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HISTORIC ECHOES  
OF THE  
VOICE OF GOD;

AN EXPOSITION OF THE  
ELEVENTH CHAPTER OF DANIEL.

“And at that time shall Michael stand up.”— DANIEL, 12: 1.

BY  
J. COUCH.

BOSTON:  
ADVENT CHRISTIAN PUBLICATION SOCIETY,  
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VOICE OF GOD

THE VOICE OF GOD

BY J. COUCH

Our heavenly Father, in the exercise of his infinite love and goodness, sends his creatures seeing the necessity of securing the safety of his people against

Entered according to Act of Congress, in the year 1868,

BY J. COUCH,

In the Clerk's Office of the District Court of the District of Massachusetts.

and to give them a voice in their own concerns, and to warn them against dangers to which they would be exposed and which would be produced by the curse and judgment of God upon the face of the earth.

The prophecies in the seventh chapter of Daniel are as clear in their meaning as are in their interpretation, and as certain in their application as any part of the prophetic scriptures. This chapter is one of the strong lines of divine truth, which will be made manifest to every mind, and will be the basis of the future world of the living. It is a revelation which will be the basis of the future world of the living.

# HISTORIC ECHOES

OF

## THE VOICE OF GOD.

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OUR heavenly Father, in the exercise of his infinite love and kindness towards his creatures, seeing the necessity of securing the safety of his people against unbelief and the dangers lying in their pathway, and to give them a strong hope of coming blessedness, has given a most perfect prophetic history of coming events, to impress them with his omniscience and infinite attributes, and to warn them against dangers to which they would be exposed amid earth-scenes produced by the curse, and stimulate an anchor-like hope of eternal happiness in the predicted coming kingdom of God.

The prophecies of the eleventh chapter of Daniel are as clear in their statements, as sure in their interpretation, and as certain in their application as any part of the prophetic Scriptures. This chapter is one of the strong forts of divine truth, armed with long-range guns, designed to reach the inner works of the enemy's fortifications of error, and, particularly, to destroy his bomb-proof safe of infidelity and atheism. It is a complete refutation of the mystical rule of in-

terpretation of the Scriptures. It is clearly consecutive; and the rule is not once broken. It was evidently designed by its author to convince those who are doubtful of the divine authenticity and inspiration of the Bible of their error, and to give the Church a clear understanding of her location on the road to the establishment of God's everlasting kingdom. This prophecy is so ancient in its production, and so peculiar in its style, covering a series of events so unbroken in their order, extending through so many ages, and has been so perfectly and minutely fulfilled down to the present time, that it is invulnerable to the attacks of the enemies of divine truth. To the Church of Christ these prophecies are like a great rock in the midst of the ocean to the shipwrecked mariner — a sure foothold to the servant of Christ in the hour of temptation and doubt. They are like the beacon lights to the mariner, each great historical change standing as a light upon the coast. When the Church shall have witnessed the last opening scenes of the last predicted event in the series, she may as certainly know that the kingdom of God is nigh, as the mariner may know that he is near his desired haven when he has passed the last light described in his pilot book.

To impress the reader's mind with the nature and evident design, and also with the beauty and glorious perfection of this prophecy, I will give one more illustration. A man at Montreal, unacquainted with the geography of this country, has important business to transact at Boston, Mass. It being necessary to do the business immediately, he takes the lightning ex-

press train from Montreal to Boston. Wishing to obtain a little rest, he lays himself down in the sleeping-car, and is soon locked in the unconsciousness of sleep, not knowing the distance he has traveled or the places he has passed. Awaking from his slumbers, he becomes, from certain circumstances, exceedingly interested to know his location on the route. He now inquires anxiously of the conductor where the train is on the line, and is told that the means is furnished in each car by which every passenger can determine this for himself. He is now directed to two tables posted up in the car, and on table No. 1 he reads the names of each station at which the train stops. On table No. 2 he finds a blank for each station, stating the time of arrival and departure of the train, which is to be filled up by the conductor while the train is at the station. The passenger can readily see, by the blanks already filled, what towns on the line have been already passed, and what towns must yet be passed before reaching Boston.

So has our heavenly Father furnished his Church with the means, through the wonderful prophecy under consideration, by which she can tell her location upon the great road over which the human family are traveling to the final judgment.

The ages and events presented in this prophecy lie between the time that Darius, the Median, reigned over the earth, and the time when Jesus Christ shall become its king, and shall "reign over the house of Jacob forever." The prophecy takes the place of table No. 1 in our illustration; so that, in this chapter, we

may expect to find events made prominent and marked carefully with an evident design to assist the Church in identifying the prophetic governments, which should occupy the territory of earth between Darius and Christ. The history of the world takes the place of table No. 2, so that, as the passengers can tell the location of the train by the progressive filling of the blanks, so the Church can read her relative position in human affairs, as the historian fills chapter after chapter with the record of great and important events which transpire in exactly the same order, and developing the same circumstances as described by the prophet. This prophet gives us to understand that from a given period certain governments would have the supremacy of the earth in consecutive order, one after another, and that the last should possess it forever. He informs us that the first class to possess it would be the Medes and Persians; second, the Grecians; third, the Romans; fourth, the people of God.

To make an application of this to my illustration, I will suppose that the Medes and Persians inhabit Vermont, the Grecians New Hampshire, the Romans Massachusetts, and the people of God, Boston. I will also suppose that when the train leaves Montreal, a prophet steps on board and notifies the passengers that when they are passing through the State occupied by the Medes and Persians, they will witness certain incidents and events transpiring among that people in a certain order; the last to take place just as they leave the State. He also describes other circumstances which will transpire among the Grecians and Romans;



in their respective States, as the train passes through them.

When the train had been running for a time, and the passengers commenced to witness the circumstances exactly in the order and place as described by the prophet, as taking place among the Medes and Persians, would it not be considered good and conclusive proof that the train was then passing through the State of Vermont? When the last manifestation of this series had been seen, and the train had passed a river, and the passengers find themselves surrounded with an entirely different class of people, of different habits, and should begin to witness the predicted events among the Grecians in their perfect order and place, would it not be considered extreme incredulity to doubt the correctness of the prophet's predictions, or that the train was then passing through the State of New Hampshire? If each person on the train should continue to feel a deep interest in the subject of these predictions, and to watch each development until the last in the series had been seen, excepting one, before reaching the city of Boston, and circumstances were then transpiring which caused every eye to be turned in earnest expectation of seeing immediately the last event predicted, which was recorded to take place within a few rods of the Boston depot, and a comparison should then be made of the passengers' notes of what they had seen during the journey, and found to agree in all important particulars, and that this record should agree perfectly with the predictions delivered to them in Canada by the prophet, would it not be consid-

ered extreme folly and evidence of insanity for an individual to stand up under such circumstances and contend that there was no evidence in all of this that the train was then near the city of Boston?

So is the prophecy under consideration. It is the prediction of a series of events occupying a period of over two thousand years, and representing great and important events transpiring at the world's great centres under the mid-day sun, while all eyes are turned to gaze upon the scenes of earthly folly and human butchery, as the men of prophetic story walk out upon the highest elevation of human fame and glory, and act their foretold parts which no time can cause to be forgotten, or change can hide in the land of forgetfulness.

The prophet represents these scenes and men as associated with the Medes and Persians, Grecians and Romans, and that they should occupy the interval of time between the reign of Darius, the Median, and Jesus, the Messiah, and should all close at the resurrection of the dead.

O, reader, where are we on this road? Can you tell? Have you read the account of any circumstances which have taken place during your day, exactly agreeing with any part of this prophetic history? If so, where is it in this series — nearer to Darius or to Christ? Do you find the history of any of the rulers of this generation agreeing perfectly with the prophetic description of any of the men predicted as being elevated upon the stage of earthly government? If so, who are they? What did they do, which agrees

so perfectly with the prophecy? Do you find in this prophecy the predictions of any other kings who must be elevated to that position, between those now upon the stage and Messiah's reign? If not, then will not Christ appear, and the dead be raised, according to this prophecy, at the next great political change in this world? We may confidently expect that the curtain will soon be raised, and the last one of regal birth will appear, seated upon his throne, high and lifted up, calling the roll of his loyal subjects; when uncounted millions of the living and the dead will respond from the "field, mill and bed," from the stone-covered charnal, and the deep places of the earth. Then from the snow-clad hills of the north, and the burning sands of the south, shall the sweet-toned sentence be heard: "This is our God: we have waited for him."

I trust, dear reader, that your mind is now sufficiently impressed with the nature and object of the prophecy before us to engage with deep interest in examining an epitome of the argument giving its interpretation and application. The prophetic history in this chapter commences with Darius, the Median, who occupied the Medo-Persian throne; but Cyrus, his son-in-law, was the real ruler; he giving the crown to his father-in-law as a mark of respect. Verse 2. "And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia." These kings are seen by the prophet to

rise upon the Persian throne after Darius and Cyrus ; and, following them, in direct succession, was seen a fourth, distinguished from his predecessors by greater treasures and larger armies, and, with those armies, marching against Grecia.

Did the passengers on the train see such kings in the Medo-Persian capital as are here described? Their record says that the kings who followed Cyrus on the Persian throne were first, Cambyses ; second, Smerdis ; third, Darius Hystaspes ; fourth, Xerxes, the Great. These witnesses recorded the facts that Xerxes was much richer than his predecessors, having greater war resources than they had, and that he had trouble with Grecia ; and, being ambitious for conquest, he made an effort to raise an army so large that he might destroy that government, and add its territory as a province to his vast dominions. To accomplish this purpose, he raised an army of 2,941,610 fighting men. A perfect fulfillment. Verse 3. " And a mighty king shall stand up, that shall rule with great dominion, and do according to his will."

As the history last referred to shows that Xerxes was defeated by the Grecians, it would seem quite evident that the next king who should mount the stage as dictator of the world, would be a Grecian ruler. The historians of that age declare that Alexander the Great, a Grecian prince, was the next conqueror and arbiter of the world. He conquered all peers and superiors, and held the reins of universal government for a short time ; but his earthly glory and triumph was suddenly closed by death in a drunken revel in the city of Babylon, at the age of thirty-two, B. C. 323.

*Verse 4.* "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside these."

If we have found the king answering to the predictions in verse third, then it follows that the fate of his family and kingdom after his death must answer the description of the prophet given in verse fourth; for he was certainly describing the same king. Therefore it appears that if the statements of the prophet in verse fourth apply perfectly as to the events and the order of those events in the history of Alexander, his death, the fate of his family, and the partition of his kingdom, then the argument is conclusive that these predictions are applied to the right king and government. The expression, "when he shall stand up, his kingdom shall be broken," signifies that his reign would be short, but crowned with great success; for to "rule with great dominion, and do according to his will," implies that he would triumph over all his foes, or, as expressed by this prophet in chapter second, thirty-ninth verse, "which shall bear rule over all the earth."

After a few months of universal supremacy, Alexander died, as before stated, leaving three wives and several children, a brother and mother, to occupy the throne after him. When the members of this family attempted to hold the reins of government which fell from the hands of this great king, God seemed to interpose

and prevent it; for he had said, "Not to his *posterity*;" and so, when a brother of the deceased king assumed the right to rule the world, God suffered the bloody assassin to come and say, "*not to YOU*;" and he was laid by the side of his fallen brother. A son attempted to do as his uncle had done, but shared the same fate; for the Ruler of the world could not be defeated after he had decreed and said his (Alexander's) kingdom "shall be plucked up even for *others* beside *those*." Within a short period from the time when the first wife was assassinated, every member of the royal family had felt the murderer's steel and poison, and they were laid where no sound could awake them to glory again.

After these bloody scenes had passed, and it was found that all civil law and rulers had failed to fill the vacated throne, the military arm arose and dictated in the matter — the four chief captains decreeing that they would rule the empire themselves. To accomplish this object peaceably, they concluded to divide the territory between themselves — each to rule over that portion lying towards one of the "*four winds*," or one of the cardinal points, thus making four kingdoms. Ptolemy had the south quarter, that is, Egypt; Cassander had Macedon, the west quarter; Lysimachus had the eastern quarter, called Thrace; Seleucus had the northern quarter, which was Syria.

How wonderfully has God accomplished the fulfillment of these passages exactly according to the legitimate meaning of the words employed! When he said "not to his *posterity*," he meant not to his children

or grand-children ; and so it was fulfilled. When he said “ plucked up for others,” he used a figure showing there would be no chance to sprout or grow again. When the first Napoleon was taken from the royal seat of France, the kingdom was not “ plucked up ” from his family, but broken off ; for a sprout came out of the root in the person of Napoleon III. But in this case, God shows that no son or daughter of the deposed ones should ever reign after them, which has been most wonderfully fulfilled. Again, God said “ *plucked up for others* : ” not to be taken out of the hands of Alexander’s family in order to be given into the hands of another family, and so one man rule after him ; but he said “ *others*,” in the plural number, so that more than one man must rule the nation — more than one family must share its regal honors.

When I see how perfectly all these expressions have been fulfilled, I cry out from the depths of my soul, O God, thy word is true !

As Alexander passed from the stage, and his kingdom was divided, it might be expected that the train would next pass those kingdoms which succeeded Alexander’s, and that the next declarations of the prophet would relate to facts and incidents in their history which would be witnessed and recorded by the passengers.

*Verse 6.* “ And in the end of years they shall join themselves together : for the king’s daughter of the south shall come to the king of the north to make an agreement : but she shall not retain the power of the arm ; neither shall he stand, nor his arm ; but she shall

be given up, and they that brought her, and he that begat her, and he that strengthened her in these times."

The history of those times gives the following facts: A bloody and desolating war existed between Antiochus Theus, king of Syria, and Ptolemy Philadelphus, king of Egypt. The subjects of both kingdoms became tired and sick of the war, and were clamorous for peace. The king of Syria, thinking his government unsafe, without making some propositions for peace, sent an ambassador to the king of Egypt to inquire of him upon what conditions he would make peace with him.

These circumstances threw the king of Egypt into a dilemma; for he had determined to conquer the Syrians, so as to be able to deliver into the hands of his posterity the reins of universal government. But now, if he should consent to make peace with his antagonist, this object would not be gained; but if he should refuse to offer any conditions of peace, he feared that his subjects would revolt, and the government be wrested from his hands. The thought was, however, finally suggested to his mind, that he might possibly, by conditions of peace, gain that which he had sought by victory in war. He saw that if a son of his own house, and an heir to the throne of Egypt, could be made heir also to the throne of Syria, he could gain by peace what he had designed to gain by war. He therefore, in order to gain power in the arm of his family to govern the world, determined that these should be the conditions upon which he would make peace with the king of Syria: namely, that the king



of Syria should divorce his wife, Laodice, and put away her children as heirs to the Syrian throne, and to marry the king of Egypt's daughter, Bernice, and that her children should be heirs to the throne of both Syria and Egypt.

These conditions were extremely humiliating and trying to Antiochus. There was, however, no other alternative but to submit, which he did; and the Egyptian woman was received to his palace as the queen of his empire.

But the prophecy declares that she should "not retain the power of the arm," that is, the power to rule the Syrian empire, which was the object of her marriage; and that she should "be given up," that is, delivered up to those who should seek to prevent the accomplishment of the object of her marriage. "And they that brought her," an Egyptian guard, accompanied her from Egypt to Syria, and remained to protect her in her new home. "And he that begat her," Ptolemy, her father, was also "given up." The record of those times gives the following facts: Soon after the marriage of Bernice, Ptolemy, her father, died, so that he was given up, and could no longer wield his power to accomplish the grand object—universal government. His death encouraged Antiochus to break the articles of agreement, and recall his former wife, Laodice, and banish the Egyptian woman from his palace. This he did while the Egyptian wife, protected by her Egyptian guard, fled to Daphne to find a place of safety.

Laodice, being restored to the palace, and knowing

that the Egyptians would come with a great army to be revenged on her husband and to restore Bernice, procured the death of Antiochus by poison, and put her son Seleucus Callinicus upon the throne. She also sent an army to Daphne, and, by deception and strategy, Bernice and her son, in whom was "the power of the arm" to rule both Syria and Egypt, together with the Egyptian guard, were delivered into their hands, all of whom were put to death. Thus was the prophecy most literally and wonderfully fulfilled; for all the parties implicated in the arrangement in which the kings were agreed, lost their lives; so that the project proved abortive, as the prophecy anticipated. This prophecy and these facts prove conclusively, that the kings called by the prophet "the king of the south" and "the king of the north," were Egypt and Syria.

I now pass the remainder of the prophetic history of these kings, to identify the next government introduced by the prophet, which is evidently brought to view in verse 14th, in this language: "Also the robbers of thy people shall exalt themselves to establish the vision." The word "also" signifies that what follows is in addition to what had been presented, and must relate to additional circumstances connected with the kingdoms under consideration, or to an additional kingdom or people to those previously named. The words following the term "also," show that it was an additional *people* the prophet now saw rising upon the stage of political glory, called the "robbers of thy (Daniel's) people;" and that this exaltation to

supreme power, like that of the governments he had just been describing, would be additional proof of the validity and inspiration of the prophecy. The next people which did hold the reins of superior earthly government after the Egyptians and Syrians, were the Romans. The Romans did contemn and rob the Jews more than any other people that ever existed. They were also exalted to supreme power and universal dominion, as the prophet shows, while their honored sons filled the places and accomplished the work foreseen by the watcher long before they existed.

I will now proceed to examine a few of the many pages of records made by passengers on the train, as it passed down through the Roman State, until the present time; and if they agree with the prophecy relating to the robbers of Daniel's people, then the argument is conclusive, that we have found the predicted people, in the predicted place.

Dan. xi. 15, 16. — "So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed."

About 198 B. C. Antiochus made war on Egypt. He had already taken a number of large cities, and was at the point of gaining a decisive victory, when the Roman Senate sent a deputation of three men to check the northern power, and to relieve the oppressed

Egyptians. A decisive note was sent by the Senate to Antiochus, ordering him to pursue his conquests of the Egyptians no farther. When the Roman note was presented to the king, he requested time for consideration; but Popilius, one of the deputies, to show the supreme authority and dictation of the Roman government in the matter, drew a circle with his staff in the sand around Antiochus, commanding him to give a decisive answer to the decree of the Senate before passing the circle. Antiochus immediately said, "I WILL OBEY THE COMMAND OF THE SENATE." Here is a perfect agreement between the prophecy and history; the prophecy showing that the king of Syria would make war on Egypt and the Jews, prevailing against them both; and the history showing that he took many of their most valuable and strongly defended cities, Jerusalem, Sidon, and Gaza, with many others, and was about to take Alexandria, when he was met by the Romans, who did command and dictate in the matter independently, and none did attempt to withstand their (or "his") authority; but they did accomplish their will just as decreed at Rome.

*Verse 17.* — "He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him."

Ptolemy, king of Egypt, at his death, left the care of his son and daughter, by will, in the hands of the Romans, who were requested, when they should come to suitable age, to provide for their marriage. This

they did, by compelling the daughter to become her own brother's wife, thus "*corrupting her.*"

*Verse 18.* — "After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him."

Rome, at the time to which this prophecy chronologically points, was pushing her conquests far into the East and North, taking many cities and nations. At the head of the government, sharing equal powers, were Pompey and Julius Cæsar; Pompey having principal power in the civil, and Julius Cæsar in the military departments. In the execution of their respective offices, perplexing questions arose between him who was located at the capital of the nation, and the "prince of his own behalf" who was most of the time in the field, which resulted in a war between the peers. This controversy ended in a sanguinary engagement at Pharsalia, which resulted in a complete overthrow of Pompey and the triumph of Cæsar.

*Verse 19.* — "Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and not be found."

Cæsar, immediately after his triumph in the field, returned to Rome — the great "*fort,*" or centre of the Roman power, where the Senate decreed a triumph to his honor. Soon after this, he went to the forum of the Senate, who gave him the title of emperor, with undivided executive power, where he received twenty-one wounds from the hands of those whom he had

reckoned as his friends, and fell a dead man at Pompey's pillar.

*Verse 20.* — “Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.”

Augustus Cæsar succeeded Julius Cæsar in the imperial office at Rome. One of the most prominent acts of his administration, was the enrollment, for taxation, of all his subjects, excepting a few favored ones. See Luke, ii. 1. His reign was eminently successful in raising the empire to a high elevation of glory and power; so that historians have fallen into the habit of calling the time of other kingdoms' greatest glory and power, their “Augustan age.” Augustus Cæsar, says the historian, died peaceably upon his bed; but evidences quite conclusive show that his death was caused by slow poison, which was given to him by an enemy.

*Verse 21.* — “And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.”

Tiberius Cæsar succeeded Augustus, as the Emperor of Rome. The following circumstances are recorded in history as connected with Tiberius, which show a most signal accomplishment of the prophecy. Augustus was invested with power to nominate his successor; and when he was about to make the nomination, his wife, Livia, besought him to nominate her son Tiberius (Tiberius was her son by a former hus-

band) ; but the emperor said, “ Your son is too VILE to wear the purple of Rome ;” and he nominated Agrippa, a very virtuous and much-respected Roman citizen. The circumstances of this nomination would seem to show that this prophecy was about to fail ; for if a *virtuous* man should succeed the raiser of taxes upon the Roman throne, then the testimony of the prophet would be invalidated ; for the Lord had said “ in his estate shall stand up a *vile* person.” God, seeing that this imperial arrangement would break his word, laid his hand upon the selected prince, and by death palsied the arm that was about to raise the sceptre contrary to heaven’s arrangement. After the death of Agrippa, Augustus again inquired after a suitable man as his successor, when his wife renewed her intercessions for Tiberius ; and the historian informs us that Augustus, his mind being weakened with sickness, was more easily FLATTERED, and yielded to her earnest solicitations, and nominated as his colleague and successor Tiberius, the “ VILE ” young man. The subjects of the empire did not give to Tiberius their love or respect ; so that he never received “ *the honor of the kingdom* ” due to a faithful sovereign, agreeably to the prediction of the prophet, — “ *to whom they shall NOT GIVE the honor of the kingdom.* ” His reign was distinguished by deceitful and blood-thirsty acts, which resulted in an almost universal hatred of the citizens of the empire towards Tiberius. His subjects arose like a flood on every hand ; and their indignation culminated in his assassination. At the same time, the indignation and wrath of the Jews rose also like a

flood against Jesus Christ ; and he was crucified under the reign of Tiberius, and just before his death.

O reader, pause and reflect ! Whose hand rolled up the dark curtain which hides from the human eye, in dim uncertainty, the future ? Who gave power to the holy seer's eye to penetrate the vista of distant ages, and see as in the light of day the most distinguished events in human history ? The prophet saw clearly, rising upon the stage of human royalty, the great captains of the Latin kingdom, who made kings and governors their servants, and by whose order kingdoms were wheeled into line, while, under the hoofs of their chargers, liberty, independence and domestic happiness were alike trodden down. Can these predictions be of human origin ? By what principle could any man or class of men look into the future and see so distinctly, and describe so perfectly the events under consideration ? None will assume, in view of all the incontrovertible proof to the contrary, that this prophecy has been written since the events, of which it is so perfect a record, transpired.

Having established the identity of the Roman power in the prophecy, I pass the predictions, and the history of a number of kings and wars between Rome and Egypt, to the consideration of the next great change in the Roman empire, shown in the following passages of Scripture :

*Verses 30-35.* — “ For the ships of Chittim shall come against him : therefore he shall be grieved, and return, and have indignation against the holy covenant : so shall he do ; he shall even return, and



have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed."

This prophecy states clearly the following ideas:

1. That a people, operating principally by the naval arm, should make war on the Romans, and greatly distress them.
2. That, in their decline and perplexity, they should hate the Gospel and make war on the Christian church.
3. That they would change their position, or "*return*" from hostility to a profession of faith in the Gospel.
4. That this change would tend to corrupt the Church, and cause many to apostatize from the true faith.
5. That they would fraternize, or "*have intelligence with*" only such as should be corrupted by this apostacy.

6. That this backslidden church and civil Roman government would constitute a politico-ecclesiastical power, called the "abomination that maketh desolate."

7. That this abominable union of Church and State (for to take the spouse of Christ, and marry her to a libertine, was abominably insulting to the "King of kings") would be supported and protected, and its laws executed, by military power, instead of moral suasion and the winning influences of peace, as Christ had ordained for his Church.

8. That this abominable power would first use "flattery" and seduction to draw away Christians from their loyalty to Christ; and, when this method should fail, that it would use the sword, faggot, prison and confiscation to disarm all theological opposition to its established standard of truth.

9. That notwithstanding the use of "flattery" and torture by this gigantic power, to silence all opposition to its established creed, yet some among the people, *understanding* the Gospel of Christ, should "*instruct many,*" so that the true faith should not become extinct in the earth.

10. That these scenes and circumstances would continue a long period, and end at a time previously appointed.

History gives us the following circumstances and facts:

I. During the period of Rome's decline, the Vandals inhabited that part of Africa formerly called "*Chittim*." While the Vandals occupied that land,

war existed between them and the Romans, which was carried on principally by armed ships, and proved very destructive to the Roman shipping, and nearly destroyed their foreign commerce; so that historians have called it a "*piratical war.*"

II. This piratical war so drained the Roman nation of fighting men, that the most stringent conscriptive laws were passed, which applied to a numerous class of devoted Christians, who had hitherto conscientiously refused to bear arms. When these Christians were required to use carnal weapons in fighting the national foe, they declined to do so, and appealed to the Gospel, contending that the Church was commanded by Christ and the apostles to occupy a position separate from the State. This controversy resulted in a bloody persecution of those Christians.

III. The Roman government is represented in the Scriptures as being the centre and embodiment of the Dragon's, or Satan's, power upon the earth. Satan, using this mighty instrumentality to invalidate the divine testimony, and thwart Deity in his merciful purpose of saving lost men by a crucified and resurrected Saviour, excited a crowned subordinate of the empire to madness and revenge; so that he sent forth his midnight assassins to break the word of God, and derange the plan of mercy, by taking the life of the infant Nazarene, who had already received the acknowledgments and praises of the heavenly visitants. But the Eternal One, who guarded his word with constant care, and his chosen people with ceaseless vigilance, sent a guard who protected the innocent One in

Joseph's care. This murderous war continued while the Roman arm was moved by Satan, until the Messiah, to fulfil the word of God, and that the Scriptures might not be broken, was laid in the rich man's tomb. The tragical scene of Immanuel's death did not satiate Apolyon's thirst for blood; but he followed the friends of the slaughtered Jesus until a multitude of the sacramental host had felt the smart of the Roman steel. The enemy saw that in this mode of warfare he was being defeated, and therefore adopted new tactics, changed his base, spiked his old guns, and opened a new masked battery upon the Church. Rome, instead of growling like a lion, commenced to sing professedly Christian songs, sweet and charming, and thus drew the Church around the palace, where beautiful pictures were presented, gorgeously adorned halls were opened, and sweet, winning voices were heard, inviting the strangers and pilgrims to become citizens of this world, and enjoy its honors and glories.

IV. Multitudes of the cross-bearing army were thus slain as the servants of Christ, and became the servants of the world, joining affinity with Cæsar's household, with whom they had "*intelligence*" in the State council-chambers. From the time the Emperor Constantine professed to espouse the cause of Christ, the whole weight of the imperial court was thrown into the opposite scale; and instead of its edicts and decisions making Christianity disreputable, and its adherents subjects of the vilest persecutions, it then legalized Christianity, and honored its professed friends with high-sounding titles, imperial appointments, rich

of the ecclesiastical department

endowments, and lavish appropriations. The theological department was soon lumbered down with the decrees of councils, the fanciful interpretations of bigoted and selfish priests, and with an indescribable variety of traditions and superstitious vagaries hatched in the fevered brains of visionary monks and lunatics, while the Gospel of Christ was wrapped up in a parchment of mystery, and laid under the altar. The pure and simple worship, which Jesus had introduced, was substituted by the high-sounding and unmeaning mummeries of old Babylon. Under these circumstances, but few escaped the drag-net of Satan, and remained under the blood-sprinkled folds of Jesus' banner.

V. The Roman government never yielded up its worldly policy and political principles, to accept and adopt the Gospel of Christ. It never ceased to "resist evil," but continued its bloody retaliations. It professed to obey Christ, but Diabolus was its dictator. It talked about the laws of Jerusalem, but accepted the code of Babylon. How, then, could the Roman rulers associate fraternally with a people who had received their laws from Mount Zion, who had ceased to resist evil by praying for their enemies, and worshipping God purely as their fathers of old? The prophecy was most perfectly fulfilled.

VI. The Roman government did fraternally associate with the Roman church, and this association constituted one grand, gigantic power with two departments, each moving in the same direction, and operating to accomplish the same objects; with an emperor at the head of the civil, and a pope at the head of the ecclesiastical department.

VII. Before the Church and State of Rome were united, as predicted, long and exciting discussions arose upon theological questions, which sometimes resulted in angry and lawless riots; but the civil rulers generally decided that the strongest arguments should entitle those who produced them to the strongest positions. The rules were finally changed, so that the theological party who could produce the strongest army, should be entitled to the most prominent place. Then the Roman church immediately sought to ally herself to the emperor who could command the greatest military power, so as to give her prominence above all other churches; and she has invariably acted upon that principle for more than thirteen hundred years. Who can doubt the fulfillment and application of this prophecy?

VIII. That the Roman hierarchy did use flattery and seduction, as before stated, is patent to all. When arguments and promises of riches and earthly glory failed to cause all to submit to the faith established by the theological school of Chalcedon, then the dissenters were outlawed, driven from their homes, their property confiscated, torn from the embrace of friends, put to the most cruel tortures, and finally to death. This slaughter swelled the number who suffered for Jesus' sake, as computed by many, to about three score and ten millions.

IX. The church of Rome called itself the Catholic Church, which signifies, universal church; and was determined to make it such. To accomplish this, they saw it necessary to have all men embrace one

faith, subscribe to one creed, and submit to one head; so that it might, in every sense, be a unit. When it was found, as before stated, that arguments and "flattery" failed to produce union, it was firmly resolved that all who would not confess the authorized faith, should be silenced from teaching in the name of Christ. To effect this, stringent laws were enacted, declaring that all who should continue to teach contrary to the decrees of the established church, should be put to death. The execution of these laws caused large armies to be raised, which were ordered to exterminate heretics from the papal dominions. This drove the faithful Christians from the cities, villages, and inhabited parts of the countries, far into the wilderness and solitary hiding places, in mountain gorges and dens of the earth. But the word of the living God, unctionized with heavenly power, could not be driven from the hearts of the friends of Jesus; for it was like quenchless fire shut up in their bones. They involuntarily crept forth from their hiding places, feeling an unconquerable desire to teach the dying the Gospel of peace. Being animated with such principles, and nerved by such power, the creaking of racks, or rattling of burnished steel, could not silence them. The crackling of faggots, and the last whispered prayer of the dying martyrs, were like the most animating music to the faithful soldiers of Christ, hastening their pace to do speedy execution before the martyr's chains should embrace them. It was thus that the "gates of hell" were gauged; so that all the faithful upon the earth should not be crowded through

to the place of speechless silence ; and thus Gospel teachers be exterminated from the earth. No, thank Heaven, during the dark night of papal wrath, the camp-fires of Messiah's host never went out ; for untiring sentinels watched around the tents of innocence, and never lost the pass-word of Perfect Love. Thus were the predictions most triumphantly and gloriously fulfilled.

X. The Roman church did continue to associate with the State, depending upon the military arm for support, and carried on a most murderous and relentless war upon dissenters to her creed for about twelve hundred and sixty years. This war terminated at the predicted time, and in connection with foretold circumstances, which is proof of the validity and inspiration of this prophecy, making it invulnerable to the attacks of scepticism and infidelity.

*Verse 36.* — “ And the king shall do according to his will ; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished : for that that is determined shall be done.”

This power cannot be the same as the one last referred to, called the “ abomination that maketh desolate ;” for the prophetic history given of it will not bear an application to the Papal power. It is argued by some, from the definite article “ *the*,” that reference is made to the last described power. But that power had not been once called a king in this prophecy ; which seems to prove that the indefinite, instead of the



definite article, should be used. And so it is translated by many of the most learned critics, such as Mede, Wintle, Boothroyd, and others, who render it "*a certain king* shall do according to his will." This expression clearly indicates a new power, which had not previously been presented upon the prophetic stage.

The chronology of this new and strange kingdom, according to its consecutive position in the prophecy, requires that it should be active upon the stage at "*the time of the end*," or at the close of the papal persecution, which ended some time during the latter half of the eighteenth century: for the prophecy says "that the time of the end" the king of the south shall push at him, that is, the "certain king." The most marked prophetic characteristic of this kingdom, which was evidently given to identify and distinguish it from others, is its independence and disregard of all gods. This prophetic feature must evidently be a very clear identification of the power; for all classes of the human family, with but few exceptions, have regarded some god by profession and worship, while *all* but the true worshippers have regarded those gods in a very false light. The heathen world have regarded their idols as gods of power and wisdom; but this was holding them in a false position. The Catholic church regarded the God of heaven and Jesus Christ with a high-sounding profession and the most imposing ceremonies of worship and adoration, and in some respects they have regarded them in a true light; but in others as occupying a very false and untrue position.

But this "certain king" is represented as absolutely dis-regarding all gods in heaven and on the earth; for the prophet says "*nor regard any God.*" This language can only have its fulfillment in the history of some people or nation, which, by its governmental acts, shall render null and void all rules and regulations of worship established by their predecessors, and make a national profession of atheism.

Such a government did arise at the time the prophet designated, and followed immediately the close of the great papal persecution. It was atheistical France, and agrees as perfectly with the expressions of the prophecy as the iron agrees with the mould from which it was cast. The prophet says this king "shall do according to his will," which language certainly expresses the idea that his position would be in opposition to that of many others. If we should hear it said that a child will do according to its will, we should get the idea that it was head-strong and unmanageable under the family government; and if the expression were qualified by saying it will do according to its will, as to the school, then we should understand that it either refused to go to school, as commanded by its *parents*, or to obey the orders of the teacher. So is the prophecy under consideration. The prophet shows that this kingdom would not be controlled or influenced by other nations; and he so perfectly qualified this, in expressing the most prominent feature of its lawless opposition in one particular department, that it need not be mistaken. The prophetic qualification shows that its peculiar opposition would be in the religious department.

Atheistical France was independently opposed to other nations upon political questions, which caused war between them ; but this fact could not distinguish it from other kingdoms, for this is common to all governments. But when the prophet says he “ *shall magnify himself above every god,*” and also, “ *nor regard ANY GOD,*” he refers to a position in which this power differed from all governments of any note which were or had been upon the earth for more than a thousand years. Again, the expression “ *neither shall he regard the god of his fathers,*” shows that the government would be revolutionized by the godless rulers in the religious department ; so that the religion which had previously been established by law would be, by their enactments, made null and void, and the worshippers under the new administration be over-ruled and outlawed.

In 1773, when Jesuitism was abolished, and the great papal persecution was about to end, there was not an anti-worshipping government of any note in the world : all had spread their wings of protection over their subjects who knelt around the altars of their acknowledged deities. At that time the revolutionary ball commenced to roll in France ; and, in spite of age or influence, popes or kings, the papal arm was soon palsied and broken, and all laws recognizing God and worship, with priests and altars, were swept into one common grave together. Upon the ruins of religion and all that was sacred to virtue and purity in France, atheism was established in the most defiant and blasphemous manner. The current of infidelity soon be-

came so strong that bishops and priests were swept into the channel of irreligion together ; while thousands who would not yield were barbarously massacred. Hear one of the representatives of France tell the story :

“ Citizens, representatives : you see before you your brothers, who desire to be regenerated and to become men. You see the bishops of Paris, the grand vicars and some of the priests, who, conducted by reason, come to lay aside the character which superstition had given them ; that great example will be imitated by their colleagues. It is thus that the minions of despotism concur in its *destruction* ; it is thus that soon the French Republic will recognize *no other worship* but that of liberty, equality and eternal truth, which, thanks to your immortal labors, will soon become universal.” — *Allison, Vol. IV., page 149.*

“ *Victorious at once over altar and throne, mitre and coronet, king, nobles and clergy, the National Assembly seemed, in fact, to possess and exert that omnipotence which has been imputed to the British Parliament. Never had any Legislature made such extensive and sweeping changes, and NEVER WERE SUCH CHANGES SO EASILY ACCOMPLISHED.*” — *Scott's Napoleon, Vol. I., page 72.*

Again : that the revolution in France radically changed its religious department, and overthrew priests and altars together, appears clearly from the following statements of the historian :

“ It was not enough, they said, for a regenerate

nation to have dethroned earthly kings, unless she stretched out the arm of defiance towards those powers which superstition had represented as *reigning over boundless space.*" — *Ibid*, Vol. I., page 172.

"The constitutional bishop of Paris was brought forward to play the principal part in the most impudent and scandalous farce ever enacted in the face of a *national representation.* . . . He was brought forward in full procession to declare to the convention, that the religion which he had taught so many years was, in every respect, a piece of PRIESTCRAFT, which had no foundation either in history or *sacred truth.* He *disowned*, in solemn and explicit terms, the EXISTENCE OF THE DEITY to whose worship he had been consecrated, and devoted himself in future to the homage of Liberty, Equality, Virtue and Morality. He then laid on the table his Episcopal decorations, and received a fraternal embrace from the President of the Convention. Several apostate priests followed the example of this prelate. . . . The world, for the FIRST time, heard an assembly of men, born and educated in civilization, and assuming the right to *govern* one of the finest of the European nations, uplift their *united* voice to DENY the most solemn truth which man's soul receives, and RENOUNCE UNANIMOUSLY THE BELIEF AND WORSHIP OF DEITY." — *Ibid*, Vol. I., page 173.

Candid reader, does this history meet the demands of the prophecy? Can you doubt that the omniscient eye saw through the vista of ages, and correctly described the events of those times?

*Verse 37.* — “Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.”

“*Nor the desire of women.*” Bishop Newton says that the passage would be more properly rendered, the desire of wives; which would seem to prove that the government referred to would affect the marriage relation, so that much of the social happiness of that class would be destroyed. It is wonderful to see how the historian has associated the religious and matrimonial affairs of France together, in the same order as presented in the prophecy.

“Intimately connected with these laws affecting religion, was that which reduced the union of marriage, — the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society, — to the state of a mere civil contract of a transitory character, which any two persons might engage in, and cast loose at pleasure when their taste was changed or their appetite gratified. If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage into a state of mere occasional cohabitation or licensed concubinage. Sophie Arnould, an actress famous for the witty things she said, described the Republican marriage as the

sacrament of adultery. These anti-religious and anti-social regulations did not answer the purpose of the frantic and inconsiderate zealots, by whom they had been urged forward." — *Scott's Napoleon, Vol. I., page 173.*

*Verse 38.* — "But in his estate shall he honour the God of forces; and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones and pleasant things."

Sceptics have objected to the inspiration of this prophecy, from the fact that, as they say, there is a contradiction in the language used; for, in verse 37th, it is said that the king shall "*not regard any god,*" and, in verse 38th, it is said "a god whom his fathers knew not shall he *honor*;" and how could he honor a god which he at the same time disregarded?

I acknowledge that he could not honor and disregard a god *at the same time*; for it would be either a violation of language, or a misstatement of facts. But a government could disregard all gods, and disannul all laws relating to worship, and make official declarations of unbelief in all kinds of religious faith, which had existed in the world down to that time; and, *subsequently*, introduces a NEW god, honoring him with rich appropriations and acts of devotion and adoration. Such circumstances would be properly expressed by the language of the prophecy under consideration.

I now inquire, did such circumstances exist in atheistical France?

1. Did atheistical France disregard all gods, and abrogate all religious worship which had been recognized by law? The following testimony of historians expresses the facts :

“ Hebert, Chaumette, and their associates, appeared at the bar and declared that *God did not exist.*” — *Allison, Vol. I., page 150.*

“ The *services* of religion were now UNIVERSALLY ABANDONED. The comedian, Monvel, said, — ‘ God ! if you EXIST,’ said he, ‘ avenge your injured name. I bid you defiance ! You remain silent. You dare not launch your thunders ! Who, after this, will *believe* in your EXISTENCE ?’ On all the public cemeteries the inscription was placed, ‘ *Death is an eternal sleep.*’ The churches were, in most districts of France, closed against priests and worshippers — the bells were broken and cast into cannon — *the whole ecclesiastical establishment destroyed.*” — *Scott’s Napoleon, Vol. I., page 173.*

2. Did atheistical France, after declaring that God did not exist, and closing nearly all its churches to his worshippers, and destroying the whole “ ecclesiastical establishment,” create, by its enactments, a *new* god, unheard of before? The following history testifies : —

“ Shortly after, a still more indecent exhibition took place before the convention. — Beauty without modesty was seen usurping the place of the Holy of Holies. . . . And, that the worship of Reason was to be substituted in his stead, Chaumette said, —



“ ‘Legislative Fanaticism has lost its hold; it has given place to Reason. We have left its temples; they are regenerated. To-day an immense multitude are assembled under its Gothic roofs, which, for the first time will re-echo the voice of truth. There the French will celebrate their true worship — that of Liberty and Reason. There we will form new vows for the prosperity of the armies of the Republic; there we will abandon the worship of inanimate idols for that of Reason — this animated image, the masterpiece of creation.’ ”

“ A veiled female, arrayed in blue drapery, was brought into the convention; and Chaumette, taking her by the hand, —

“ ‘Mortals,’ said he, ‘cease to tremble before the powerless thunders of a God, whom your fears have created. Henceforth acknowledge NO DIVINITY but REASON. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this. . . . Fall before the august Senate of Freedom — Veil of Reason.’ ”

“ At the same time the goddess appeared personified by a celebrated beauty, Madame Millard, of the opera, known in more than one character to most of the convention. The goddess, after being embraced by the President, was mounted on a magnificent car, and conducted amidst an immense crowd to the cathedral of Notre Dame, to *take the place of the Deity*. Then she was elevated on the high altar, and received the adoration of all present.

“ On the 11th of November the popular society

of the museum entered the hall of the municipality, exclaiming, 'Vive la Reason!' and carrying on the top of a pole the half-burnt remains of several books, among others the breviaries and the Old and New Testaments, which 'expiated in a great fire,' said the President, 'all the fooleries which they have made the human race commit.' . . . .

"The most sacred relations of life were at the same period placed on a new footing suited to the extravagant ideas of the times. Marriage was declared a civil contract, binding only during the pleasure of the contracting parties.—Mademoiselle Arnoult, a celebrated comedian, expressed the public feeling when she called 'marriage the sacrament of adultery.'" — *Ibid.*

O, how wonderful, inexplicable and unphilosophical were the events of this prophetic delineation! They came at a time and in a place that no human foresight or calculation could have seen or anticipated. Never had such events transpired in the midst of literature, civilization and Christianity, since the world began. If French atheism had risen in some dark corner of the world, and had slowly progressed, located far from powerful opposition of civilized and Christian governments, till it became a mighty, irreligious power, it would not have seemed so strange and wonderful. But it arose in the midst of boasted light and improvements, surrounded by the most powerful and thoroughly organized opposition on every hand; while no opposition could prevent it from spreading defiantly, and speaking blasphemously, as God had said. Throne

and altar were alike overthrown; everything sacred and dear to enlightened society was swept away, as with a flood. Deity was attacked and (professedly) dethroned, and his Holy Word defiantly committed to the flame, while the reins of supreme government were officially given into the hands of a young woman (of no enviable reputation) as goddess of the world.

Truly, this was a "*strange god*," unknown to the fathers of the godless rulers; for no voice had before spoken the name of such a god, nor hand raised an altar for the worship of such a deity.

The prophetic history of this "*strange god*" represents him as being a "*god of FORCES*." This new, nationalized god of France was not received in the minds or hearts of the French nation because they understood or believed that it was possessed of any superhuman or god-like powers, or because it had a mysterious and spiritual existence hidden from the eye of humanity, and, therefore, needed to be revealed through some medium of communication, as all other worshippers had believed in relation to their gods. Reason was introduced as the god of France, as a political necessity; for the godless rulers did intend to make France a godless nation, and continue it such. They did accomplish the first object, in making the government purely atheistical; but they absolutely failed in the second. History informs us, that the abrogation of all worship in the nation produced such radical changes in society, that the surges of political excitement shook the nation with convulsive throes, so that the rulers were seized with fear lest the reins

of government should be wrested from their hands, and the religion of their fathers restored to the nation. This resulted in a change of policy. The new policy was the introduction of some kind of worship; and it did not make much difference to them what it should be, if it would serve to continue them in power, so that they could control the military "FORCES" of the nation. Under these circumstances, one of the representatives of the nation said, "If you must have idols, sacrifice only to such as this." Such was the language of the chief ruler of the nation, or President of the Convention, in introducing the Goddess of Reason to that body. The President's language was a confession that they had taken away all idols from the people, and abrogated all worship, and that the people demanded a restoration of worship, which was then granted them, — the President acknowledging that the god then offered them was only an idol. It is evident that the great object of the introduction of this god was not to increase devotion or the development of any kind of spiritual character among the people, for this was not once named by the government; but it was the retention and increase of military forces, — for, in giving directions to the people for the first day's national worship, they were exhorted to accomplish but one specific object, namely: to covenant with the new god "for the prosperity of the ARMIES of *France*." This is clearly stated in a passage of history I have already quoted, but will here insert again.

"We have *left* its temples; they are regenerated. To-day an immense multitude are assembled under its

Gothic roofs, which, for the first time, will re-echo the voice of truth, There the French will celebrate their true worship — that of Liberty and Reason. There we will form new vows for the prosperity of the armies of the Republic.”

*Verse 39.* — “Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.”

In this passage the history of the new and strange god is evidently continued, and the historical facts that I have already given, connected with the French god of Reason, and the woman who was chosen to personify that god, are a clear fulfillment of some of its prophetic descriptions in this verse. The worshippers of the god of Reason did occupy many of the most strongly fortified places in Europe. The rulers, devoutly kneeling before the strange god, did rule the French nation, and, by conquests, extended their government over many residing beyond its limits. They did also, as saith the prophet, most wonderfully “*divide the land for gain.*” As we have found thus far in our examination of this prophecy that the events referred to and recorded in history agree exactly with the *language* of the prophet, we may expect that the same rule will also apply in this case. The language of this prediction requires that the landed property of the kingdom be divided so as to produce large revenue for the government. The landed property of France, before the revolution, was owned, comparatively, by a few landlords, in large estates;

and the law required that those estates remain *undivided*, so that no heirs or creditors could partition them. But when the revolution came, many of the landlords of different classes had their property confiscated, and the land was sold at auction in "*parcels*" to suit purchasers. Historians recorded the act of that government as follows: —

"The confiscation of *two-thirds* of the landed property in the kingdom, which arose from the decrees of the convention against the emigrants, clergy, and persons convicted at the Revolutionary Tribunals, . . . the confiscation of the land placed funds worth above £700,000,000 sterling at the disposal of the government." — *Allison, Vol. IV., page 151.*

What historian could describe events coming within his own personal observation more graphically, using as few words, arranging the matter in detail as correctly as the prophet has done in the prophecy before us? O, reader! God has spoken to you through words of incontrovertible truth! Islands may be moved out of their places, so that the mariner may lose his way; but God's words are immovably fixed. They are eternal land-marks. No time nor revolution can change them. They are words of living light, like a sea of diamonds in the sun, rolling its waves to the poles, flashing its radiance athwart the heavens, illuminating the past, making certain and clear that which philosophers and sceptics have made doubtful and dark, throwing its clearest rays across the future, making it certain that the thistle and thorn will cease to grow, and the fadeless rose bloom again; while the

strongly bolted charnal house will be opened, and the sainted host go free.

Verses 40-43. — “And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind; with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.”

We have found, by the interpretation and application of this prophecy, that Egypt is called “the king of the south,” and Syria “the king of the north.” The “time of the end,” is a period of time commencing at the close of the papal persecution. See verse 35th. It therefore follows, from the expressions under consideration, that about the time the great tribulation should cease, Egypt would make war on atheistical France; and that Egypt would “push,” that is, make a harmless and not a destructive resistance; for that is what the passage indicates.

This Scripture was most strikingly fulfilled; for war did exist between Egypt and France immediately after the ending of the great tribulation. France sent an army of forty thousand men under Napoleon to

subdue the Egyptians. Egypt raised an army and met the French on the field of blood, but made quite a feeble and harmless effort, and was in a short time completely subdued. Napoleon occupied and garrisoned many Egyptian towns, and then marched his army eastward, invading the territories of the Sultan — thus making war on him.

But the text says that the “king of the north” should come against this infidel power. Who was “the king of the north” at that time? Antiochus was “king of the north” when he ruled Syria, because he was the ruler of the northern division of Alexander’s empire. But it may be said, that at the time of Napoleon’s invasion, Syria had no resident ruler, but was ruled by the Sultan, whose palace was at Constantinople. This was true, but it would not change the title of Syria’s ruler.

I will illustrate. Suppose it had been the habitual practice of the people of New England, for a long time, to call the ruler of New Hampshire “the governor of the north,” and the ruler of Massachusetts “the governor of the south;” and that, subsequently, the State of Vermont was associated with New Hampshire under the same government, and the capital of this new government removed to Windsor, Vt. Under these circumstances, an expression is used relating to an important subject, in which the term “governor of the north” is found, and the language is presented in court in a case which must be decided as to its application to a certain ruler. To whom would this title be applied? If it were found that the man who thus spoke had



been taught to apply, and had invariably applied, the term to the governor of New Hampshire, would it not be considered a violation of all language, and of the justice of all law, to apply the term to the governor of Canada, simply because Canada lies north of Massachusetts, especially since it was proved at the same time that the author of the words in question had never before applied them to the governor of Canada? It is admitted on all hands, that Daniel was taught in the first part of this chapter by the angel to call the ruler of Egypt "the king of the south," and the ruler of Syria "the king of the north." But, it is argued by some, that the prophet, in the fortieth verse, when he again refers to "the king of the south" and "the king of the north," has reference to the Egyptian government when he speaks of "pushing," because he used the phrase "king of the south." But when, in the same connection, he speaks of "the king of the north," he refers to a government entirely foreign and disconnected from Syria. These are criticisms which I do not understand, and arguments which I think the language will not sustain.

The Turkish government ruled Syria at the time to which this prophecy chronologically applies; therefore, in this passage, the Sultan must have been "the king of the north." It seems remarkable that, immediately after the king of the south pushed and was defeated, the armies of the godless king, and the armies and fleet of the ruler of Syria, should have met to fight a decisive battle at St. Jean d'Acre, the ancient capital of Syria, the very town in which Antiochus reigned.

The Sultan did come against the French army at that time with great fury, like a "whirlwind," having war-carriages, horsemen, and many ships, as described by the prophet. He had his own fleet, with a Russian and an English fleet, to assist him in the combat; which certainly made "many ships." The expression, "*many ships*," was evidently intended to convey the idea that the naval arm would be so strong that by it he would gain the victory. This prediction was fulfilled perfectly; for it is admitted by all that the Sultan would have lost the battle had it not been that he was able to bring many armed ships against the French. Here, "for the first time in his life," Napoleon sounded a retreat. God had predicted his defeat, and he must experience it.

"He shall enter into the countries, and shall overflow and pass over." *Who* shall "enter into the countries, and overflow"? The king who should be victorious in the war under consideration. The word "overflow" signifies, to rise above, to overwhelm, as water rises above dams and dikes. Did one of the contending armies in this case overflow and pass over the other, in the sense of the passage? I answer in the affirmative. The Sultan's forces did rise above the French, and defeat them. The Sultan's armies did overflow the French in all the countries and garrisoned places which they had taken in the campaign, so that the French lost every fort which they had taken from the Egyptians and the Sultan. It seems to me that the words of inspiration were never more perfectly and signally fulfilled than in this case; for

God seems to guard, with a more watchful eye, the last links of the great prophetic chain, as if more weight and importance would be thrown upon them, as sin and the curse draw near their culminating point. To make this link still stronger, and to guard the prophecy at every point, the Lord has not only told us that one of these antagonistical kings would rise above and overflow the other, and in overflowing him would pass through certain countries, but, to put the question of the application of this prophecy forever at rest, he has informed us what countries the victorious king would pass through, and what he would do in the last one named.

The prophet says that the king, in his victorious march, shall enter also into the glorious land, and many countries should be overthrown. Palestine embraced a number of countries bearing Bible names, and this is evidently the meaning of the text, as may be seen in the next passage: "But these (countries) shall escape out of his hands: even Edom and Moab." Edom and Moab were small countries adjacent to Palestine. The term country, as we use it in reference to Palestine, embraces much larger territory than it was formally used to embrace. We speak of Palestine as *one* country; but, in ancient times, it embraced many countries.

The Sultan's army marched in triumph through Palestine; and, as we before said, retook all the places which had been occupied by the French, in all of those countries. The prophet also says, that "the land of Egypt shall not *escape*." The French in

Egypt enjoyed the advantages of strong fortifications, and so held out against the victorious sword of the Turks much longer than in Palestine. These circumstances caused a hope to arise that they might escape a final defeat. But still the word of God read "EGYPT SHALL NOT ESCAPE"; and so the tide of war was turned, and the army of the god-dethroning king was driven out, and the battalions of the northern king peaceably pitched their tents around the ancient pyramids. Thus did the king of the north pass over many countries, and stretch forth his hand upon Egypt, and overflow the infidel power there entrenched, as the water rises over a dam which could not prevent its onward course.

To give a clear demonstration of the power called "the king of the north," the Lord has specified that he would not only triumph over an infidel power, and, in the movements of that victory, would go to the "glorious land" and Egypt, but, to put the key-stone in the arch of proof in this case, he has informed us definitely what the king of the north would do, as his last act in this predicted campaign in Egypt. The Lord has given us this specification in the following language: "But he shall have POWER over the TREASURES of *gold* and *silver*, and over all the *precious things of Egypt*." This language is too clear and explicit to be mistaken. It evidently and unmistakably applies either to the infidel king, or to the king of the north, after those kings should meet in sanguinary combat. It shows that this war would happen after Egypt should push at the infidel power; that the king who

should be victorious in the battle, where many ships were used, would go through the glorious land to Egypt; and that his principal act worthy of note in the prophecy, affecting the Egyptians, would be to lay his hand on the gold and silver, and precious things, or staple articles of merchandise, in Egypt—thus enriching his own treasury.

History gives the following facts: When the French were driven out of Egypt, and the Turks took possession, the Sultan permitted the Egyptians to reorganize their government as it was before the French invasion, he asked of the Egyptians neither soldiers, guns, nor fortifications, but left them to manage their own affairs independently, with the important exception of putting the nation under tribute to himself. In the articles of agreement between the Sultan and the Pacha of Egypt, it was stipulated that the Egyptians should pay annually to the Turkish government a certain amount of gold and silver, and “six hundred thousand measures of corn, and four hundred thousand of barley.” This was emphatically having *power* over the gold and silver and precious things of Egypt, for the Egyptians certainly would not have paid out such a vast amount of treasure if they had not been compelled to do so. This is certainly one of the strong links in the chain, and one of the events seen by many of the passengers on the train, which can be easily recognized as one of the predictions of their prophet.

*Verse 44.*—“But 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."

From Dr. Clarke's comments on this passage we get the following: "This part of the prophecy is allowed to be yet *unfulfilled*; and what is portended the course of prophetic events will show." . . . "But if the Turkish power be understood as in the preceding verses, it may mean that the Persians on the east, and the Russians on the north, will, at some time, greatly embarrass the Ottoman government."

What is the evident signification of the terms used by the prophet,—"*Tidings out of the east and out of the north shall trouble him*"? Tidings—news of passing events—out of the east and out of the north; that is, east and north of the capital of Turkey. As Persia lies east and Russia north of Turkey, we may suppose that those are the governments referred to, as suggested by Dr. Clarke. "*Shall trouble him*"; that is, shall excite the government to anger and revenge, and cause him to "go forth with great fury to destroy." The terms, taken collectively, clearly indicate that the king of the north, moving rapidly, and fighting desperately, shall make war on his northern neighbors, which will result in the death of many.

The events fulfilling these predictions are of so recent occurrence, and so fresh in the memory, that the passengers on the train can readily recall them to mind without reference to their records. In 1852 and 1853, the acts and words of the Russians and Persians became threatening and defiant to the Turks, who were first jealous, then indignant, and finally driven to

madness and uncontrollable revenge. Turkey, by the side of Russia, was like a lame and sick kid beside a hungry bear. The bear had hid himself in a munition of rocks by the side of a frozen mountain, and so felt secure while his war-horses trampled nearly one-third of the earth's surface, — the sun ceasing not to shine on his swarming warriors, flushed with confidence by a thousand victories, while the protecting folds of the imperial banner waved over three-score and ten millions of the human family. Turkey, crippled in all her resources, her army dispirited and demoralized, her treasures empty, her credit gone, her rulers vile and imbecile, her subjects rebellious and threatening secession, with no friends but pretended ones, who were, in fact, her task-masters, — these circumstances caused the world to look upon Turkey as sick and nigh unto death.

Under such forbidding circumstances, human wisdom would say, "Turkey will never presume to declare war on the great northern nation." But God had said, "He SHALL go forth with great fury to destroy." The time had come when it must be accomplished, and no circumstances could prevent it. "The sick man" arose, as if seized with a convulsive fit of insanity. Fear departed; and naught but an insatiable thirst for blood, and an uncontrollable spirit of revenge, pressed him forward to the conflict.

Turkey declared war on Russia in 1853, and, with the declaration of war, rushed to the field of fatal strife with such impetuosity and determined will, that the world looked on amazed, as if the dying invalid

had, in a moment, become a giant, threatening all who should dare encounter him. Turkey gained victory after victory, before England and France came to her help. She fought with such tiger-like heroism, that one American letter-writer, who was a witness of some of the bloody scenes, said, "The Turks fight like devils;" and the Lord said, "With great fury."

That war resulted in the destruction of over half a million of men, — Russia losing over two hundred and fifty thousand, France a hundred and seven thousand, England fifty-six thousand, Turkey about one hundred thousand, and Sardinia seventeen thousand. There were twice as many lives lost in the Crimean war as in any European war since the days of Napoleon the First. This was truly a signal fulfillment of the prophetic declaration "*utterly make away MANY.*"

Surely, this is another instance of God's wonderful care over his word, to see that every jot and title of it be fulfilled. No circumstances can prevent it. No casualty can interfere with it. He speaks, and it is done. He commands, and it stands fast.

*Verse 45.*—"And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

The scenes and events described in this language are evidently still in the future; for we have no authority to say that they are in the past, until "Michael shall stand up," and his people are delivered, and the time of unparalleled national trouble shall be experienced, and the resurrection of the dead shall occur: for the events of chapters xi., 45, and xii., 1, 2, 3, will take place "*at that time.*"



Michael is evidently Jesus Christ, for Christ is the only promised ruler of Daniel's (or God's) people in the Bible; therefore he is represented, in a number of passages, as the Prince of Daniel's people, or their King in prospect. The term "stand up" is used in this prophecy to signify, to reign, to rule as a king. "There shall *stand up* yet three kings in Persia." This language is used to express the fact that three men would *rule* as kings in Persia. Again it is said, "A mighty king shall *stand up* that shall *rule* with great dominion." In this passage, the terms "stand up" and "rule" are used synonymously, to express the same fact. So, in the passage under consideration, it would seem to be dangerously wresting it from its evident meaning, to apply it to anything except the *reign* of a predicted king over Daniel's people.

The "Nobleman" has not yet commenced to reign over the kingdom that he was to receive; for at that time his enemies were to be brought and "slain before him," introducing the time of unprecedented national trouble referred to in this passage. God's people, whose names are "found written in the book," have not, "EVERY *one of them*, been delivered from any national trouble, or trials of any kind, since the days of Daniel; consequently, the fulfillment of this passage must be in the future. The dead have not yet been awakened from their dreamless sleep, for when they do arise the living saints shall meet them and the Lord in the air, and so, ever be with the Lord.

As we find that one class of the events predicted to take place "at that time" has not yet transpired, and

as the other class is a part of a series to transpire in consecutive order, and all of that series have taken place, excepting those to transpire "at that time," we might naturally expect that circumstances would now exist to indicate that those events are the next great events in order, in the political world.

We now inquire as to the nature and location of the events to be looked for, which are to close the series and bring the Messiah and the resurrection of the dead.

"He shall plant the tabernacles of his palace." "He," in this passage, is the same one who went forth with great fury to destroy, and who exercised power over the treasures of Egypt after he had entered the glorious land, and who overflowed the godless king with horsemen and many ships; who, we have found, was Turkey. The words "plant the tabernacles of his palace," express the idea that the seat of the Turkish government would be removed from its established location and temporarily located "in the glorious holy mountain." The particular form of the expression "plant the tabernacles," is usually applied to the pitching of tents; and so Martin Luther translated it, — "Shall rear his tent." This form of expression has led many to conclude that, as tents are generally used by military men, and not by legislators and kings, that the prophecy refers only to an army which will be tented upon the mountains of Israel. I think this, however, is a mistake, and that our Version gives the correct idea, that the "palace," that is, the seat of government, will be located in the land of Palestine. It is certain that the one who occupies the tabernacle is

the one who comes to his end and none shall help him, and is the same one who went forth "like a whirlwind, with horsemen and many ships."

The "horsemen and many ships," refers to the army and navy of the Turkish government, and could not be the same as the "he" with whom they went forth. The prophet says, — "The king of the north shall come . . . . WITH chariots, and WITH horsemen, and WITH many ships." It would be absurd to say that the king of the north went forth with himself, and, therefore, he could not be the same as the army and navy with whom he went forth. The army and navy are the agents of governments, and in that sense represent governments. I will illustrate.

A carpenter employs ten men to build houses for him. He may not do a day's work himself, nor be in the place where they are built, but he is correctly represented when it is said, he built them. Again, if the ten men, while thus engaged, should all be killed by lightning, would it be correct to represent the employer dead, or coming to his end, on that account?

So a Turkish army might be sent to Palestine as an agent of the government, and that army be annihilated, and yet the government survive. Therefore the destruction of the army could not be taken for the dissolution of the government. It seems, from these arguments, that the Turkish government is represented as coming to its end while the government officials were attempting to execute the duties of their offices in places temporarily prepared as the seat of government in Palestine.

As the government is represented as establishing its court, like a tent, in Palestine, it would seem quite evident that it would be compelled to do this by some great power which would consider its present location detrimental to its interest, or in the way of its progress. No government would change its capital and establish its court, *as in a tent*, peacefully and unrestrained. If a government should come to the conclusion that it would be for its interests to remove its capital to some other part of its dominions, it would never establish itself as in a tent, but would prepare a palace and legislative halls, as a permanent seat. Again, it would seem incredible that any nation within the bounds of civilization, with the present laws of nations in force, would attempt, under any circumstances, to remove its capital outside of its own dominions.

I now inquire, are there, at the present time, any indications or circumstances which are producing in the public mind an expectation that Turkey is about to experience such changes as this prophecy contemplates, according to our interpretation of it? I answer, emphatically, that such circumstances do exist; and that they are attracting more attention, and exciting more general interest in the political world than any other discussed by this generation. What is the most exciting political question of the age? I answer, the "Eastern question." Whose interests are particularly involved in the Eastern question? Turkey's. What relation does Turkey sustain to the "Eastern question"? He is like a "sick man" in the last stage of decease. Political men say, "He will soon die."

God says, "*He shall come to his end.*" These testimonies agree.

Is not this agreement wonderful, when we take into the account that God makes this event the next in prophetic order, and statesmen make it the next in revolutionary order? God says, "He shall plant the tabernacle of his palace between the seas in the glorious Holy Mountain." Statesmen say, "The Turks will be driven out of Europe."

A correspondent of the *New York Tribune*, writing from the East, says:— "Russia is arming to the teeth . . . to be avenged on Turkey. . . . Two campaigns of the Russian army will *drive the Turks out of Europe.*"

"Carleton," a correspondent of the *Boston Journal*, in a letter dated Paris, under the head of "*The Eastern Question*," says:—

"The theme of conversation during the last week has not been concerning the Exposition, but the 'Eastern Question.' To what will it grow? Will there be war? What is Russia going to do? What position are the Western powers going to take? These are questions discussed not only in the *cafes* and restaurants, but in the *Corps Legislatif*. Perhaps I cannot render better service at the present time than to group together some facts in regard to this question, which, according to present indications, is to engage the immediate attention of the world. What is the 'Eastern Question?' It is not easy to give a definition, for to Russia it may mean one thing, to France another, and to Austria still another; but sifted of every side issue,

it may be reduced to this: the DRIVING OF THE TURK INTO ASIA, and a scramble for his territory."

Again he says:—

"Surely the indications are that the Sultan is destined soon to see the western border of his dominions break off piece by piece. But what will follow! Are Roumania, Servia, Bosnia and Albania to set up as an independent sovereignty together, and take position among the nations, or is there to be a grand rush for the estate of the Ottoman? But that is of the future — *a future not far distant.*"

Do these writers intend to convey the idea that the Turkish families are all to be driven out of Europe? Certainly not; but that two campaigns of the Russian army will drive their government out of Europe. If the Turkish government should be driven out of Europe, where do politicians suppose that it will go, or at what place will it make a stand? All agree in the supposition that it will go to Palestine, for that is a Turkish province, and would be the most probable place for its temporary establishment.

What a wonderful correspondence we find between the events seen by the prophet and those now looked for by men of the world! The prophet saw the king leaving his capital and planting his palace tent in the glorious mountain. Political men anticipate seeing the Turkish government driven out of Constantinople into the "Holy Land."

The prophet says:— "He shall come to his end, and none shall help him." The expression clearly shows that the king, or government, in its last struggle

and effort to continue its existence, would depend upon some government for support, but would be disappointed in receiving the requisite help, and therefore would be defeated and destroyed. There would be no adaptation of the language, "none shall *help* him," to the scene of his dissolution, if no help was either promised or expected. Is Turkey expecting help, or has she received any promises or encouragement from any government that she shall receive help in the anticipated struggle to settle the perplexing "Eastern Question" ?

When we take a comprehensive view of the prophetic history of this king, — commanding "horsemen and many ships," overflowing a mighty king so strong that he could do according to his will with other powers, triumphantly marching through many countries and laying Egypt under tribute, — it seems not a little mysterious that this king should be represented as so powerful and mighty in his first movements, and so helpless in his last. In his first campaign, and also in his second, he was lion-like, going forth with great fury and destroying many ; but, in his last movement, he is represented as suddenly coming to his end, and none helping him. Why such a sudden change in his history ? Why should he fall from such an eminence of triumphant victory to such complete and perfect ruin ? The key to unlock the mystery is evidently in the last expression of his prophetic history, — "NONE SHALL HELP HIM." The expression certainly indicates that, in his last struggle, he would fail on the account of not receiving "help ;" from which we might infer that

he had gained his victories, in his first and second predicted movements, through the "help" which he had received; but, the failure of "help," in the third movement, would produce the mysterious change. Are not the historic facts in this case remarkable, that, in his first movement, Russia and England "helped" him, and that this "help" not only enabled him to gain his victories, but evidently saved his empire from destruction? In his next movement, England and France helped him, with the same result. But in his last movement, the prophet has said he shall come to his end, and NONE shall help him. But his anticipated help shall fail him; and, instead of marching triumphantly through the field of conquest, he shall be driven, sick and dying, to the glorious mountain — the Holy Land, where he shall find a grave in Megiddo's valley.

O, reader! I am not writing fancy sketches, nor a dyspeptic's dream; but I am communicating to you serious facts. Is it not a fact, that the Turkish Empire is threatened with revolution and destruction, in the next political change in Europe? Is it not a fact, that the first-class powers in Europe are forming alliances and making arrangements, anticipating such an event? And is it not a fact, that such is the general discussion and expectation of the world's most enlightened statesmen? Is it not a common inquiry, "What governments will 'help' Turkey?" as if it was understood that some governments *would* "help" her. The following extracts from the *New York Tribune*, on "*The New War-Cloud in Europe*," is one of many which speak what all know to be true:—



“We have this morning news from Europe of a decidedly warlike character. The opinion expressed by us yesterday, that it is not the German but the *Eastern question* which threatens the first breach of peace, is fully confirmed. Supposing the Cable dispatch to be entirely correct, the statement of *Le Nord* as to the general expectation by the Parisians of a great impending war was not only no exaggeration, but failed to express sufficiently the alarming aspect of European politics.

“The Turkish Government, as well as France, England, and Austria, have repeatedly reminded Greece of the great responsibility she incurred by bringing on war. But this advice has not been heeded. The Cretan delegates have been received in Athens, and Greece has placed herself in a state of open hostility to the Turks. It is, of course, generally surmised that such a course would not be taken but for a promise of support from Russia. Should Russia, however, ally herself with Greece, **TURKEY CAN COUNT ON THE PROMPT ASSISTANCE OF AUSTRIA, FRANCE, AND ENGLAND.**”

“‘Between the seas in the glorious holy mountain’ must denote, as we have shown, some part of the Holy Land. There the Turk shall encamp with all his power, yet ‘he shall come to his end, and none shall help him,’ — shall help him effectually or deliver him.” — *Newton on the Prophecies*, page 318.

O, how wonderfully mysterious is the harmony between the voice of inspiration and its historic echoes! Dear reader, I now most earnestly inquire of you,

have we not found every prediction which we have examined in this chapter fulfilled exactly as expressed? And have we not found every event in its place, according to the divine arrangement, down to the last items in the series? Are not the events now transpiring indicative of the speedy accomplishment of the final consummation? Is it not evident, when the Sultan with his government shall have come to an end, that then the Messiah's long-prayed-for reign will commence? Then shall the bloody usurpation of tyrants cease, when the last war-cry of "Armageddon's" host shall die away in the distant east. Then shall the long, dark night, through which the bridal Church has passed, be succeeded by the radiance of eternal day. Then shall the hidden face of Calvary's scarred One be seen 'mid heaven's clouds, by eyes long trained to look for God's Son from heaven. And then, 'mid the deafening roar of the war-cry and booming cannon, shall a voice peal forth, sweeter than the mellow-toned harp of Israel and deeper than Sinai's thunders, from lips once whispering the dying notes of anguish, saying, "Awake from death's dreamless sleep, ye sanctified throng! Leave your cold pillows and instantly meet me in mid air: for I have come to redeem you!" O, then, coming bright One, speedily prepare us golden harps, that, at thy coming and coronation, we may swell the notes of earth's last and sweetest anthem.

Ye faithful in Christ, I know full well that your hearts thrill with joy, when you see the infallible proofs that He, to whom you are espoused, is soon to return to receive you to his glorious and eternal home. I know

that every one of you pray as you are taught, and mean what you say, "Thy kingdom come!" so that, when the glorious kingdom shall appear, you will be able to say, "Our prayers are answered! our God has come! and we will rejoice!"

But, O, ye Christless ones! your day of probation is ending! You have wasted too many of its fleeting hours in following shadows and seeking vanities. The sun is hiding himself behind the grey hills of the distant west, and dark clouds are fast gathering around you. Muttering thunders peal forth the warning-note of coming war and wasting judgment. Can you not see that the earth has become old and grey-headed? Its fevered and intermitant pulse throbs threateningly in the volcanic regions. Earthquakes multiply "in divers places," and the harmonies of society are being disturbed by the foretold heaven-sent "jealousies" of the last day. "Armageddon's" roll is being filled to its margin. Joel's spears and swords are being bur-nished. Rifled cannon and armor-clad ships, all newly prepared, silently but impressively speak to the understanding of many whose "hearts fail them for fear," and tell of earth's last great battle. The darkness of earth's last night is gathering around you, portentous of human woes and earthly dissolution.

Sinner, STOP! The judgment is before you! God is speaking to *you*! Turn away thine ear from earth's beguiling music. Listen to Heaven's prophetic voices, sounding their last notes of warning. Soon the clustering angels around the throne of Mercy will end their jubilant rejoicings over repenting sinners, and the intercessions of heaven's High Priest will cease forever.

From STATISTICAL VAULT