

14. Josiah Litch- Truth Plain Upon Tables

Predicted Fall of Ottoman Empire by Day/ Year Principle

If God gives me strength now at nearly eighty-two years old, I shall be in the cities. I have entered the city of Portland, just a little corner. When we lived there years ago, it was Deering's Oaks, but they have cut down Deering's Oaks, and now there are only a few standing there, and there was our camp meeting. And the power of God was upon that camp meeting, and I know that there will be many souls as the result of that effort that we made. But that is only in one little corner. Now where are the people that will be ready to go out into the city and establish places? That is the way we did in **1842, 1843, and 1844**. That is the way we did to warn the people. And the ministers would stand in the desk, and they would preach the Word there with such power, of the coming of the Son of man. **The leading men, Himes, Miller, and Litch, and others.** {Ms127-1909.22}

In the city of Portland **the messages of the first and second angel were given in power by William Miller, Joshua Himes, Josiah Litch, and others.** The time has come when the third message is to go with power in Portland and in other cities of the East. I rejoice that in some of these centers suitable church buildings are being secured as memorials. I shall pray that the Lord may impress the minds of His workmen, that they may be led to engage earnestly in **the work of proclaiming the warning message in our large cities.** The watchmen must be aroused. Our cities must have the proclamation of the threefold message. A great work must be accomplished from the East to the West. Men who know the truth are to go forth as a lamp that burneth. Let every soul who can, engage in work in the cities just now; for delay will increase unbelief. God is calling for the cities to be warned of His soon coming. {Lt14-1910.10}

It may be of interest to mention by name some of the men who acted a prominent part with **Elder Miller and Himes in the movement of those early times.** First to head the list is **Charles Fitch**, of Cleveland, Ohio, who in 1842 suggested the idea of having **charts to illustrate the visions of Daniel and the Revelation.** The origin of the thought was based upon Habakkuk 2:2, 3. The death of Charles Fitch occurred Oct. 10, 1844. {1905 JNL, GSAM 124.2}

Dr. Josiah Litch, of Philadelphia, who, as we shall see in the following chapter, **was moved upon by the Lord to proclaim a truth that in its fulfillment caused the sudden and rapid development of interest in the advent message.** {1905 JNL, GSAM 124.3}

Elon Galusha, of Lockport, N.Y., a noted Baptist minister, whose writings and ministrations on the subject of the Lord's near coming made a great stir in that denomination. {1905 JNL, GSAM 124.4}

E. R. Pinney, of Seneca Falls, N.Y., another devoted minister of the Baptist church whose ministry and writings were a power in the work. He could well be called "The salt of the earth." {1905 JNL, GSAM 125.1}

Geo. Storrs, of New York City, who previous to his conversion to the advent doctrine **was a prominent revivalist.** His writings exerted a mighty influence in moving the people to a greater consecration of self and substance to the work; **especially was this the case in the closing weeks of the twenty-three hundred days.** It was he, who, after the disappointment, **brought to the consideration of the Adventist the state of the dead, and future punishment.** {1905 JNL, GSAM 125.2}

Elder Stockman, of Portland, Maine, was another earnest worker in William Miller's revivals in that city. His death occurred a few weeks before the close of the Jewish year 1843, while the Adventist people were hoping and expecting the Lord would come at that time. {1905 JNL, GSAM 125.3}

There were other men of prominence that for lack of space we will merely mention, such as **N. N. Whiting**, who made a translation of the New Testament into English, known as Whiting's Translation; **S. S. Snow, F. G. Brown, Appollos Hale, L. D. Mansfield, Geo. Needham, O. R. Fassett, George Wesley, and Edwin Burnham** (three brothers), **all efficient workers in the message.** {1905 JNL, GSAM 125.4}

Charles Fitch, a Presbyterian minister, accepted the Advent message from reading William Miller's lectures and through his meeting with Josiah Litch. He threw himself wholeheartedly into the proclamation of the expected advent of Christ at the close of the 2300-year period, and became a prominent leader in the Advent Awakening. **In 1842 he designed the prophetic chart used so effectively and referred to in Early Writings, 74.** He died a little more than a week before October 22, 1844. His death came about through illness contracted through over-exposure in conducting three baptismal services on a chilly autumn day. (See *Prophetic Faith of our Fathers*, Vol. 4, 533-545.) {EW 298.4}

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 [5th trumpet], and that the 391 years, fifteen days [6th trumpet], 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}

1850 chart:



What does "Supremacy" mean on the 1850 chart? 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.

It is obvious from Sister White's quote that "the fall" refers to the **power** that was broken, not to **the existence** of the Ottoman Empire.

For sake of space, please see Josiah Litch's full exposition as quoted above by Sister White. He also taught we were under the sounding of the 7th trumpet in Revelation 11 beginning in 1844 as clearly shown on the 1850 chart.

Josiah Litch's exposition on the seventh angel

THE SEVENTH ANGEL: OR, THIRD WOE.

1. The seventh angel is the last of a SERIES OF SYMBOLS, and for this, and several other reasons, is not, as many think, the same as the "trump of God," 1 Thess. 4:16, and "last trump," 1 Cor. 15:52, which is to raise the just. **The judgment trumpet is not symbolical.**

2. The sounding of the seventh angel occupies a PERIOD OF DAYS. "But in the days of the voice of the seventh angel," &c. Rev. 10:7. These days are doubtless prophetic, meaning years, in harmony with the time of the sounding of the fifth and sixth angels. But when the trump of God is heard, the sleeping saints come forth from their graves, and the living righteous are changed to immortality "in a moment, in the twinkling of an eye," and are caught up to meet their descending Lord.

3. **Under the sounding of the seventh angel a series of events transpires.** This was also the case with the other six. The events of the seventh angel necessarily cover much time. Among them we find mentioned, "The **nations were angry**"--"Thy **wrath is come**"--"The **time of the dead that they should be judged**"--"Give **reward unto thy servants the prophets**, and to the saints, and them that fear they name, small and great"--"**Destroy them which destroy** [margin, corrupt] **the earth.**"

4. **We think the seventh angel, or third woe-trumpet, began to sound in 1844.** According to the position taken on the sixth trumpet, that ceased to sound Aug. 11, 1840, at the downfall of the Turkish Empire. Concerning this event, Inspiration says, "The second woe is past, behold, the third woe cometh QUICKLY." Rev. 11:14. In 1844 Christ changed his position in the heavenly sanctuary, preparatory to its cleansing, as predicted, Dan. 8:14, at the ending of the 2300 days. When the seventh angel sounds it is said, "And there were great voices in Heaven, saying, The kingdoms of this world ARE BECOME the kingdoms OF OUR LORD, and of HIS CHRIST." Rev. 11:15. We think Daniel the prophet speaks of the same event, chap. 7:13, 14, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there WAS GIVEN HIM DOMINION, and glory, and A KINGDOM, that all people, nations, and languages should SERVE HIM." Doubtless the parable of the nobleman refers to the same fact, "A certain nobleman went into a far country to receive for himself A KINGDOM, and to return. And it came to pass when he returned, HAVING RECEIVED THE KINGDOM," &c. Luke 19:12, 15. The foregoing we think plainly refers to the work which takes place at the commencement of the sounding of the seventh trumpet, when Christ changed his position in the heavenly temple, and consequently assumed different relations to mankind at large. "And the seventh angel sounded, and there were great voices in Heaven," &c. Rev. 11:15. We think these jubilant tones above, at the inaugural of the Lamb of God when he receives the throne of his father David, will be felt and responded to by the hopeful and expectant people of God on earth, who are then looking for that blessed hope, and for Him to come and commence his reign "whose right it is."

While we may speak of fulfilled prophecy with positiveness, we would apply unfulfilled prophecy with becoming modesty. We may, however, suggest that the anger of the nations will be immediately followed by the wrath of God, or seven last plagues; see Rev. 15:1; that the judgment of the dead refers not to the judgment of the righteous,

for that takes place before the plagues are poured

out, but to the judgment of the wicked during the 1000 years of Rev. 20; that the full reward of the righteous will be given when they inherit the new earth, at the close of the 1000 years; and that at that very time God will

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"I have **long hesitated** on the 'seven times,' whether they are to be understood as a prophetic period; **but after years of investigation and earnest study,** I am constrained at length to acknowledge it as such and have accordingly given it in this place. But still I look on the following argument on Dan. 8:14, as the strong bulwark of the cause."

{1843 JoL, JUO 32.2}



destroy by the second death all who have corrupted the earth. And why may not the sounding of the seventh angel continue until the end of the 1000 years? and the third woe cover ALL WOE till sin and sinners cease to be, at the close of the seventh millennium?

August 11, 1840 Investigated by Professor Ron Du Preez (with notes below)

<https://youtu.be/1x0lZc3hwDo>

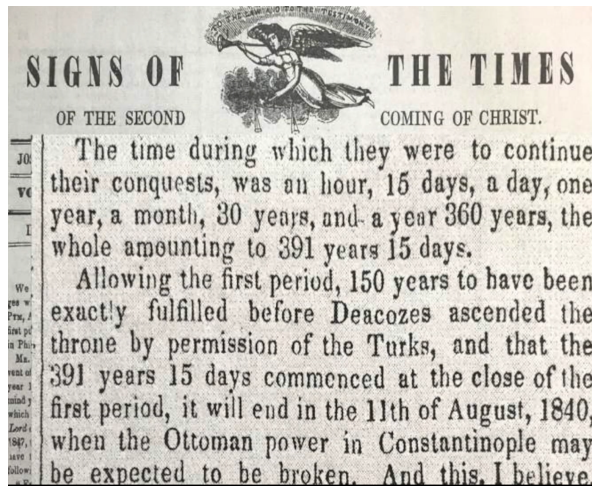
Comparative Language of two prophecies in 1888 Great Controversy:

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



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.”

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."

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:*

SO. LET'S TRACE ITS ITINERARY

MORNING HERALD, SA
PROCEEDINGS OF ENGLISH MERCHANTS AT ALEXANDRIA.
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.

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.

The treaty of the five powers, signed on the 15th July was conveyed to Constantinople by Mr. Moore on the 3d 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 Pasha (?) had audience of the Sultan, to receive orders concerning the transmission of the treaty to Alexandria, by Refaat

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

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.

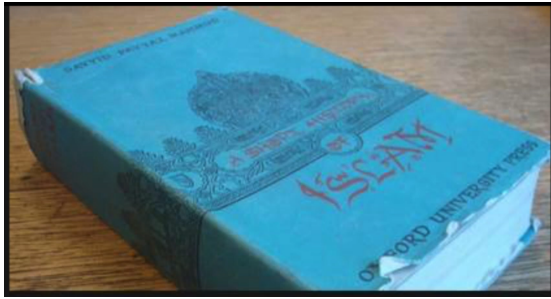
NEW-YORK SPECTATOR.
NEW-YORK, SATURDAY EVENING, SEPTEMBER 20, 1840.
The arrival of the "ultimatum" at Alexandria, on the 11th of August, created no little stir among the foreign mercantile residents, particularly the English. On the next day the British residents were called together by her Majesty's consul, and a

The Austrian frigates Medea and Guerriere, one commanded by Admurak Baron Bandiera, and the other by the Archduke Frederick, 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.

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 Lar-king, conveying in general, but guarded terms, an intimation of the critical position in which affairs stood,

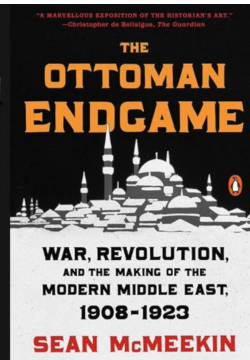
Two English frigates have arrived off the coast of Syria, near Caïpha, where they have been employed for several hours in taking soundings - They are about to sail for St. Jean d' Acre, where Mehemet is

improving the strength of his fortifications. – *Commercial Advertiser [of New York. USA](Published 17 September 1840, p. 2, column 3)*



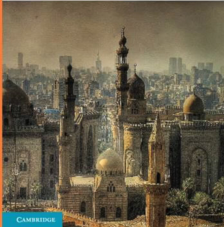
Muslim scholar, Sayyid Fayyaz Mahmud, in “A Short History of Islam”, commenting on the 1840 Treaty of London, concluded:
“Clearly the death-knell had rung for the Ottoman Empire” (p 581)

THE MORNING HERALD, TUESDAY, DECEMBER 1,
 We have, in all probability, destroyed for ever the power of that hitherto successful ruler; but have we done aught to restore strength to the Ottoman empire? We fear not. We fear that the SULTAN has been reduced to the rank of a puppet; and that the sources of the Turkish empire's strength are irretrievably destroyed. “Reforming” SULTANS (of
Ottoman Empire “destroyed” 1840!



“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.

A History of Islamic Societies
Third Edition
 Ira M. Lapidus



Ira Lapidus, a highly distinguished scholar of Islamic history wrote, after the 1840 Treaty: “The Ottoman Empire had become a protectorate of Europe and a pawn of the great powers.” *A History of Islamic Societies*, 3rd ed. Cambridge U., 2014, 525.

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.**”

How did the 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

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. Damsteegy, 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 poer...

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)

“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

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) Quadlateral 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, 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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