firmly fixed, in the law, with penalties attached that are more worthy of barbarism than of civilization; and then, when anybody objects to it, they all cry out that "it is not a question of religion; it is simply a question of law. We are not asking any religious observance; all that we ask is respect for law"! {February 20, 1896 ATJ, AMS 62.1}

The Christian, Protestant, and American answer to all this is that neither the Sunday institution nor any other religious or ecclesiastical institution, has any right to a place in the law, this does not take away the right of dissent. The divine right of dissent from religious or ecclesiastical institutions abides ever the same, whether the institution is out of the law or in the law. And when the institution is fixed in the law, the right of dissent then extends to that law. The subterfuge cannot destroy the right. {February 20, 1896 ATJ, AMS 62.2}

The Courts Indorse the Subterfuge.

From the church organizations the courts have caught up this cry. And, though acknowledging that the Sunday institution is religious; that it is enacted and enforced at the will of the church; and that the logic of it is the union of Church and State; yet they insist that, as it is in the law, and the law is for the public good, no right of dissent can be recognized, but the dissenter "may be made to suffer for his defiance by persecutions, if you call them so, on the part of the great majority." 3 {February 20, 1896 ATJ, AMS 62.3}

This argument is as old as is the contest for the right of the free exercise of religious belief. It was the very position occupied by Rome when the disciples of Christ were sent into the world to preach religious freedom to all mankind. Religious observances were enforced by the law. The Christians asserted and maintained the rights to dissent from all such observances, and, in fact, from every one of the religious observances of Rome, and to believe religiously for themselves, though in so doing they totally disregard the laws, which, on the part of the Roman State, were held to be beneficial to the population. Then, as now, it was held that, though religious belief was the foundation of the custom, yet this was no objection to it, because it had become a part of the legal system of the government, and was enforced by the State for its own good. 4 But Christianity then refused to recognize any validity in any such argument, and so it does now. {February 20, 1896 ATJ, AMS 62.4}

February 27, 1896

"God's Word vs. Man's Word" American Sentinel 11, 9 , pp. 65, 66.

WHEN the Jews sent priests and Levites to inquire of John the Baptist, "Who art thou?" he replied, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." 1 He was, in so far as he attracted the notice of men, the personification of the voice of God. {February 27, 1896 ATJ, AMS 65.1}

The same may be said of the great reformers who have lived in other ages of the world. They have stood out from amidst the multitudes of their day, as salient figures in a conflict between God's word and the word of man; yet not as being themselves the cynosures of the public gaze, but as color bearers, holding high the standard of eternal truth—the word of the living God. {February 27, 1896 ATJ, AMS 65.2}

So it was with John Wycliffe, the first of the great reformers of modern times. Our illustration presents him standing before a convocation of Catholic prelates at Oxford. The scene is one characteristic of his whole experience as a reformer. He was never long free from the presence of the champions of popish dogmas and traditions. They opposed him with the word of man in its most exalted form,—the decrees of councils, the traditions of "the fathers," and the bulls of "infallible" popes; and he replied to them with "Thus saith the Lord." Sometimes surrounded by friends, but never leaning upon human support, he faced the foes of freedom and divine truth without flinching, and in his work was revealed again the truth of the prophet's utterance, "All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth, . . . but the word of our God shall stand forever." 2 {February 27, 1896 ATJ, AMS 65.3}

The life of Wycliffe as a reformer is but a record of the battles of the word of God with religious error in the form of the traditions and commandments of men, and of its triumphs over them. Wycliffe himself well knew that the conflict waged by them was not with him. When some monks came one day to enjoy the sight of the reformer lying ill upon what seemed his death-bed, and to predict to him the speedy downfall of his work, he raised himself upon his couch, and piercing them with his gaze, replied, "With what do you think you are contending? with a feeble old man, tottering upon the brink of the grave? No; but with truth—truth, which is mightier than you, and will one day vanquish you!" The monks withdrew discomfited. {February 27, 1896 ATJ, AMS 65.4}

The opposing forces of truth and error are still ranged against each other to-day; for the contest is not yet ended. To-day the same power that opposed Wycliffe stands glorying in its might, trusting even that all the world will yet bow in worship at its feet. It is holding forth the word of the mortal being whom it has pronounced "infallible," with the commandments and traditions of men, as superseding the precepts of God. Nor does it flatter itself without reason, in human judgment, for all the world is looking upon it in wonder and admiration; all nations are working to confirm its decrees. In particular, that power is the Papacy; but in general, it is any earthly power, papal or Protestant, which clings to the evil principle of trust in the word of man. {February 27, 1896 ATJ, AMS 65.5}

The issue is joined to-day for a decisive combat. God's Word declares, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." On the other hand, the word of man—traditions church precept, and the civil "law"—declares the first day to be the Sabbath. The first-day sabbath is Rome's heralded token of the supremacy of her word in spiritual things; and in anticipation of her long-awaited triumph, she says in her heart, "I sit a queen, and am no widow, and shall see no sorrow." 3 She is stretching forth her hand to seize again her long-lost supremacy on earth. But in the heavens a mandate has gone forth, "It is time for thee, Lord, to work; for they have made void thy law." {February 27, 1896 ATJ, AMS 65.6}

The dramatic scenes of Wycliffe's time are to be reënacted. The champions of divine truth are again to stand before kings and rulers; the word of the Infinite is again to be seen towering in divine majesty above the precepts of mortal man. The triumphs of truth in every age culminate here. We have reached the climax of the great controversy. Over the issue of which day is the Sabbath—which of the signs of two opposing spiritual powers is to be given the honor of men—the battle will be fought to its conclusion. On the one hand stands the Sabbath of the Lord, the seventh day,—the sign of the Godhead of Him whose word has creative power; and on the other hand is the man-made sabbath—Sunday—the sign of that opposing power which has set its word above the word of the most High, claiming the right to change the Sabbath from the seventh day to the first. On that side and under that banner will stand all who, whether

Catholic or Protestant in name, have given real or apparent assent to this change. In many places this assent is now called for by the civil law; but the word of the Creator upholds a different institution, and demands allegiance to it. Shall we choose Scripture? or tradition?—the word of God? or the word of man? The choice will determine our position in the conflict, and our final destiny. {February 27, 1896 ATJ, AMS 66.1}

"A 'Barrier' to the Church" American Sentinel 11, 9 , p. 66.

WHEN the Saviour was about to be received up into heaven, having finished his mission upon earth, he said to his disciples, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations . . . all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28:18, 20. {February 27, 1896 ATJ, AMS 66.1}

Thus the followers of Christ were given the assurance that he would be with them even to the end of the world, having all power in heaven and in earth. {February 27, 1896 ATJ, AMS 66.2}

But now, it seems, the Church has met an impassable barrier to her progress. So we are told by Rev. C. N. Donaldson, in the Christian Statesman, of February 1. "What," he says, "stands as a mountain barrier to the Church's enlargement is the nation's rebellion against God." The Church has irresistible power, but has met an immovable obstacle! The nation must cease its "rebellion"—the barrier must take itself out of the way—before she can advance! {February 27, 1896 ATJ, AMS 66.3}

When the Saviour spoke these words of assurance to the little company whom he had led out from Jerusalem, on the day of his ascension, the nation of which they were subjects was the empire of Rome. It was an idolatrous nation, neither knowing nor caring about the God of the Christians. It was in rebellion against him, if ever a nation could be. Yet the gospel spread with marvelous rapidity throughout the empire, and thousands were converted to Christ in a single day. There was no "mountain barrier" to the Church then in "the nation's rebellion against God." {February 27, 1896 ATJ, AMS 66.4}

What is the trouble to-day? Has the promise of Christ failed? Is the fault with Christ, or with "the Church"? Has the power of the gospel ceased, or has "the Church" separated from Christ until she has lost it? {February 27, 1896 ATJ, AMS 66.5}

Christ has a Church to-day, of which he is the head; but his Church is not the church that seeks to an earthly government for power. {February 27, 1896 ATJ, AMS 66.6}

Are not the sins of "the Church" the real barrier that stands like a mountain in her path? Isa. 59:1, 2. {February 27, 1896 ATJ, AMS 66.7}

"Serving the Church" American Sentinel 11, 9 , p. 66.

"THE nation and kingdom that will not serve thee (i.e., the church) shall perish; yea, those nations shall be utterly wasted." This among other texts of Scripture is quoted in the Christian Statesman, of January 18, by Rev. J. S. Martin, for the purpose of impressing upon the people their responsibility for the proposed "Christian" amendment to the Constitution. It will be understood, of course, what "the church" is,—namely, himself and his associates who are asking and lobbying for this amendment! So at least its advocates seem to think. {February 27, 1896 ATJ, AMS 66.1}

But will the nation accept their mere dictum in this matter? When the nation starts out to "serve the church" according to the ideas of those demanding religious legislation, how is the identity of "the church" to be determined? Will preponderance of numbers be the criterion? If so, then the Roman Catholic denomination is "the church." This the papal church has always affirmed, and is doubtless as ready to receive the humble service of the United States Government to-day, as it was in past centuries to be served by the governments of the Old World. {February 27, 1896 ATJ, AMS 66.2}

But the amendment party doubtless do not contemplate giving any such advantage to the Catholic Church. They are thinking only of themselves. They are too short-sighted to discern that such an effort as they are asking of this Government in behalf of "the church" will set all the various denominations—each one of which is preëminently "the

church" in its own opinion—against one another, and rekindle the smoldering fires of religious controversy to an appalling extent. {February 27, 1896 ATJ, AMS 66.3}

It is very certain that the text of Scripture invoked by the Rev. Mr. Martin does not call upon any government to determine which of the discordant sects is "the church," or to enact any kind of religious legislation. {February 27, 1896 ATJ, AMS 66.4}

"Christ's Will as the Civil Law" American Sentinel 11, 9 , p. 66.

THE aim of the proposed "Christian" amendment to the Constitution, is to make the "revealed will" of Jesus Christ our "supreme authority in civil affairs." In other words, it is to make that revealed will the civil law of the land. {February 27, 1896 ATJ, AMS 66.1}

What is the revealed will of Jesus Christ? For a complete answer, it would be necessary to cite all that has been divinely revealed to man; for in both the "law and the prophets" 1 which were until John the Baptist, and the writings of the apostles, it was the "Spirit of Christ" 2 that testified the things that were spoken. But in brief, it may be said that the revealed will of Jesus Christ is the gospel of salvation through faith in him. And it is now proposed to make this the civil law of the land! {February 27, 1896 ATJ, AMS 66.2}

The revealed will of Christ is that all persons shall be saved from sin. And the gospel is "the power of God unto salvation [from sin] to every one that believeth." 3 The power of God is seen in his work of creation. "He spake, and it was; he commanded, and it stood fast." 4 Through faith in Jesus Christ, by the power of God, we are re-created in him. 5 Being crucified with him, we also live with him—or rather, he lives in us, 6 and while dead to self, we are alive unto God. We yield ourselves to his will, saying Amen to all his word, and by the infinite power of God, which was manifested in the creation of the world and all things in six days, we are put to death with Christ and created new, so that we are without sin. Being thus without sin, we are free from death, and fitted for eternal life with God. This is the "mystery of godliness"—the plan by which God saves men in his kingdom. {February 27, 1896 ATJ, AMS 66.3}

All this is the revealed will of Jesus Christ; and it is now seriously proposed to incorporate this into the civil law of this land! Did ever absurdity reach a more appalling height? {February 27, 1896 ATJ, AMS 66.4}

"The power of God unto salvation" is not experienced by all, but only by "every one that believeth." It is Christ's revealed will that every person should believe on his name: in other words, he wants all persons to be saved. But belief is a matter of free choice; for we are not automatons, but free moral agents, in order that we may develop character. Now it is proposed to make Christ's revealed will the civil law,—that is, to force all men to believe on him whether they want to or not! A "Christian" scheme, truly! {February 27, 1896 ATJ, AMS 66.5}

Christ wills that all men should love one another. "A new commandment I give unto you, that ye love one another." 7 This is to be made the civil law, and men are to be forced to love each other, or punished by the usual legal penalties! This also is very "Christian," as well as reasonable! {February 27, 1896 ATJ, AMS 66.6}

Christ wills that all men should keep his Father's commandments. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." 8 But in a state of sin, men cannot keep God's commandments; "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." 9 But now it is proposed to make Christ's will the civil law; so now that law will say to the sinner. No matter about your inability to do the will of God, you must do it whether you can or not. If you do not, you will be fined or imprisoned, or otherwise punished! How preëminently "Christian" is this! {February 27, 1896 ATJ, AMS 66.7}

We read that "without faith it is impossible to please him [God]." 10 As it is the will of Christ that all men should have faith, the civil law (under this "Christian" amendment) will say to all, Have faith, or you will be accounted a criminal. We shall then see people converted by wholesale, no doubt! {February 27, 1896 ATJ, AMS 66.8}

Let this amendment be adopted, and an era of bigotry, hypocrisy, strife and persecution will be ushered in, the like of which this country has never witnessed. {February 27, 1896 ATJ, AMS 66.9}

The only way in which the revealed will of Christ can be carried into effect is by the power of God, through the operations of the Holy Spirit. And therefore this scheme to make his will the civil law of the land, is one which substitutes man's littleness for God's infinity,—man's ignorance for God's wisdom, man's sinfulness for God's righteousness. And this scheme is labeled "Christian"! Verily it is true that "Satan himself is transformed into an angel of light!" 11 {February 27, 1896 ATJ, AMS 66.10}

THE TURKISH POWER

"God dealt personally with the nations of old, and it is unreasonable to suppose that He has nothing to do with the nations now. His ways have not changed; but people have forgotten or will not believe that the Most High still rules in the kingdoms of men, and works out through them His own deep counsels and wondrous purpose. {1896 ATJ, EQ 1.1}

Three distinct portions of Scripture are devoted to the Turkish power, and it is the object of this tract carefully and candidly to examine these passages, and gather from them what word the Lord has for us in our day. {1896 ATJ, EQ 1.2}

The only organized nation within the bounds of history when the Bible record was closed—a.d. 98—was the Roman Empire. It constituted, moreover, in a sense, the very center and pivot of God's work and purpose concerning the whole world for all time. The Roman Cæsar Augustus had decreed that "all the world should be taxed," when Christ, the Saviour of the world, was born. By the authority of Rome, vested in the Roman governor of Judea, Christ was delivered to be crucified, and Roman soldiers watched the tomb, which was sealed with the Roman seal. Rome, therefore, being the great power of the world, and being also the center of God's cause and purpose in the world for all time, it is fitting that it should be the first world-power to be dealt with in New Testament prophecy; and, in the nature of things, after it would be considered the nations which should follow it to the end of time." {1896 ATJ, EQ 1.3}

THE SEVEN TRUMPETS

"God had in old time foretold the fall of Babylon, and the succession of Medo-Persia to her place of power in the world. He had told of the passing of this power from Persia and Media to Grecia, and from Grecia to Rome. And now, before closing the book of His counsels, He would tell of the fall of Rome, and the passing of power from her to others who should succeed. This is done in the series of the seven trumpets of the book of Revelation, which mark important events in the breaking up of the mighty empire of Rome. {1896 ATJ, EQ 2.1}

The trumpet itself is a symbol of war. In this fact alone is a suggestion that the seven trumpets announce wars, and as the Roman power was the center of all, they would have to announce wars beginning with Rome. **The first four trumpets give the fall of the Western Empire of Rome. The fifth and sixth trumpets give the fall of the Eastern Empire of Rome. And the seventh trumpet gives the fall of all nations and of the world itself.** Any one reading the eighth and ninth chapters of Revelation, together with verses 15-19 of the eleventh and 18-20 of the sixteenth chapter, can easily determine that the seventh trumpet ends all things of earth. {1896 ATJ, EQ 2.2}

The best exposition of the first six of the seven trumpets is Gibbon's "Decline and Fall of the Roman Empire," in its descriptions of the careers of the Goths, Vandals, Huns, Turks, and Mohammedan Arabs. By reading of the first trumpets in the eighth chapter, it will be seen that a dreadful state of things is contemplated. Yet the last three are so much worse than the first ones that "woe" is their chief characteristic. "I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the Several points in this quotation must be noticed. {1896 ATJ, EQ 4.2}

1. Othman was the man who succeeded in bringing the disjointed elements of the Mohammedan power into a compact and distinctly organized governmental shape. From him consequently comes the term which still attaches to the government of **the Turks, namely, the Ottoman Empire.** From him dates the time when, as never before, "they had a king over them." {1896 ATJ, EQ 4.3}

2. Note the expression of the historian—"the destructive growth of this monster." Thus he distinguishes the very characteristic which is predicted of it in the Scriptures. {1896 ATJ, EQ 4.4}

3. The historian emphasizes "the singular accuracy of the date." In the original documents from which he drew his material, he found this date made so specific that he himself is forced to remark its "singular accuracy." Yet to those

who recognize God's dealings with the nations and kingdoms, and who consider that from the time when these had a king over them a period of a hundred and fifty years is given in which to do a certain work, it is not surprising that the date should be indicated with such singular accuracy. {1896 ATJ, EQ 4.5}

FULFILLED TO THE VERY DAY

The period of "woe" began, then, July 27, 1299. One hundred and fifty years from this singularly accurate date extends to July 27, 1449. Then the word continues, "One woe is past; and, behold, there come two woes more hereafter." And now still other elements of destruction are to be let loose. "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." {1896 ATJ, EQ 4.6}

An hour, and a day, and a month, and a year. Counting 30 days to the month, according to the scriptural mode of computing time, a year is 360 days, and taking "each day for a year," we have 360 years. A month-30 days-is 30 years. A day is 1 year. These added together give 391 years. From July 27, 1449, the 391 years reach to July 27, 1840. But there is "an hour" yet. An hour is the twenty-fourth part of a day. And (a day for a year) this would be the twenty-fourth part of a year, or 15 days. **Fifteen days from July 27 extends to August 11.** Therefore, on August 11, 1840, this period of an hour, and a day, and a month, and a year, would expire. For this length of time, and to this date, the power of the Ottoman Empire was to continue. **And on that very day 1 the actual power of the Turkish Government passed into the hands of the great powers of Europe, and from that day to this the very existence of the Ottoman Empire has been, and is now, solely dependent on the support of these great powers.** Several times since 1840 the Turkish Government would have ceased to be, had it not been upheld in this way. In a little pamphlet on the **Turkish-Armenian** question, lately published by the Armenian Society in London, statement is made concerning England's connection with this matter:- {1896 ATJ, EQ 5.1}

"We are responsible for **Turkey**. We saved the Turk twice at least from the doom which he richly merited. The Duke of Wellington sixty years ago lamented that the Russians had not entered **Constantinople** in 1829 and brought the **Ottoman Empire** to an end. We have much more reason to lament that it was not destroyed in 1853, and again in 1878. On both of these occasions we interfered to save it. But for us there would be no sultan on the Bosphorus."- Page 17. {1896 ATJ, EQ 5.2}

On the same page is a quotation from an article by the Duke of Argyle, in the Times, in which the duke says:- {1896 ATJ, EQ 6.1}

"It is not too much to say that England has twice saved **Turkey** from complete subjection since 1853. It is largely-mainly-due to our action that she now exists at all as an independent power. On both these occasions we dragged the powers of Europe along with us in maintaining the **Ottoman Government**." {1896 ATJ, EQ 6.2}

We do not reproduce these statements for the purpose of attaching blame to England or to any other power, but solely for the purpose of making clear **the fact that the Ottoman Empire since 1840 has not existed by its own power, but wholly by the action of the other powers.** In accordance with this fact the pamphlet truly says:- {1896 ATJ, EQ 6.3}

"It is impossible to talk of the Ottoman Empire as if it were a nation like the United States or like Holland. It is an artificial . . . creation of treaties, that is kept in existence by the powers for their own convenience." {1896 ATJ, EQ 6.4}

Thus on the eleventh day of August, 1840, the time set by the Scripture for the existence and work of the **Ottoman Empire**, as such, expired; *2 on that day the sixth trumpet ceased to sound, and the second woe ended; and of the seventh trumpet-the third woe-we read: "The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." {1896 ATJ, EQ 6.5}

Every expression in this record of the sounding of the seventh trumpet proclaims the end of all things of this world. Look at them again in detail:- {1896 ATJ, EQ 7.1}

1. The kingdoms of this world become the kingdoms of Christ; His reign begins, in His own kingdom, upon His own throne, by His own power, of which kingdom and reign there shall be no end. {1896 ATJ, EQ 7.2}

2. "The nations are angry." Rulers admit this, and each, fearful of some hostile move on the part of the others, is continually trying to make himself stronger against the time when war will begin, which all are sure must be soon. But they all dread the slightest step that might involve actual hostilities, because of the danger that, if war is begun in earnest at any spot, it will suddenly spread, and involve all in one horrible and universal conflict. {1896 ATJ, EQ 7.3}

Indeed, it is plainly stated by one of the leading authorities of the world that it is as a bulwark against this great danger of universal war that the **Ottoman Government** has been maintained these last fifty years. Read the following lines from the speech of Lord Salisbury, at the Mansion House, November 9, 1895:- {1896 ATJ, EQ 7.4}

"**Turkey** is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that for the peace of Christendom it is necessary that the **Ottoman Empire** should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the **Ottoman Empire** fall, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilised in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the **Ottoman Empire** a matter of European treaty, and that is a danger which has not passed away." {1896 ATJ, EQ 7.5}

These words are in plain fulfilment of prophecy, and clearly indicate that the world stands trembling in the times of the seventh trumpet, when "the nations are angry." And while, in the presence of this appalling danger, rulers, kings, and emperors are earnestly endeavoring by every possible means to maintain the peace of the world, what blundering and fatuous blindness it is that the churches and the pulpits and the religious press should be exciting and stirring up the spirit and elements of war, calling for armies and navies to wipe out suddenly and without further consideration the **Ottoman Government**, and thus break down the bulwark which the powers have set up against the horrible flood of a universal war. The president of Robert College, at **Constantinople**, well sets forth the critical character of the present situation in Europe in the following words:- {1896 ATJ, EQ 8.1}

"I believe that there is a general impression among thinking men in Europe that we are approaching a great crisis in the world's history. It is certainly within the bounds of possibility that this year may see the great Christian nations engaged in a universal war. I am by nature and choice an optimist [one who looks for good]. I like to find out the good rather than the evil in men and nations; but a man must either shut his eyes or fall back upon an unwarranted faith in God to be an optimist in Europe to-day-so far as the immediate future is concerned. . . . It is perfectly plain that the civilization of Europe is rotten to the core; and if we can learn anything from the lessons of history, it must pass through the throes of death before it can rise again to a new and higher life. If it were only the governments which were corrupt, the people might rise in their strength and overthrow them, but with a degenerate people there is no hope."-New York Independent, February 6, 1896, pp. 9, 10. {1896 ATJ, EQ 8.2}

THE WORLD'S CRISIS

3. "Thy wrath is come." The wrath of God is to be poured out in "the seven last plagues." Rev. 15:1. The nature and effects of these terrible visitations are recorded in Rev. 16:1-21; and they end precisely at the point and in the very things that are marked in chapter 11:19 as the ending of the seventh trumpet, and which, indeed, are nothing less than the ending of all things. {1896 ATJ, EQ 9.1}

4. "And the time of the dead, that they should be judged." Therefore in this time the proclamation, not of war, but of the "everlasting gospel" of peace is to be made "to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7. {1896 ATJ, EQ 9.2}

5. "And that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." It is at the resurrection of the just that the saints are to be rewarded, and this takes place at the coming of the Lord in glory. For He says, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12. And them that are wicked will be "destroyed by the brightness of His coming." 2 Thess. 1 7-10. {1896 ATJ, EQ 9.3}

All these things which we have mentioned by number were by the word of God to "come quickly" after August 11, 1840; quickly after the date when the rule of the Ottoman Empire by its own power passed away; quickly after that empire was by the great powers set as a bulwark against the anger of the nations breaking out in an "appalling" and universal war. Half a century has passed since that time; and how much nearer now is the time when these solemn and important events will take place! {1896 ATJ, EQ 9.4}

Holding in view now the field which we have so far surveyed, let us turn to another portion of the Word of God and inquire concerning the present time, and the place of Turkey and the nations. {1896 ATJ, EQ 9.5}

DANIEL'S VISION

In the eleventh chapter of the book of Daniel the angel reveals to the prophet the events which should befall the nations of the earth "in the latter days." He naturally begins at the time where he and Daniel then were, and follows events straight through to the end of the world and the resurrection of the dead. The eleventh chapter of Daniel is all in the words of the angel, who says:- {1896 ATJ, EQ 10.1}

"Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia [Cambyses, Smerdis, and Darius Hystaspes]; and the fourth [Xerxes, the Ahasuerus of the book of Esther] shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia." Xerxes led an army of five millions across the Hellespont and against Greece. {1896 ATJ, EQ 10.2}

As soon as the angel mentions Grecia, he skips the remaining history of Persia, and sketches Greece, saying: "And a mighty king shall stand up [Alexander the Great], that shall rule with great dominion, and do according to his will [see also Dan. 8:20, 21]. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven [see Dan. 8:22]; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those." {1896 ATJ, EQ 10.3}

At Alexander's death there was confusion for about twenty years among the many able governors and generals of his great dominion. Finally a fourfold division was accomplished, in harmony with the words of the angel, "toward the four winds of heaven." Seleucus secured the eastern portion, extending from Syria to the river Indus. Cassander obtained Macedon and other Greek territory on the west. **Lysimachus held Thrace and Bithynia on the north, territory of which Byzantium was then, and Constantinople is now, the center.** And Ptolemy had Egypt, on the south. {1896 ATJ, EQ 10.4}

"AT THE TIME OF THE END."

After stating how Alexander's dominion should thus be divided into its four parts, the angel turns his attention to the two kingdoms,—"the king of the south" and "the king of the north." And in verses 5 to 14 he treats solely of the succession of principal events occurring between these two powers. At verse 14 the Roman power—"the children of robbers," enters the field and occupies the angel's attention for a long time. Finally, in verse 40, he comes to speak of "the time of the end," and again mentions "the king of the south" and "the king of the north." **The territories of the northern and of the southern division of Alexander's dominion remain respectively the kingdoms of the north and the south unto the end, and from beginning to end, whatever powers might occupy these respective territories, would be the kings of the north and of the south.** The power therefore which, at the time of the end, occupies the territory of Thrace and Bithynia, originally held by Lysimachus, will be the king of the north as certainly as was the power of Lysimachus itself. And as Constantinople is the center of the territory originally held by Lysimachus, the first "king of the north," and as the power (Turkey) that now reigns in Constantinople holds the identical territory held by Lysimachus himself, it is plain enough that this power is "the king of the north" of the last verses of the eleventh chapter of Daniel, and of our own day. {1896 ATJ, EQ 11.1}

THE KING OF THE NORTH AND HIS END

In the forty-fourth verse the angel says of this king of the north,-the **Turkish** power,-"Tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many." This was accomplished in the Crimean War, when Russia from the north and east warred against the **Ottoman Empire**, and the latter was saved only by the support and power of Great Britain and other allies. {1896 ATJ, EQ 11.2}

And now the last verse of Daniel ii tells of the two events that all Europe is constantly expecting to see, and which are certain soon to take place, namely, the expulsion of the **Turkish power from Constantinople and the wiping out of the Ottoman Empire**. These are the words of the angel as to this looked-for event, "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. {1896 ATJ, EQ 12.1}

Constantinople itself is "between the seas." But this does not meet the word of the angel. No, but he shall plant the tabernacles of his palace between the seas "in the glorious holy mountain." This can be no other place than Jerusalem; even now Jerusalem is called in the **Turkish** and Arabic "The Holy." It is certain, therefore, that the seat of the Ottoman power will be removed from Constantinople, and will finally be planted in Jerusalem, and then it is just as certain that power comes to an end. {1896 ATJ, EQ 12.2}

WHEN HE COMES TO HIS END

Yet this is not all. The angel continues: "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake." Dan. 12:1, 2. {1896 ATJ, EQ 12.3}

Whether the **Turkish** power shall leave **Constantinople**, and when; whether it shall be wiped out, and, if so, when,- these are great and interesting questions, and multitudes are anxiously studying them. But of far greater consequence is the question, What will happen when these things are accomplished? {1896 ATJ, EQ 12.4}

The Word of God is that "at that time" there shall be such a time of trouble upon the earth as never was since there has been a nation. This we have seen by positive proofs is the very thing which the great nations are dreading; and against this universal woe of world-wide war and tumult the great powers are holding the **Ottoman power** as long as possible as a bulwark, knowing that, when this bulwark shall have been broken down, the appalling torrent must spread over all. In this matter the Word of God and the word of the great powers of the world are in exact and perfect accord. {1896 ATJ, EQ 12.5}

Who is ready for this "time of trouble such as never was since there was a nation"? Who? Whoever on the earth is not ready for the spreading over all nations of such a time of trouble as never was since there was a nation-whoever on earth is not ready for this is not ready for the **wiping out of the Ottoman power**. Therefore, instead of churches and pulpits and religious papers calling for war, and urging the wiping of the **Turkish** power off the earth, they would better, far better, be preaching the gospel of peace, which they profess, and which they are so basely perverting, and by the sincere preaching of the gospel of peace be preparing to stand in peace and quietness in God when this time of trouble shall break upon the world at the time of the ending of the **Ottoman Empire**. Who is doing this work? Who is ready for the time of trouble? {1896 ATJ, EQ 13.1}

For this is not simply a time of great trouble by war amongst the nations. It is a time of trouble caused also by the judgments of God upon the earth, followed quickly by His coming, the resurrection of the dead, and the end of all things. This phase of the question is emphasized by the third portion of Scripture which treats of **the Ottoman power**. The sixteenth chapter of Revelation contains a record of the seven last plagues, in which "is filled up the wrath of God," to be poured upon the earth. {1896 ATJ, EQ 13.2}

THE PLAGUES OF GOD'S WRATH

In this chapter the story of the sixth plague is given in these words, "And the sixth angel poured out his vial upon the great river **Euphrates**; and the water thereof was dried up, that the way of the kings of the East might be prepared." {1896 ATJ, EQ 13.3}

Now as for the real flowing river **Euphrates**, which rises in the mountains of Armenia and empties into the Persian Gulf, kings both of East and West have crossed and recrossed it at will from the days of Chedorlaomer until now, without its ever having to be dried up that they might pass. This expression therefore can not refer to the water of the literal river. What, then? In the next chapter, verse 15, it is stated that "waters are peoples." Then the drying up of the water of the **Euphrates** that the way of the kings of the East may be prepared is clearly the ending of the power that occupies the country of the Euphrates. What power is this?-The Turkish power alone. {1896 ATJ, EQ 13.4}

This, then, is another plain declaration of the Word of God announcing the certain ending of **the Turkish power**. And, according to this scripture, what comes at the ending of that power? What are the kings of the East going to do when the way for them shall be thus prepared? Read on. {1896 ATJ, EQ 14.1}

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." {1896 ATJ, EQ 14.2}

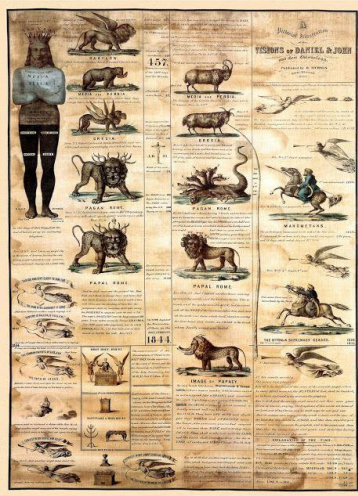
NEED FOR WATCHING AND PRAYING

We have now considered the three portions of Scripture which treat of **the Turkish power**. We have seen that in all three of them the end of that power is announced by the sure Word of God. We also see that in all three places not only is the end of that power marked, but with this, and following swiftly upon it, there is also marked in unmistakable language universal woe, world-destroying trouble, the coming of the Lord in glory, and the end of all things of this world. {1896 ATJ, EQ 14.3}

No man, therefore, is ready for the ending of the **Ottoman Empire** who is not ready for the end of the world. And who is ready for this? Oh, let every one who names the name of Christ turn his whole attention to doing His will! Let Christians be sure that they themselves are ready for these things, and then let them never rest, let them never hold their peace, till the warning message is sounded to all people, that whosoever will may come; whosoever will may be ready also, and that all may be continually watching and praying so that they "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. We see that the sure Word of God announces that **the ending of the Ottoman Empire is followed by a time of universal war, woe, and trouble, such as never was before since there was a nation**. We see also the great powers of earth-the very ones which have this question constantly to deal with-expecting and dreading the "appalling danger" of this very thing, and in their uneasy expectancy doing everything in their power to hold back as long as possible the tide of woe which they know must come. {1896 ATJ, EQ 15.1}

There is yet one other element to be noticed in this connection. It is that **the Turks** themselves look for this very thing. They expect to be driven out from **Constantinople**, and **that the seat of their power will then be Jerusalem**. **They expect, too, that the nations will come even there to war against them**, and that then the end of all things will come. *3 {1896 ATJ, EQ 15.2}

When the Word of God three times declares it, and when **the Turks** themselves, as well as all the other powers concerned, are expecting and dreading it, is it not high time that all the people should believe it? May the Lord in His mercy help all to hear it, to believe it, and then to proclaim it to earth's remotest limits, that the world may be prepared and fully ready for those fearful evils, which, according to every evidence, are ready to burst in fury upon it. {1896 ATJ, EQ 15.3}



“He has a chart pointing out every way-mark on the heavenward journey, and he ought not to guess at anything.” {GC88 598.1}

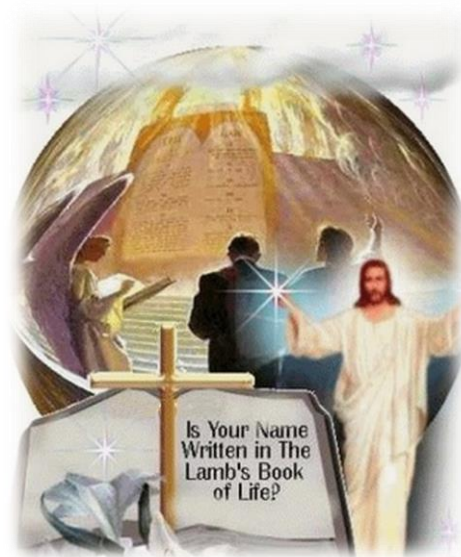


“at the end it shall speak and not lie” Hab 2:3

“In the midst of all this, the wiping out of Turkey, the marshaling of the nations—the kings of the West and the East—to the battle of the great day, the warning is given that the Lord is coming. All of these things are but the tokens of the coming of the Lord. These world-movements of the great nations are but the marshaling of those mighty nations preparatory to their coming up to the battle of that great day.

... Is your name in the book of life?”

A.T. Jones- The Marshaling of the Nations, pages 28-39



[Habakkuk's Tables – Firm Truth to Stand Upon \(iwillstanduponmywatch.com\)](http://iwillstanduponmywatch.com)