

REVELATION 9

Revelation Chapter 9

Saracens and Bedouins attack Eastern Rome.

9:1 And the fifth angel [Mohammed] sounded [606 AD], and I saw a star [Chosroes; king of Persia. Star- a "fallen minister"; angel Rev 1:20] fall from heaven unto the earth: and to him was given the key of the bottomless pit [desolate earth, Gen 1:2; Ps 55:23; Eze 26:10; Isa 24:17-23].

9:2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke [obscuring light (false doctrine); Light = Word of God, Ps 119:105] of a great furnace; and the sun [gospel- Ps 84:11; Rev 19:13; 2Pet 1:19] and the air [moral influence of the gospel] were darkened by reason of the smoke [errors] of the pit.

9:3 And there came out of the smoke locusts [destructive armies of Mohommed; Midianites (Ishmaelites)- Jud 6:1-5; 7:12; 8:22-26; Ex 10:4-5, 13-15] upon the earth: and unto them was given power, as the scorpions [sudden attacks, wounds/ tortures they inflicted. The unique characteristics of a scorpion is that when it is cornered with no way to escape, it will commit suicide by stinging itself to death. Fundamentalist Islam teaches its people to commit suicide] of the earth have power. [Locusts are clean- Lev 11:21, 22]

9:4 And it was commanded [Abubeker's command] them that they should not hurt the grass [mankind- Isa 40:6] of the earth, neither any green thing, neither any tree [the obedient to God- Ps 1:1-3]; but only those men [monks] which have not the seal of God in their foreheads [seal law in mind- Isa 8:16; Rom 4:11; Ex 31:12, 13, 18; 5T 216.2; Ms 59-1895.43; Lt 122-1910.3; 4SP 431.2, 505.2,3]. Eze 20:12- seal is Sabbath.

VESES 5-11- All the broken fragments of Islam come together under Othman. Judgment mingled with mercy.

9:5 And to them it was given that they should not kill [to conquer] them, but that they should be tormented [to harass by sudden excursions and assaults- 1838JoL, PSC 151.1] five months [30x5 = 150 days/ years: JULY 27, 1299- JULY 27, 1449- 1 month = 30 days Gen 7:11; 8:3]: and their torment [see 1838 JoL, PSC 150.1] [was] as the torment of a scorpion, when he striketh a man.

9:6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them [they would rather die than suffer under the terrible tortures- JoL, PSC 151.1].

9:7 And the shapes of the locusts [were] like unto horses [Turkish armies- Gen 16:12] prepared unto battle; and on their heads [were] as it were crowns like gold [a yellow turban worn by Sabeans- Eze 23:42], and their faces [were] as the faces of men.

9:8 And they had hair [hair was long and gave it different twists and dresses to distinguish different bands of soldiery- 1838 JoL, PSC 151.1] as the hair of women, and their teeth [fought with javelins like the teeth of lions- ibid] were as [the teeth] of lions. ["Cheek teeth" used to tear and destroy prey]

FALL OF EASTERN ROME 1st woe/ 5th Trumpet (Saracens) 2nd woe/ 6th Trumpet (Turks)

Verses 3 & 10- Scorpions, when cornered with no way to escape, will commit suicide by stinging itself to death. Fundamentalist Islam teaches its people to commit suicide.

LOCUST



Verse 4- ABUBEKER'S COMMAND

After the death of Mohammed, he was succeeded in the command by Abubekr, A.D. 632, who, as soon as he had fairly established his authority and government, dispatched a circular letter to the Arabian tribes, from which the following is an extract:- {1897 UrS, DAR 500.5}

"When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. And as you go, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute." {1897 UrS, DAR 500.6} Gibbons History of the Decline and Fall of the Roman Empire. Vol 5, page 198

Day for year- Eze 4:6 & Num 14:34

Verse 5: Turks and Greeks in constant warfare during this period. Othman and his followers made their first invasion of the Roman Empire in the East (July 27, 1299- first invaded the territory of **Nicomedia**). For 5 months they were permitted to torment/ harass the effete and corrupt civilization of the East, but were restrained from utterly destroying the established empire.

"Nicomedia is the eastern frontier of the Greek Empire. A 25,000 standing army organized by Othman's son; took over Asia Minor; 7 churches of Rev Ch 1 were desecrated by the religion of Mohammed" (SNH SSP 173)

Verse 7- 'crowns like gold'

An ornamental Ottoman silk turban, Turkey, dated 1190



"Cheek teeth" of a lion; seek Joel 1:6



Vs 1:
"star"-
Num
24:17

Vs 3:
Compare
Joel 1:6
Nation =
Locusts

"smoke"
God's
anger
Ps 74:1

Vs 4-6:
Joel
1:17-20

1

Vs 5:
Life
Cycle of
Locust-
5 months

Vs 7:
Compare
Joel 1:6
cf: Joel
2:4

Vs 8:
Compare
"teeth"
Joel 1:6

Revelation Ch 9: Eastern division of the pagan Roman Empire with its capital at Constantinople, was eventually conquered by the Ottoman Empire (Ottoman Turks)

REVELATION 9

9:9 And they had breastplates [iron shields], as it were breastplates of iron; and the sound of their wings [was] as the sound of chariots of many horses running to battle [when they charged an enemy, their shields made a noise like the noise of chariots wheels- 1838 JoL, PSC 151.1; Joel 2:5-7].

9:10 And they had tails [lies of Islam- Isa 9:14, 15] like unto scorpions, and there were stings in their tails: and their power [was] to hurt men five months [150 years- see verse 5].

9:11 And they had a king [Othman. Ottoman Empire set up July 27, 1299] over them, [which is] the angel of the bottomless pit, whose name in the Hebrew tongue [is] Abaddon [destroyer], but in the Greek tongue hath [his] name Apollyon [destroyer].

9:12 One woe is past; [and], behold, there come two woes more hereafter. [The 6th trumpet commenced at the end of the 1st woe" (1850 Chart)]

Turks on scene. Attack Eastern Rome. Probation closed; Judgment without mercy.

9:13 And the sixth angel [Turks] sounded, and I heard a voice from the four horns of the golden altar [Holy Place] which is before God,

9:14 Saying to the sixth angel which had the trumpet, Loose the four angels [Turkish Sultan powers of the 4 parts of the Arab regions: 1) Iconium- Arabs, 2) Aleppo- Turks, 3) Damascus- Tartars and 4) Bagdad- Saracens] which are bound in the great river Euphrates [in Turkey].

9:15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year [391 years/ 15 days: JULY 27, 1449 to AUGUST 11, 1840- GC 334-35], for to slay the third part [Constantinople, 1 of 3 divisions of Rome- Eastern part] of men.

9:16 And the number of the army of the horsemen [were] two hundred thousand thousand [Gen 24:60; Num 10:36; Dan 7:10]; and I heard the number of them.

9:17 And thus I saw the horses in the vision, and them that sat on them, having breastplates [Turkish army uniform] of fire [red], and of jacinth [blue], and brimstone [yellow]; and the heads of the horses [were] as the heads of lions [canons with lion heads]; and out of their mouths issued fire and smoke and brimstone [see 1850 chart and cannon photos].

9:18 By these three was the third part of men killed [Greek Eastern Roman Empire in Constantinople], by the fire [Rev 14:10], and by the smoke [Rev 14:10], and by the brimstone [Rev 14:10], which issued out of their mouths ["Firearms first used by Turks on horseback"- 1843 & 1850 Charts].

9:19 For their power is in their mouth, and in their tails [Isa 9:14]; for their tails [were] like unto serpents [tail fuse of cannons like a "serpent"], and had heads, and with them they do hurt.

9:20 And the rest of the men which were not killed by these plagues [Rev 14:10] yet repented not of the works of their

Vs 12:
WOE =
anguish,
deep dis-
tress,
anguish
Isa 5:18-
25

Vs 14:
FOUR
ANGELS
Joel
2:25-
4 types of
locusts

2

Verse 16:
1.3 to 1.5
billion
Muslims in
the world.
200 million
are radical
Islam.
Cf: Joel
2:4

Verse 17:
Joel 2:5-
a strong
people set
in battle
array

PLAGUES

Verses 14 & 15: In 1453, the City of Constantinople fell into the hands of Turkish forces and the Greek division of the Roman Empire was overthrown. From that time to the present, Constantinople has been the capital of the Turkish Empire and the center of the Mohammedan religion.

July 27, 1449- John Paleogus emperor of Constantinople, died, and his brother, Constantine Deacozes, would not venture to ascend the throne without the permission of Amurath, the Turkish sultan. He sent ambassadors to ask his consent before he presumed to call himself sovereign. (1838 JoL, PSC 154.2)

Verse 11: "a king over them"- **King Osman bin Ertugrul**
Isa 9:15- "The ancient and honorable, hi is the head; and the prophet that teacheth lies, he is the tail"



Verses 13-21: To save Turkey from being overthrown by Egypt, Turkey accepted the intervention of England, Russia, Austria, and Prussia. An ultimatum was drawn up by the great powers which pledged themselves to coerce Egypt, if Egypt refused to accept the terms. As long as the sultan held the ultimatum, he still maintained his independence; but as soon as the document was in the hands of Mehemet Ali, it was beyond the sultan's power to control the situation. The document was put into the power of Mehemet Ali, and deposed of according to his orders, **Aug. 11, 1840**. Since then Turkey has been "the sick man of the East." G.C. 334, 335. {1919 SNH, BHB 122.1}

Verse 13: Holy Place of Sanctuary. This would be prior to Oct 22 1844.

Verse 14: Four Angels = Seljukian Turkish clans/ nations of Ottoman Empire that embraced the Mahometan religion: Arabs, Turks, Saracens, Tartars (tribes/ hords of people living near or by river Euphrates, at Aleppo, Iconium, Damascus and Bagdad) that were loosed "an hour, a day, a month and a year."

Verse 15:

1 year = 360 days/years
1 month = 30 days/years
1 day = 1 year
= 391 years
1 hour = 12/24 = 1/2 month = 15 days.
391 years 15 days from July 27, 1449 =
1449 + 391 years = 1840
July 27 + 15 days = August 11, 1840

Verse 17:
Turk uniform colors



Gold plated chanfron
(horse head armour)



Verse 20: Plagues of Revelation 14:10!

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hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

9:21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Turkish Canon (Rev 9:17-19)

Verse 20:
 Brimstone:
 Rev 19:20; 20:8; Luke 17:26-30 (2nd coming); Ps 11:4-7; Dan 11:40;
 Zep 2:13

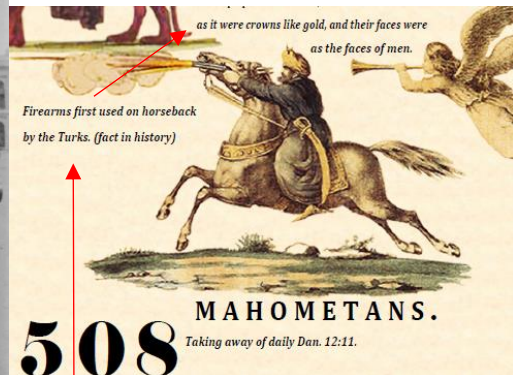


Asiatic Lion

1850 Chart



Turkish Canon Chariot



1843 Chart (Rev 9:17)

"Firearms first used on horseback by Turks"
 "Crowns like gold... faces of men"

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Ottoman mail and plate armor for horse and soldier, this type of armor became the standard equipment for the heavy cavalry under the Timurids (1370-1506), the Mongol successor empire which ruled from Samarkand, and under the Ottoman Turks. These cavalry, armed with bow, sword and sometimes lance, were the main component of all medieval Islamic armies. **See Rev 9:9**

"Crowns like gold" (Rev 9:7)

An interesting "horse" sketch with a "crown", "face of men", "long hair", "locust wings" and "tail of scorpion"



Locusts are a collection of certain species of short-horned grasshoppers in the family Acrididae that have a swarming phase. These insects are usually solitary, but under certain circumstances they become more abundant and change their behaviour and habits, becoming gregarious. <https://en.wikipedia.org/wiki/Locust>

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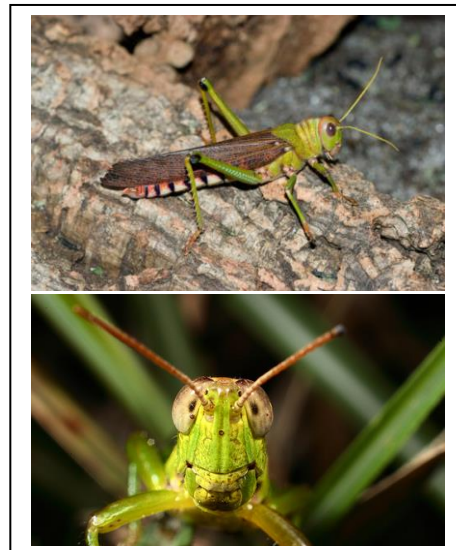
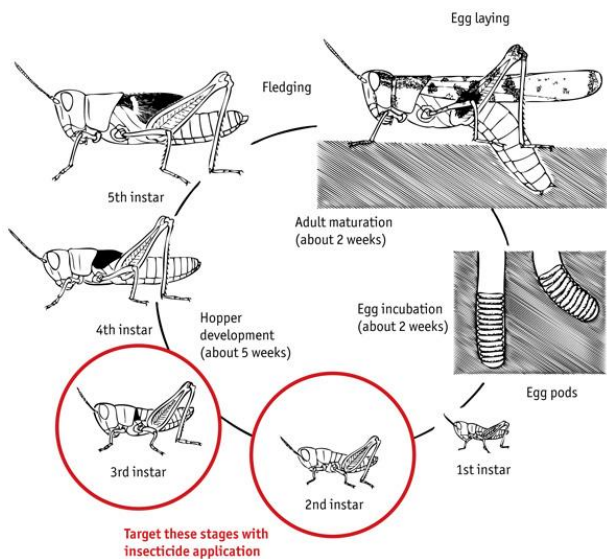
Locusts can travel in very large groups and cause great destruction by eating crops

Full Definition of locust -

1: short-horned grasshopper; *especially*: a migratory grasshopper often traveling in vast swarms and stripping the areas passed of all vegetation

INTERESTING NOTE: The life cycle of a locust is 5 months. Islam comes to its end after delivering the first 5 plagues; it comes to its end under the 6th plague (Dan 11:45b; Rev 16:12).

FIVE STAGES IN THE LIFE OF A LOCUST



REVELATION 9

Compare **Four** Sultan powers/ regions of "**four** angels" of **verse 14** to **Four** Great Waymarks in the world's history connected to Constantinople:

- 1.** When it was founded in 220 AD
- 2.** Its capture by the Turks July 27, 1449
- 3.** When the sultan of Turkey signed away his independence August 11, 1840
- 4.** Future: when the capital of Turkey will be removed from Constantinople to Jerusalem (Dan 11:45) (SNH SDP 176.2)

July 27, 1299- Othman first invaded the territory of Nicomedia—tormented and harassed the Eastern Empire of Rome.

July 27, 1449- John Paleogus emperor of Constantinople, died, and his brother, Constantine Deacozes, would not venture to ascend the throne without the permission of Amurath, the Turkish sultan. He sent ambassadors to ask his consent before he presumed to call himself sovereign. (1838 JoL, PSC 154.2)

August 11, 1840- The treaty of July 15, 1840 was fulfilled on August 11, 1840 when the Turkish ambassador appeared with the ultimatum to leave Syria- the Ottoman power in Constantinople was broken.

Rev. 9:1-11.

Rise of the Mohammedan religion. For about 600 years the Arabs were like locusts without a king. Near the close of the 13th century, Othman founded a government; and July 27, 1299, he entered Nicomedia,-the first attack of the Ottoman government on eastern Rome. Gibbon's Rome. They were to hurt men five months,-150 years. July 27, 1299, plus 150 years, equals July 27, 1449. {1919 SNH, BHB 121.3} Rev. 9:12-21.

Rev. 9:12-21.

The four sultanies of Aleppo, Iconium, Damascus, and Badgered, were the central strength of the Ottoman Empire. In 1449, John Palaeologus, the Greek emperor, died; his brother, Deacozes, would not take the throne without the consent of Amurath, the Turkish sultan. Thus the power of the Turkish Empire was loosed. It was loosed for a day, a month, and a year, or for 391 years, 15 days; they were to have full power. July 27, 1449, plus 391 years, 15 days, equals **Aug. 11, 1840**. G.C. 334. {1919 SNH, BHB 121.4}

5

Rev. 9:13-21.

To save Turkey from being overthrown by Egypt, Turkey accepted the intervention of England, Russia, Austria, and Prussia. An ultimatum was drawn up by the great powers which pledged themselves to coerce. Egypt, if Egypt refused to accept the terms. As long as the sultan held the ultimatum, he still maintained his independence; but as soon as the document was in the hands of Mehemet Ali, it was beyond the sultan's power to control the situation. The document was put into the power of Mehemet Ali, and deposed of according to his orders, Aug. 11, 1840. Since then Turkey has been "the sick man of the East." G.C. 334, 335. {1919 SNH, BHB 122.1}

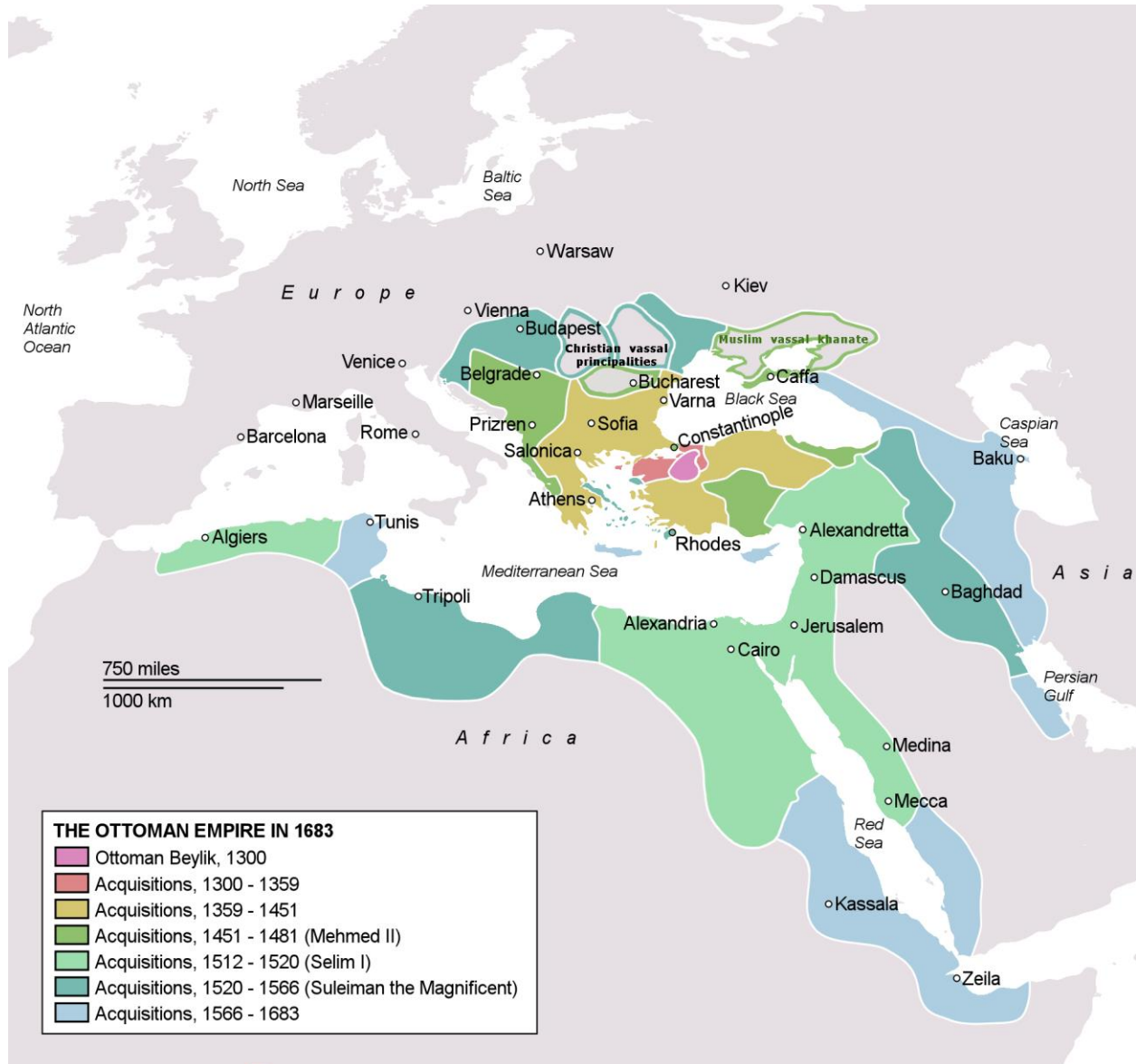
Rev. 11:14.

The 3rd woe did not immediately follow the 2nd, but came quickly. {1919 SNH, BHB 122.2}

Rev. 10:7; 11:15. The finishing of the work, or the third angel's message, which would be finished under the 7th trumpet, began in 1844 A.D. {1919 SNH, BHB 122.3}

Note.-For a full explanation of the woe trumpets, see "Prophetic Exposition," published 1842, by Josiah Litch; also "An Exposition of the Seven Trumpets," Review and Herald, 1875. {1919 SNH, BHB 122.4}

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Map showing the extent of the Turkish Empire from the beginning of the last (second) 5-month prophecy of the fifth trumpet (A.D. 1299) through a portion of the time prophecy of the sixth trumpet.

The pink and yellow territory was conquered by the Turks under the second 150-year (5 month) prophecy of the fifth trumpet—A.D. 1299-1449.

They were not able, yet to conquer the capital, Constantinople, and destroy the Empire. Then the second woe of the sixth trumpet was poured out on Eastern Rome. The green and blue areas of the map represent the conquests of the second woe.

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DIAGRAM OF THE SEVEN TRUMPETS

A.D.	428	468	479	620	July 27, 1449	Aug. 11, 1840	1844	Earthly Kingdoms given to Christ. Rev. 11:15 Righteous raises. 1Thess. 4	Wicked raised and destroyed Rev. 20:9
395-410	428-468	451-453	479-552	606-620	606-620	1840	1844	THE END	
First Trumpet	Second Trumpet	Third Trumpet	Fourth Trumpet	Fifth Trumpet, or First Woe	Sixth Trumpet, or Second Woe	Message of Rev. 10		Seventh Trumpet, or Third Woe	
				Rev 9:1-11	Rev 9:12:21			Anger of Nations	
				July 27, 1299	Rome w/ fire & brimstone Destroy and kill Eastern Roman Empire	"Time no longer"		Wrath of God	2 Peter 3:13 New Earth
				Saracens	Tormented, harassed Western	'Quickly' Judgment		Earth Desolate	
				Mohammed	Othman	Investigative Judgment		Saints Judge the Wicked Dead	Saints' Home
33 years	40 years	11 yrs	141 yrs	679 years	150 yrs	391 yrs/ 15 days	4 years	Indefinite	1,000 years of Rev. 20
Rev 8:					Rev 9:1-11:				Eternity

First 4 Trumpets met their fulfillment in the was of the Goths, Vandals, Huns etc. which **divided Western Rome** into 10 kingdoms (listed on 1843 chart)

Othman, founder of Ottoman Empire (Islam) combined Muslim forces to conquer Byzantine (**Eastern Rome**) Empire (Greek division) based in **Turkey, 1299-1449 AD**.

"John Paleologus, emperor of Constantinople, died, and his brother, Constantine Deacozes, would not venture to ascend the throne without the permission of Amurath, the Turkish sultan. He sent ambassadors to ask his consent before he presumed to call himself sovereign" **July 27, 1449** (1838 JOL, PSC 154.2)

Odoacer aka Theodoric the Ostrogoth; 476 to 493 (died)
Atila the Hun- 429-451/ 453 AD

Rev 9:14- Four Angels = Seljukian Turkish clans/ nations of the Ottoman Empire that embraced the Mahometan religion consisting of the following tribes/ hordes of people living near or by river Euphrates : **Arabs (in Iconium), Turks (in Aleppo), Tartars (in Damascus) and Saracens (in Bagdad)** who were loosed "an hour, a day, a month and a year."

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DIAGRAM OF THE SEVEN TRUMPETS

The concurrent testimony of writers on the subject of the seven trumpets, makes the close of the fourth century the time when the first trumpet began to sound. This met its fulfillment in the invasions of the Roman empire by the Goths under Alaric, whose incursions are represented as "hail," because their desolating effects came from the North; the "fire" symbolizes the destruction they wrought by burning; and the "blood" signifies the terrible slaughter they made upon the citizens of the Roman empire.

The fulfillment of the **second trumpet** is found in the conquests of Africa and Italy by the Vandals under the terrible Genseric. Their expeditions being mostly naval, they were fitly symbolized by a "great mountain burning with fire, cast into the sea."

The **third trumpet** is generally regarded as symbolizing the work of the Huns under Attila, in the dismemberment of the Roman empire. Their coming from the East, and dashing into the devoted territory like a flashing meteor, would meet the prediction of a "burning lamp" falling upon the country.

Odoacer, the Herulian barbarian, who was intimately connected with the downfall of Western Rome, is symbolized by the **fourth trumpet**.

The **fifth trumpet** is called the "**first woe**," which began in the early part of the seventh century with the rise of Mohammedanism. July 27, 1299, their first king, Othman, entered Nicomedia, a province of the Roman empire, from which time they were to "hurt" men five months, literally, 150 years.

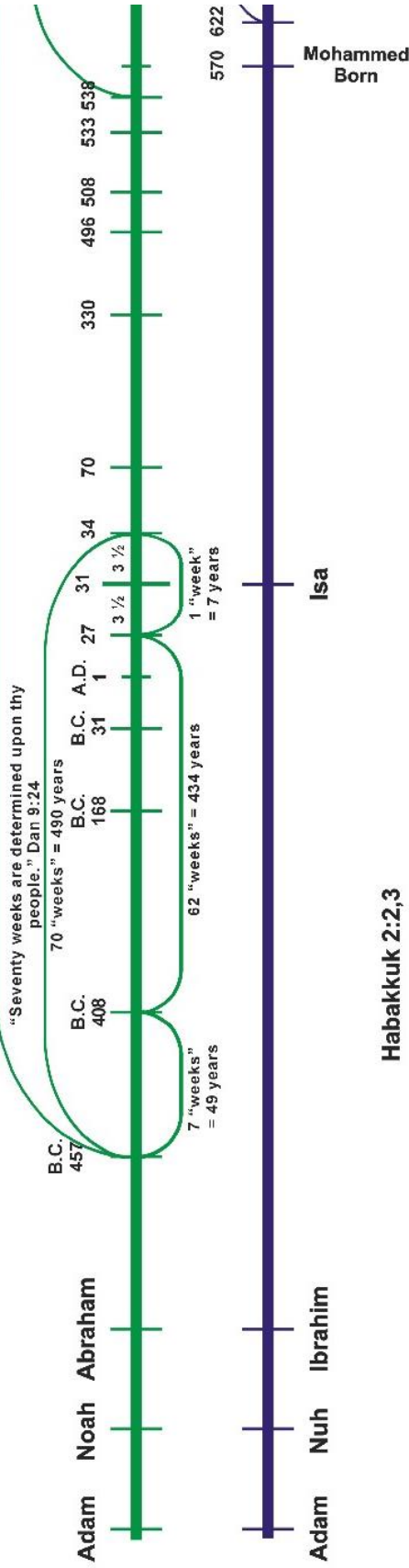
July 27, 1449, the **second woe** began, with the command to loose the four angels, or messengers, that they might slay, for **an hour, a day, a month, and a year**, the third part of men. This work of death was carried on by the four Sultanies located in the valley of the Euphrates river. The prophetic time mentioned, symbolized **391 years and fifteen days**, which, reckoned from **July 27, 1449**, would end **August 11, 1840**. Here ended the second woe; but before the third woe could begin, a little time called "quickly" was to intervene, in which a message, "**Time shall be no longer**," was to be given to the world. **That work closed in 1844**, when the **seventh trumpet**, or the **third woe**, began, bringing with it the work of the investigative judgment (see readings on pp. 75, 92, 98), and finally the anger of the nations, and the close of probation, after which the wrath of God is to be manifested in the pouring out of the seven last plagues.

Then the Lord will come, and the period of 1,000 years of Rev. 20:4 will follow, during which the saints in heaven will sit in judgment on the wicked dead. At the close of that period, the wicked will be raised and destroyed, and the new-earth state ushered in, when the saints will enter upon their eternal inheritance.

Above excerpt and chart taken from original 1888 version of "**Bible Readings for the Home Circle: Comprising One Hundred and Sixty-Two Readings for Public and Private Study, in Which are Answered Over Twenty-Eight Hundred Questions on Religious Topics, Contributed by More Than a Score of Bible Students.**" page 418.

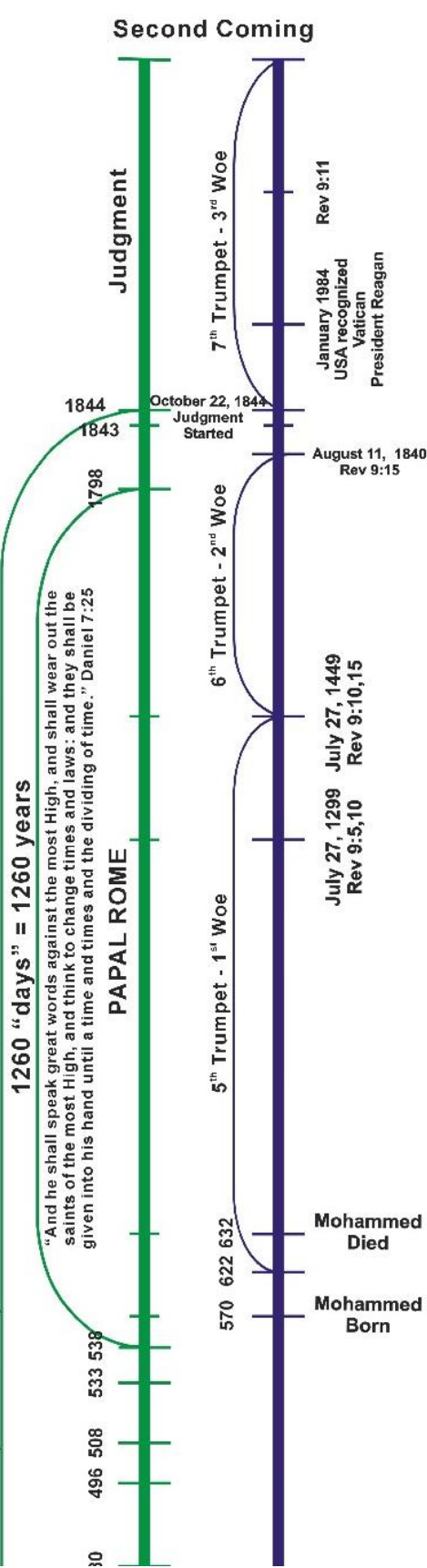
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2300 "days" = 2300 years



Habakkuk 2:2,3

2300 "days" = 2300 years

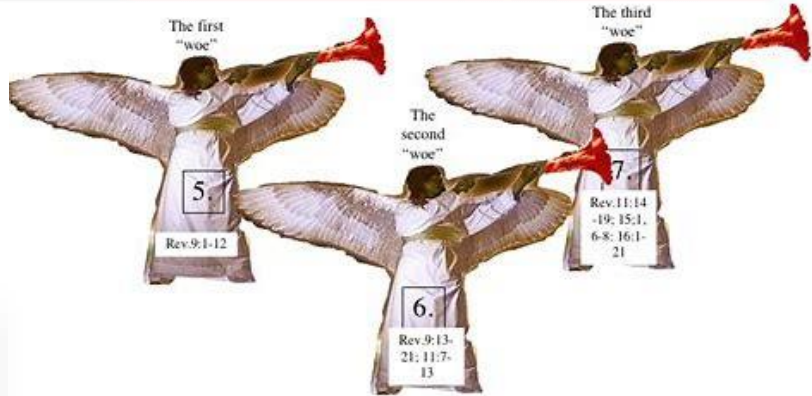


REVELATION 9

ISLAM IN BIBLE PROPHECY



The fifth and sixth trumpets are also the first and second woe. These describe the Saracens and Turks, a generic term for Muslims, the forerunners



THE WOES TRUMPETS

- In the book of Revelation chapters 8-11 we have a message relating to 7 Trumpets.
- The last 3 Trumpets are called Woe Trumpets.



of Islam as we know it today. The ninth chapter of the Revelation concerns itself with their description. Chapter 9 is presented for the most part in symbols. Understanding what these symbols literally represent is the key to understanding what is revealed. In this chapter, real kings, kingdoms, peoples, armies and conflicts are presented using a symbolic method.

10

The western part of the former Roman Empire has been brought down in the first 4 trumpets. There is no emperor on the throne in the city of Rome any more. Instead the Bishop of Rome sits on the throne and rules over both the church and the government.

The last 3 trumpets are also called "three woes". Why? Because they were even more terrible than the 4 before them and also they were different because a new religion is here introduced into the world, a religion of darkness.

So now the 5th and 6th trumpets bring attacks on the eastern part, where there is still a Roman Emperor ruling. By the end of the 6th trumpet, the eastern Roman Empire is destroyed completely also.

The Fifth Trumpet: Early 7th Century

1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

The beginning of the 5th trumpet is located in the early 600's AD. Here we find the Saracens warring against the Eastern Roman Byzantine Empire. They established the seat of their government in Bagdad in 762 AD, which some understand to be the ending of the first, of two, 150 year periods. The 5th trumpet then continues on to **July 27, 1299**, at which time "they had a king over them", Rev. 9:15. **The 5th trumpet ends on July 27, 1449.** For those that see two 150 year periods,

1843 Chart (Table)



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one at the beginning of this trumpet and one at the end, 1449 is the end of the second 150 year period. This date is critical for the calculations to arrive at precisely when this Islamic power would fall: 391 years and 15 days later, **on August 11, 1840**. This time prophecy does not specifically address when the 6th trumpet or even the 2nd woe themselves end; though some attribute this date to all three events. Islamic power falls, 6th trumpet ends and 2nd woe ends.

- In the first chapter of Revelation, Jesus had seven 'stars' in His hand. These were messengers to the churches. Here we see a fallen star, a religious messenger but a fallen or false one.
- **Star = Angel = Messenger**
- **Rev 1:20; Dan 8:10; 12:4**

"A star fell from heaven." Stars, when used symbolically, generally represent leaders, as we learned from our study in Daniel. In verse 1 a star fell upon the earth from heaven; from the first of three heavens. The first heaven is where we find the fowls of the air, this world. The second is the realm of the sun, moon and stars, what we often call "space".

The third is where the throne of God, the heavenly Sanctuary and the tree of life are located. Paul speaks of being in the third heaven while in vision. In this case "the earth" designates a particular location, as opposed to "all" the earth. This place, as we shall see, was the Arabian Desert, here symbolized as a bottomless pit. The star or leader that fell was the Persian (Iran) King, Chosroes. The "key event" when this king fell was that it opened the way for the Saracens to emerge from the desert. They began their rise to power in that "third part" of the Roman Empire: Saudi Arabia, Iraq, Iran and Turkey as we know this area today. Thus, Chosroes is here presented as the "key", that is the "key event", that opens the "bottomless pit".

Persia had been waging war against a third part of the Roman Empire, Constantinople, Turkey, but was never able to fully conquer it. The Muslims looked on with satisfaction as the war between Persia and Rome led to their mutual destruction. The Romans eventually overthrew Chosroes in 628 AD. In the process of conquering Persia, Rome exhausted its resources and now posed little threat. While the removal of the Persian obstacle was the key event, equally compelling is the weakness of Rome to oppose the rise of the Crescent.

Some see this verse as the "key" being given to Mohamed, who then opens the bottomless pit. Others say it is Satan who is from the bottomless pit. Regardless of how one may wish to see it, the events that soon followed the fall of the Persian Empire remain unchanged: Obstacles to the rise of the Crescent were removed. These apostles of Mohamed are without doubt, inspired by the author of evil, in this it could be said it was the evil doer himself that rose from the bottomless pit. In the larger

- This leader in the fifth trumpet has the key to the abyss—the arsenal of Satan. What does they key represent? It represents power or authority—the ability to unlock, to free, or release. What does he release? He releases smoke that darkens the sun and air. The sun of course represents Christ, the light of the world. It also represents truth. Under this trumpet, a leader is given the key to release from the arsenal of Satan, falsehood and error that would darken the light of the gospel that would obscure Jesus Christ, the Light of the world. These points give us a clue as to where to search for the fulfillment of this prediction.

- The abyss, many scholars believe, is a term describing the arsenal or stronghold of Satan. Any power emerging from the abyss is inspired by him. In the book of Revelation, powers inspired of God are represented as "coming from above", but powers inspired by Satan are represented as "coming from beneath", from the sea, from the earth, from the abyss.
- **Rev 10:8; 14:6, 8, 9; 13:1, 11: 17:9; James 3:15-17**
- Seven times "abyss!" is used: **Rev 9:1, 2, 11; 11:7; 17:9; 20:1, 3**

sense, it is always Satan who is behind every evil act or action. Let us not lose sight of those who may be agents of evil or agents of God. In this case God used the apostles of Mohamed, the very servants of Satan to reprove and correct another false religion, Roman Catholicism. God works in mysterious ways indeed!

The meaning of the term "bottomless pit", from the Greek is "abyssos". In verse 11 we will see another reference to one who rose from a bottomless pit, a "King". This "angel" (a messenger, good or bad) is Othman, a Caliph leading a Caliphate. A definition

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for bottomless pit may also refer to any waste, desolate and uncultivated place. It is applied to the earth in its original state of chaos, Genesis 1:2. It is also used to describe the condition of the earth following the seven last plagues and the return of Christ; at which time it is a vast destroyed waste land.

In this instance, it appropriately refers to that then unknown, unmapped region of barren wastes known as the Arabian Desert. From the borders of which issued the hordes of Saracens, like swarms of locusts. From this obscure country, they went forth to propagate their delusive doctrines with fire and sword until they had spread their darkness over all the earth, the western and eastern empires of Rome.

- Here we see him open up a pit and smoke comes out so thick that the sun and air is made dark. Smoke represents erroneous teachings that darken the light of the sun (gospel truth).
- The Angel represented Mohamed.
- "We will see that the 5th and 6th Trumpets God used to punish apostate Christendom and enabled the Reformation to go forward.
- The Bottomless Pit here can mean the dark and evil side of the world or any desolate area. Islam poured darkness upon the world from the desert lands of North Africa.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

The Muslim forces arose as suddenly and spread as widely as smoke arising out of the pit, the smoke of a great furnace. It was not like a light from heaven, but of smoke and darkness from a bottomless pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

The Saracens set up their false religion, the foundation of Islam. To those whom it deemed infidels it was a severe scourge. This false religion filled the world with its darkness and delusion. The swarms of Saracens, like locusts, overspread the earth and speedily extended their ravages over the Roman Empire from east to west.

The hail, in Revelation 8:7, had descended from the frozen shores of the Baltic, these were the Goths. The burning mountain, in Revelation 8:8, fell upon the sea from Africa, these were the Vandals. The locusts, now issued forth from Arabia, their native region. They came as destroyers and their power was like unto scorpions in that their attacks, most often on horseback, were speedy and vigorous.

- Green things here means God's true people, who were not attacked by this power but 'those that had not God's seal' referred to apostate Christendom.
- Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads. Rev 7:3

- The Bible employs the locust as a symbol of the Arab. Speaking of the Midianite Arabs it says,
- "They came as grasshoppers [or locusts] for multitude." Judges 6:5
[The original word is "locusts!"]
- Midianites and the Amalekites [Arab tribes]... lay along the valley like grasshoppers of [locusts] for multitude. Judges 7:12

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

Shortly after the death of Mohammed in 632 AD, the pre-Islamic Arabian tribes were organized for conquest. When the army was assembled, they were issued instructions by the newly appointed Caliph Abubeker on how to pursue the war:

"When you fight the battles of the lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant, or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to

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themselves to serve God that way; [men who have the seal of God] let them alone, and neither kill them nor destroy their monasteries: and you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; ["men which have not the seal of God"] be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute." Decline and fall of the Roman Empire, Vol. V, chap. 51, pg 189-190.



Revelation 7:1-3, reveals the seal of God as the Sabbath of the fourth commandment. The desolating Turkish power is not directed against this class, but against another. History records the fact that there have been observers of the true seventh-day Sabbath all through the gospel age. The Saracens were to cleave the skulls of a class of religionists with shaven crowns, who belonged to the synagogue of Satan. These were monks, or some other order, of the Roman Catholic Church. "Hurt not the grass, trees, nor any green thing," hurt only a certain class of men. In fulfillment, we have the strange spectacle of an army of invaders sparing those things which armies usually destroy, the face and productions of nature.

Five Months = 150 Years

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion when he strikes a man.

Their constant incursions into the Roman territory and frequent assaults on Constantinople itself were an unceasing torment throughout the empire, but like the Persians before them, they were not able to fully conquer it. They grievously afflicted an idolatrous church, of which the pope was the head. Their charge was to torment and to hurt, but not to kill (*utterly destroy or conquer*). For five prophetic months, 150 years, from the time when they rose up to when they established their headquarters in Bagdad they continually tormented those whom they deemed as infidels.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Men weary of life, when life is spared only for a renewal of woe and when all that they accounted sacred was violated and all that they held dear was constantly endangered. The savage Saracen Muslims domineered over them or left them only to a momentary repose, ever liable to be suddenly or violently

DAY FOR A YEAR

- Dr. Litch believed that the Bible taught that 1 prophetic day = 1 year.
- **Numbers 14:34** "After the number of the days in which ye searched the land, [even] forty days, each day for a year, shall ye bear your iniquities, [even] forty years, and ye shall know my breach of promise."
- **Ezekiel 4:6** "And when thou hast accomplished them, lie gain on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year."
- **1 Biblical year consisted of 360 days (from Genesis). 1 Biblical month = 30 days**
- Therefore, **1 prophetic year = 360 years.**
- 5 month prophecy = $5 \times 30 = 150$ days.
- Therefore time is 150 years.

START DATE OF PROPHECY

- When did the 150 years start?
- According to Edward Gibbon-
- "Othman first entered the territory of Nicomedia on the 27th of July 1299."
- Started to attack Eastern Rome.
- Finished in 1449
(1299 + 150 = 1449)


WHAT HAPPENED IN 1449?

- During the whole period the Othman Turks were engaged in perpetual war with the Greek Empire, but yet without conquering it.
- In the year 1448—John Paleologus, the Greek emperor, died, but left no children to inherit his throne and in 1449, Constantine Deacozes succeeded to it.
- He however, would not venture to ascent tht throne without the consent of Amurath, The Turkish Sultan.

THIS 'WOE' ENDS IN 1449 AND THE SECOND 'WOE' BEGINS

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interrupted again, as if by the sting of a scorpion.

5th Trumpet	“Locusts” <small>Revelation 9:1-12</small>	1st Woe
<p>“tails” “stings like scorpions”</p> <p>“noise of their wings was like the noise of many chariots with horses rushing into battle”</p>		<p>“crowns of gold” “like women's hair” “like human faces” “like lions' teeth” “breastplates of iron”</p>
<p>“Harm.. those Men <u>who do not have the seal of God on their foreheads.</u> ...for 5 months, but not to kill them”</p>		

7 And the shapes of the locusts were like unto horses prepared unto battle, and on their heads were as it were crowns like gold, and their faces were as the faces of men.

Skill in horsemanship is the art and science of the Arabians. Swift as locusts and armed like scorpions, ready to hurt or worse and then dart away in a moment, they were ever

prepared unto battle. “And on their heads were as it were crowns like gold”. The turbans of the Muslims were their ornament and their pride. Arabs were anciently distinguished by the turbans which they wore. “And their faces were as the faces of men”, the gravity and firmness of the mind and the honor of the Arab is his beard.

HAIR

- Authorities record the fact that the Arabs of Mahomet's day literally wore long hair. In the famous “Anatar” poem, written at the time of the Arab invasions it says,
- “He adjusted himself properly, twirling his whiskers, folded up his hair under his turban drawing it from off his shoulders.
- “His hair flowed down his shoulders.”
- “We will hang him up by his hair.”

LIONS TEETH

- Naturalists inform us that the home of the lion is Arabia.
- “In Arabic literature the lion is the constant emblem of the valiant warriors. Gibbon says,
- “Eutychius the patriarch observes that the Saracens fought with the courage of lions.” Vol V:531
- They also were very destructive, which is typical of the lion.

14

8 And they had hair as the hair of women and their teeth were as the teeth of lions.

The Arabs, unlike other men, had their hair as the hair of women, uncut, as their practice is recorded by history. But there was nothing effeminate in their character; for as denoting their ferocity and strength to devour, their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

The breastplate was in use among the Arabs in the days of Mohammed. The Arab military force was chiefly formed of cavalry and archers. With a touch of the hand, the Arab horses dart away with the swiftness of the wind. “The sound of their wings was as the sound of many horses running to battle.” Their conquests were marvelous both in rapid execution and extent; their attacks were instantaneous.



10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

The 5th Trumpet: Late 13th Century

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

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This “third part of men”, one-third of the Roman Empire; the Greek division based in Turkey. A remnant of what had been the much larger Byzantine Empire was now concentrated in Constantinople. They were to begin this next 150 year period of torment when “they had a king over them”; as we recognize it today, a Caliph leading a Caliphate. Othman was that “king”. He united the Turks and began his assaults on July 27, 1299. His power grew until it extended over all the principal Mohammedan tribes, Turkish and Arab, consolidating them into one grand monarchy, the Ottoman Empire.

Their Caliph (king) is called “the angel of the bottomless pit”. An angel signifies a messenger, a minister, either good or bad and not always a spiritual being. The angel of the bottomless pit would be the chief minister of the religion. That religion is Mohammedanism and the Sultan, its chief minister, a Caliph. His name in the Hebrew tongue is “Abaddon”, the destroyer; in Greek, “Apollyon”, one that exterminates, or destroys. From 1299 to 1449, the second 150 year time period, the Caliphate engaged in an almost perpetual war with the Greek Empire without conquering it. As the prophecy specified, they were to “hurt”, not utterly destroy or conquer. But in 1449 a change would be introduced, which we will find under the next trumpet.

“In the early centuries of the Christian era, the church of the East [not the Western or Latin church] sometimes called the Assyrian church, sometimes the Nestorian church [who were observers of the true Sabbath] very effectively spread throughout Asia and the East, but remained separate from the church in the West, especially the apostasy.

These true Christians became the teachers of the Saracens, and were responsible for establishing an educational system in Syria, Mesopotamia, Turkestan, Tibet, China, Ceylon, and other areas.”

“When the Arabian empire was fully established, it built up Bagdad, its magnificent new capital. The Church of the East removed its spiritual capital from Seleucia to Bagdad, where it remained for approximately the next 500 years.” B. G. Wilkinson ‘Truth Triumphant.’ p 268-291

15



The Sixth Trumpet, Second Woe

12 One woe is past; and behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

The first woe had come to its end in 1449 and now a second begins. A command came from the four horns of the golden altar to remove the restraints. The four angels spoken of in verse 14 are the four principal sultans of which the Ottoman Empire was composed. They were located in the country watered by the Euphrates; the sultans were situated at Aleppo, Iconium, Damascus and Baghdad.

Previously these sultans, or “four angels”, had been restrained; but God commanded that they be loosed. Their commission was now extended to slay the third part of men, a third part of the Roman Empire. The **eastern** “city of the Caesars”, Constantinople, was soon to be conquered and would become the seat of the Ottoman Empire.

SECOND TIME PROPHECY

- Notice this time period—an hour, a day, a month, and a year.
- One Hour = $1/24^{\text{th}}$ of a day = $1/24^{\text{th}}$ of a year or $1/24^{\text{th}}$ of 360 days = 15 solar days
- One Day = 1 Bible days = 1 solar year
- One Month = 30 Bible days = 360 solar years
- One Year = 360 Bible days = 360 solar years
- TOTAL = 391 years, 15 days**

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The four angels were loosed for a prophetic hour, a day, a month, and a year. This period of Ottoman supremacy then was to last three hundred ninety-one years and fifteen days. Note this time prophecy concerns itself only with the length of time the Islamic power would continue. It makes no specific reference as to when the 6th trumpet or the 2nd woe ended. Concerning the termination of this period of time and the fulfillment of this time prophecy one author states, in the book **“The Great Controversy” pages 334-335:**

“In the year 1840, *another remarkable fulfillment of prophecy* excited wide-spread interest. Two years before, Josiah Litch, one of the leading ministers preaching the Second Advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown in 1840 AD, sometime in the month of August; and only a few days previous to its accomplishment he wrote: ‘Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case’. **Josiah Litch, in ‘Signs of the Times, and Expositor of Prophecy’, Aug. 1, 1840.’**”

And so it was the case. European powers had offered to protect Turkey and its territories from invasion and ruin but only at the cost of relinquishing the Turkish government to their control. Having Christian nations in control of an Islamic Turkey was a bitter pill for them to swallow, but having little choice in the matter, they accepted the terms of help. To Josiah Litch it was purely a matter of calculation based on the prophetic periods given in Scripture as confirmed through his study of history and *interpreted as a literal application*. The arms and mode of warfare which was used in the siege and fall of Constantinople was, as we shall see, distinctly noticed by the prophet. This decree, though penned a few days earlier, only took effect on the very day Josiah Litch had forecast.

16

NUMBER OF THE ARMY

- The Greek and Hebrew is translated “Myriads”
- “Be thou the mother of thousands of millions.” Gen 24:60
- The original is “thousands of myriads”
- Return now to the many thousands of Israel” Num 10:36
(margin- “ten thousand thousands”)
The Hebrew reads, “myriads of thousands”
Thousand thousands ministered to him and ten thousand times ten thousands stood before him.”
Dan 7:10
- The Hebrew read “myriads of myriads stood before him”.
- It was the Turkish method of numbering! They numbered by to tomens. A tomen is ten thousand people or the number ten thousand, or myriad. Gibbon himself uses this very term when he describes the Turks. Alluding to Timur the Lame—the leader of the Tartars or Eastern Turks from Mongolia, he says,
- The sea [the Bosphorus] rolled between the two continents of Europe and Asia and the lord of so many tomens or myriads of horse was not master of a single galley. Vol VII p 72
- Of the Turkish invasion of Asia Minor he says,
The myriads of Turkish horse overspread a frontier of 600 miles from Taurus to Azeroum. Vol VI p 252



16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

Here we see an innumerable horde of horses, and them that sat on them. The invasion of the Roman territories by the Turkish horses’ overspread a frontier of six hundred miles. Whether the number, “two hundred thousand thousand” is designed to convey the idea of any definite number, the reader must judge. Nothing can be affirmed

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on this point and it is not at all essential. Suffice it to say, it was a very large army.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

The first part of this description makes reference to the appearance of the horsemen. The Turkish uniforms were predominately red, blue and yellow, thus, the scriptural description is accurate. The heads of the horses were in appearance as the heads of lions, denoting their strength, courage, and fierceness; while the last part of the verse undoubtedly makes reference to the use of gunpowder and firearms for purposes of war. As the Turks discharged their firearms on horseback, it would appear to the distant beholder that is as John must have seen it in vision, the fire, smoke and brimstone issued from the horses' mouths.

John the revelator had no concept of "firearms" as they did not exist in his time. He did the best he could to write down what he saw or heard using words and examples familiar to his time. "Inspiration" is not word for word from the mouth of God to His penmen, unless they are specifically quoting God or an angel with whom the prophet has spoken or heard speak. God reveals to His servants, through dreams, visions, through an angel face to face or (rarely) God Himself may speak with a prophet. It is then left to the penman, the prophet, to accurately record what he was shown or heard. When such records are allowed to remain in the biblical record, they are then sanctified and blessed, imperfect though they may be.

There are many examples in the bible where the penman struggles to put into human language the wonders he has seen in the vision. This is especially difficult concerning visions of the glories of heaven, which can only be fully described in the language of angels. While man does the best he can, God is in control of the finished product, the written word. The bible contains enough information for every man, the common man, to find the path to salvation.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents and had heads and with them they do hurt.



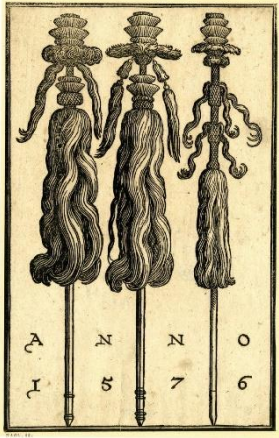
These verses express the deadly effect of the new mode of warfare introduced, agents of gunpowder, firearms, and cannon. It is said that their power was

also in their tails. The horses' tails were the symbol, or emblem, of their authority, a well-known Turkish standard, a symbol of office, authority and leadership. Anyone looking on a body of cavalry with such banners, or ensigns, would be struck with this unusual or remarkable appearance and would speak of their banners as that which concentrates and directs their power.

- The word "Jacinth" is "Jacinthine" in Greek, and denotes the colour blue. Thus when it speaks of "fire and jacinth and brimstone" it means red, blue, and yellow. Fire is red, jacinthine is blue and brimstone or Sulphur is yellow. Red, blue and yellow! These were the colours of the uniforms of the Turkish army. Daubuz, and English scholar writing of the time, says,
- From their first appearance, the Ottomans have affected to wear warlike apparel of scarlet, blue and yellow; a descriptive trait the more marked from its contrast to the military appearance of Greeks, Franks or Saracens [Arabs] who were contemporary. Daubuz quoted by Elliott 'Horae Apocalyptica' ch VII p 508

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- The Turks' peculiar ensign—the standard that they used to represent authority was a horse's tail from prime visior to the governors of provinces, the horse's tail was the badge of authority. As Elliott says,
- **The ensign of one, two, or three horse tails that marks distinctively the dignity and power of the Turkish Pasha.** Elliott Ch VII p 514



Three military standards; with horse tails fastened to poles; from a series of 127 woodcuts.

Turkish Mamluk cavalry with two swords 14th c The tail of the horse is knotted as Turkish style and a beçkem (made of silk, horse or bull's hair) is wrapped around the neck of the horse



20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils and idols of gold, and silver, and brass, and stone and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

18

The events that occurred under the sixth trumpet constitute the second woe. These judgments of God, called plagues in verse 20, were redemptive, that is, designed to bring men to repentance. But they led to no improvement in the manners and morals of men. Those who escaped them learned nothing by their manifestation in the earth. The hordes of Saracens and Turks were let loose as a scourge and punishment upon apostate Christendom led by the pope. Men suffered the punishment but learned no lesson from it.

WHAT HAPPENED IN 1840?

- On the 11th of August 1840, on board a ship, the Turkish leader signed a paper that took away the independence and power of the Turkish Sultan forever. The letter of Ultimatum was handed to the Pasha on the exact date 11th August 1840—which signified the voluntary end of the Ottoman Empire into the hands and control of the four nations. The sultan became like a puppet just in the same way as the Greek Empire in 1449. Where, then, was the Turkish supremacy Aug. 11, 1840? – It was gone. Who now held the power? – The four great Christian Powers (Austria, England, Prussia and Russia) of Europe.
- Up until that time, they had continued to attack that eastern part of the Roman Empire until the last remains of it were gone and the modern nations ruled.
- This amazing prophecy was pointed out and written up in the newspapers before August 11, 1840 and when it really happened on time, many people believed that God's Word was true.

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Revelation—Chapter 9 Pt 1 God's Love Letter—Three Woes Upon The Earth

Ellen White, General Conference Daily Bulletin, January 29, 1893

We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.

Revelation 8:13

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 161

The struggle between truth and error has always been a bitter one. No great light has ever shone upon the earth for which the archenemy has not had a counterfeit, containing enough of the truth to make it palatable to those whose taste for spiritual food is not the keenest; and yet, with all this, God has used these very deceptions, to reveal the greatness of His love. The student of prophecy should bear in mind that before John was allowed to hear the trumpets, Christ was presented as full of righteousness.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 162

Satan may be rich in resources, but the God of heaven knows a thousand ways to thwart his every scheme. The history of the fifth trumpet is another exemplification of this fact.

The barbarian hordes had spent their strength in the overthrow of the Western Empire, and had, in the course of a few years, laid aside their savage ways, and assumed the manners of the conquered people with whom they lived. But the Eastern Empire was as full of weakness and pollution as the Western, and its downfall was just as certain, although it came in an entirely different way.

Uriah Smith, Daniel and the Revelation, pg. 470

The Roman empire declined, as it arose, by conquest; but the Saracens and the Turks were the instruments by which a false religion became the scourge of an apostate church; and hence, instead of the fifth and sixth trumpets, like the former, being designated by that name alone, they are called woes.

Revelation 9:1

Uriah Smith, Daniel and the Revelation, pg. 472

In this instance it may appropriately refer to the unknown wastes of the Arabian desert, from the borders of which issued the hordes of Saracens like swarms of locusts.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pgs. 162, 163

Near the close of the sixth century there was born in Mecca, of the princes of Arabia, a man who claimed direct descent from Ishmael the son of Abraham. This man was Mohammed, the son of Abdallah, and the founder of a faith, which, to-day has many thousand adherents.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 164

The atoning blood of Christ was spurned. Jesus was a prophet, they thought; but He, like Moses, was inferior to Mohammed. The Bible of the Christians was replaced by the Koran. True, the simple faith and austere practices of the Mohammedans were, to all outward appearances; a reform over the apostasy of the Greek Catholics; but in the rejection of Christ, the Mohammedan had nothing in which to place his faith, save in his own ability to obtain righteousness by works. So while the papacy was exalting man in the West, and perfecting its system of self-righteousness, the new religion of the East was propagating, under another name, the same device of the devil to destroy the souls of men. The Arabs, or the Saracens, had never exercised any influence in the earth. In the history of nations, these free men of the desert had passed with scarcely a notice. Mohammedanism united the scattered tribes, and sent them forth as the conquerors of nations.

Revelation 9:2

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Uriah Smith, Daniel and the Revelation, pg. 472

Like the noxious and even deadly vapors which the winds, particularly from the southwest, diffuse in Arabia, Mohammedanism spread from thence its pestilential influence, — as suddenly and spread as widely as smoke arising out of the pit, the smoke of a great furnace. Such is a suitable symbol of the religion of Mohammed, of itself, or as compared with the pure light of the gospel of Jesus. It was not, like the latter, a light from heaven, but a smoke out of the bottomless pit.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 165

When the "bottomless pit" was opened, there arose a smoke which hid the face of the sun. The figure is a strong one, representing the darkening effect of Mohammedanism, as it spread over the face of the earth. This same characteristic is emphasized in the symbols used throughout the history. "There came out of the smoke locusts upon the earth." The Saracens themselves are called locusts by the prophet John, and the doctrine which impelled their actions was as a dense smoke, issuing out of a furnace.

Revelation 9:3

Uriah Smith, Daniel and the Revelation, pg. 473

A false religion was set up, which, although the scourge of transgressions and idolatry, filled the world with darkness and delusion; and swarms of Saracens, like locusts, overspread the earth, and speedily extended their ravages over the Roman empire from east to west. The hail descended from the frozen shores of the Baltic; the burning mountain fell upon the sea from Africa; and the locusts (the fit symbol of the Arabs) issued from Arabia, their native region. They came as destroyers, propagating a new doctrine, and stirred up to rapine and violence by motives of interest and religion.

Revelation 9:4

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pgs. 166, 167

It would seem that God put a spirit of gentleness into the hearts of these warriors toward those Christians, who, in the solitudes of Syria, were keeping the law of God; but the tonsured priests and monks were to be slain without mercy, unless they accepted the faith of Mohammed and paid tribute.

Revelation 9:5

Uriah Smith, Daniel and the Revelation, pg. 476

Their constant incursions into the Roman territory, and frequent assaults on Constantinople itself, were an unceasing torment throughout the empire; and yet they were not able effectually to subdue it, notwithstanding the long period, afterward more directly alluded to, during which they continued, by unremitting attacks, grievously to afflict an idolatrous church, of which the pope was the head. Their charge was to torment, and then to hurt, but not to kill, or utterly destroy. The marvel was that they did not.

Revelation 9:6

Uriah Smith, Daniel and the Revelation, pg. 476

Men were weary of life, when life was spared only for a renewal of woe, and when all that they accounted sacred was violated, and all that they held dear constantly endangered, and the savage Saracens domineered over them, or left them only to a momentary repose, ever liable to be suddenly or violently interrupted, as if by the sting of a scorpion.

Revelation 9:7-10

Uriah Smith, Daniel and the Revelation, pg. 479

Commencing July 27, 1299, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual warfare with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came, the history of which will be found under the succeeding trumpet.

REVELATION 9

Revelation 9:11a

Uriah Smith, Daniel and the Revelation, pgs. 478, 479

The character of the king. "Which is the angel of the bottomless pit." An angel signifies a messenger, a minister, either good or bad, and not always a spiritual being. "The angel of the bottomless pit," or chief minister of the religion which came from thence when it was opened. That religion is Mohammedanism, and the sultan is its chief minister. "The Sultan, or grand Seignior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority.

Revelation 9:11b

Uriah Smith, Daniel and the Revelation, pg. 479

His name. In Hebrew, "Abaddon," the destroyer; in Greek, "Apollyon," one that exterminates, or destroys. Having two different names in two languages, it is evident that the character, rather than the name of the power, is intended to be represented. If so, as expressed in both languages, he is a destroyer. Such has always been the character of the Ottoman government.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 161

The struggle between truth and error has always been a bitter one. No great light has ever shone upon the earth for which the archenemy has not had a counterfeit, containing enough of the truth to make it palatable to those whose taste for spiritual food is not the keenest;

Ellen White, Signs of the Times, September 14, 1882

The same spirit still exists in the hearts of those who set themselves to follow their own perverted judgment in opposition to the will of God. The struggle between truth and error will reveal the same pride and stubbornness, and the same unreasoning hatred against the advocates of truth, as was displayed by the unbelieving Jews.

Revelation—Chapter 9 Pt 2 God's Love Letter—One Woe Past—Two More To Come

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 162

Events which took place in the eastern third of the world, and which finally centered about Constantinople, the capital of the Eastern Empire, show, with equal dearness, the wonderful foresight and wisdom of the Saviour.

Revelation 9:12

Stephan N. Haskell, 1905, The Story of The Seer of Patmos, pg. 168

The attacks on the Eastern Empire were of a different character. The constant pressure and oft-repeated assaults of the Saracens led men to wish for death.

Revelation 9:13

Uriah Smith, Daniel and the Revelation, pg. 480

The first woe was to continue from the rise of Mohammedanism until the end of the five months. Then the first woe was to end, and the second to begin.

Revelation 9:14

Stephan N. Haskell, 1905, The Story of The Seer of Patmos, pg. 175

"Loose the four angels which are bound in the great river Euphrates." These words seem especially to refer to Bagdad, Damascus, Aleppo and Iconium,—four sultanies bordering on the region of the Euphrates.

Uriah Smith, Daniel and the Revelation, pg. 480

REVELATION 9

These were the four principal sultans of which the Ottoman empire was composed, located in the country watered by the great river Euphrates. These sultans were situated at Aleppo, Iconium, Damascus, and Bagdad. Previously they had been restrained; but God commanded, and they were loosed.

Revelation 9:15

Uriah Smith, Daniel and the Revelation, pg. 480

When the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of tormenting men, and their commission was enlarged so as to permit them to slay the third part of men. This command came from the four horns of the golden altar.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pgs. 176, 177

The power which came on the stage of action July 27, 1449, was to bear sway for an hour and a day and a month and a year,— three hundred ninety-one years and fifteen days, literally speaking. This is a wonderful prophecy, the only one in the Bible where the time of the fulfillment is given to the very day. At the end of this period, Turkey would cease to be an independent power. Three hundred and ninety-one years and fifteen days from July 27, 1449, brings us to August 11, 1840. There are four great waymarks in the world's history connected with Constantinople. First, when it was founded in 330 A.D. second, its capture by the Turks July 27, 1449;

Revelation 9:16-17

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 171

The breastplates of iron, spoken of by John, refer to the cuirasses with which the soldiers were provided from the days of Mohammed.

Uriah Smith, Daniel and the Revelation, pg. 480

The first part of this description may have reference to the appearance of these horsemen. Fire, representing a color, stands for red, "as red as fire" being a frequent term of expression; jacinth, or hyacinth, for blue; and brimstone, for yellow. And these colors greatly predominated in the dress of these warriors; so that the description, according to this view, would be accurately met in the Turkish uniform, which was composed largely of red, or scarlet, blue, and yellow.

Revelation 9:17b

Uriah Smith, Daniel and the Revelation, pg. 480

The heads of the horses were in appearance as the heads of lions to denote their strength, courage, and fierceness; while the last part of the verse undoubtedly has reference to the use of gunpowder and firearms for purposes of war, which were then but recently introduced. As the Turks discharged their firearms on horseback, it would appear to the distant beholder that the fire, smoke, and brimstone issued out of the horses' mouths.

Revelation 9:18-19

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 172

Five prophetic months is the equivalent of one hundred and fifty literal years, one day meaning a year, and counting thirty days to the month. Since the exact day for the beginning of this power is given, the expiration of the five months may be reckoned to the day. It closed July 27, 1449 It is these dates which enable the student of the trumpets, to locate the events which take place under each trumpet. These dates are "nails in a sure place" for both the first and the second woe.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pgs. 175, 176

Constantinople fell; the last vestige of Roman greatness was gone, and the Moslem conquerors trampled the religion of Rome in the dust. This memorable event affected all future history. The fall shocked Europe; and the convulsions had not passed, before the light of the Reformation broke the darkness which shrouded the Western Empire. While the smoke from the "bottomless pit" was settling over the East, streaks of light heralded a coming dawn in the nations of Europe.

REVELATION 9

Revelation 9:20-21

Uriah Smith, *Daniel and the Revelation*, pg. 487

God designs that men shall make a note of His judgments, and receive the lessons He thereby designs to convey. But how slow are they to learn! and how blind to the indications of providence! The events that transpired under the sixth trumpet constituted the second woe; yet these judgments led to no improvement in the manners and morals of men. Those who escaped them learned nothing by their manifestation in the earth. The worship of devils (demons, dead men deified) and of idols of gold, silver, brass, stone, and wood, may find a fulfilment in the saint worship and image worship of the Roman Catholic Church; while of murders, sorceries, (pretended miracles through the agency of departed saints), fornications, and thefts in countries where the Roman religion has prevailed, there has been no lack.

Stephan N. Haskell, 1905, *The Story of The Seer of Patmos* pgs. 176, 177

third, when the sultan of Turkey signed away his independence August 11, 1840. There is no date given for the fourth great waymark; namely, when the capital of Turkey will be removed from Constantinople to Jerusalem "between the seas in the glorious holy mountain."

W. W. Prescott, *General Conference Bulletin*, March 30, 1903

The fifth and the sixth trumpets, it is true, mark the downfall of the Eastern Empire of Rome; but they also mark the setting up of a power which has continued with us until this day,—a power which for generation after generation has held successfully in the same dynasty a sway over that territory embraced in what we speak of as the territory of the King of the North. ...

The fifth and the sixth trumpets not only marked the setting up of that political power which has continued with us, but it also marked the establishment of that other apostasy which has remained in the earth until to-day. The apostasy established in the Western Empire of Rome has for its motto. "There is but one God, and the Pope is His prophet." and the apostasy established in the Eastern Empire has for its motto. "There is but one God, and Mahomet is His prophet." To meet both of these apostasies from the religion established by Jesus Christ, there must be a preaching of the gospel which says. "There is but one God, and Jesus Christ is His Prophet."

23

Psalms 91:7-11

Revelation 3:10

The First Jihad (1st woe) A.D. 622- A.D. 750—5th trumpet

Islam's first Jihad took place as its founding prophet Muhammad sent his armies to conquer Arabia, beginning in A.D. 622. After Muhammad's death in A.D. 632, this Jihad continued more than another hundred years until A.D. 750. Muhammad was succeeded by a series of leaders known as *Caliphs*: Abu Bakr, Umar, Uthman, Ali, and other Caliphs, who led out in this first great Jihad, or expansion of Islam.

After conquering Arabia, the Islamic armies—with the surprising swiftness of a blitzkrieg—swept into the Holy Land, including also Iraq and Iran, then pushed west across North Africa and on into Spain and France. The eastern advance of this first Jihad reached deep into Central Asia.

The Second Jihad (2nd woe) A.D. 1071 and A.D. 1683—6th trumpet

A second major Jihad took place between A.D. 1071 and A.D. 1683. A key victory in this Jihad was the taking of the Christian capital of Constantinople in A.D. 1453. Muslim armies pushed into Europe from the southeast—all the way to Austria. They expanded their reach deeper into North Africa and in the east, into India. Untold millions – Africans, Arabs, Christians, Hindus, Buddhists, and Jews—were killed in these first two Jihads.

The first Jihad was carried out by Islamic Arabs, the second Jihad was aggression from Islamic Turks.

The Third Jihad (3rd woe) any day now!—7th trumpet

Future

REVELATION 9

WHAT DOES “**FALL**” MEAN? THE “**FALL**” OF THE OTTOMAN EMPIRE?

Webster's 1828 Dictionary gives many definitions of which two are presented:

FALL, v.i. pret. fell; pp. fallen. [L. fallo, to fail, to deceive, Gr.; Heb. to fall. Fail agrees better with Heb., but these words may have had one primitive root, the sense of which was to move, to recede, to pass. See Foul.]

6. To come to an end suddenly; to vanish; to perish.

The greatness of these Irish lords suddenly fell and vanished.

7. To be degraded; to sink into disrepute or disgrace; to be plunged into misery; as, to fall from an elevated station. or from a prosperous state.

8. To decline in power, wealth or glory; to sink into weakness; to be overthrown or ruined. This is the renowned Tyre; but oh, how fallen.

To “**fall**” can mean to loose power or to become non-existent. How should we define “**fall**” in relation to Sister White’s GC quotes below?

Predicted power broken of Ottoman Empire:

In the year 1840, another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman empire, and specifying not only the year but the very day on which this would take place. According to this exposition, which was purely a matter of calculation on the prophetic periods of Scripture, the Turkish government would surrender its independence on the eleventh day of August, 1840. The prediction was widely published, and thousands watched the course of events with eager interest. {GC88 334.4}

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the Advent movement. Men of learning and position united with Miller, both in preaching and publishing his views, and from 1840 to 1844 the work rapidly extended. {GC88 334.5}

In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown “in A.D. 1840, sometime in the month of August;” and only a few days previous to its accomplishment he wrote: “Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.”—Josiah Litch, in Signs of the Times, and Expositor of Prophecy, August 1, 1840. {GC 334.4}

It is obvious from within the quotes themselves, that “**the fall**” refers to the **power** that was broken, not to **the existence** of the Ottoman Empire.

How does our pioneer charts define “**fall**”?

REVELATION 9

The 1850 chart states that “The Ottoman “**Supremacy**” Ceased in **1840**”:



25

What does “**Supremacy**” mean? To fall from power or fall into non-existence?

Webster's 1828 Dictionary:

SUPREMACY, n. [See Supreme.] State of being supreme or in the highest station of power: highest authority or power; as the supremacy of the king of Great Britain; or the supremacy of parliament.

The usurped power of the pope being destroyed, the crown was restored to its supremacy over spiritual men and causes.

Oath of supremacy, in Great Britain, an oath which acknowledges the supremacy of the king in spiritual affairs, and renounces or abjures the pretended supremacy of the pope.

Again, it becomes clear that “the fall” is in reference to the Ottoman “power” and not to its “existence.”

Do we have any inspired validation regarding the 1843 or 1850 charts?

"God showed me the necessity of getting out a chart. I saw it was needed and that the truth made plain upon tables would affect much and would cause souls to come to the knowledge of the truth."--Letter 26, 1850, p. 1. (To Brother and Sister Loveland, November 1, 1850.) {5MR 202.4} 1850 chart (Nichols)

"On our return to Brother Nichol's, the Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth by the third angel's message with the two former being made plain upon tables..." {5MR 203.1} 1850 chart (Nichols)

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"I saw that God was in the publication of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much." {13MR 359.1} 1850 chart (Nichols)

Their faith was greatly strengthened by the direct and forcible application of those scriptures which set forth a tarrying time. As early as 1842, the Spirit of God had moved upon Charles Fitch to devise the prophetic chart, which was generally regarded by Adventists as a fulfillment of the command given by the prophet Habakkuk, "to write the vision and make it plain upon tables." No one, however, then saw the tarrying time, which was brought to view in the same prophecy. After the disappointment, the full meaning of this scripture became apparent. Thus speaks the prophet: "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." [Habakkuk 2:2, 3.] {4SP 241.2} 1843 chart (Fitch)

"It was the united testimony of Second Advent lecturers and papers, when standing on 'the original faith,' that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. — {6BIO 255.5} 1843 chart (Fitch)

Habakkuk 2:2 And the LORD answered me, and said, Write the vision, and make [it] plain upon tables (1843 and 1850 charts), that he may run that readeth it.

2:3 For the vision [is] yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

So the charts do not lie! The prophet, Habakkuk does not lie. The prophet, Sister White does not lie. We can believe all that is on the charts, including the 150 year and 391 year/ 15 day prophecies of Revelation 9 regarding the Ottoman Empire. They do NOT lie. Praise our Heavenly Father. We have a more sure word of prophecy.

We should believe the prophets with childlike faith--

26

Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but all who believe that the lord has spoken through sister white, and has given her a message, will be safe from the many delusions that will come in these last days. {3SM 83.5} 1906

2 Chron 20:20 Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

If we believe the prophet, then we should believe her endorsement on Uriah Smith's (1897) book, Daniel and the Revelation as containing "truth", "the great, essential truths", "to communicate light", "a knowledge of the truth", "contains the message", "enlightening", "truth for this time", "laying out the path so plainly", "points us to the coming of our Lord Jesus Christ, our King" that teaches the truth about the Revelation 9 prophecies of the Ottoman Empire.

ENDORSEMENT ON the books Daniel and Revelation in the Bible:

There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on "their word" who have been led by the Lord in the proclamation of the first, second, and third angels' messages. {2SM 111.2}

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ENDORSEMENT ON the Book Daniel and Revelation by Uriah Smith:

"The **truth** for this time has been brought out in many books. Let those who have been dealing in cheap sentiments and foolish tests, cease this work and study **Daniel and the Revelation**. They will then have something to talk about that will help the mind. As they receive the **knowledge contained in this book**, they will have in the treasure house of the mind a store from which they can continually draw as they communicate to others **the great, essential truths** of God's Word. {1MR 62.4}

The interest in Daniel and the Revelation is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King?" {1MR 63.1}

"Especially should the book Daniel and the Revelation be brought before people as the very book for this time. This book contains the message which all need to read and understand. Translated into many different languages, it will be a power to enlighten the world. This book has had a large sale in Australia and New Zealand. By reading it many souls have come to a **knowledge of the truth**. I have received many letters expressing appreciation of this book. {1MR 60.6}

Let our canvassers urge this book upon the attention of all. The Lord has shown me that this book will do a good work in **enlightening** those who become interested in the **truth for this time**. Those who embrace the **truth** now, **who have not shared in the experiences of those who entered the work in the early history of the message, should study the instruction given in Daniel and the Revelation, becoming familiar with the truth it presents.**" {1MR 61.1}

Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find **Daniel and the Revelation** an invaluable help. **They need to understand this book.** It speaks of **past, present, and future, laying out the path so plainly that none need err therein...**" {1MR 61.2} 1901

...Satan will seek to divert the minds of those who should be established, strengthened, and settled in the truths of the FIRST, SECOND, AND THIRD ANGELS' MESSAGES. The students in our schools should carefully study Daniel and the Revelation, so that they shall not be left in darkness, and the day of Christ (close of probation) overtake them as a thief in the night. I speak of this book because it is a means of educating..." {1MR 63.4}

27

A LESSON FROM THE PAST FROM WHICH WE CAN GLEAN:

Before his crucifixion, the Saviour explained to his disciples that he was to be put to death, and to rise again from the tomb; and angels were present to impress his words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if he had not forewarned them. **So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.** {GC88 594.1}

All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches." {21MR 437.1} January 30, 1906

The messages, including the Ottoman Empire, was taught during the above time period (1840-1844) of our pioneer history.

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Also, remember the messages (on the chart) came to them in **1842**:

"As early as **1842**, the **Spirit of God** had moved upon **Charles Fitch** to devise the prophetic chart, which was generally regarded by Adventists as a fulfillment of the command given by the prophet Habakkuk, "to write the vision and make it plain upon tables." {4SP 241.2- 1884 Great Controversy}

That which I have written is what the Lord has bidden me write. **I have not been instructed to change that which I have sent out.** I stand firm in the Adventist faith; for I have been warned in regard to the seducing sophistries that will seek for entrance among us as a people. The Scripture says, 'Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' I present before our people the danger of being led astray as were the angels in the heavenly courts. The **straight line of truth** presented to me **when I was but a girl** is **just as clearly presented to me now.**" {RH, January 26, **1905** par. 19}

Not a word is changed or denied. That which the Holy Spirit testified to **as truth after the passing of the time, in our great disappointment, is the solid foundation of truth.** {SpTB07 58.1} **1905**

"**After the passing of time**" is referring to the October 22, 1844 great disappointment which leads us to the additional truths they learned **AFTER** October 1844 as depicted on the **1850 chart!** **The 1843 chart was "directed by the hand of the Lord,"** which led to the development of the **1850 chart** (to correct their mistake in time reckoning), **AFTER the passing of time,** which contains our lovely, **solid, foundational truths.**

"I have seen that the **1843 chart was directed by the hand of the Lord,** and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." *Early Writings*, 74.

I am not to retract one word of the message I have borne.

{RH, April 19, **1906** par. 8}

28

All the messages given from **1840-1844 are to be made forcible **now**, for there are many people who have lost their bearings. The messages are to go to all the churches."** {21MR 437.1} January 30, **1906**

Let's pray for wisdom to follow the counsel that we have been given through the Bible and Spirit of Prophecy and keep our FULFILLED foundational time prophecies where they should be kept (in the past) and not move our solid foundation time prophecies into the future.

And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that **there should be time no longer:** Rev 10:6

Son of man, behold, [they of] the house of Israel say, The vision that he seeth [is] for many days [to come], and **he prophesieth of the times [that are] far off.** Therefore say unto them, **Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.** Eze 12:27, 28

REVELATION 9

AUGUST 11, 1840 INVESTIGATED BY PROFESSOR RON DU PREEZ

<https://youtu.be/1x0IZc3hwDo>

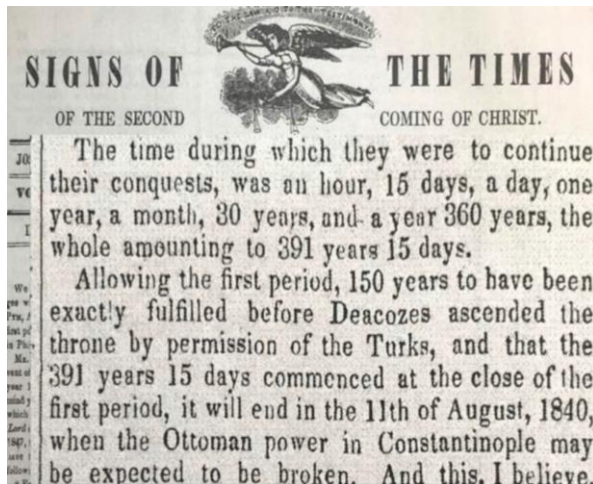
Comparative Language in Great Controversy:

Rev 6:13 Stars Fall

1. Prophecy, striking, impressive fulfillment
2. November 13, 1833
3. Viewed with intense admiration or dread
4. [Quotes several sources]
5. Many witnessed
6. People directed to fulfillment prophecy
7. Many led to heed to Second Advent

Rev 9 Ottoman Empire

1. Another remarkable fulfillment of prophecy
2. 11th of August, 1840
3. Excited widespread interest
4. [Quotes Litch's two sources]
5. Multitudes convinced
6. Correctness, principles of prophetic fulfillment
7. Wonderful impetus to advent movement



29

Brief Overview of the 5th and 6th Trumpet

1. Protestant view: 5th = Saracens; 6th = Turks.
2. Wm. Miller saw 2 time periods as contiguous.
3. J. Litch (1838), starting point July 27, 1299, says 6th (Rev 9:15), ends in August, 1840; he sharpened this, and wrote that on Aug. 11 "the Ottoman power in Constantinople may be expected to be broken" (*Signs, Aug 1, 1840*)
4. U. Smith echoed Litch: SDA view, 100 years
5. Ellen White's "endorsement" strengthens it.

A brief sketch of the larger historical context may be helpful: As the Ottoman Empire had been declining for a while, one of its vassals (named Mehemet Ali), who was ruling Egypt, had become increasingly rebellious, until his actions threatened the existence of the entire Empire.

When nothing seemed to be able to stop Ali, the four leading Powers in Europe decided to basically "take over" the empire, since its break up could result in major war over its territory. Thus, England, Austria, Prussia, and Russia signed the *Treaty of London* on **July 15, 1840**, to serve Ali with an ultimatum to cease his rebellion; or face war with them – the four so-called "Christian nations."

REVELATION 9

PACHA can any longer hold out. It must be remarked that the act of the conference has not yet been officially notified to MEHEMET ALI. All he has received has been the non-official information of what was going on. The official note must be transmitted by the Porte to him, and on his reply to the Porte the future will depend. He can either refuse point blank, and, making a virtue of necessity, yield at the last moment; or he can promise to yield, and see what can be done by protraction and negotiation. Or he can demand the mediation of France, or any other power, not in-

Morning Herald (in a note from 7 Aug. 1840, p. 4)
Reported as follows about the Treaty of London:

This newspaper comment quite accurately conveyed a vital factor, specifically added on as a "Separate Act to form part of [the] Convention of 15th July, 1840." Under the subheading of "Conditions imposed on Mehemet Ali," it indicated that this Treaty of London would become effective once "communication thereof shall have been made to him at Alexandria, by an agent of His Highness."

SO, LET'S TRACE ITS ITINERARY

The treaty of the five powers, signed on the 15th July was conveyed to Constantinople by Mr. Moore on the 30th of August. It is understood that Admiral Stopford has received instructions for blockading Syria and Egypt, after the expiration of a certain delay. On the 4th of August, his Excellency Reschid Pacha had an audience of the Sultan, to receive orders concerning the transmission of the treaty to Alexandria, by Refaat Bey, in consequence of which that functionary left Constantinople on the 7th for Alexandria. The several ambassadors received official communication that the mission of his Excellency was for the purpose of conveying the ultimatum of the allied Sovereigns to Mehemet on the Eastern question.

The Austrian frigates *Medea* and *Guerriere*, one commanded by Admiral Baron Bandiera, and the other by the Archduke Frederck, quitted Smyrna on the 9th for Alexandria, in order to be present at the ceremonial of delivering the ultimatum. Admiral Stopford is also to be present

Two English frigates have arrived off the coast of Syria, near Caïpha, where they have been employed for several hours in taking soundings — They are about to sail for St. Jean d'Acree, where Mehemet is improving the strength of his fortifications.

Commercial Advertiser [of New York, USA]
(Published 17 September 1840, p. 2, column 3)

REVELATION 9

E MORNING HERALD, SA

**PROCEEDINGS OF ENGLISH MERCHANTS AT
ALEXANDRIA.**

ALEXANDRIA, Aug. 16.

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MORNING CHRONICLE, Sept 5, 1840

ALEXANDRIA, Aug. 16.—The arrival of Rifat Bey and Mr. Alison in the Bair-Tahir steamer from Constantinople, on the 11th instant, with the ultimatum of the four Powers, produced a great sensation here.

She passed the Britannia on Friday, about 100 miles from this port. The news of most importance is the probability of the SETTLEMENT OF THE EASTERN QUESTION, AND THE CONTINUANCE OF PEACE IN EUROPE. The Pittsburg Sun: 10/8/1840

NEW-YORK SPECTATOR.

NEW-YORK, SATURDAY EVENING, SEPTEMBER 20, 1840.

The arrival of the "ultimatum" at Alexandria, on the 11th of August, created no little stir among the foreign mercantile residents, particularly the English. On the next day the British residents were called together by her Majesty's consul, and a

NATIONAL GAZETTE.

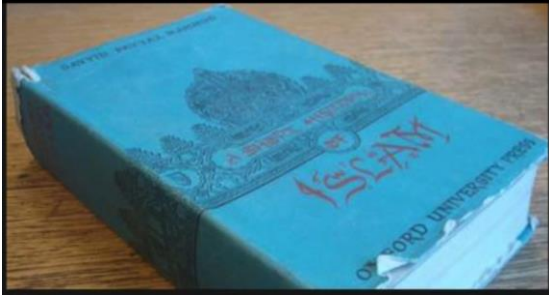
PHILADELPHIA:

TUESDAY, SEPT .29, 1840.

**Col: Hodges and the British Merchants at
Alexandria, &c.**

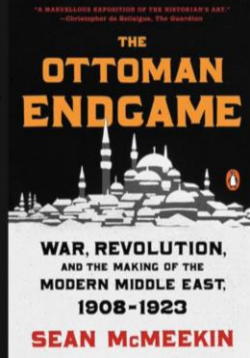
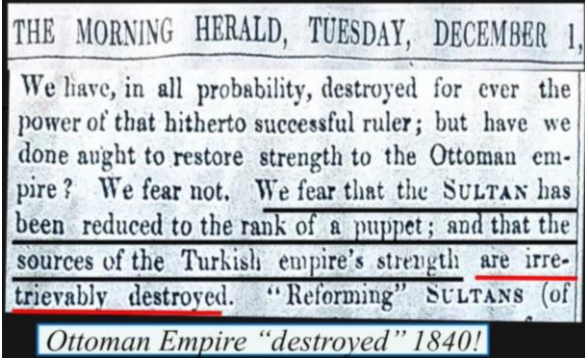
The position of the British merchants in Egypt during the uncertainty of war or peace, must be embarrassing in the extreme. On the arrival at Alexandria of Rifat Bey from Constantinople with the ultimatum of the Four Powers on the 11th August, Colonel Hodges, the British Consul General, addressed a circular to the British merchants and residents, through Mr. Consul Larking, conveying in general, but guarded terms, an intimation of the critical position in which affairs stood,

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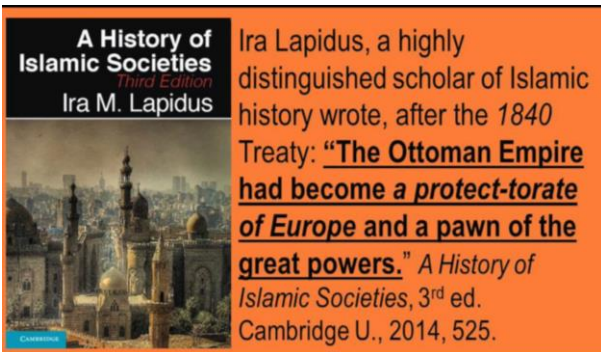
Muslim scholar, Sayyid Fayyaz Mahmud, in "A Short History of Islam", commenting on the 1840 Treaty of London, concluded:

"Clearly the death-knell had rung for the Ottoman Empire" (p 581)



"For a terminally ill patient, the Sick Man of Europe took a long time to die;" S. McMeekin, 2015.

Note: *The death-knell rang out, August 11, 1840 when "Ottoman power was broken" as Litch said.*



Prediction confirmed by Litch's prediction and newspaper articles from around the world:

Litch predicted: "The 11th of August, 1840, ... the Ottoman power... may be expected to be broken."

Morning Herald [Britain], Sept 5, 1840, p3

Caledonian Mercury [Scotland], Sept 9, 1840, 2

Clonmel Herald [Ireland], Sept 12, 1840

New York Spectator [USA], Sept 26, 1840

In 1911 Ellen White noted: This 1840 event was "another remarkable fulfillment of prophecy," and that "the event exactly fulfilled the prediction;" i.e. that the Ottoman Empire "accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian Nations."

In 2014 Islamic history professor, Ira Lapidus remarked about this 1840 event: "The Ottoman Empire had become a **protectorate of Europe** and **a pawn of the great powers.**"

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How did Pioneers view this Prophecy?

Uriah Smith noted: "The exact accomplishment of the event predicted, showing, as it did, the right application of the prophecy, gave a **mighty impetus** to the great advent movement"

(*Daniel and Revelation*, 517).

How did Pioneers view this Prophecy?

J. N. Andrews noted: "A demonstration of the truthfulness of the mode of calculation respecting the prophetic times was given to the world." (P. G. Damsteegt, *Foundations of the Seventh-day Adventist Message & Mission* 29).

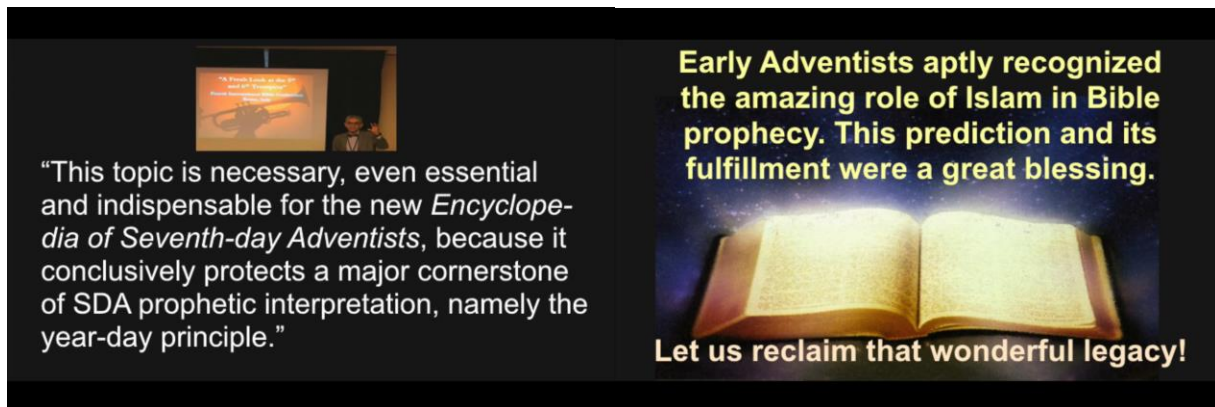
The Significance of August 11, 1840:

"This was an obvious litmus test for the year-day principle and the Millerite expositions. After August 11, 1840, when **the year-day principle was validated**, the Millerite [Advent] Movement took off with great power...

Some Significant Conclusions:

- a. "**If Bible prophecy is true, it can be verified by history.** If it cannot, we either do not understand history or the test. To say that the seven trumpets are incomprehensible is to deny the opening words of Revelation... which state that those who read and keep- and hence understand- the things which are written therein shall be blessed" (Jon Sefansson, 164)
- b. The 5th and 6th Trumpets (as noted above) give more evidence **the Bible is inspired.**
- c. This prophecy of the Trumpets (and its fulfillment) shows that **God worked through Muslims** to stop the spread of apostate early Christianity with its false teachings.
- d. We can **thank Muslims** for aiding the gospel: "Under the reign of Islam the Gospel had greater quietness in Hungary" (J. A. Wylie)

33



"This topic is necessary, even essential and indispensable for the new *Encyclopedia of Seventh-day Adventists*, because it conclusively protects a major cornerstone of SDA prophetic interpretation, namely the year-day principle."

Early Adventists aptly recognized the amazing role of Islam in Bible prophecy. This prediction and its fulfillment were a great blessing.

Let us reclaim that wonderful legacy!

Jerry A Moon, Ph.D., Andrews University

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AUGUST 11, 1840 DATELINE INFORMATION (compiled by Stephen Dickey)

The following information is in a raw state of compilation, but is none the less historical facts in history. Much of the following information was found by Goggle while searching the five key words or groups of words in the below listed items. This search located a second happening in the mideast on **August 11, 1840**, this supports Litch's prediction and Ellen G. White's comments on this date in Advent and world history.

(1) Rifaat bey (2) Turkey (3) Austria Prussia Russia England (4) Quadilateral convention (5) Quadruple Alliance

I noticed that on the London Morning Chronicle of August 7 that there are starting to be many articles written about the Eastern Question, I noticed that the British had set up the French and never included them in the plan because they supported the Pasha and his vested interests.

Mehemet Ali, the Pasha of Egypt, who had sent men and ships to help subdue Greece, decided to take advantage of the weakened state of Turkey to extend his own area of influence by invading Palestine in November 1831. He advanced north, capturing Acre in May 1832 and Damascus in June. The Sultan, in desperation, turned for help to Russia and made concessions to Mehemet Ali ceding him Palestine and Syria. In 1839 the Sultan decided to strike back at Egypt but his army was routed at Nezib on 29 June and the Turkish main fleet deserted at Alexandria. In July 1840 Britain, Austria, Russia and Prussia agreed to back Turkey and Admiral Sir Robert Stopford ordered Captain Charles Napier to proceed to Beirut which was captured on 11 August. [Reference "The Eastern Question a study in European Diplomacy" by J.A.R. Marriot page 243] Syria rose in revolt and Napier moved on to Acre and took it in three hours. The Egyptians capitulated when Napier appeared off Alexandria. 32 British and 8 Austrian vessels operated off the coast of Syria.

<http://www.cronab.demon.co.uk/hist.htm> Found this with the search of Rifat bey, @ Goggle it was on the third page.

The affairs of the East interested Lord Palmerston in the highest degree. During the Greek War of Independence he had strenuously supported the claims of the Hellenes against the Turks and the execution of the **Treaty of London**. But from 1830 the defense of the Ottoman Empire became one of the cardinal objects of his policy. He believed in the regeneration of Turkey. 'All that we hear,' he wrote to Bulwer (Lord Dalling), 'about the decay of the Turkish Empire, and its being a dead body or a sapless trunk, and so forth, is pure unadulterated nonsense.' The two great aims he had in view were to prevent the establishment of Russia on the Bosphorus and of France on the Nile, and he regarded the maintenance of the authority of the Porte as the chief barrier against both these aggressions. Against Russia he had long maintained a suspicious and hostile attitude. He was a party to the publication of the Portfolio in 1834, and to the mission of the Vixen to force the blockade of Circassia about the same time. He regarded the **Treaty of Unkiar Skelessi** which Russia extorted from the Porte in 1832, when she came to the relief of the Sultan after the battle of Konya, with great jealousy; and, when the power of Mehemet Ali in Egypt appeared to threaten the existence of the Ottoman dynasty, he succeeded in effecting a combination of all the powers, who signed the celebrated collective note of the 27 July 1839, pledging them to maintain the independence and integrity of the Turkish Empire as a security for the peace of Europe. On two former occasions, in 1833 and in 1835, the policy of Lord Palmerston, who proposed to afford material aid to the Porte against the pasha of Egypt, was overruled by the cabinet; and again, in 1839, when Baron Brunnow first proposed the active interference of Russia and England, the offer was rejected. But in 1840 Lord Palmerston returned to the charge and prevailed. The moment was critical, for Mehemet Ali had occupied Syria and won the Battle of Nezib against the Turkish forces, and on 1 July 1839 the sultan Mahmud expired. The Egyptian forces occupied Syria, and threatened Turkey; and Lord Ponsonby, then British ambassador at Constantinople, vehemently urged the necessity of crushing so formidable a rebellion against the Ottoman power. But France, though her ambassador had signed the collective note in the previous year, declined to be a party to measures of coercion against the pasha of Egypt. Palmerston, irritated at her Egyptian policy, flung himself into the arms of the northern powers, **and the treaty of the 15 July 1840** was signed in London without the knowledge or concurrence of France. This measure was not taken without great hesitation, and strong opposition on the part of several members of the British cabinet. Lord Palmerston himself declared in a letter to the Prime Minister, Lord Melbourne, that he should quit the ministry if his policy was not adopted; and he carried his point. The French ultimately refused to go to war to defend their Egyptian clients, and the bombardment of Beirut, the fall of Acre, and the total collapse of the boasted power of Mehemet Ali followed in rapid succession. Before the close of the year Lord Palmerston's policy, which had convulsed and terrified Europe, was triumphant, and the author of it was regarded as one of the most powerful statesmen of the age. At the same time, though acting with Russia in the Levant, the British government engaged in the affairs of Afghanistan to defeat her intrigues in Central Asia,

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and a contest with China was terminated by the conquest of Chusan, afterwards exchanged for the island of Hong Kong.
<http://www.answers.com/topic/henry-john-temple-3rd-viscount-palmerston>

The date that needs to be considered is July 15, 1840 when the Quadruple Alliance was signed. This treaty was fulfilled on **August 11, 1840** when the Turkish ambassador appeared with the ultimatum to leave Syria.

1840 Egypt forced to relinquish Syria by quadruple alliance of the Europeans
http://www.maxpages.com/umarkhan/Islam_Is_Great_Part_4

www.knowledgerush.com/kr/jsp/db/viewWiki.jsp?title=Henry+John+Temple%2C+3rd+Viscount+Palmerston
Search address for the following statement.

The Ottoman Empire (sometimes referred to in diplomatic circles as the "Sublime Porte" or simply as "the Porte") was a Turkish state that comprised Turkey, part of the Middle East, North Africa and south-eastern Europe in the 14th to 20th centuries, established by the Seljuq Turkish tribe of Söğüt in western Anatolia. The Ottoman Empire was among the world's most powerful polities in the 16th and 17th centuries when the countries of Europe felt threatened by its steady advances through the Balkans.

The affairs of the East interested Lord Palmerston in the highest degree. During the Greek War of Independence he had strenuously supported the claims of the Hellenes against the Turks and the execution of the Treaty of London. But from 1830 the defense of the Ottoman Empire became one of the cardinal objects of his policy. He believed in the regeneration of Turkey. All that we hear, he wrote to Bulwer (Lord Dalling), about the decay of the Turkish Empire, and its being a dead body or a sapless trunk, and so forth, is pure unadulterated nonsense. The two great aims he had in view were to prevent the establishment of Russia on the Bosphorus and of France on the Nile, and he regarded the maintenance of the authority of the Porte as the chief barrier against both these aggressions. Against Russia he had long maintained a suspicious and hostile attitude. He was a party to the publication of the Portfolio in 1834, and to the mission of the Vixen to force the blockade of Circassia about the same time. He regarded the Treaty of Unkiar Skelessi which Russia extorted from the Porte in 1832, when she came to the relief of the Sultan after the battle of Konya, with great jealousy; and, when the power of Mehemet Ali in Egypt appeared to threaten the existence of the Ottoman dynasty, he succeeded in effecting a combination of all the powers, who signed the celebrated collective note of the 27 July 1839, pledging them to maintain the independence and integrity of the Turkish Empire as a security for the peace of Europe. On two former occasions, in 1833 and in 1835, the policy of Lord Palmerston, who proposed to afford material aid to the Porte against the pasha of Egypt, was overruled by the cabinet; and again, in 1839, when Baron Brunnow first proposed the active interference of Russia and England, the offer was rejected. But in 1840 Lord Palmerston returned to the charge and prevailed. The moment was critical, for Mehemet Ali had occupied Syria and won the Battle of Nezib against the Turkish forces, and on 1 July 1839 the sultan Mahmud expired. The Egyptian forces occupied Syria, and threatened Turkey; and Lord Ponsonby, then British ambassador at Constantinople, vehemently urged the necessity of crushing so formidable a rebellion against the Ottoman power. But France, though her ambassador had signed the collective note in the previous year, declined to be a party to measures of coercion against the pasha of Egypt. Palmerston, irritated at her Egyptian policy, flung himself into the arms of the northern powers, and the treaty of the 15 July 1840 was signed in London without the knowledge or concurrence of France. This measure was not taken without great hesitation, and strong opposition on the part of several members of the British cabinet. Lord Palmerston himself declared in a letter to the Prime Minister, Lord Melbourne, that he should quit the ministry if his policy was not adopted; and he carried his point. The French ultimately refused to go to war to defend their Egyptian clients, and the bombardment of Beirut, the fall of Acre, and the total collapse of the boasted power of Mehemet Ali followed in rapid succession. Before the close of the year Lord Palmerston's policy, which had convulsed and terrified Europe, was triumphant, and the author of it was regarded as one of the most powerful statesmen of the age. At the same time, though acting with Russia in the Levant, the British government engaged in the affairs of Afghanistan to defeat her intrigues in Central Asia, and a contest with China was terminated by the conquest of Chusan, afterwards exchanged for the island of Hong Kong.

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FOLLOWING TAKEN FROM "SOURCE BOOK FOR BIBLE STUDENTS"

Used by our pioneers for a study reference tool on many subjects

Locusts.—See Seven Trumpets, Fifth, 508-510, 512. {1919, SBBS 290.5}

Mahomet,—See **Eastern Question**; Seven Trumpets, Fifth, 508-510.

Turkish Empire.—See **Eastern Question**; Seven Trumpets. {1919, SBBS 568.4}

Seven Trumpets, Old Expositor on the Fifth and Sixth.—As to the two following trumpets, they so evidently refer to the Saracens and Turks, that there are scarcely two opinions on the subject.—"Signs of the Times: Overthrow of the Papal Tyranny in France," J. Bicheno, p. 162. London, 1799. {1919, SBBS 507.8}

Seven Trumpets, The Fifth; Symbolism Arabian.—The locust form indicated their swarming in numbers numberless; their being in their migratory progress rapid, far-ranging, and irresistible. . . . The horselike appearance seemed to imply that they would be hordes of cavalry; the likeness to the lion, that they would be savage destroyers of life; and to the scorpion, that of those in Christendom, whose lives they spared, they would be the tormentors, even as with a scorpion's poison sting. . . . {1919, SBBS 508.1}

The locust, the ground work of the symbol, is peculiarly Arabic. So the sacred history of ancient times informs us. "It was the east wind," it says, "which brought the locusts" on Egypt. Ex. 10:13. . . . And indeed the locust simile is one used in other and earlier scriptures, with its usual appropriateness, to designate the numbers and character of an invading Arab horde. Judges 6:5. Again, as of the locust, so of the scorpion, the native locality was by the Jews considered the Arabian desert. Witness Moses' own words to the Israelites, on emerging from it, after forty years' wandering: "that great and terrible wilderness wherein were fiery serpents and scorpions." And who knows not, if facts so notorious be worth mentioning, that it is Arabia, still Arabia, that is regarded by naturalists as the original country of the horse; and that its wildernesses are the haunts also of the lion? The zoology of the hieroglyphic is all Arabian.—"Hora Apocalyptica," Rev. E. B. Elliott. A. M., Vol. I, pp. 407-409, 3rd edition. London: Seeley, Burnside, and Seeley, 1847. {1919, SBBS 508.2}

Seven Trumpets, The Fifth; As Historians Describe the Saracens.—Onward and still onward, like swarms from the hive, or flights of locusts darkening the land, tribe after tribe issued forth, and hastening northward, spread in great masses to the east and to the west.—"The Caliphate," Sir William Muir, p. 44. London: Religious Tract Society, 1892. {1919, SBBS 508.3}

The Persian Empire soon attracted the arms of "these locusts," as the swarms of hungry Saracens were not inaptly called.—"The Ottoman Empire," Edward Upham, Vol. I, p. 40. Edinburgh: Constable & Co., 1829. {1919, SBBS 508.4}

Seven Trumpets, The Fifth; The First Caliph of the Saracens.—He [Mahomet] was like a star that fell from heaven (Rev. 9:1), a bright and illustrious prince, as if heaven-endowed, but fallen. Would anything better characterize the genius, the power, and the splendid but perverted talent of Mohammed? Mohammed was, moreover, by birth, of the princely house of the Koreish, governors of Mecca, and to no one could the term be more appropriate than to one of that family. He was a king. That is, there was to be one monarch-one ruling spirit to which all these hosts were subject. And never was anything more appropriate than this title as applied to the leader of the Arabic hosts.—"Notes on the Book of Revelation," Albert Barnes (Presbyterian), on Revelation 9, p. 253. New York: Harper & Brothers. {1919, SBBS 508.5}

Seven Trumpets, The Fifth; Mahomet, Founder of Mohammedanism.—Mohammed, "The Praised," . . . was born at Mecca Aug. 20, 570, and died at Medina June 8, 632. . . . In 609, in consequence of a vision in which Gabriel commanded him (though illiterate) to read what appears in the Koran as Surah xcvi. 1-5, he began to preach. {1919, SBBS 508.6}

His earliest labors were in his family and among his intimates. **Hadijah** [his wife] (*a rich Catholic princess*) was his first convert. Ali and Zaid, his adopted children, were next, and then his friend Abu Bekr. Three years of preaching gained him about fifty followers, and then (612) he began to teach in public, using a house opposite the **Kaaba** (*a big black box*). His points were three: (1) The oneness and absoluteness of Allah who (2) revealed his will to men (3) by chosen men who were prophets. . . . By this time he had abandoned idolatry in consequence of his first principle. . . . {1919, SBBS 508.7}

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The rancorous opposition of Meccans continuing and extending even to the point of banning him and his supporters, he exiled himself, and in the Hejira, "Flight," to Medina he took the step which made the Mohammedan era, June 16, 622 a. d. This was the turning-point in his career, the beginning of success. . . . {1919, SBBS 509.1}

Citizenship was made dependent not on family but on faith, preparing the way for a united Arabia and a world religion. For the triumph of the faith the bonds of kinship had to yield if they stood in its way—Mohammed did not blanch at **fratricidal (killing your brother) war**. The idolater, even though a brother, was doomed unless he gave up this practice, and to the believer belonged the idolater's goods. In this last was manifested Mohammed's shrewdness, making capital of the Arab's lust for plunder. . . . In self-interest Arabs flocked to him, and he was soon ready to march upon Mecca, which he had already fixed upon as the center of the faith. . . . Before the prophet's death all Arabia was at his feet; Christians and Jewish tribes were permitted to exist, but only upon condition of paying a heavy tribute.—The New Schaff-Herzog Encyclopedia, Vol. VII, art. "Mohammed," pp. 436-438. New York: Funk and Wagnalls Company. {1919, SBBS 509.2}

Seven Trumpets, The Fifth; Out of the Pit.—The observer could scarce be mistaken in interpreting this smoke from the pit of the abyss as an emanation from the pit of hell; i. e., as some system of error and false religion thence originating: originating, it would seem, all on a sudden; and of which the effect would be, almost instantaneously, to darken the moral atmosphere, and dim the imperial sun in the firmamental heaven. . . . Who knows not the fact that it was after embracing Islamism that the Saracen cavalry hordes burst forth in fury on Roman Christendom; and yet more, that they were imbued from this very source with the qualities that the symbols in the vision indicated? For there is indeed a perfect fitness in the representation of the symbolic locusts as issuing forth, all formed in character, out of the smoke from the pit of the abyss. It was the religion of Mahomet in fact, that made the Arabs what they were. It was this that for the first time united them in one, in numbers countless as the locusts; this that gave them the locustlike impulse to speed forth as its propagandists over the world; this which imparted to them, as to lions of the desert, the irresistible destroying fury of fanaticism; this, further, which . . . had already prepared in them a scorpion-like venom of contempt and hatred wherewith to torment the subject Christian.—"Hora Apocalyptica," Rev. E. B. Elliott, A. M., Vol. I, pp. 415-417, 3rd edition. London: Seeley, Burnside, and Seeley, 1847. {1919, SBBS 509.3}

So great was the terror which this new power of Lell had already struck into the world.—"Philosophy of History," Friedrich von Schlegel, Vol. II, Lecture 12, p. 110. {1919, SBBS 509.4}

Note.—The historian comments on the evasive replies, rather than defiance, with which Emperor Heraclius, and Chosroes, of Persia, met Mahomet's summons to acknowledge him.—Eds. {1919, SBBS 509.5}

Seven Trumpets, The Fifth; The Supernatural Element.—Even though it be admitted that Mahomet laid the foundations of his laws in the strongest principles of human nature, and prepared the fabric of his empire with the profoundest wisdom, still there can be no doubt that no human intelligence could, during his lifetime, have foreseen, and no combinations on the part of one individual could have insured, the extraordinary success of his followers.—"History of Greece," George Finlay, Vol. I, p. 356. {1919, SBBS 509.6}

Seven Trumpets, The Fifth; Old Expositors on the Scorpion Sting.—That is, they had not only the power proper to locusts of eating up and depopulating the countries through which they passed, but, what was a kind of prodigy, they had tails like scorpions, with the stroke of which likewise they diffused poison. Wonderful! A locust scorpion. But the nature of the evil which it implies, the symbol of a serpentine species seems to point out; for the scorpion is of the serpent kind. . . . The tail, therefore, of a scorpion, with the sting, denotes the propagation of that diabolical false prophecy of Mohammed, with its whole apparatus, on which the Arabian locusts relying, not less than on warlike force, inflicted hurt, alas! wherever they went. Nay, this train of foulest errors, the Saracens first, from the creation of man, drew after them; and, I believe, no nation before them, relying on a similar imposture, in religion, and under the pretext of destroying the worship of idols, ever contended for the empire of the world.—"Clavis Apocalyptica," Joseph Mede (1627), translation by R. B. Cooper, p. 176. London. {1919, SBBS 510.1}

These locusts had tails like scorpions, and stings in their tails. All the world knows that the tail and the sting in the serpent [scorpion] is the seat of venom and poison. And poison is the emblem of false doctrine. Which signifies not only that the Arabians should carry desolation and death everywhere, but also the venom of a detestable religion. Therefore 'tis the devil is called a serpent and a dragon, by reason of the poison of false religions that he spreads.—"Accomplishment of the Scripture Prophecies," Peter Jurieu, part 1, chap. 7, p. 70. London, 1687. {1919, SBBS 510.2}

Seven Trumpets, The Fifth; Their Leadership.—The King of these locusts was the angel of the bottomless pit, being chief governor as well in religious as civil affairs, such as was the caliph of the Saracens. Swarms of locusts often arise in Arabia Felix,

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and from thence infest the neighboring nations: and so are a very fit type of the numerous armies of Arabians invading the Romans.—"Observations upon the Prophecies of Daniel and the Apocalypse of St. John," Sir Isaac Newton, part 2, chap. 3, p. 304. London, 1733. {1919, SBBS 510.3}

Since the locusts are at once secular conquerors and the propagators of a false religion, their king must stand to them in the double relation of a temporal and spiritual chief. Such, accordingly, was Mohammed and the caliphs his successors. . . . The twofold idea was aptly expressed by his single official denomination, "The Commander of the Faithful."—"The Sacred Calendar of Prophecy," G. S. Faber, book 4, chap. 7. London, 1844. {1919, SBBS 510.4}

Seven Trumpets, The Fifth; Appearance of the Invading Warriors.—So Pliny, St. John's contemporary at the close of the first century, speaks of the Arabs as wearing the turban, having the hair long and uncut, with the moustache on the upper lip, or the beard; 31 that "venerable sign of manhood," as Gibbon, in Arab phraseology, calls it. So Solinus describes them in the third century; 32 so Ammianus Marcellinus in the fourth, 33 so Claudian, Theodore of Mopsuesta, and Jerome in the fifth. . . . In regard to the turban crown, it happens most singularly that Ezekiel (23:42) describes the turbans of the Sabaans or Keturite Arabs under this very appellation; "Sabaans from the wilderness, which put beautiful crowns upon their heads." . . . The Saracen policy was the wearing of defensive armor. The breastplate of iron was a feature of description literally answering, like the three others, to the Arab warriors of the sixth or seventh century.—"Hora Apocalyptica," Rev. E. B. Elliott, A. M., Vol. I, pp. 411-413, 3rd edition. London: Seeley, Burnside, and Seeley, 1847. {1919, SBBS 510.5}

Seven Trumpets, The Fifth; Instructions as Saracens Poured Out of Arabia.—When you fight the battles of the Lord, acquit you like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people, that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mahometans or pay "tribute."—**Abu-bekr**, caliph, to Saracen armies; cited in "The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 51, par. 10 (Vol. V, pp. 189, 190). New York: Harper & Brothers. {1919, SBBS 511.1}

Seven Trumpets, The Fifth; To Torment, Not to Kill.—Not that it could be supposed that the Saracens would not "kill" many thousands in their incursions. On the contrary, their angel hath the name of "the destroyer." Rev. 9:11. They might "kill" them as individuals, but still they should not "kill" them as a political body, as a state or empire. They might greatly harass and "torment" both the Greek and the Latin churches, but they should not utterly extirpate the one or the other. They besieged Constantinople, and even plundered Rome: but they could not make themselves masters of either of those capital cities. The Greek Empire suffered most from them, as it lay nearest to them.—"Dissertations on the Prophecies," Thomas Newton, D. D. (1754), p. 544. London: William Tegg & Co., 1849. {1919, SBBS 511.2}

Seven Trumpets, The Fifth; Gibbon on the Mystery of Limitation of Power.—When the Arabs first issued from the desert, they must have been surprised at the ease and rapidity of their own success. But when they advanced in the career of victory to the banks of the Indus and the summit of the Pyrenees; when they had repeatedly tried the edge of their scimeters and the energy of their faith, they might be equally astonished that any nation could resist their invincible arms; that any boundary should confine the dominion of the successor of the prophet. The confidence of soldiers and fanatics may indeed be excused, since the calm historian of the present hour, who strives to follow the rapid course of the Saracens, must study to explain by what means the church and state were saved from this impending, and, as it should seem, from this inevitable, danger.—"The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 52, par. 1 (Vol. V. p. 273). New York: Harper & Brothers. {1919, SBBS 511.3}

Note.—The historian "must study to explain," says Gibbon, how it was that the swift progress of the Saracens did not extinguish the Eastern Empire. But the prophecy had declared that the "locusts" would torment, but not kill.—Eds. {1919, SBBS 512.1}

Seven Trumpets, The Fifth; No Mention of "Third Part."—What a vast tract of land! How many crowns are here! Whence it is worthy of observation, that no mention is here made, as under the other trumpets, of the trient, or third part; since the plague fell not less beyond the bounds of the Roman Empire, than within it; stretching even to the extremest parts of India.—"Clavis Apocalyptica," Joseph Mede (1627), translation by R. B. Cooper, p. 181. {1919, SBBS 512.2}

Seven Trumpets, The Fifth; Why the Saracens are Indicated.—1. Because they came from the East, as the locusts did. 2. Because of their vast numbers, and their wandering state and condition, living in tents, and roaming from place to place. Nahum

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3:15, 16. 3. Because they are expressly likened unto grasshoppers or locusts. Judges 7:3-5. 4. From the suddenness of their invasions, and the prodigious swiftness of their conquests, and the great havoc and ravages made by them. 5. Because they at this time embodied in their national characters and tempers, which Gibbon described to be "armed against mankind, and doubly inflamed by the domestic license of rapine, murder, and revenge," the doctrines of the Koran.—"An Historical Exposition of the Prophecies of the Revelation of St. John," Matthew Habershon, chap. 8, pp. 153, 154. London: James Nisbet & Co., 1841. {1919, SBBS 512.3}

Seven Trumpets, From Saracen to Turk.—With the rise of the Abbassides, the aspect of Western Asia alters. The seat of government is removed from Syria to Irak [to Bagdad, founded a. d. 672], the Syrians lose the monopoly of influence and power they had hitherto possessed; and the tide of power is diverted from the West to the East. But the unity of the Caliphate was gone forever. . . . {1919, SBBS 512.4}

"The reign of the first Abbassides," says a distinguished French scholar and historian, "was the era of the greatest splendor of the Eastern Saracens. The age of conquest had passed; that of civilization had commenced."—"History of the Saracens," Ameer Ali, p. 208. {1919, SBBS 512.5}

Before long the Caliphs drew their bodyguard entirely from the Turks about the Oxus. . . . These began to overshadow the noble Arab chieftains; and so we soon find the imperial forces officered almost entirely by Turcomans.—"The Caliphate," Sir William Muir, p. 432. {1919, SBBS 512.6}

The blow which seemed the most crushing of all, the overthrow of the caliphate by the Moguls [1258], was part of a chain of events which brought on the stage a Mohammedan power more terrible than all that had gone before it. We have now come to the time of the first appearance of the Ottoman Turks.—"Ottoman Power," E. A. Freeman, p. 98. {1919, SBBS 512.7}

In a. d. 1281, Ortoqul took the famous city of Kutahi from the Greek emperor; in 1357 Orchan crossed over to Europe; in 1453 Mahomet II took Constantinople, and thus began the downfall of the Eastern Empire, the rest of which followed the fate of the capital.—"A New Analysis of Chronology and Geography," Rev. William Hales, Vol. III, p. 617. {1919, SBBS 512.8}

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Seven Trumpets, The Sixth; The Next Blow at the Eastern Empire.—If the first woe trumpet referred to the Saracens, then it would be natural that the rise and progress of the Turkish power should be symbolized, as the next great fact in history; and as that under which the empire fell. . . . The Turkish power rose immediately after the power of the Saracens had reached its height, and identified itself with the Mohammedan religion, and was, in fact, the next great power that affected the Roman Empire, the welfare of the church, and the history of the world.—"Notes on the Book of Revelation," Albert Barnes (Presbyterian), on Revelation 9, p. 263. New York: Harper & Brothers. {1919, SBBS 512.9}

Seven Trumpets, The Sixth; Foxe on this Prophecy.—Among all the prophecies both of the Old Testament and of the New, there is none that painteth out the antichristian kingdom of the Turks better than doth the Revelation of St. John, whose words let us weigh and consider. Apocalypse 9. . . . By loosing the angels who had rule of the great river Euphrates, is signified the letting out of the east kings, that is, the Turks, out of Scythia, Tartary, Persia, and Arabia, by whom the third part of Christendom shall be destroyed, as we see it this day hath come to pass.—Written in 1566, with Turks at gates of Central Europe, "Acts and Monuments," John Foxe, Vol. IV, book 6, p. 102. {1919, SBBS 513.1}

Note.—Foxe is said to have been the first writer to recognize the Turks in this prophecy.—Eds. {1919, SBBS 513.2}

Seven Trumpets, The Sixth; Loosing of the Turkish Hordes.—The reign of Othman is contemporaneous with one of the great periods of immigration from Central Asia. The numbers of the Turks were yearly augmented by such hordes that the Greek writers continually use metaphors derived from the torrent, from floods and inundations, to describe their overwhelming force.—"The Destruction of the Greek Empire," Sir Edwin Pears, p. 62. {1919, SBBS 513.3}

Seven Trumpets, The Sixth; Still the Poison Sting.—The capture of Bagdad [Tartars under Genghis Khan, 1227, swept over the Saracen empire] entirely annihilated the Saracen name—the cloud from the desert was blown back into its pristine insignificance—the bubble of fame had collapsed. The name had been banished forever; but the faith remained. . . . Thus the valor of the early Saracens is now remembered only in history; whereas the religion which they enforced prevails.—"Islamism," F. A. Neale, Vol. I, chap. 31, p. 340. {1919, SBBS 513.4}

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He [Bajazed, 1389-1403] was an irreconcilable enemy of the Christian name and a passionate follower of Mahomet. During the reign of his predecessor, the struggle between the empire and the Turks had taken a theological character, and it is beyond reasonable doubt that religious animosity of a kind which had not shown itself among the first armies of the Turks had now diffused its baneful influence among the Ottoman armies.—"The Destruction of the Greek Empire," Sir Edwin Pears, p. 132. {1919, SBBS 513.5}

Seven Trumpets, The Sixth; The Myriads of Horsemen.—Myriads of myriads: a numeral phrase indefinite, but according to its natural and not infrequent use in Scripture 34 expressive of large numbers; . . . so that it is not without his usual propriety of language that Gibbon speaks of "the myriads of the (Seljukian) Turkish horse over-spreading the Greek frontier from the Taurus to Erzeroum."—"Hora Apocalyptica," Rev. E. B. Elliott, A. M., Vol. I, pp. 478, 479. London: Seeley, Burnside, and Seeley, 1847. {1919, SBBS 513.6}

I well remember that living in the University of Ireland, a gentleman that newly came from Scandrown or Alexandretta told me he saw the Turkish army march by to recover Badget or Babylon, and that the army was above a week marching by, consisting of fifteen hundred thousand men, with which he recovered Bagdet from the Persian.—"An Exposition, or Comments upon the Revelation, out of Most Learned Authors" (Bullinger, Francis, Junius, Brightman, etc.), Hezekiah Holland, p. 65. London (Dedicatory Preface, "Vicarage, 1650"). {1919, SBBS 514.1}

Seven Trumpets, The Sixth; Old Expositors on the Smoke and Fire as Weapons.—Brightman [1600] applies this to the Turks' guns, out of which come fire, smoake.—"An Exposition, or Comments upon the Revelation, out of Most Learned Authors," Hezekiah Holland, p. 66. London, 1650. {1919, SBBS 514.2}

I understand it literally of that new (and previous to this trumpet) unheard-of arms, which those Euphratean enemies made use of, immediately after they had been set loose. I understand it of cannon vomiting fire, smoke, and sulphur. For gunpowder is ignivomous, with hyacinthine smoke, and sulphurous matter.—"Clavis Apocalyptica," Joseph Mede (1627), translation by R. B. Cooper, p. 204. London. {1919, SBBS 514.3}

This fire, this smoke, and this brimstone seem to be a description of gunpowder and its effects. And this may well signify that the Turks should make their principal desolations in the empire of the fourth mon archy, after the invention of canons and firearms, whence come forth lightnings, flames, sulphur, and smoke; which indeed did come to pass. {1919, SBBS 514.4}

These horses that vomit up flame and smoke have also tails like unto serpents, with which they do hurt, viz., in spreading their poison. And this is common to them with the locusts of the fifth trumpet. 'Tis the venom of the wicked religion of Mahomet, which the Turks have established, and spread in all places where they have established their dominion.—"The Accomplishment of the Scripture Prophecies," Peter Jurieu, part 1, chap. 7, p. 75. London, 1687. {1919, SBBS 514.5}

Seven Trumpets, The Sixth; An Arab Writer Describes the Use of Artillery at Constantinople.—At length the Moslems placed their cannon in an effectual position, and threw up their intrenchments. The gates and ramparts of Constantinople were pierced in a thousand places. The flames which issued from the mouths of these instruments of warfare, of brazen bodies and fiery jaws, cast grief and dismay among the miscreants. The smoke which spread itself in the air, and ascended towards the heavens, rendered the brightness of day somber as night: and the face of the world soon became as dark as the black fortune of the unhappy infidels.—"Tadg al Tavarikh" (Diadem of Histories), Saadeddin; cited from David's "Grammar of the Turkish Language," in "The Signs of the Times," Alexander Keith, Vol. I, p. 386. {1919, SBBS 514.6}

Seven Trumpets, The Sixth; The Smoke and Fire.—It was to "the fire and the smoke and the sulphur," to the artillery and firearms of Mahomet, that the killing of the third part of men, i. e., the capture of Constantinople, and by consequence the destruction of the Greek Empire, was owing. . . . "Canst thou cast a cannon," was his question to the founder of cannon that deserted to him, "of size sufficient to batter down the wall of Constantinople?" Then the foundry was established at Adrianople, the cannon cast, the artillery prepared, and the siege began. {1919, SBBS 514.7}

It well deserves remark, how Gibbon, always the unconscious commentator on the Apocalyptic prophecy, puts this new instrumentality of war into the foreground of his picture, in his eloquent and striking narrative of the final catastrophe of the Greek Empire.—"Hora Apocalyptica," Rev. E. B. Elliott, A. M., Vol. I, pp. 483, 484. London: Seeley, Burnside, and Seeley, 1847. {1919, SBBS 515.1}

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The exact idea, whether that was intended or not, would be conveyed by the discharge of musketry or artillery. The fire, the smoke, and the sulphurous smell of such a discharge would correspond precisely with this language. . . . One thing is certain, that this is not language which would be employed to describe the onset of ancient cavalry in the mode of warfare which prevailed then. No one describing a charge of cavalry among the Persians, the Greeks, or the Romans, when the only armor was the sword and the spear, would think of saying that there seemed to be emitted from the horses' mouths fire, and smoke, and brimstone.—"Notes on the Book of Revelation," Albert Barnes, on Rev. 9:17, p. 259. New York: Harper & Brothers. {1919, SBBS 515.2}

Seven Trumpets, The Sixth; The Horse-Tail Banners.—It seems that in the times of their early warlike career the principal standard was once lost, in the progress of battle; and the Turkman commander, in its default, cutting off his horse's tail, lifted it on a pole, made it the rallying ensign, and so won the victory. Hence the introduction and permanent adoption among the Turks throughout their empire of this singular ensign; among the Turks alone, if I mistake not, of all the nations that have ever risen up on this world's theater: and this as that which was thenceforward, -from the vizier to the governors of provinces and districts, -to constitute their badge, mark their rank, and give them name and title. For it is the ensign of one, two, or three horse tails that marks distinctively the dignity and power of the Turkish pasha.—"Hora Apocalyptica," Rev. E. B. Elliott, A. M., Vol. I, p. 486. London: Seeley, Burnside, and Seeley, 1847. {1919, SBBS 515.3}

Seven Trumpets, The Sixth; The Eastern "Third Part" Now to Fall.—The Western Empire had already been exhibited, in the first four trumpets, under the figure of a symbolical universe, and its subversion by the Gothic arms was denoted by the destruction of a third part of that universe. The Eastern Empire is now placed before us as a political community, under the generic appellation of "the men;" and its overthrow is in a similar manner signified by the slaughter of a third part of "the men."—"A Dissertation on the Seals and Trumpets of the Apocalypse," William Cuninghame, chap. 7, p. 83. London: Thomas Cadell, 1843. {1919, SBBS 515.4}

Seven Trumpets, The Sixth; This Time to Kill.—The locusts of the foregoing trumpet were sent, not to kill men, but to torment them for five months; because the Saracens and Arabians did only gnaw off the edges of the Roman Empire, and did not penetrate into its entrails. But the Turks pierced even into the very heart of the fourth monarchy, and laid it desolate; and they have established their empire in one of its capital cities, viz., Constantinople. They are sent to kill the men of this third part of the world. . . . To kill signifies also a total destruction: so that the prophecy seems to signify that the Turks are sent of God entirely to destroy the Roman Empire.—"The Accomplishment of the Scripture Prophecies," Peter Jurieu, part 1, chap. 7, pp. 73, 74. London, 1687. {1919, SBBS 515.5}

Seven Trumpets, The Sixth; Last Emperors of the East.—In the year 1381 he [John V or VI] concluded a treaty with Sultan Murad, acknowledging himself a vassal and tributary of the Ottoman Empire. Murad continued to pursue his career of conquest in Europe without troubling the despicable fragments of the imperial government, which still mock the researches of the historian under the proud title of the Roman Empire.—"History of Greece," George Finlay, Vol. III, p. 467. {1919, SBBS 516.1}

Best remembered among the tribulations of John is the siege of Philadelphia. . . . Murad, wishing to subdue it, compelled John V and his son Manuel to march in person against the last Christian stronghold in Asia. The emperor submitted to the degradation, and Philadelphia surrendered when it saw the imperial banner hoisted among the horsetails of the Turkish pashas above the camp of the besiegers. The humiliation of the empire could go no further.—"The Story of the Byzantine Empire," C. W. C. Oman, M. A., F. S. A., pp. 330, 331. New York: G. P. Putnam's Sons, 1892. {1919, SBBS 516.2}

He [John VI or VII, 1425-1448] never forgot that he was a vassal of the Ottoman Empire.—"History of Greece," George Finlay, Vol. III, p. 496. {1919, SBBS 516.3}

Note.—The death of John VI "took place on the last day of October, 1448" ("Destruction of the Greek Empire," Pears, p. 178). Constantine, his older brother, was in Sparta, Greece, at the time. As he had recently been in conflict with the Sultan, it was a question whether he would be an acceptable candidate for the throne. Some favored Demetrius, the younger brother. The sultan (Mohammed II) signified his willingness, however, that Constantine should take the throne, which he did, being crowned at Sparta, Jan. 10, 1449. {1919, SBBS 516.4}

"The arguments of the Prince Demetrius's partisans were based not so much on personal as on public grounds—the political interest of the state. At last a compromise was made: an embassy was to be sent at once to the sultan to ask him. Would he acknowledge Despot Constantine as emperor or not? This course was perhaps the only one to prevent civil war, or eventually an attack on the part of the Turks, but it shows more than anything else the growing weakness of the empire, and the failing sense of dignity."—Constantine, "Last Emperor of the Greeks," by Chedomil Mijatovich, p. 84; cited in "The Eastern Question," p. 26. England: The International Tract Society, Stanborough Park, Watford, Herts.-Eds. {1919, SBBS 516.5}

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Seven Trumpets, The Sixth; The Last Blow at Hand.—The Roman world [a. d. 1395-1402] was now contracted to a corner of Thrace, between the Propontis and the Black Sea, about fifty miles in length and thirty in breadth.—"The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 64, par. 20 (Vol. VI, p. 242). New York: Harper and Brothers. {1919, SBBS 516.6}

Every province was in turn subdued, every city opened her gates to the conqueror; the limbs were lopped off one by one; but the pulse still beat at the heart, and the majesty of the Roman name was ultimately confined to the walls of Constantinople. Before Mahomet II planted his cannon against them, he had completed every smaller conquest and deprived the expiring empire of every hope of succor or delay.—"History of Europe During the Middle Ages," Henry Hallam, Vol. II, book 6, p. 69, revised edition. London: The Colonial Press, 1900. {1919, SBBS 516.7}

Seven Trumpets, The Sixth; The Eastern Empire Fallen at Last.—The Ottoman artillery thundered on all sides; and the camp and city, the Greeks and the Turks, were involved in a cloud of smoke which could only be dispelled by the final deliverance or destruction of the Roman Empire. . . . {1919, SBBS 516.8}

The immediate loss of Constantinople may be ascribed to the bullet, or arrow, which pierced the gauntlet of John Justiniani. The sight of his blood, and the exquisite pain, appalled the courage of the chief, whose arms and counsels were the firmest rampart of the city. As he withdrew from his station in quest of a surgeon, his flight was perceived and stopped by the indefatigable emperor. "Your wound," exclaimed Palaologus, "is slight; the danger is pressing: your presence is necessary; and whither will you retire?" "I will retire," said the trembling Genoese, "by the same road which God has opened to the Turks;" and at these words he hastily passed through one of the breaches of the inner wall. . . . His example was imitated by the greatest part of the Latin auxiliaries, and the defense began to slacken. . . . The victorious Turks rushed through the breaches of the inner wall. . . . In the first heat of the pursuit, about two thousand Christians were put to the sword. . . . It was thus, after a siege of fifty-three days, that Constantinople, which had defied the power of Chosroes, the Chagan, and the caliphs, was irretrievably subdued by the arms of Mahomet the Second [a. d. 1453].—"The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 68, pars. 17, 18 (Vol. VI, pp. 400-403). New York: Harper & Brothers. {1919, SBBS 516.9}

With the fall of Constantinople was extinguished forever the last vestige of the majesty of Rome.—Lord John Russell; cited in "Turkey and the Balkan States," Esther Singleton, p. 10. New York: Dodd, Mead & Co., 1908. {1919, SBBS 517.1}

All Europe and Asia knew the end was come of the longest tale of empire that Christendom has yet seen.—"The Story of the Byzantine Empire," C. W. C. Oman, M. A., F. S. A., p. 350. New York: G. P. Putnam's Sons, 1892. {1919, SBBS 517.2}

The age-long fight which the imperial East had waged over barbarism was over. The city of the Casars and the church was in the hands of the infidel.—"Constantinople," W. H. Hutton, p. 150. {1919, SBBS 517.3}

For the Turks Byzantium and its lord had long been the center of the universe and the zenith of human grandeur. They felt that, in conquering it, they and their sovereign had for practical purposes become masters of the world.—"Turkey in Europe," Sir Charles W. Eliot, p. 115. {1919, SBBS 517.4}

As being a continuation of the Roman Empire whose capital was New Rome, the empire is correctly called Roman, and the name has the advantage of always keeping in view the continuity of Roman history. It was the Eastern Roman Empire which declined and fell in 1453.—"The Destruction of the Greek Empire," Sir Edwin Pears, Preface. {1919, SBBS 517.5}

Seven Trumpets, The Sixth; Images to the Last.—The sacred eikons and relics were brought from the churches, were taken to the neighborhoods where the walls were most injured, and paraded with the procession in the hope-to people of northern climes and the present century inexplicable and almost unthinkable-that their display would avert the threatening danger.—Id., p. 362. {1919, SBBS 517.6}

Note.—This was the last idolatrous procession in Constantinople before its fall; and as the prophecy says (Rev. 9:20), the survivors, whether in East or West, failed to recognize the judgment upon the idols or images and all the works of men's hands.—Eds. {1919, SBBS 517.7}

Seven Trumpets, The Sixth; As the Scourge of Idolatry.—I promise to the only God, Creator of all things, by my vow and my oath, that I will not give sleep to my eyes, that I will not eat any choice viands, that I will not seek out that which is pleasant, nor touch that which is beautiful, that I will not turn my face from the west to the east, till I overthrow and tread under the feet of my

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horses the gods of the nations; these gods of wood, of brass, of silver, and of gold, or of painting, which the disciples of Christ have made with their hands.—Vow of Mahomet II, published in all the mosques, March 11, 1470; cited in "The Two Later Visions of Daniel," Rev. T. R. Birks, M. A., p. 319. London: Seeley, Burnside, and Seeley, 1846. {1919, SBBS 517.8}

Seven Trumpets, Agreement as to Sixth.—It may indeed be said that there is no one part of the Revelation in which there exists so unanimous an agreement as that the Turks were the second woe. It is a point which even the Polish interpreter, Dr. Wamsley, admits; it is likewise a fact, that in the whole range of political speculation, there is no subject on which there exists so unanimous an opinion, as that the empire which they founded on the ruins of the Eastern Roman Empire, is now on the point of extinction! Must therefore the third woe not soon follow? Will not God indeed be as good as his word; and will not the event of Constantinople falling out of the hands of its present possessors, be the certain signal of the almost immediate approach, to say the least, of as great calamities coming upon the nations of the earth, as were brought about by the Saracens or the Turks?—"An Historical Exposition of the Prophecies of the Revelation of St. John," Matthew Habershon, p. 297. London: James Nisbet & Co., 1841. {1919, SBBS 518.1}

Eastern Question

Eastern Question, Modern Meaning of.—In its strict and narrow sense, the Eastern Question is the question. What is to be done with the southeast of Europe and the contiguous portion of Asia? . . . From the point of view of European politics, the Eastern Question has come to include the complications arising out of the possession by the Turks of the east of Europe and the possibility of Russian predominance in the Aegean Sea.—"The Crime of Christendom," Daniel Seelye Gregory, pp. 8, 9. {1919, SBBS 147.5}

The Balkan or Near Eastern Question has been one of the most complicated political problems of the world's history for half a century. . . . For four centuries and a half, or ever since the conquering Turk crossed the Bosphorus and took Constantinople, the grim contest has been on to dislodge him by war and diplomacy.—*American Review of Reviews*, November, 1912. {1919, SBBS 147.6}

"The Eastern Question" is one which the statesmen of Europe will probably wrangle over until the millennium. . . . When told that his once ally and sworn friend, the tsar Alexander of Russia, desired to gain it [Constantinople], Napoleon the Great excitedly sprang to his feet, saying, "Constantinople! Never-it is the empire of the world."—"Decisive Battles of the World," Charles King, Brigadier-General, p. 243, 1895. {1919, SBBS 148.1}

Eastern Question, An Ancient Question.—Some countries seem destined from their origin to become the battlefields of the contending nations. . . . The nations around are eager for the possession of a country thus situated. . . . From remote antiquity Syria was in the condition just described. . . . By its position it formed a kind of meeting place, where most of the military nations of the ancient world were bound sooner or later to come violently into collision.—"Struggle of the Nations," Sir Gaston Maspero, chap. 1, pp. 3, 4. {1919, SBBS 148.2}

The Eastern Question, which began with Constantine and Theodosius, stretches through the centuries. It is ever old and ever new, like a figure in mythology. . . . The interests at stake are so important and complicated that Europe and Asia, and even America, cannot stand by as unconcerned spectators of the struggle which recurs century after century for the possession of the Bosphorus, the Hellespont, and the Aegean Sea. The East has been the goal of every ambition of the Christian and barbarian powers alike.—M. R. Ivanovitch, on "The Future of the Balkans," in *Fortnightly Review* (London), June, 1909. {1919, SBBS 148.3}

Eastern Question, Revolutionary France and Egypt in Conflict.—Bonaparte's expedition, consisting of forty thousand land troops and ten thousand seamen, sailed from Toulon for Egypt on the nineteenth of May, 1798.—"Library of Universal History," Vol. VIII, p. 2637. {1919, SBBS 148.4}

In spite of the desperate valor displayed by the Mamelukes led by Murad Bey, the French gained a complete victory (July 21). This battle, called the Battle of the Pyramids, overthrew the government of the Mamelukes, and opened Cairo to the French, who entered it the following day.—"History of Modern Europe," Dryer and Hassell, Vol. V, chap. 60, pp. 276, 277.* {1919, SBBS 148.5}

The Porte [government of Turkey] solemnly declared war against France, Sept. 4, 1798, and coalesced with Russia and England. The sultan ordered the formation of an army for the conquest of Egypt. This event rendered the situation of the French extremely critical.—"History of the Egyptian Revolution," A. A. Paton, Vol. I, p. 98.* {1919, SBBS 148.6}

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Eastern Question, Napoleon's Aim—Constantinople and World Dominion.—If I succeed I shall find in the town [Acre] the pasha's treasure, and arms for 300,000 men. I stir up and arm all Syria. . . . I march on Damascus and Aleppo; as I advance in the country my army will increase with the discontented. . . . I reach Constantinople with armed masses. I overthrow the Turkish Empire; I found in the East a new and grand empire, which fixes my place with posterity.—Napoleon, before Acre; cited in "The Modern Régime," Hippolyte Adolphe Taine, D. C. L., book 1, chap. 1 (Vol. I, p. 35). New York: Henry Holt & Co., 1890. {1919, SBBS 148.7}

Eastern Question, Turkey's Whirlwind Attack (1799) at Mt. Tabor.—Twelve thousand horsemen, decorated with the most gorgeous trappings of military show, and mounted on the fleetest Arabian chargers, were prancing and curvetting in all directions. A loud and exultant shout of vengeance and joy, rising like the roar of the ocean, burst from the Turkish ranks as soon as they perceived their victims enter the plain. . . . The whole cavalcade of horsemen, with gleaming sabers and hideous yells, and like the sweep of the wind, came rushing down upon them. Every man in the French squares knew that his life depended upon his immobility, and each one stood, shoulder to shoulder with his comrades, like a rock. . . . {1919, SBBS 148.8}

The victory was complete. The Turkish army was not merely conquered—it was destroyed. . . . The whole majestic array, assembled for the invasion of Egypt, and who had boasted that they were "innumerable as the sands of the sea, or the stars of heaven," had disappeared to be seen no more.—"The Life of Napoleon Bonaparte," John S. C. Abbott, Vol. I, chap. 12, pp. 218-220. {1919, SBBS 149.1}

Note.—Napoleon returned from this victory to the siege of Acre, where he was repulsed again and again.—Eds. {1919, SBBS 149.2}

Eastern Question, "Many Ships" and Men Turn Napoleon's Career at Acre (1799).—On the evening of the 7th May, a few sails were seen from the towers of Acre, on the furthest verge of the horizon. All eyes were instantly turned in that direction, and the besiegers [French] and besieged equally flattered themselves that succor was at hand. The English cruisers in the bay hastily, and in doubt, stood out to reconnoiter this unknown fleet; but the hearts of the French sank within them when they beheld the two squadrons unite, and, the Ottoman crescent joined to the English pennant, approach the roads of Acre. Soon after a fleet of thirty sail [Turkish] entered the bay, with seven thousand men, and abundance of artillery and ammunition.—"History of Europe," Sir Archibald Alison, Bart., F. R. S. E., chap. 26, par. 90, Vol. IV, p. 207, 9th edition. Edinburgh: William Blackwood and Sons, 1854. {1919, SBBS 149.3}

Eastern Question, a Turning Point in History.—Napoleon was not yet sufficiently subdued by misfortune [at Acre] to order a retreat. "The fate of the East," said he, "is in yonder fort." . . . In vain other columns, and even the Guides of Napoleon, his last reserve, advanced to the attack; they were all repulsed with dreadful loss. . . . Meanwhile the baggage, sick, and field artillery were silently defiling to the rear, the heavy cannon were buried in the sand, and on the 20th May, Napoleon, for the first time in his life, ordered a retreat.—Id., pars. 92, 93, p. 208. {1919, SBBS 149.4}

Many times during the deadly delays of this fatal siege, in which he experienced his first check, he was heard to inveigh against "this miserable little hole which came between him and his destiny." And many times later, when dwelling on the vicissitudes of his past life, and the different chances which had been open to him, he repeated "that if Saint Jean d'Acre had fallen, he would have changed the face of the world, and been emperor of the East." And he generally added, that it was a grain of sand that had undone all his projects.—"The History of Napoleon the First," Pierre Lanfrey, Vol. I, p. 296. London: Macmillan & Co., 1886. {1919, SBBS 149.5}

Eastern Question, Egypt and Its Treasures Not Escaping.—Mohammed Ali [the sultan's pasha of Egypt] not only ruled but possessed Egypt; for in 1808-10 he successfully accomplished a repetition of the tremendous acts of spoliation for which Suleiman II, son of the first Ottoman conqueror, had given him a precedent. By one means or another, in great measure by the deliberate confiscation and suppression of title deeds, he possessed himself of almost the whole of the land in Egypt, and declared that henceforth he was the sole owner of the soil, and all rights of possession or tenancy must be held from him. From every class in every town and province of Egypt came a passionate outcry against this wholesale robbery, but Mohammed Ali, with his terrible army of Arnouts at his back, stood firm.—"The Story of the Church of Egypt," E. L. Butcher, Vol. II, p. 363. London: Smith, Elder & Co., 1897. {1919, SBBS 149.6}

Eastern Question, Seventeenth Century Begins Turkish Decline.—For a hundred and fifty years after the conquest of Constantinople, the Ottoman Empire remained in the fulness of power and prosperity, and the population, both Mohammedan and Christian, steadily increased. . . . Civil dissensions rarely disturbed the peace of the provinces; the laboring classes, both in the agricultural districts and the towns, were industrious and prosperous; manufactures flourished; the trade of the empire, both foreign

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and domestic, was vast and lucrative. . . . But with the seventeenth century began the decline of the Ottoman power.—"Turkey," Edson L. Clark, pp. 148, 149. New York: Peter Fenelon Collier & Son, 1900. {1919, SBBS 150.1}

Eastern Question, Greece Detached.—In July, 1827, England, France, and Russia signed the Treaty of London, by which they bound themselves to compel the Turk, by force, if it should be needful, to acknowledge the freedom of Greece.—"The Ottoman Power in Europe," E. A. Freeman, D. C. L., LL. D., p. 183. London: Macmillan & Co., 1877. {1919, SBBS 150.2}

On May 7, 1832, more than a decade after the outbreak of the Greek revolt, the treaty was finally signed which added a new Christian kingdom to the states' system of Europe.—"Modern Europe," 1815-99, W. Allison Phillips, M. A., p. 167, 2nd edition. London: Rivingtons, 1902. {1919, SBBS 150.3}

Eastern Question, The Balkan States Carved Out.—The Porte bowed to the inevitable [with the Russian army in the Balkans] and on Sept. 14, 1829, signed with Russia the treaty of Adrianople. True to his undertaking, the tsar stipulated for no territorial increase in Europe; but the Danubian principalities were erected into practically independent states. . . . {1919, SBBS 150.4}

The news of the peace of Adrianople . . . produced something like a panic among the powers. Wellington declared that the Turkish power in Europe no longer existed, and that, this being so, it was absurd to talk of bolstering it up. In any case, since the Russian occupation of the principalities made Turkey to all intents and purposes a province of Russia, the integrity of the Ottoman Empire was no longer of supreme importance to England.—Id., pp. 165, 166. {1919, SBBS 150.5}

Note.—Out of this, in the course of years, particularly between 1878 and 1885, came the independent Balkan States, carved from Turkish territory.—Eds. {1919, SBBS 150.6}

Eastern Question, Opening Passage of a Stirring Decade of Diplomacy.—On July 8, 1833, was signed the famous treaty of Unkiar Skelessi, which, under the form of an offensive and defensive alliance between Russia and the Ottoman Empire, virtually, in the words of Count Nesselrode himself, legalized for the future the armed intervention of Russia in Turkish affairs. . . . In France and England the news of the conclusion of this treaty roused immense excitement. Palmerston declared that it placed Turkey under Russian vassalage, and that, as far as England was concerned, it had no existence.—Id., p. 216. {1919, SBBS 150.7}

Eastern Question, Constantinople Threatened in 1839.—On June 24 [1839] Ibrahim [the general of Mehemet Ali, the Sultan's rebellious governor of Egypt] met the Ottoman army at Nessib [Syria] and routed it. Once more the road to Constantinople lay open to him. Disaster followed disaster, heralding, as it seemed, the downfall of the Turkish rule. On June 30 the old Sultan Mahmoud died, leaving the throne to Abd-ul-Medjid, a lad of sixteen. And, finally, as though to crown the edifice of ruin, Achmet Pasha, the Ottoman admiral, sailed into the harbor of Alexandria, and handed over his fleet to Mehemet Ali. {1919, SBBS 150.8}

Obviously, if the treaty of Unkiar Skelessi were to be more than "an interesting historical relic," the time had come for its application. In common alarm, the majority of the powers, disunited on most points, combined to forestall any isolated action on the part of Russia, and by their ambassadors at Constantinople agreed to place the young sultan under the protection of Europe. At the same time they warned Mehemet Ali that the matter was now not for him, but for Europe, to decide. But at this point their agreement ceased. France now openly championed Mehemet Ali, in whom she looked to find a valuable ally against the sea power of England in the Mediterranean. She proposed that the pasha of Egypt should be left in the enjoyment of his conquests, and that France and England should come to an agreement as to common action in the event of the Russians' meeting Ibrahim on the Bosphorus. The alliance, in fact, was to be directed, not against Egypt, but against Russia.—Id., pp. 225, 226. {1919, SBBS 151.1}

Eastern Question, When News of Defeat Reached Constantinople.—The divan, stricken with consternation, was about to yield unconditionally to Mehemet's demand for the hereditary possession of all his dominions, when a note was received from the powers. This note, which bears date of July 27, 1839, informed the Porte that the five great powers—Austria, England, France, Prussia, and Russia—had agreed to act in concert on the Eastern Question, and requested the Turkish government not to come to any definite conclusion without their advice. The Porte replied that it would await the action of Europe, and gratefully accepted the proffered mediation.—"The Eastern Question," S. P. H. Duggan, Ph. D., p. 87. New York: Columbia University Press, 1902. {1919, SBBS 151.2}

Eastern Question, Note of Five Powers, July 27, 1839.—The undersigned have this morning received instructions from their respective governments, in virtue of which they have the honor to inform the Sublime Porte, that agreement between the five powers upon the Eastern Question is insured, and to invite the Porte to suspend any final determination without their concurrence, awaiting the result of the interest which those powers feel for the Porte.—[Signed] Baron Roussin, Count de Koenigsmarck, Baron

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de Sturmer, Ponsonby, A. Boutenoff. [Dated] Constantinople, July 27, 1839.—"Foreign Affairs of Great Britain, Administered by Palmerston," published anonymously [Wm. Cargill known to be the author], p. 158. 1841. {1919, SBBS 151.3}

Eastern Question, Convention of July 15, 1840.—The discovery of what seemed an underhand intrigue on the part of France produced upon the powers exactly the effect that Thiers had foreseen and deprecated. . . . Their countermove was to sign at London on the 15th of July, without the concurrence of France, a convention with the Porte for the settlement of the affairs of the Levant. By this instrument it was agreed that the terms to be offered to Mehemet Ali having been concerted with the Porte, the signatory powers would unite their forces in order to compel the pasha to accept the settlement. As to the terms to be offered, it was arranged that, in the event of Mehemet Ali yielding within ten days, he should receive the hereditary pashalik of Egypt and the administration for life of southern Syria, with the title of Pasha of Acre and the possession of the fortress of St. Jean d'Acre. At the end of ten days, should he remain obdurate, the offer of Syria and Acre would be withdrawn; and if at the end of another ten days he was still defiant, the sultan would hold himself at liberty to withdraw the whole offer and to take such measures as his own interests and the counsels of his allies might suggest to him.—Encyclopedia Britannica, Vol. XVIII, art. "Mehemet Ali," p. 81, 11th edition. {1919, SBBS 151.4}

Eastern Question, as Related to Asia Minor and the Approaches to the Far East.—The question of Asiatic Turkey may convulse the world in a series of devastating wars unless it be solved together with the other great questions which will come up for settlement at the Peace Congress. {1919, SBBS 152.1}

Innumerable great and small problems will have to be considered at the Peace. Not only the map of Europe, but that of the world, will have to be redrawn. The coming settlement will be greater, and may be far more difficult, than that made at Vienna a hundred years ago. . . . {1919, SBBS 152.2}

The question of Asiatic Turkey is undoubtedly a far more difficult question than that of Constantinople. . . . The importance and value of Asiatic Turkey . . . can scarcely be overexaggerated, for it occupies undoubtedly the most important strategical position in the world. It forms the nucleus and center of the Old World. It separates, and at the same time connects, Europe, Asia, and Africa, three continents which are inhabited by approximately nine tenths of the human race. . . . {1919, SBBS 152.3}

A powerful Asiatic Turkey can obviously dominate not only the Bosphorus, the Dardanelles, and the Suez Canal, but the very narrow entrance of the Red Sea near Aden, and that of the Persian Gulf near Muscat as well. It must not be forgotten that only a comparatively short distance, a stretch of country under the nominal rule of weak and decadent Persia, separates Asiatic Turkey from the Indian frontier. It is clear that Asiatic Turkey, lying in the center of the Old World, is at the same time a natural fortress of the greatest defensive strength and an ideal base for a surprise attack upon southern Russia, Constantinople, the Aegean Islands, Greece, the Suez Canal, Egypt, Persia, Afghanistan, and India.—J. Ellis Barker, in the Nineteenth Century and After, June, 1916. {1919, SBBS 152.4}

Eastern Question, Filling the Vacuum.—The Near Eastern Question may be defined as the problem of filling up the vacuum created by the gradual disappearance of the Turkish Empire from Europe.—"The Eastern Question," Dr. J. A. Ransome Marriott, p. 2. {1919, SBBS 152.5}

Eastern Question, Not One Question, but Many.—In the sense in which the term is generally used, it means the problem or group of problems that result from the occupation of Constantinople and the Balkan Peninsula by the Turks.—"The Diplomatic Background of the War," Prof. Charles Seymour, of Yale, p. 195. {1919, SBBS 152.6}

Eastern Question, Negotiations with Egypt.—The news of the conclusion of the treaty of July had reached Constantinople, and despite some dissensions in the interior of the divan, and some objections by his mother, the sultana Valide, the sultan, always under the influence of Redschid Pasha, hastened to accept it, and forwarded the ratification to London, instructing Rifat Bey to carry to Alexandria the successive summonses, which, in the terms of the treaty, the Porte was to address to the pasha. Rifat Bey arrived at Alexandria on the 11th of August; but found no Mehemet Ali there. He had been for some days on a tour in lower Egypt, under the pretext of visiting the canals of the Nile, but in reality to gain time, and prepare his means of defense. Having returned to Alexandria on the 14th, he received Rifat Bey on the 16th, and without entering into discussion with him—scarcely giving him time to speak—he rejected the first summons prescribed by the treaty. On the following day (the 17th), the consuls of the four subscribing powers asked an audience, and remonstrated with him on his refusal. He repulsed them sharply, cut short Colonel Hodges, the English consul, and persevered in his remonstrance, saying, "I shall only yield to the saber what I have won by the saber."—"The Life and Times of Viscount Palmerston," James Ewing Richie, Division II, p. 529. The London Printing and Publishing Company, 1866. {1919, SBBS 152.7}

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Eastern Question, Rifat Bey's First Interview with Mehemet Ali.—Constantinople, Aug. 27, 1840: By the French steamer of the 24th [of August], we have advices from Egypt to the 16th, but they show no alteration in the resolution of the pasha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defended his capital, he seems determined to abide by the last alternative; and as recourse to this is, therefore, now inevitable, all hope may be considered at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclops steamer with the news of the convention with the four powers, Mehemet Ali, it is stated, had quitted Alexandria to make a short tour through lower Egypt: the object of his absenting himself at such a moment being partly to avoid conferences with the European consuls, but principally to endeavor by his own presence to rouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies. During the interval of this absence, the Turkish government steamer, which had reached Alexandria on the 11th, with the envoy, Rifat Bey, on board, had been by his orders placed in quarantine, and she was not released from it till the 16th. . . . {1919, SBBS 153.1}

On the very day on which he had been admitted to pratique [certificate of permission to land passenger and crew], the abovenamed functionary had had an audience of the pasha, and had communicated to him the commands of the sultan with respect to the evacuation of the Syrian provinces, appointing another audience for the following day, when, in the presence of the consuls of the European powers, he would receive from him his definitive answer, and inform him of the alternative of his refusing to obey, giving him the ten days which have been allotted him by the convention to decide on the course he shall think fit to adopt.—London Morning Chronicle, Sept. 18, 1840. {1919, SBBS 153.2}

Eastern Question, The Official Record of Negotiations in Egypt. {1919, SBBS 153.3}

Colonel Hodges to Viscount Ponsonby {1919, SBBS 153.4}

[Extract] Alexandria, August 16, 1840. {1919, SBBS 153.5}
On the 11th of August, Rifat Bey reached this port, and was subject to six days' quarantine, which expire this morning. He has been lodged very commodiously in the pasha's sea baths. Both in conjunction with my colleagues, and alone, I have had with his Excellency several protracted and confidential interviews. We are all gratified by the very judicious choice of the Sublime Porte, whose envoy displays those rare qualities which render him perfectly equal to the difficult mission with which he is intrusted.—"Parliamentary Papers," Session 1841, Vol. XXIX, part 2, p. 148. {1919, SBBS 153.6}

Note.—Colonel Hodges was British consul-general in Egypt; Lord Ponsonby, the British ambassador at Constantinople.—Eds. {1919, SBBS 153.7}

Colonel Hodges to Viscount Ponsonby {1919, SBBS 154.1}

[Extract] Alexandria, August 16, 1840. {1919, SBBS 154.2}
On the arrival of Rifat Bey in Alexandria, Mehemet Ali was absent from thence on a tour of the Delta. {1919, SBBS 154.3}
The Pasha returned to this city on the afternoon of the 14th instant. The same evening he was visited by the French Consul-General. {1919, SBBS 154.4}

Early this morning, Rifat Bey was liberated from quarantine, and at half past eight o'clock, a. m., he had his first audience with the Pasha. This was private, as had been arranged between Rifat Bey and the consuls-general of the four powers. {1919, SBBS 154.5}
It appears that the reception of the sultan's envoy was anything but gracious or favorable; but the results of that interview are fully related by Rifat Bey himself, in minutes which I have the honor to inclose. {1919, SBBS 154.6}

Discouraged by want of his success, Rifat Bey at first proposed an immediate return to Constantinople; but in conjunction with my colleagues, I represented to him the propriety of awaiting the expiration of the first and second periods of ten days specified in the Convention, and at the termination of which it will be proper to make new and formal summonses of compliance. With these suggestions Rifat Bey has fully concurred, and we have exerted our joint efforts to encourage the envoy, and to console him for his recent check.—Id., p. 149. {1919, SBBS 154.7}

Eastern Question, Terms of Powers Rejected and Force Employed.—Mehemet Ali, trusting in the encouraging attitude of France, and in the effectiveness of Ibrahim's army, had defied the coalition. But French help never went beyond stimulating phrases, and the Egyptian military power collapsed with surprising rapidity. . . . {1919, SBBS 154.8}

Scarcely had the combined British, Austrian, and Turkish fleet appeared off Beirut on **August 11**, when the Syrian population rose as one man in revolt against the tyranny of that same Ibrahim who, six years before, had been welcomed as a liberator. Beirut fell on October 3; and Ibrahim, cut off amidst a hostile people, began a hurried retreat southwards. On November 2 the Allies captured Acre, and Mehemet Ali ordered the evacuation of Syria. From Acre, Admiral Napier sailed straight to Alexandria, and threatened to bombard it if the pasha did not come to terms. On November 25 was signed a Convention by which Mehemet Ali resigned all claims to Syria, and agreed to restore the Ottoman fleet, the powers on their part undertaking to use their influence

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with the Porte to procure for himself and his heirs the pashalik of Egypt. The Turco-Egyptian Question was settled.—"Modern Europe," 1815-99, W. Alison Phillips, M. A., pp. 229, 230. London: Rivingtons, 1902. {1919, SBBS 154.9}

Eastern Question, The Step of 1841.—Mohammed Ali, by the treaty of [July 13,] 1841, was confined to his Egyptian possessions, under the suzerainty of the sultan, the integrity and independence of whose empire was now placed formally under the guarantee of the great powers. The treaty of 1841 was a new and vital departure: Turkey was for the first time placed in a state of tutelage.—"The Story of Turkey," Stanley Lane-Poole, p. 350. London and New York: G. P. Putnam's Sons, 1888. {1919, SBBS 154.10}

The integrity and independence of that state was declared by the five powers to be of essential importance to the world, and the Ottoman Empire was formally taken under the protection of all Europe. . . . {1919, SBBS 154.11} Before this treaty was agreed to, whatever step Russia might take in the East was a mere question of policy and of convenience; she could now make no attempt on the independence of the Porte without breaking her plighted faith, and giving all the other four powers the right, which would become a duty, to oppose her by force of arms.—"Thirty Years of Foreign Policy," Thomas MacKnight, p. 280. London, 1855. {1919, SBBS 155.1}

Eastern Question, Decline of Turkish Power Foreseen in Prophecy.—This prediction [of Dan. 11: 44] has been in part already fulfilled and is still fulfilling, by the apprehensions the Turks have long had of a war with the Persians in the East; and of the progress of the Muscovite there also, who is properly on the north. It also deserves to be here noted that these Turks themselves have a traditionary prophecy, greatly believed among them, that they are the last to be destroyed by a northern nation.—"Literal Accomplishment of Scripture Prophecies," Wm. Whiston, M. A., p. 47. London, 1724. (Author's copy; corrections marked by author with pen. This quotation follows interlining. British Museum Library.) {1919, SBBS 155.2}

This part of the prophecy [Dan. 11:44] 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. And how completely has this been fulfilled: first, by the total destruction of the Egyptian fleet, by the combined fleets of England, France, and Russia, in the bay of Navarino; and, secondly, by the total overthrow of the Turkish army by the Russians, in the years 1828 and 1829, when the sultan was obliged to accept any conditions that the emperor of Russia was pleased to give! (N. B.—The former part of this note was written for the first edition of this work, printed in 1825.)—Commentary, Adam Clarke, on Dan. 11:44; Vol. IV, p. 618. New York: Phillips & Hunt. {1919, SBBS 155.3}

Eastern Question, Turkey "Helped" to Stand.—[In his Mansion House speech, Nov. 9, 1895, Lord Salisbury, responding to a widespread demand for the overthrow of the Turkish power, said:] Turkey is in the remarkable condition that it has now stood for half a century, mainly because the great powers have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire fell, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest.—"The Third Salisbury Administration, 1895-1900," H. Whates, book 1, chap. 2, p. 20. Westminster: Vacher & Sons. {1919, SBBS 155.4}

It is not too much to say that England has twice saved Turkey from complete subjection since 1853. It is largely-mainly-due to our action that she now exists at all as an independent power. On both these occasions we dragged the powers of Europe along with us in maintaining the Ottoman government.—Duke of Argyle (1895), in "The Turkish-Armenian Question," p. 17.* {1919, SBBS 155.5}

Eastern Question, Constantinople Saved from Russians in 1878.—With the arrival of the Russian army came the English fleet, which had nominally forced the passage of the Dardanelles in defiance of treaties, and hoped to prevent the occupation of Constantinople by the Russians. It was not war, but a threat of war. So far as the Turks were concerned there was nothing to prevent the Russians entering the city without firing a shot. General Grant, who was here a little later, was in St. Petersburg at this time, and he told this story on the authority of a high official there: "When the Grand Duke arrived at San Stefano, he sent many telegrams to the czar, among others this, 'We are in sight of St. Sophia. There are no troops between us and the city. Shall I enter and take possession?' All the other telegrams were answered at once. This one was not, in the full belief that the Grand Duke would understand that he was to take the responsibility himself and occupy the city. To the great disappointment of the czar, he did not." General Grant added that this seemed to him the greatest mistake the Russians had made.—"Fifty Years in Constantinople," George Washburn, D. D., p. 131. Boston: Houghton Mifflin & Co. {1919, SBBS 155.6}

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Eastern Question, Turkey's Disintegration.—The disintegration once started spread rapidly, until under Abdul Hamid, Thessaly was ceded to Greece; a strip of eastern Anatolia, including Batum and Kars, to Russia; and Tunis to France. Roumania, Servia, Montenegro, and Bulgaria became independent; Bosnia and Herzegovina were annexed to Austria, and Egypt and Cyprus passed under the control of Great Britain. . . . Tripoli, the last of the African possessions of Turkey, has been wrested from Turkey by Italy. Macedonia, Epirus, Albania, and the greater part of Thrace have become the spoils of the Balkan war, and, of all their vast possessions in Europe, the Turks retain only Constantinople and a fragment of Thrace. {1919, SBBS 156.1}

This is a story of defeat and disaster almost unexampled, and might reasonably be accepted as the closing chapter in the history of any race.—William Maxwell, in the Nineteenth Century and After (London), May, 1913. {1919, SBBS 156.2}

Eastern Question, Scripture Prophecy and Moslem Tradition.—And highly is it worth our remark that the following prediction seems very near its completion also (Dan. 11: 45); that the same Turk after he has gone forth with great fury to destroy and utterly to make away many, shall plant the tabernacle of his palace (his royal tent and pavilion in war, as I interpret those words) between the seas, in the glorious holy mountain; Mount Sion, or Mount Moriah, or Mount Calvary; all in Jerusalem, and all answering those descriptions. Yet shall he come to his end, and none shall help him. Which is so distinct and illustrious a prophetic character as cannot easily but be taken notice of when it comes to pass.—"Essay on the Revelation," Wm. Whiston, M. A., on Dan. 11:45, p. 319. London, 1744. {1919, SBBS 156.3}

In Surah 1. 40 [of the Koran], one of the signs of the approach of the last day will be: "The crier [to prayer] shall cry from a near place" (that is, a place from which all men shall hear). Husain says this "near place" is the temple at Jerusalem.—"Dictionary of Islam," Thomas Patrick Hughes, art. "Jerusalem." London: W. H. Allen & Co., 1896. {1919, SBBS 156.4}

It was at Jerusalem that Jesus ascended to heaven; and it will be there that he will again descend. . . . In the last days there will be a general flight to Jerusalem.—Jalalan, old commentator on the Koran; cited in "Dictionary of Islam," T. P. Hughes, art. "Jerusalem." {1919, SBBS 156.5}

As to the excellence of the city. Why, is not this to be the place of marshaling on the day of judgment; where the gathering together and the appointment will take place? Verily Makkah [Mecca] and Al Madina have their superiority by reason of the Ka'abah and the Prophet, the blessing of Allah be upon him and his family!—but, in truth, on the day of judgment both cities will come to Jerusalem, and the excellencies of them all will then be united.—Mukaddasi (A. D. 985); cited in "Palestine under the Moslems," Le Strange, p. 85.* {1919, SBBS 156.6}

The Turks themselves seem generally to be convinced that their final hour is approaching. "We are no longer Mussulmans—the Mussulman saber is broken—the Osmanlies will be driven out of Europe by the Giaours, and driven through Asia to the regions from which they first sprang. It is Kismet! We cannot resist destiny!" I heard words to this effect from many Turks, as well in Asia as in Europe.—"Kismet, or the Doom of Turkey," Charles S. MacFarlane, p. 409. London, 1853. {1919, SBBS 157.1}

Ancient prophecy and modern superstition alike point to the return of the Crescent into Asia as an event at hand, and to the doom of the Turks as a race that has corrupted Islam. A well-known prediction to this effect . . . places the scene of the last struggle in northern Syria, at Horns, on the Orontes. Islam is then finally to retire from the north, and the Turkish rule to cease. Such prophecies often work their own fulfilment.—"The Future of Islam," Wilfred Scawen Blunt, p. 95. London, 1882. {1919, SBBS 157.2}

Eastern Question, Elements for a Time of Trouble.—When, with the fall of Ottoman sovereignty at Constantinople, the Turk is driven out of Europe, there will arise once more the eternal question of the possession of Asia Minor. That land is the corridor between Europe and Asia, along which have passed most of the European conquerors—the Russians alone excepted—who have invaded Asia, and most of the Asiatic conquerors who have invaded Europe.—From an article by J. B. Firth, "The Partition of Asia Minor," in Fortnightly Review (monthly, London), May, 1915, p. 795. {1919, SBBS 157.3}

The question of Asiatic Turkey is undoubtedly a far more difficult question than that of Constantinople. . . . The importance and value of Asiatic Turkey . . . can scarcely be overexaggerated, for it occupies undoubtedly the most important strategical position in the world. It forms the nucleus and center of the Old World. It separates, and at the same time connects, Europe, Asia, and Africa, three continents which are inhabited by approximately nine tenths of the human race. . . . If the powers should not be able to agree, . . . it would become necessary to divide Asiatic Turkey into zones of influence. . . . However, it seems very doubtful whether the partition of Asiatic Turkey would prove a final one. It is much to be feared that it would lead to a disaster perhaps as great as the present war.—J. Ellis Barker, in the Nineteenth Century and After (London), June, 1916.* {1919, SBBS 157.4}

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Eastern Question, the Agreement Signed by the Powers, Concerning the Independence of the Ottoman Empire.— {1919, SBBS 157.5}

CONVENTION {1919, SBBS 157.6}

Concluded between the courts of Great Britain, Austria, Prussia, and Russia on the one part, and the Sublime Ottoman Porte on the other, for the pacification of the Levant, signed at London, July 15, 1840. {1919, SBBS 157.7}

In the name of the most merciful God, His Highness the Sultan having addressed himself to their Majesties the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of Austria, King of Hungary and Bohemia, the King of Prussia, and the Emperor of all the Russias, to ask their support and assistance in the difficulties in which he finds himself placed by reason of the hostile proceedings of Mehemet Ali, Pasha of Egypt, -difficulties which threaten with danger the integrity of the Ottoman Empire, and the independence of the Sultan's throne, -their said Majesties, moved by the sincere desire of maintaining the integrity and independence of the Ottoman Empire as a security for the peace of Europe; faithful to the engagement which they contracted by the collective note presented to the Porte by their representatives at Constantinople, on the 27th of July, 1839; and desirous, moreover, to prevent the effusion of blood which would be occasioned by a continuance of the hostilities which have recently broken out in Syria between the authority of the Pasha of Egypt and the subjects of the Sultan; their said Majesties and his Highness the Sultan have resolved, for the aforesaid purpose, to conclude together a Convention, and they have therefore named as their plenipotentiaries. . . . {1919, SBBS 158.1}

Article I.-His Highness the Sultan having come to an agreement with their Majesties the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of Austria, King of Hungary and Bohemia, the King of Prussia, and the Emperor of all the Russias, as to the condition of the agreement which it is the intention of his Highness to grant to Mehemet Ali, conditions which are specified in the separate act hereunto annexed; their Majesties engaged to act in perfect accord, and to unite their efforts in order to determine Mehemet Ali to conform to that arrangement; each of the high contracting parties reserving to itself to co-operate for that purpose, according to the means of action which each may have at its disposal. {1919, SBBS 158.2}

Art. II.-If the Pasha of Egypt should refuse to accept the above-mentioned arrangement, which will be communicated to him by the Sultan, with the concurrence of their aforesaid Majesties; their Majesties engage to take, at the request of the Sultan, measures concerted and settled between them, in order to carry that arrangement into effect. In the meanwhile, the Sultan having requested the said allies to unite with him in order to assist him to cut off the communication by sea between Egypt and Syria, and to prevent the transport of troops, horses, arms, and warlike stores of all kinds from the one province to the other; their Majesties the Queen of the United Kingdom of Great Britain and Ireland, and the Emperor of Austria, King of Hungary and Bohemia, engage to give immediately to that effect, the necessary orders to their naval commanders in the Mediterranean. Their said Majesties further engage that the naval commanders of their squadrons shall, according to the means at their command, afford, in the name of the alliance, all the support and assistance in their power to those subjects of the Sultan who may manifest their fidelity and allegiance to their sovereign. {1919, SBBS 158.3}

Art. III.-If Mehemet Ali, after having refused to submit to the conditions of the arrangement above mentioned, should direct his land or sea forces against Constantinople, the high contracting parties, upon the express demand of the Sultan, addressed to their representatives at Constantinople, agree, in such case, to comply with the request of that sovereign, and to provide for the defense of his throne by means of a co-operation agreed upon by mutual consent, for the purpose of placing the two straits of the Bosphorus and Dardanelles, as well as the capital of the Ottoman Empire, in security against all aggression. {1919, SBBS 158.4}

It is further agreed, that the forces which, in virtue of such concert, may be sent as aforesaid, shall there remain so employed as long as their presence shall be required by the Sultan; and when His Highness shall deem their presence no longer necessary, the said forces shall simultaneously withdraw, and shall return to the Black Sea and the Mediterranean respectively. {1919, SBBS 158.5}

Art. IV.-It is, however, expressly understood, that the co-operation mentioned in the preceding article, and destined to place the straits of the Dardanelles and of the Bosphorus, and the Ottoman capital, under the temporary safeguard of the high contracting parties against all aggression of Mehemet Ali, shall be considered only as a measure of exception adopted at the express demand of the Sultan, and solely for his defense in the single case above mentioned; but it is agreed, that such measures shall not derogate in any degree from the ancient rule of the Ottoman Empire, in virtue of which it has at all times been prohibited for ships of war of foreign powers to enter the straits of the Dardanelles and of the Bosphorus. {1919, SBBS 159.1}

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Art. V.- {1919, SBBS 159.2}

Done at London, the fifteenth of July, in the year of our Lord, 1840. {1919, SBBS 159.3}

(L. S.)	Palmerston	(England)
(L. S.)	Neumann	(Austria)
(L. S.)	Bulow	(Prussia)
(L. S.)	Brunnow	(Russia)
(L. S.)	Chekib	(Turkey)

-"Parliamentary Papers," Session 1841, "On the Levant," Vol. XXIX, part 2, pp. 691-693. {1919, SBBS 159.4}

Eastern Question, Official Correspondence of August, 1840.—On the 11th instant Rifat Bey, bearer of the demands of the Sublime Porte, reached Alexandria. The general object of his mission soon began to be known in the city, and as the French and Russian consuls-general had within a few days officially mentioned the merchants and residents of their respective nations, I felt that the time was now arrived to follow that example. I therefore addressed to Mr. Consul Larking the inclosed dispatch of the 11th instant, which produced the three subsequent letters of the 12th, 14th, and 15th of August, all of which I have the honor to submit to your perusal.—Extract of Letter from Colonel Hodges to Viscount Palmerston, dated Alexandria, Egypt, Aug. 17, 1840, and received September 9; in Parliamentary Papers, Vol. XXIX, part 2, p. 143. {1919, SBBS 159.5}

Sir: The resolutions which have been taken by four of the great European powers for the pacification of the East, the arrival this morning of a special envoy from the Sublime Porte, and the inflexible demeanor assumed by Mehemet Ali, have inspired some doubt as to the continuance of friendly relations with that Pasha.—Inclosure 1 in above Letter No. 116, Colonel Hodges to Mr. Consul Larking, dated Alexandria, Aug. 11, 1840. {1919, SBBS 159.6}

This day, Sunday, at 2 o'clock, Turkish time, His Excellency Rifat Bey proceeded to Mehemet Ali, at his express invitation, accompanied by the individuals attached to his person, and the result of the interview which took place between them, is contained in the following lines.—Inclosure 3 in Letter No. 117, report of interview between Rifat Bey and Mehemet Ali. {1919, SBBS 159.7} My Lord: I have the honor to inclose for the information of your Lordship, the minute of an interview which took place this morning between Mehemet Ali and His Excellency Rifat Bey, the special envoy from the Sublime Porte, who was accompanied by the consuls-general of the four powers parties to the Convention of the 15th July.—Letter {1919, SBBS 159.8}

No. 130, Colonel Hodges to Viscount Palmerston, dated Alexandria, Aug. 26, 1840, received September 9. {1919, SBBS 160.1} Minute of an interview of the 26th of August, between Mehemet Ali and Rifat Bey, accompanied by the consuls-general of the four powers, on the expiration of the first term of ten days.—Inclosure in Letter No. 130. {1919, SBBS 160.2}

My Lord: Yesterday morning His Excellency Rifat Bey, together with his consuls-general of the four powers, parties to the Convention of the 15th of July, waited on Mehemet Ali in order to receive his final reply to the demands of the Sublime Porte. The Pasha being confined to his room by a painful indisposition, gave his official answer through the medium of his minister Sami Bey. {1919, SBBS 160.3}

The details of our interview are contained in the minute I have the honor to inclose, and of which the original was yesterday forwarded to His Excellency Viscount Ponsonby, at Constantinople. The hasty departure of His Excellency Rifat Bey, and the consequent want of his signature, prevent my forwarding to your Lordship a duplicate instead of a copy.—Letter No. 190, Colonel Hodges to Viscount Palmerston, dated Alexandria, September 6, 1840, received October 6. {1919, SBBS 160.4}

Eastern Question.—See Greece, 191-194. {1919, SBBS 160.5}

REVELATION 9

CHRONOLOGICAL ENDORSEMENT ON URIAH SMITH'S BOOK "DANIEL & THE REVELATION" AND THE EASTERN QUESTION

with pioneer quotes, book and newspaper articles* in red bold, Spirit of Prophecy quotes in black

***Newspaper articles are available upon request**

The question to ask is, "What did our pioneers and Uriah Smith teach AT THIS TIME [please note dates of quotes] on the [Eastern question](#) (Dan 11:40-45) that was highly endorsed by Sister White covering a span of 28 years from the 1870's up through 1905?" Smith's books on Daniel and Revelation were first published as two separate volumes (1865 & 1873) and then were combined into one volume in 1882/1889 and in 1897.

Should the Lord's messengers, after standing manfully for the truth for a time, fall under temptation, and dishonor Him who has given them their work, **will that be proof that the message is not true? No**, because the Bible is true. **"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."** Sin on the part of the messenger of God would cause Satan to rejoice, **and those who have rejected the messenger and the message would triumph; but it would not at all clear the men who were guilty of rejecting the message of truth sent of God.**{16MR 107.2}



1854 *Early pioneer position: James White's was editor and endorsed this article written by R. Cecil.*

"A third class agree with the foregoing so far as relates to Russia overrunning Turkey; affirming that Russia is "the king of the north," spoken of, Daniel xi, and must overflow Turkey before Christ can come "the second time;" and that, hence, until Turkey is overwhelmed by Russia, we can have no scriptural hope of our Lord's return from Heaven. With this view we have no more sympathy than with the previous one. But, as we said of that, so say we of this; we do not say that such events will not take place before Christ's return, but to affirm that they must, positively, we think is overstepping our province as fallible mortals. **We do not believe that Russia is "the king of the north." It is our opinion that any power that reigns over Syria is - for the time being - "the king of the north," spoken of Daniel xi; hence that the Turkish Dynasty is now that power. If Russia, Austria, England, or France should become possessed of supreme power over Syria, then it - which ever it might be - would become "the king of the north." Till then none but the Turkish Dynasty occupies that position, in our opinion...**"{December 12, 1854 JWe, ARSH 134.18}

52

1865 *(compiler of this paper owns a facsimile copy of this book)*

Thoughts, Critical and Practical, on the Book of Revelation by Uriah Smith; Steam Press of the Seventh-Day Adventist Publishing Association, Battle Creek, Michigan 1865

1873 *(compiler of this paper owns a facsimile copy of this book)*

Thoughts Critical, and Practical, on the Book of Daniel by Uriah Smith; Steam Press of the Seventh-Day Adventist Publishing Association, Battle Creek, Michigan 1873

1877

See *Boston Evening Journal* article, August 27, 1877 (5th column, 2nd page) which talks about the Seventh-Day-Adventists speaking engagement on the Eastern Question. **Elder Smith spoke in the forenoon upon the Eastern Question.**

1877

Quote #1 Sunday morning the weather was still cloudy, but before it was time for the people to assemble the sun shone forth. Boats and trains poured their living freight upon the ground, as was the case last year. **Elder Smith spoke in the morning upon the Eastern question. The subject was of special interest, and the people listened with the most earnest attention. It seemed to be just what they wanted to hear.** In the afternoon it was difficult for me to make my way to the desk through the standing crowd. Upon reaching it, a sea of heads was before me. The mammoth tent was fully seated, the seats having comfortable backs. These were all filled, yet thousands stood about the tent, making a living wall several feet deep. {RH September 6, 1877, par. 11}

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1877

Quote #2 Brother Robinson spoke in the evening. Elder Canright came upon the ground Sunday morning with a request that I should go to Danvers and speak to the people there on Monday night. I ventured to say I would go, trusting in the Lord to give me strength. My throat and lungs were still very sore, and made speaking difficult. **Sunday forenoon Elder Smith spoke upon the Eastern question, just the subject the people wished to hear.** The cars and three steamboats were pouring the living freight upon the ground until we thought that there were nearly as many as last year. And indeed there were more attentive listeners than last year. The mammoth tent was well seated, with backs to the seats. {Lt10a-1877.9}

1877

Quote #3 When we arrived at the camp ground at Groveland, Mass., we found an excellent meeting in progress. There were forty-seven tents on the ground, besides three large tents, the one for the congregation being 80 x 125 feet in dimensions. **The meetings on the Sabbath were of the deepest interest.** The church was revived and strengthened, while sinners and backsliders were aroused to a sense of their danger. {LS 225.2}

Sunday morning boats and trains poured their living freight upon the ground in thousands. **Elder Smith spoke in the morning upon the Eastern question.** The subject was of special interest, and the people listened with the most earnest attention. {LS 225.3}

In the afternoon it was difficult to make my way to the desk through the standing crowd. Upon reaching it, a sea of heads was before me. The mammoth tent was full, and thousands stood outside, making a living wall several feet deep. My lungs and throat pained me very much; yet I believed that God would help me upon this important occasion. The Lord gave me great freedom in addressing that immense crowd upon the subject of Christian temperance. While speaking, my weariness and pain were forgotten, as I realized that I was speaking to a people that did not regard my words as idle tales. The discourse occupied over an hour, and the very best attention was given throughout. {LS 225.4} 1915 (Heading: Chapter 37—Public Labors in 1877)

1881

Quote #4 Sunday morning the weather was still cloudy; but before it was time for the people to assemble, the sun shone forth. Boats and trains poured their living freight upon the ground in thousands. **Elder Smith spoke in the morning upon the Eastern Question. The subject was of special interest, and the people listened with the most earnest attention.** In the afternoon it was difficult to make my way to the desk through the standing crowd. Upon reaching it, a sea of heads was before me. The mammoth tent was full, and thousands stood outside, making a living wall several feet deep. My lungs and throat pained me very much, yet I believed that God would help me upon this important occasion. While speaking, my weariness and pain were forgotten as I realized that I was speaking to a people that did not regard my words as idle tales. The discourse occupied over an hour, and the very best attention was given throughout. As the closing hymn was being sung, the officers of the Temperance Reform Club of Haverhill solicited me, as on the previous year, to speak before their association on Monday evening. Having an appointment to speak at Danvers, I was obliged to decline the invitation. {4T 279.1}

1882

Thoughts, Critical and Practical, on the Books of Daniel and the Revelation, Being an Exposition, Text by Text, of These Important Portions of the Holy Scriptures by Uriah Smith; Review and Herald Publishing Association, Battle Creek, Michigan 1882

1882

Quote #5 "...in 1882 he sallied forth with fifty **new and attractive copies** of Uriah Smith's **Thoughts on Daniel and the Revelation** and sold every one of them." {PM 253.1}

1884 (This quote was released in 2015; see on EGW Estate website):

Quote #6 Aug. 24, 1884 Syracuse, New York

Elder [Uriah] Smith spoke on the Sabbath question to a large congregation this morning, and this evening he speaks on the Eastern question. I feel so grateful that Brother Smith is not lost to the cause. He seems fully and thoroughly united with us; seems like Brother Smith of old. Oh, thank the Lord! Praise His Holy Name, that His love, His wondrous love has been exercised toward the children of men. It is so dark, I must stop. Will write you tomorrow. {Lt55-1884.6}

Aug. 25, 11:00 a.m

REVELATION 9

The first two pages were written Sunday after I had spoken to the crowd. The evening meeting was largely attended. **Elder Smith spoke with great clearness, and many listened with open eyes, ears, and mouths. The outsiders seemed to be intensely interested in the Eastern question.** He closed with a very solemn address to those who had not been preparing for these great events in the near future. {Lt55-1884.7}

1884

See Worcester Daily Spy Newspaper (September 1, 1884) 3rd column, page 2. ***"In the evening Elder Smith delivered an address on the eastern question in the light of prophecy. The sermon was designed to show that according to Scripture pressure will be brought to bear upon the Turk, driving him from Europe into the Holy Land, and when this event occurs, Christ will soon come in the clouds of heaven."***

1888

See Chapter entitled, ***"The Eastern Question"*** pages 395-400 in **1888** edition "Bible Readings to see pioneers taught Turkey was the King of the North."

1889 (compiler of this paper owns an original copy of this book)

Thoughts, Critical and Practical, on the Books of Daniel and the Revelation, Being an Exposition, Text by Text, of These Important Portions of the Holy Scriptures by Uriah Smith; Review and Herald Publishing House, Battle Creek, Mich; Chicago Ill; Toronto, Ontario **1889**

1889

Quote #7 **I DO NOT DEMERIT BIBLE READINGS (1888). IT IS A BOOK WHICH WILL DO A GREAT AMOUNT OF GOOD, but it can never take the place that the Lord designed that volume 4 [The Great Controversy- 1884] should have in the world and among our people.** I have spread before them the light given me of heaven in that book..." {PM 355.2}

"If **Thoughts on Daniel and Revelation** does not receive the sale it should, if Bible Readings is carried to the neglect of other publications highly essential for the people to have, that neglect will not excuse the matter of why volume 4 should not be pushed and its circulation be tenfold what it has been the present year. It is a duty we owe to our people and to God to send every ray of light given me of God, demanded for this time to every tongue and nation..."{PM 355.3}

54

1889

Quote #8 "I consider that that book **Thoughts on Daniel and the Revelation** should go everywhere. It has its place and **will do a grand, good work.**"{1MR 60.2}

1889

Quote #9 "I do not demerit Bible Readings. It is a book which will do a great amount of good, but it can never take the place that the Lord designed that volume 4 should have in the world and among our people. I have spread before them the light given me of Heaven in that book. In conversation with Frank [Belden] he was constantly referring to **Thoughts on Daniel and Revelation**--that no more had been done for that than for volume 4. I consider that that book should go everywhere. {5MR 288.2}

"If **Thoughts on Daniel and Revelation** does not receive the sale it should, if Bible Readings is carried to the neglect of other publications highly essential for the people to have, that neglect will not excuse the matter of why volume 4 should not be pushed and its circulation be tenfold what it has been the present year. It is a duty we owe to our people and to God to send every ray of light given me of God, demanded for this time, to every tongue and nation."(5MR 288.3)

1890

Quote #10 "...The books **Daniel and Revelation** and The Great Controversy are the books which above all others should be in circulation now. Give them to the people. **Light and truth they must have.**"{21MR 452.3}

1890

Quote #11 **"The books of Daniel and the Revelation should be bound together and published.** A few explanations of certain portions might be added, but I am not sure that these would be needed. {PM 98.1} **This is the suggestion that I made to Elder Haskell which resulted in the book he published. The need is not filled by this**

REVELATION 9

book. It was my idea to have the two books bound together, Revelation following Daniel, as giving fuller light on the subjects dealt with in Daniel. The object is to bring these books together, showing that they both relate to the same subjects.”{PM 98.2}

1893

Quote #12 “...Upon the table of Mr. Williams was found "Thoughts on Daniel and the Revelation," and several other books published by our people. They had seen but one man who was of our faith. They bought from Elder Daniells three copies of "Steps to Christ," so that they might have one apiece, and another to give to a minister. Elder Daniells was pleased with his visit, and encouraged by his conversation with these inquirers after truth. {FE 212.1}

1897

Daniel and the Revelation, the Response of History to the Voice of Prophecy; a Verse by Verse Study of these Important Books of the Bible by Uriah Smith; Review and Herald Publishing Company, Battle Creek Michigan, 1897

1897

Quote #13 "...[There are] letters coming in constantly from different places where there are one, two, and again whole families and neighborhoods converted by reading Great Controversy, or Daniel and the Revelation..."{21MR 191.2}

1897

See *The Morning News* article (August 14, 1897) (2nd column, page 2 under F. L. Mead's picture) "The Eastern Question.... The Turk will be driven into Asia take up his temporary headquarter in Palestine and come to his end.

1898

Quote #14 God alone can make the impression and give the increase. He alone can water the seed that has been sown. I pray to the Lord that the labor put forth may not be in vain. Many seem to feel deeply. We feel to thank and praise God that this large number could have a chance to hear the truth for themselves. Dr. Caro is now speaking at five o'clock p.m. upon the health question. Elder Daniel's speaks this evening upon the Eastern Question. May the Lord give His Holy Spirit to inspire the hearts to make the truth plain. {Ms189-1898.9} Monday, December 26, 1898

55

1899

Quote #15 "Especially should the book Daniel and the Revelation be brought before people as the very book for this time. This book contains the message which all need to read and understand. Translated into many different languages, it will be a power to enlighten the world..."{1MR 60.6}

"Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find Daniel and the Revelation an invaluable help. They need to understand this book. It speaks of past, present, and future, laying out the path so plainly that none need err therein. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out something new and strange to present to the flock of God... The great, essential questions which God would have presented to the people are found in Daniel and the Revelation. There is found solid, eternal truth for this time. EVERYONE NEEDS THE LIGHT AND INFORMATION IT CONTAINS."{1MR 61.2}

1899

Quote #16 "The truth for this time has been brought out in many books. Let those who have been dealing in cheap sentiments and foolish tests, cease this work and study Daniel and the Revelation. They will then have something to talk about that will help the mind. As they receive the knowledge contained in this book, they will have in the treasure house of the mind a store from which they can continually draw as they communicate to others the great, essential truths of God's Word."{1MR 62.4}

1899

Quote #17 The light given was that Thoughts on Daniel and the Revelation, The Great Controversy, and Patriarchs and Prophets, would make their way. They contain the very message the people must have, the special light God had given His people. The angels of God would prepare the way for these books in the hearts of the people. {CEv 21.1}

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1899

Quote #18 "I know that "**Thoughts on Daniel and the Revelation**" has done a great work in this country. I know also that the light given me by God in the books I have published has done a good work, and I praise the Lord for this. Other books have stood in their lot and place." {PH079 10.2}

1899

Quote #19 "Canvassers should be secured to handle the books, Great Controversy, Patriarchs and Prophets, Desire of Ages, **Daniel and the Revelation**, and other books of like character, who have a sense of the value of the matter these books contain, and a realization of the work to be done to interest people in the truth..." {CM 88.1}

1899

See the Geelong Advertiser (an Australian newspaper, page 4, 4th column): Paster Daniells speaks on the Eastern Question as Turkey being the King of the North.

1900 (a beautiful promise referring to the books of Daniel and Revelation in the Bible)

Quote #20 **When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience.** They will be given such glimpses of the open gates of heaven that heart and mind will be impressed in regard to the character all must develop in order to realize the blessedness which is to be the reward of the pure in heart. The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the **Revelation**. **This book** contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those "that hear the words of this prophecy, and keep those things which are written therein." {18MR 24.2} {TM 114.3}

1901

Quote #21 "...The people in the world need to know that the signs of the times are fulfilling. Take to them the books that will enlighten them. **Daniel and Revelation**, The Great Controversy, Patriarchs and Prophets, and The Desire of Ages **should now go to the world**. The **grand instruction** contained in Daniel and Revelation has been eagerly perused by many in Australia. **This book has been the means of bringing many precious souls to a knowledge of the truth...** I know of no other book that can take the place of this one. It is God's helping hand." {21MR 444.3}

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1901

Quote #22 "**Daniel and Revelation**, Great Controversy, Patriarchs and Prophets, and Desire of Ages should now go to the world. The **grand instruction** contained in **Daniel and Revelation** has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate **Thoughts on Daniel and Revelation**. I know of no other book that can take the place of this one. It is God's helping hand." {PM 356.2}

1901

Quote #23 "**Especially should the book Daniel and the Revelation be brought before people as the very book for this time. This book contains the message which all need to read and understand.** Translated into many different languages, it will be a power to enlighten the world. This book has had a large sale in Australia and New Zealand. By reading it many souls have come to a knowledge of the truth. I have received many letters expressing appreciation of this book. {1MR 60.6}

Let our canvassers urge this book upon the attention of all. **The Lord has shown me that this book will do a good work in enlightening those who become interested in the truth for this time.** Those who embrace the truth now, who have not shared in the experiences of those who entered the work in the early history of the message, **should study the instruction given in Daniel and the Revelation, becoming familiar with the truth it presents.**" {1MR 61.1}

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Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find **Daniel and the Revelation** an invaluable help. **They need to understand this book.** It speaks of past, present, **and future, laying out the path so plainly that none need err therein...**{1MR 61.2}

1901

Quote #24 "The **truth** for this time has been brought out in many books. Let those who have been dealing in cheap sentiments and foolish tests, cease this work and **study Daniel and the Revelation.** They will then have something to talk about that will help the mind. **As they receive the knowledge contained in this book,** they will have in the treasure house of the mind a store from which they can continually draw as they communicate to others the great, essential truths of God's Word. {1MR 62.4}

The interest in Daniel and the Revelation is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord/Jesus Christ, our King?{1MR 63.1}

1901

Quote #25 "Young men, take up the work of canvassing for **Daniel and the Revelation.** Do all you possibly can to sell this book. Enter upon the work with as much earnestness as if it were a new book. And remember that as you canvass for it, **you are to become familiar with the truths it contains.** As you ponder these **truths,** you will receive ideas that will enable you not only to receive **light,** but to let **light shine forth** to others in clear, bright rays. {1MR 63.3}

...Satan will seek to divert the minds of those who should be established, strengthened, and settled in the truths of the FIRST, SECOND, AND THIRD ANGELS' MESSAGES. The students in our schools should carefully study Daniel and the Revelation, so that they shall not be left in darkness, and the day of Christ overtake them as a thief in the night. I speak of this book because it is a means of educating...{1MR 63.4}

(1888) *An Important Quote to Consider in connection with the close of probation***: (re-read 1889 Quote #7)**

Quote #26 Before his crucifixion, the Saviour explained to his disciples that he was to be put to death, and to rise again from the tomb; and angels were present to impress his words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if he had not forewarned them. **So in the prophecies the future is opened before us as plainly as it was opened to the disciples** by the words of Christ. **The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented.** But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready. {GC88 594.1}

1902

Quote #27 "The Lord calls for workers to enter the canvassing field, that the books containing the light of **present truth** may be circulated. **The people in the world need to know that the signs of the times are fulfilling.** Take to them the **books that will enlighten** them. "**Daniel and the Revelation,**" "Great Controversy," "Patriarchs and Prophets," and "Desire of Ages," should now go to the world. **The grand instruction contained in "Daniel and the Revelation" has been eagerly read in many lands by those who were hungering for truth. This book has been the means of bringing many precious souls from darkness to light.** It should everywhere be given a wide circulation." {PUR, November 6, 1902 par. 11}

1902

See The Advent REVIEW And The Sabbath HERALD VOL. 79, No. 4. BATTLE CREEK, MICH., TUESDAY, JANUARY 28, 1902. WHOLE No. 2465. Page 56. THE DECISIVE SIGN article BY URIAH SMITH below on page 10 in regard to Turkey being the King of the North

REVELATION 9

1903

Quote #28 "In The Desire of Ages, Patriarchs and Prophets, The Great Controversy, and in **Daniel and the Revelation**, there is **precious instruction**. **These books must be regarded as of special importance**, and every effort should be made to get them before the people." {CM 123.2}

1904

See *International Sabbath-School Quarterly- "The Prophecies of Daniel"* to see that the teaching on Turkey as King of the North

1905 Sister White continues to endorse Daniel & the Revelation (Turkey as the King of the North) as truth for these last days in connection with the closing scenes of earth's history (re-read Quotes #24 & 25):

Quote #29 "Instruction has been given me that the **important books containing the light** that God has given regarding Satan's apostasy in heaven **should be given a wide circulation just now...** Patriarchs and Prophets, **Daniel and the Revelation**, and The Great Controversy **are needed now as never before**. They **should be widely circulated** because the **truths they emphasize will open many blind eyes..**" {CEv 21.2}

1914

See Chapter 65- "**The Eastern Question**" in "*Bible Readings for the Home Circle*" **1914** edition to see that our pioneers taught that Turkey was the King of the North.

1916

See "**The Eastern Question** Signs of the Times" August 7, 1916 to see that the teaching on Turkey as the King of the North

1916

See "**The Eastern Question**- Extra No. 22- *The Advent Review & Sabbath Herald* Vol 93 No. 50 Article written by A. G. Daniels regarding the Eastern Question (of which Sister White endorsed his position back in 1898 as King on North being Turkey - see quote #21 above)

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1919 only 4 years after Sister Whites passing, they continued to teach our original pioneer teaching regarding Turkey

"We see no reason at the present time for departing from the view we have held for years regarding the exposition of Daniel 11. We have seen no new interpretation which in our judgment is superior to the old. We believe that the conclusions held by us from the beginning of this movement, that, Turkey is represented by the term " king of the north " in the prophecy, is correct. And because just at this present juncture in the affairs of this world there seems to be no immediate prospect that Turkey will plant her palaces at Jerusalem, is no reason why we should change our view of the question. If we cannot see, then it is best to wait and bide God's time for fuller light, and watch him work things around as we believe his Word reveals that he will." *Advent Review & Sabbath Herald*, January 30, **1919** Vol 96. No. 5 page 3 & 4

Words of Warning:

Quote #30 **"The fundamental principles that have sustained the work for the last fifty years (1853 to 1903!!) would be accounted as error.** A new organization would be established. Books of a new order would be written.... **Their foundation would be built on the sand, and storm and tempest would sweep away the structure.** {SpTB07 39.3} **Oct 1903**



The above SOP quotes given over a span of 28 years, from 1877 to 1905, provide the weight of evidence of what our pioneers taught in regard to the **Eastern Question** (King of the North); **all that was left to be fulfilled was Daniel 11:45 onward; Daniel 11:40-44 had already been fulfilled in their day!** They were waiting for the fulfillment of Daniel 11:45 that would bring them to the close of probation in Daniel 12:1 to the ushering in of the Second Coming of Christ.

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Our pioneers clearly taught that Turkey was the King of the North (of which Uriah Smith's book *Daniel and The Revelation* agrees) and once the King of the North "shall plant the tabernacles of his palace between the seas [Dead Sea & Mediterranean] and in the glorious holy mountain [Jerusalem]" [Dan 11:45]; in other words, when the Turk, driven from Europe, shall hastily make Jerusalem his temporary seat of government, he will come to his end **and then probation will close upon the world** since prophecy declares, "**at that time shall Michael stand up**" [Dan 12:1]

Again, let us carefully consider the endorsement of the prophetess in regard to the close of probationary time:

"The interest in Daniel and the Revelation is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King?"{1MR 63.1} 1901

Clearly, if there was any danger in Smith's book directing us to the last scenes of this world's history and pointing us to the Second Coming of Christ, would not the prophetess warn us just as she warned us of the dangers of Kellogg's book on pantheism, rather than encouraging us to **read and STUDY** *Daniel and the Revelation*? I have not found one quote warning us to stay away from this book, but on the contrary have only found her endorsement, especially in relation to the closing scenes of this world's history.

"Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find **Daniel and the Revelation** an invaluable help. **They need to understand this book.** It speaks of **past, present, and future, laying out the path so plainly that none need err therein...**"{1MR 61.2} 1899 & 1901

"God gives to us all evidence sufficient to balance our faith on the side of truth. If we surrender to God we shall choose the light and reject the darkness. If we desire to maintain the independence of the natural heart, and refuse the correction of God, we shall, as did the Jews, stubbornly carry out our purposes and our ideas in the face of the plainest evidence, and shall be in danger of as great deception as came upon them; and in our blind infatuation we may go to as great lengths as they did, and yet flatter ourselves that we are doing work for God. {4T 230.1} see Quote #29

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Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in these last days.--Letter 50, 1906. {3SM 83.5}

Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. 2 Chron. 20:20

### **Current World Events Video regarding Turkey**

Russia's pending invasion of Turkey, The King of the North: <https://youtu.be/OoAudBK-0pA>

Please note: Above video was **not** produced by SDA's, but the historical information and clear maps are a great help as a visual aid in the study of this subject

### **Videos by Brother Don Frost regarding the 7 trumpets**

7 Trumpets Don Frost- 5 parts:

Part 1 <https://youtu.be/6XFwbALktlc> Part 3 <https://youtu.be/q1UymD0Edq8> Part 5 <https://youtu.be/a7SxakWroiA>

Part 2 <https://youtu.be/x1ERYyeCtG4> Part 4 <https://youtu.be/sHQOwlyM6XE>

Tower of Babel/ Twin Towers <https://youtu.be/9iJBh0EypAw>

Nashville Warning Message [https://youtu.be/3\\_uCMiU8ec](https://youtu.be/3_uCMiU8ec)

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## Videos by Brother Anthony Burns regarding the Eastern Question Lecture Series:

Pt 1, Introduction <https://youtu.be/mvMEUly7HMY>

Pt 2, Constantine <https://youtu.be/-aQ4wlsV8g0>

Pt 3, Europe <https://youtu.be/EUTrrANZuYs>

Pt 4, France, Napoleon & EQ <https://youtu.be/1FqsTlxT0yM>

Pt 5, Napoleon vs South <https://youtu.be/fFH3ictn7hw>

Pt 6, The Closing Scenes <https://youtu.be/mM1aKUzp6HA>

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Daniel and the Revelation – which book to read:

1912 Edition- *The supposedly 1897 Edition on the CD rom is NOT the 1897 edition, but the 1912 edition. (see chapter 12 – the 4th to the last paragraph of listed under Daniel 11:45. It mentions 1908. How can this be the 1897 edition, when it refers to events in 1908? How can Uriah Smith have stated these things when he died in 1903?*

In 1910, Sister White said no changes were to be made to our books.

1944 Edition- *This book has over 10,000 errors, between all the omissions and additions. Many pages in this book refer to the events of WWI and WWII. How can Uriah Smith have authored this book when he died in 1903 and the wars took place in 1914 and 1939? Everything referring to the Eastern Question has been removed from this book.*

1897 Edition- The correct edition to read.

Did Uriah Smith fight against the prophet and her visions? Yes he did. From 1888-1891. You can read about this in 1888 714.2, 715.1-716.1.

But, he repented. Read 3MR419.1 (1891) As a matter of fact, just one year prior to his death, Sister White said he should be head editor and if his vision should ever go bad, his sons should write at his dictation. (PM 29.5-top of page 30) (1902)

Uriah Smith's mother, Rebecca and family were waiting for Christ to return in 1844. Uriah was 12 years old at the time. So Uriah, was a youth during the Second Advent message. 20MR220

See: PDF on Comparative Study on Daniel and the Revelation

1902- Spirit of Prophecy regarding Elder Smith: (Please also re-read 1877 quote #'s 1-3 above)

"I feel very tender towards Elder Smith. My life-interest in the publishing work is bound up with his. He came to us as a young man, possessing talents that qualified him to stand in his lot and place as an editor. How I rejoice as I read his articles in the Review--so excellent, so full of spiritual truth. I thank God for them. I feel a strong sympathy for Elder Smith, and I believe that his name should always appear in the Review as the name of the leading editor. **Thus God would have it.** When, some years ago, his name was placed second, I felt hurt. When it was again, placed first I wept, and said, "Thank God." May it always be there, **as God designs it shall be**, while Elder Smith's right hand can hold a pen. And when the power of his hand fails, let his sons write at his dictation." Ellen G. White, letter 47, **Feb. 5, 1902.** {20MR 220.2}

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Smith's name was placed 2nd to AT Jones, between **August 31, 1897**, Vol. 74. No. 35. and **March 26, 1901**. Vol. 78. No. 13.

Smith Placed name placed 1st t: **June 18, 1901**. Vol. 78. No. 25.

EG White wrote the above statement on Feb 5, 1902, **9-nine days after** the following article appeared:

The Advent REVIEW And The Sabbath HERALD
VOL. 79, No. 4. BATTLE CREEK, MICH., TUESDAY, **JANUARY 28, 1902**. WHOLE No. 2465.
Page 56.

THE DECISIVE SIGN. BY URIAH SMITH.

THERE is a prophecy concerning what we call "**the Eastern question**" which points out that **the Turk shall remove the seat of his government from Constantinople to Jerusalem, and then come to his end with none to help him**. And this is in close connection with the standing up of Michael, or the beginning of the everlasting reign of our Lord Jesus Christ, who finally sets up His eternal kingdom, for the saints of the Most High. Dan. 12:1; 11: 45. Naturally the mind of the student of prophecy would fix itself upon this point, the expulsion of the Turk from Europe, as the immediate and decisive sign of the second coming of Christ in the clouds of heaven.

A correspondent from Hume, Mich., has been studying upon this point, and writes:--

"In Luke 21::20 we read that when the disciples should see Jerusalem compassed with armies, they were to consider it a sign for immediate flight from the city. Is it not possible that this may have a secondary and particular application to the people of God in the last day; namely, that the retirement of the Turk from Europe, and the establishment of his government at Jerusalem, will be a sign for the people of God to flee from the cities, and retire by themselves into secret places, waiting for the coming of the Lord? for when the scene shifts to Jerusalem, we understand that all nations will be gathered there to the battle of the great day. Then Jerusalem would be compassed with armies (plural), whereas now, when we speak of the military power of a nation, we say army (singular) as the army of Great Britain, the army of the United States, etc. When Jerusalem was overthrown, it was compassed with one army, the Roman army,--not armies; but the time will come in the future when it will be compassed with armies; and will not this be the decisive sign to us, of the end?"

ANSWER.--The events transpiring in the East are worthy of special attention, and their significance as signs should be marked; but it should be remembered that there is a Western question which is equally significant. Events are moving here, the currents of which are eddying around our own feet, which are just as significant and striking as signs as anything can be. Signs are multiplying on every hand. In our own country they are manifested in political, social, and religious movements, especially the latter. Backsliding and apostasy from some of the highest and noblest principles among men, are apparent in our land. The everlasting truth, incorporated in the Declaration of the Independence of the United States, that **"governments derive their just powers from the consent of the governed,"** is repudiated by a growing party in our own country, and denounced as the "old Philadelphia lie." They would have it that governments derive all their powers directly from God. Said power, to be interpreted and applied by His agents, *alias themselves*. Secondly, the Constitution of the United States, a document which has been described by a leading organ of public opinion in England as "the most sacred political document in the world," has been repudiated. It has been denied the privilege of following the flag. The United States has shown itself willing to, extend its jurisdiction over subject peoples, while at the same time it denies to them the civil and religious rights which the Constitution guarantees to all people. This is national apostasy, and this is to-day taking place right before our eyes. It ought to make the nerves of every intelligent man tremble with apprehension when he contemplates the inevitable result of such a course. Ancient prophecy foretold it, modern prophecy repeats and applies it. It says "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power [which it is now doing], when she shall reach over the abyss to clasp hands with Spiritualism [which she is now doing], when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government [which she is now doing], **and shall make provision for the propagation of papal falsehood** and delusions, *then* [which is *now*] we may know that the time has come for the marvelous working of Satan, and that the end is near. As the approach of the Roman armies was a sign to the disciples of the impending

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destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight never to return"--*Testimony for the Church,* No. 32, page 207, quoted in *"The Marvel of Nations,"* page 298.

So critical and stirring as events in the East are, here are movements in our own land, which are now taking place, and which are distinctly specified as an indication by which we may know, when they do take place, that the cup of iniquity in our nation is full, that the limit of God's forbearance is reached, and mercy is about to take her flight, never to return.

So while keeping our eyes open on events in the East, let us not overlook movements nearer home. All things admonish us to be ready for the wave the crest of which is even now curling to break and burst upon our land and upon the world, and involve all in ruin. Here is the decisive sign.

EDITOR



FOLLOWING TAKEN FROM "KING OF THE NORTH" BY JONATHAN MUKWIRI- WWW.WARNINGMESSAGE.ORG

Papacy not the King of the North

Many misapply Daniel 11:36-39 to the Papacy, yet the power therein is not even the King of the North, but France. History testifies, as fully quoted in Smith's 1882 book pages 353-362 that the power in Daniel 11:36-39 was France and not the Papacy. Take a declaration "nor regard any god" in verse 37, this has never been true of the papacy. God and Christ, though often placed in a false position, have never been set aside and rejected by the Papacy.

In 1793 France discarded the Bible, and denied the existence of God. The churches were closed. The Bible was publicly burned. And "the desire of women" in verse 37 was lost when marriage was declared a civil contract of a transitional character, binding only during the pleasure of the contracting parties, which contract any two persons might engage in, and cast loose at pleasure when their taste was changed or their appetite gratified.

In 1794 the worship of the Goddess of Reason was introduced. The system of paganism which had been introduced into France, as exemplified in the worship of the idol set up in the person of the Goddess of Reason, and regulated by a heathen ritual which had been enacted by the National Assembly for the use of the French people continued in force till the appointment of Napoleon to the provisional consulate of France in 1799. The adherents of this strange religion occupied the fortified places, the strongholds of the nation, as expressed in verse 39. As the government became in need of funds, France sought to "divide the land for gain" as in verse 39 – nobility that owned large undivided estates of land were abolished, and their lands disposed of in small parcels for the benefit of the public exchequer. Thus Dan 11:36-39 is France.

That Turkey is and the Papacy cannot be the King of the North is proven beyond doubt by Daniel 11:45 when "he shall come to his end, and none shall help him" before the events in Daniel 12:1 of when "Michael stand up" and the "time of trouble" ensues. To teach that the Papacy is the power that "shall come to his end" before "Michael stand up" and before the "time of trouble" would disarrange the prophecies of Revelation 13 and 17 concerning the Papacy persecuting the people of God until Christ returns, and would make Paul a liar to assert that the Papacy is "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thessalonians 2:8).

The Papacy does not come to his end; he is brought to an end by "the brightness" of Christ that destroys him. The King of the North comes to his end and does not play any further role when Michael stands up. The Papacy plays the role of persecuting God's people when Michael stands up. It is not the standing up of Michael that causes the King of the North in Daniel 11:45 to "come to his end", but rather his coming to his end is a *signal* that the next event is the standing up of Michael and the time of trouble.

The use of the negative imperative "none shall" in Daniel 11:45 is really another way of saying "none would" as in "none would help him." The use of the negative "none" in connection with a positive expression "shall" indicates that someone was able to "help him" but would not to do so. This expression, therefore, cannot be a reference to the Papacy coming

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to its end when “Michael shall stand up” because when Michael stands up no one would be in a position to “help” anyone else.

The prophecies in the book of Daniel concerning the activities of the Papacy do not go beyond 1798. Referring to the activities of the Papacy in the dark ages, Daniel 12:7 tells us that “it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” Daniel 7:11 talks about the going into the burning flame of the papal beast, and not its activities at the end of time. The book of Daniel, as regards the activities of the Papacy, does not go beyond 1798, and therefore the Papacy cannot be the King of the North who comes to “his end, and none shall help him” in Daniel 11:45. After 1798, the book of Revelation takes over from where the book of Daniel left off in regard to the activities of the Papacy when John saw “his deadly wound was healed: and all the world wondered after the beast” (Revelation 13:3).

When we get to Daniel 12:1, the King of the North is no more, as he has already “come to his end, and none shall help him” (Daniel 11:45). It is misinterpretation of prophecy to say that the Papacy is the power that has “come to his end” (verse 45) when all students of prophecy know well that it is the Papacy that will be persecuting God’s people in the time of trouble after Michael stands up. The Papacy cannot be the power that “come to his end” (verse because John tells us that the Papacy will be around when Christ returns, for John saw that Christ “avenged the blood of his servants at her hand” (Revelation 19:2).

While Daniel 11:45 marks the end of the King of the North, that end is a *signal* for the next series of events we look for in Daniel 12 when “at that time shall Michael stand up.” After Michael stands up, “He leaves the sanctuary, darkness covers the inhabitants of the earth” and “the people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob’s trouble” (GC 614.1, 616.1). The Papacy will obviously still be alive for it is the Papacy that will be the power doing the affliction and distressing of the people of God during “the of Jacob’s trouble.” As such, the papacy *cannot* be the power that has “come to his end” in Daniel 11:45, for after Michael stands up, the Papacy must continue until Michael delivers His saints from the Papacy’s hands.

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EG White said Smith’s 1882 book contains “solid, eternal truth for this time” (1MR 61.2), new Adventist theologians, by their teachings, regard that “solid, eternal truth” as gross error; which do you believe?

Concluding Remarks

To faithful Seventh-day Adventists, the answer to the “**Eastern Question**” as to who is the King of the North, is simple: the Testimonies of God’s Spirit says that Smith’s 1882 book contains “solid, eternal truth for this time” (White, 1MR 61.2), we read the book, it says the King of the North is Turkey, the question is settled! To unfaithful Seventh-day Adventists, “One thing is certain: Those Seventh-day Adventists who take their stand under Satan’s banner will first give up their faith in the warnings and reproofs contained in the Testimonies of God’s Spirit” (White, LDE 177).

The voice of faithful Seventh-day Adventists was represented by this declaration: “**We have seen no new interpretation which in our judgement is superior to the old. We believe that the conclusions held by us from the beginning of this movement, that Turkey is represented by the term “King of the North” in the prophecy is correct. And because just at this present juncture in the affairs of this world there seem to be no prospect that Turkey will plant her palaces at Jerusalem is no reason why we should change our view of the question. If we cannot see then it is best to wait and bide God’s time for fuller light and watch Him work things around us as we believe His Word reveals that He will” (FMW, RH 30 January 1919).**

Back to Revelation: [Revelation – Habakkuk’s Tables \(iwillstanduponmywatch.com\)](http://www.iwillstanduponmywatch.com)