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Eastern Question

and Its Relation to

ARMAGEDDON



The Downfall of Turkey
and
What It Means to the World

By

RODERICK S. OWEN

4238 Ingall St., San Diego, Cal.

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The Turk in Europe has been regarded an invader and obnoxious intruder, and European powers have for centuries calculated that some day he would be forced back into Asia where they assert he belongs, if anywhere. That this ought to be done has been freely admitted by most of these nations, and yet for almost a century it has been the settled and studied policy of at least some of them to prevent the accomplishment of the very thing which they say ought to be done. This condition has developed what is known as the Eastern Question, to the statesmen meaning the ultimate expulsion of the Turk from Europe and the division of his territory among the nations. But the question arises, Why have they thus sustained the Turk in a position from which they confess he should be driven? The answer lies in the fact that the Turk holds certain advantages which, should they come into possession of any one of the great powers of Europe, would place that nation in a position which she might use to the detriment of others. Fear, envy and jealousy on the part of these nations toward each other has been the soil into which the Turkish power has sent out its roots and maintained its life in Europe for many years, and with fear and apprehension have the nations stood about this question, strangely impressed that in it is involved some terrible calamity which will engulf all Europe in a war, the outcome of which no one even presumes to know. The Eastern Question is a cup of trembling from which all nations hesitate to drink.

But does the Bible in prophecy describe the Turkish power and foretell its fall and the results to follow; and if so, have its prophetic statements regarding its past history been so faithfully fulfilled that we may implicitly trust its utterances as to the future?

TURKEY A SUBJECT OF PROPHECY

After the fall of the Western Empire of

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Rome as brought to view in the eighth chapter of Revelation, another power is introduced under the symbol of swarms of locusts issuing from a bottomless pit (or a waste and desolate region). These locusts are described as follows: "And the shape of the locusts were like unto horses prepared unto battle, and on their heads were as it were crowns of gold, and their faces were as the faces of men, and their hair as the hair of women, and their teeth as the teeth of lions, and they had breastplates as it were breastplates of iron, and the sound of their wings was as the sound of chariots and of many horses running to battle."—Rev. 9:7-9 Here we have a vivid symbolic description of the bands of Saracens mounted upon horses, with their yellow turbans, long beard and long hair, carrying the iron breastplate and rushing in charge upon their enemies; and thus did they issue from the desert country of Arabia to carry on their devastating raids.

But this is not all, for verse two tells us that they were surrounded with smoke which darkened the sun and the air (or the vitalizing physical elements). In keeping with this part of the symbol, we find that these hordes of Saracens were followers of Mohammed, and their wars were prosecuted not alone for plunder but for the propagation and extension of the false doctrines taught by him. And indeed by these were the light of the gospel and the truth of God (the vitalizing elements of the world spiritually) darkened and obscured.

Again these were to appear and carry on their work, not only after the fall of the Western Empire, but after the fall of a star (brilliant leader) to the earth, whose career and fall would open this desert region so that the desolating hordes could issue forth. This prophecy was fulfilled in Chosroes, the Persian, whose conflict with Eastern Rome and whose defeat in the battle of Nineveh, followed by his untimely death soon afterward, left both

Rome and Persia so weakened and depleted that neither of them was able to restrain the Saracens as they had done before. In about a century after the death of Mohammed they had carried on their conquests so successfully, that these had been extended all over the north coast of Africa and throughout Asia Minor, lying like a great crescent with one horn touching Europe at the Bosphorus and the other at the rock of Gibraltar; and from these two points they entered like a desolating scourge and penetrated to the very heart of Europe. They were checked by the terrible defeat which they suffered at the hand of Charles Martel in the battle of Tours, A. D. 732.

But the prophecy carries us forward to the time when these swarms had a king over them. Not until after a career of about six hundred years was this true of them; for it was in the latter part of the 13th century that Othman arose and proceeded to unite the scattered followers of Mohammed under one general government, thus originating the Ottoman Empire.

During all these centuries of invasion Eastern Rome had maintained its existence with its capital at Constantinople. But what does the prophecy say of the Saracens after the establishment of their Empire?

First, they were to hurt, but not to kill men, i. e., the power which had opposed them for a prophetic period of 150 days—or 150 years, since a day in prophecy stands for a year of time, after which they were to be loosed for an hour, a day, a month, and a year to slay the third part of men, i. e., the eastern one-third division of the old empire of Constantine. These time symbols reduced to time would be as follows:—

1 year—360 days—360 years	
1 month—30 days—30 years	
1 day—1 year	
1 hour—1-24 day—1-24 year—15 days	
Total	391 years and 15 days

Thus we have first a period of 150 years in which they would afflict eastern Rome, but not destroy it, being bound or restrained. This to be followed by a period of 391 years and 15 days in which they would be loosed and would destroy the eastern division of Rome at the close of this last period we should expect to see them again bound or restrained in some way.

What are the facts of history? The first invasion of the territory of Eastern Rome by this power after the empire was established occurred July 27, 1299. Concerning the certainty of this date Gibbons says, "The singular accuracy of this date seems to disclose some foresight of the rapid and destructive growth of the Monster." Decline and fall, chapter 64, par. 14. Adding the 150 years to July 27, 1299, gives us the year 1449, as the date for the loosing of the Ottoman power. In that year John Paleologus the eastern emperor died, leaving no direct heir to his throne. His brother desired to take the kingdom under the title of Constantine twelve; but before presuming to do so he sent a letter to Amaruth, the leading sultan of Turkey, asking his consent. This certainly was an acknowledgement of the supremacy of the Turkish power, and by this was removed all the restraint which the Eastern Empire had exerted. According to the prophecy, the time had now come when the Moslems were not only to afflict but to destroy the Eastern one-third of the old Roman Empire. It was not long before the sultan set his covetous eyes on Constantinople and four years later—1453—it fell into the hands of that power which has held it ever since, and which still holds it tenaciously but with feeble grasp today.

In the siege of Constantinople gun powder was used for purposes of war, and in the invasion which followed firearms were used by the mounted soldiers. The prophet of God

thus graphically describes this and the fatal results as follows: "And thus I saw the horses in vision and out of their mouths issued fire and smoke and brimstone. 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."—Rev. 9:17,18.

But let us inquire what events in Turkish history mark the close of these periods. Adding the 391 years to our last date, 1449, brings us to the year 1840. Adding to July 27 the 15 days, brings us to August 11, 1840, as the termination of the period. Here we are again confronted with a remarkable fact, which in itself, was a recognition that the period of liberty for that power was passed, and that she was again under restraint.

It came about in this way, the sultan of Turkey became involved in a quarrel with the pasha of Egypt in 1832 at that time a temporary adjustment was made, but by the year 1840 hostilities had been renewed, and in this conflict the sultan was constantly losing ground and it became apparent to all that in case of no interference Turkey as a nation would soon be a thing of the past. In the summer of 1840, England, Russia, Austria, and Prussia intervened and by the plenipotentiaries of these powers there was drawn up in London an ultimatum to be submitted to both for the settlement of their differences. The sultan of Turkey consented to the terms and was assured by the powers that in case the pasha of Egypt did not consent to the same, the powers interested would take the matter into their own hands and take care of it. The sultan signed that document and on the 11th day of August, 1840, it was despatched by him to the pasha of Egypt.

By that act he acknowledges that he was not able to take care of himself and his affairs, that for his very existence he was dependent on the Christian powers. From that day on-

ward he was a protege of the powers of Europe, and this fact was recognized by making the maintenance of the Turkish power in Europe a part of the European international law. This seemed necessary for the peace of Europe. The situation was well expressed by Lord Salisbury in 1895 in his answer to a demand for the overthrow of the Turk, when he stated, "That for the peace of Christendom the Ottoman Empire must stand." That there was danger, should the Ottoman Empire fall, of involving "all that is most powerful and civilized in Europe in a dangerous and calamitous conflict. That was the danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and that is a danger that has not passed away."

The czar of Russia in 1853 called Turkey the "sick man of the East," and that title has clung to him ever since. A sick man needs a nurse and indeed up to the beginning of the late war with Italy, Europe had proven a good, faithful nurse for Turkey.

ANOTHER PROPHECY OF TURKEY

As we have seen, the 9th of Revelation carries the Turkish power only to the point where it became a dependency of the nations of Europe, or "the sick man of the East." But the Bible does not stop the prophetic recital of its career at that point, but gives us a view of its fall and the results which will follow.

Having seen the accuracy with which every statement has been fulfilled thus far even to the day of the month when Turkey acknowledged its dependence on the Christian nations for its very existence, with what confidence should we now study the scriptures which mark out its career to its close. In verses two to four of the 11th chapter of Daniel, we are given a view of the decline of the Medo-

Persian power and the rise of the Grecian as follows:—

"And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his prosterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up even for others beside those."—Dan. 11:2-4.

This vision was given in the reign of Cyrus. According to this, four kings were to stand up, i. e., reign in power and glory in Medo-Persia after Cyrus. These were, Cambyses, Smerdis, Darius, Hystaspes, and Xerxes; the fourth, Xerxes to be far richer than all the others, and was to stir up all against Grecia. History credits him with raising an army of 5,000,000 men and his expeditions cost millions of dollars, but all to no avail; for the Greeks defeated his forces in several noted battles, such as Thermopylae, Salamis, Plataea, etc. From this time on the decline of Persia was rapid, while the Greeks at the same pace rode into power.

The climax was reached when Alexander, the mighty king who was to do according to his will, defeated the Persians in three great battles to-wit: Grancius, which gave him Asia Minor; Issus, which yielded him the coast of Syria and Palestine and opened the door to Egypt; and Arbella, where he defeated Darius, the last Persian king, and completely crushed that power. Scarce had he reached the zenith of his glory before his death led to the breaking up of his kingdom—the destruction of his possible heirs; and in

a short time the division of his territory into four parts toward the four winds of heaven: for Cassander took the west, Lysimachus the north, Seleucus the east, and Ptolemy the south. In the conflicts which followed, Cassander was overthrown by Lysimachus, who in turn was crushed by Seleucus.

Thus we have Egypt under the Ptolemies as the Kingdom of the South, and the greater part of Alexander's territory united under Seleucus as the Kingdom of the North; and in the verses which follow, many interesting facts are given in the reigns of the Seleucidae and Ptolemies.

Rome is introduced in verse 14 and many details are brought out regarding the history of that power, first in its pagan and later in its papal form.

In verses 33-35, mention is made of the terrible time of tribulation and persecution which was to come on the people of God, but it is stated that during this time the persecuted ones should receive a little help, which of course would stay to some extent the tide of persecution; and this period would bring us to "the time of the end."

This period is the same as the 1260 years of Dan. 7:25, to which the Savior referred in Matt. 24:21, 22, where he states that the days of tribulation should be shortened for the elect's sake, and this is the help to which Daniel referred. This period began in 538, A. D., and covers the dark ages, in which millions of God's people were martyred for their faith in him and his word. The Reformation breaking out in the sixteenth century brought the help foretold, by checking the persecuting power, and at last causing open persecution to cease about the year 1776. Thus the days of tribulation were shortened about 22 years, for the 1260 years did not terminate until the year 1798, when the pope was taken captive, and the power of the papacy was

completely broken for a time.

After stating in verse 35, that the days would continue for an appointed time beyond the persecution, verse 36 reads: "And the king shall do according to his will, and he shall exalt himself and magnify himself above every god," etc. What king? Certainly the king or kingdom which had performed the most important part in the events just narrated. And that kingdom was France. For throughout the greater part of the history of the papacy, France was considered "the eldest son of the church, the right arm of her strength"; and, strange as it may seem, that same nation was to strike the blow that would wound the papacy, and thus terminate the 1260-year period. And it did; for it was Berthier, a general under Napoleon, who, at the head of a French army, entered Rome and carried Pope Pius Six into captivity. And it is also a fact that the years included in the shortening of the persecution covers the time in which the French arms, under the leadership of Napoleon, were successful in every battle, until that nation aroused the fear and jealousy of every nation of Europe. Yes, surely France was the king which, in the very closing of this period was doing "according to his will" and exalting himself.

But what does the prophecy further say about this power? Verses 36 to 39 bring out the following specifications, all of which must be met in France, if we are right, to-wit: It must be an atheistical and blasphemous power, speaking marvelous things against the God of gods, disregarding the God of their fathers and the desire of women, setting aside every god, but finally exalting the god of forces, and dividing the land for gain.

France is the only nation which has fulfilled all these specifications. It was during the closing years of the 1260-year period that this nation, committing itself to atheism, became blasphemous and licentious to an extent

scarcely approached by any other nation in the world's history and the movement was endorsed by the legislative assembly of the nation. Under this influence it passed through the terrible scenes of the French revolution, in which blood flowed freely, and no man's life was safe.

This fearful climax in the affairs of that nation was the indirect result of the long abuse of power on the part of the papacy, while it was the direct outcome of the writings of such men as Voltaire, Rosseau, De-Alembert, and others, who, taking advantage of the inconsistencies which had been practiced in the name of the Christian religion, drove that nation to a denial of the true God, his very existence being publicly denied and challenged. That nation also invaded the sanctity of the home, reducing the God-given rite of marriage to a mere civil contract, to be broken at the will of the contracting parties. Jealousy raged and bloodshed followed. Licentiousness stalked unblushingly through the land, and the great cities were filled with illegitimate children. At first they cast aside all forms of worship, but finding that the masses must have some object to adore, they set up nature and reason. The latter was personified by a ballet girl from one of the theaters of Paris, and the national assembly paid her homage. They denied Christ and the Bible, thus disregarding the God of their fathers. They confiscated all the titled estates, and these lands were subdivided and sold, thus adding about \$3,500,000,000 to the exchequer of the nation.

Oh blinded nation: lifting its puny arm in rebellion against the God of heaven and seeking to destroy his word, but in their blindness giving to the world a standing evidence of its truthfulness by faithfully fulfilling every specification which the prophet of God about 2400 years before had penned regarding them.

Thus we are carried in the prophecy to the year 1798, or to the beginning of "the time of the end," and there we find atheistical, licentious, but blinded France upon the stage of action, having fulfilled everything stated of her in the prophecy to verse 40, which tells what must take place in that year, as follows: "And at the time of the end [1798] shall the king of the south [Egypt] push at him [France] and the king of the north shall come against him [France] like a whirlwind with chariots and with horsemen and with many ships, and he [king of the north] shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land," etc.

In 1798 Napoleon obtained the consent of the French assembly to take his army into Egypt. Here he met with but slight resistance on the part of the Mamelukes (the ruling class) who, after pushing at him as the prophecy had stated, retired up the Nile leaving him in possession of all of lower Egypt. The flood season prevented further operations in that direction at once, so he entered upon the conquest of Palestine and Syria. His success aroused the English, who became suspicious that their interests in India and the far East might be seriously interfered with. The territory in which Napoleon was operating at this time belonged to Turkey, which nation held almost identically the same territory formerly known as the kingdom of the north. England immediately set to work to arouse Turkey from her lethargy to the defense and possible recovery of her provinces. This England succeeded in doing; and, aided by England and Russia, Turkey (now king of the north) sent an army like a whirlwind against Napoleon. Before this onslaught the French arms could not stand, and Napoleon was compelled to raise the siege of St. Jean de Acre and beat his first retreat. French

prestige was broken, and the decline of that nation's power was only eclipsed by the humiliation of their brilliant leader, who passed his last days in exile on the island of St. Helena.

The close of this conflict left Turkey (king of the north) standing in all these lands, for even Egypt did not escape, but he had power over her treasury as Turkey continued to receive tribute from that nation. And in the greater part of the territory of the kingdom of the north, with his capital still at Constantinople, holding the glorious holy land, and Jerusalem, the city of the great King, stands Turkey today to complete the prophetic record written for her, which is as follows:—

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."—Dan. 11:44-45.

It is evident that the tidings out of the east and out of the north which will trouble Turkey must come from other nations. As stated before, Turkey holds in her possession advantages which no nation of Europe is willing another should possess. The city of Constantinople with its surroundings is viewed with envy by them all as a prize greatly to be desired. Russia above all other nations, especially during the last two centuries, has been seeking to gain possession of that city and adjacent territory in order to control the narrow waterway leading from the Black Sea into the Mediterranean. Possessed of a vast territory to the north, with almost exhaustless resources and a population exceeding that of any other nation of Europe, Russia has been handicapped in one respect. In all her vast area, she possessed no open winter port. This prevented her becoming a naval power. But

could she get possession of all the country surrounding the Black Sea and its outlet, she would have a safe retreat in which she could build unassailed (because the approach to it would be guarded by her own forts), a fleet which would at once place her in the forefront of nations, and put in her hands the balance of power. Russia has made repeated efforts to carry out her purpose, but only to be checked by the powers of Europe.

Thus Russia (the great bear) has for hundreds of years crouched in these north parts and manipulated with her right paw about the Black Sea for an outlet. Repeatedly defeated in that direction, she began to stretch her left paw out across Siberia to the Pacific, desiring to obtain there what she had been seeking to the south. In this effort she accomplished the marvelous engineering feat of building a railroad across about 5000 miles of almost unknown wilds, and established the port of Vladivostock on the Pacific. Valuable an acquisition as this is, yet still it is ice-bound for several months of the year. She then began by intrigue or otherwise to encroach upon China and creep down the coast of the Pacific into warmer waters. At this point came another remarkable fulfillment of prophecy. Joel had said with reference to this closing conflict, that the heathen should be wakened up; and John states that the kings of the east are to take part in the final battle of Armageddon.

For centuries the eastern nations of China, Japan, Korea and to some extent India had slumbered peacefully behind locked doors, satisfied with their own attainments. The western nations knocked in vain for admittance. At length the sleepers began slowly to arouse; and opening their eyes they discovered that the West had marched on in the path of progress and left them far behind. Cautiously they

opened their doors and the foreigners one by one slipped in, and thus intercourse was established between the East and the West. The prophecy had said the heathen shall be awakened up, and the process had begun.

Japan was the leader in recognizing the benefits and advantages of western civilization, and she sent scores of her young men into these countries, there to be educated and to return, bringing with them a knowledge of the arts, sciences, inventions, and methods of warfare of each; thus seeking to gather to herself the wisdom and advancement of them all.

But Joel also said, "The weak shall say I am strong." The world looked on with wonder as they saw the little weak, obscure nation of Japan cast aside her slumber robes, clothe herself with the garments of a modern warrior, and shake her mailed fist in the face of her colossal neighbor. War in the East followed, and Japan carried her conquest almost to the heart of China, planting her banners throughout the province of Manchuria, and finally on the walls of Port Arthur.

Russia now stepped in and by diplomacy wrested from Japan a considerable portion of her spoils, including Port Arthur. In the possession of that place, she obtained what she had been seeking, to-wit: an open port, which was also a stronghold and a strategic point in the far East, but little inferior to that of Constantinople in the near East.

But the world was still more astonished by what followed. Japan again arose in her assumption of strength and attacked Russia. In the war which followed she recovered by force of arms from that nation all Russia had so recently gained by diplomacy. In the battles and marches which ensued, she drove the Russian soldiers over the same ground over which she had just before driven the soldiers of China, retaking the same strong-

holds and finally recapturing Port Arthur. Surely Japan has awakened and has said, "I am strong."

China is following in the wake of Japan, and her movements are apparently more rapid than were those of that nation. One writer recently said, "The change which China has wrought in a decade equals that of a century in any other nation."

India is arising and shaking from herself the stupor of centuries.

As the thinking men of both Europe and America have viewed these things, there has arisen the cry of the "yellow peril," and indeed the strength of these Eastern heathen nations, when fully aroused, is a factor which the powers of earth may well take into their account. Thus we see that the waking up of heathen nations, which constitutes one of the final preparations for the battle of Armageddon, is well under way.

But the prophetic statement, "Let the weak say I am strong," has again been illustrated in the Balkan war. Think of the attitude of independence assumed by the federation of the little Balkan states toward the great powers of Europe. Think of the threat of Bulgaria when she stated that she would defy the powers, should they attempt to dispossess her of any of the territory she had already acquired, or undertake to prevent the accomplishment of her purpose. Indeed the weak are saying I am strong, and all are arming for the conflict.

But the wounding of the left paw of the great northern bear in the far East and the awakening of those nations, causing them to stand for their rights and the integrity of their territory, has made much more difficult the accomplishment of Russian designs in the far East, and has caused that nation once more to throw her force and power into the right paw and look again toward the Bosphorus

through the Slavonic elements of that region. In the meantime changes have taken place in Europe which seem favorable to Russia. The rising power of Germany, her ambition to be second to none even on the sea, has made friends of three old time enemies—England, France, and Russia, thus forming the triple entente, and these three now stand like a great tripod over Germany in an alliance to check her rising aspirations. Over against these we have the triple alliance, composed of Germany, Prussia and Italy. As a result England no longer feels it so much her bounden duty to oppose Russia in her designs on the Turk.

But the prophecy says, "he [the Turk] shall go forth with great fury to destroy and utterly to make away many." This language indicates that something will cause great wrath on the part of the Turk, and he will enter upon a war of extermination in the midst of which he will transfer the seat of his government to Jerusalem; and, receiving no help, he will there come to his end. Rev. 16:12 tells us that the waters of the great river Euphrates will be dried up. Waters, as a symbol, stands for kindreds, nations, tongues and people. Rev. 17:15. This is symbolic language and means that the nation occupying the countries drained by that river will gradually cease to be a power, by the loss of its people and territory. Rivers do not dry up suddenly, neither do great nations lose their power in a day. That this drying-up process is going on with Turkey is clearly shown by the following facts:—

She lost—

Algeria and Greece in.....	1830
Servia, Rumania, Montenegro, Cyprus...	1878
Tunis	1881
Egypt	1882
Crete.....	1898
Eastern Rumelia with Bulgaria and	

Bosnia and Herzegovina 1908
Tripoli 1911

April 1, 1913, as a result of the Balkan war, still in progress, all her territory in Europe has been taken except a narrow strip including Constantinople, and even this is hard pressed by the Allies.

Surely the drying up is rapidly going on. But this is not all. The nation itself is divided into factions who are antagonistic to each other. At the very heart of the government we see the young Turk party which is opposed to the faction loyal to the old sultan. In various localities are persons who claim to be the legitimate successors of Mohammed and demand the obedience of the faithful. Some of these have quite a large following. Again the mass of Mohammedans have no love for the Turk. All these things, together with the attitude of the nations of Europe toward him, are driving him to desperation. Nothing can unite all these factions among the Mohammedans excepting the declaration of a holy war, a war of extermination of their enemies. Under the fanatical influence of such a movement we would see all these unite and go forth with great fury, throwing themselves with perfect abandon into the very jaws of death, for they are taught that all who fall in a holy war have a sure passport to paradise. That this measure will be resorted to by the Turk, is quite clearly indicated in the present trend of events. In fact this step has been urged more than once by the religious leaders among the Mohammedans.

Driven from Europe, with the loss of Constantinople as his capital, to what point would he naturally go? The war having assumed a religious character, the city of Jerusalem becomes a more important point than any other city in the world. For in the eyes of both Christians and Mohammedans it is esteemed emphatically the "Holy City," "the

city of the great King," and destined finally to be the capital of the whole world. While it is evident and generally understood that the Turk will go to Jerusalem, it is equally certain that the nations will follow him thither. They will not be content to leave him in possession of the holy city, a prize which the Christian nations have coveted for years and for the recovery of which the crusades, costing thousands of lives and millions of dollars, were organized and carried on.

The pope of Rome has recently suggested that the time has come when the holy grail should be rescued from the Turks' impious hands.

According to prophecy, in the final effort against the Turk in the taking of the holy city, all the nations of earth are to be involved. There are three verses of scripture which speak of the final overthrow of the Turk. These are: Rev. 16:12, Zech. 14:1-3, and Dan. 11:45. These texts state positively that the Turk will move his seat of government to Jerusalem, that all nations will be gathered against that city, that the city will be taken, that the Turk will come to his end for none shall help him. Notice how he has been helped in the past:—

Wars

1798, with France England and Russia
1838-40, Egypt, England, Russia, Austria, Prussia
1853-56, Russia. England, France, Sardinia
1877-79, Russia. All the other powers of Europe

Help

Always some power has been ready to step in and assist him, but in the war now in progress, the Turk has appealed again and again to the powers for help, and no one has responded thus far. On the contrary, there seems to be but little objection to the idea of his being driven from Europe. And so far as his possessions in Asia are concerned, the massing of troops by Russia in the Trans-Caucasus has revealed to Europe the fact that Russia has her

eyes set on Armenia. And while Germany has been loud in shouting for the integrity of Asia Minor, yet it transpires that she has almost acquired the control of Anatolia, and the Russian press is now charging Germany with duplicity in this matter.

If the nations are not willing to help the Turk to retain his footing in Constantinople, but are willing to invade his Asiatic possessions, they certainly are not willing to assist him in retaining Jerusalem, and if not in Jerusalem, then no place on earth at all; and the Turk must go, not from Europe only, but from the whole world; "and he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, everyone who shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan 11:45; 12:1, 2.

Yes, when the nations triumph over the Turk at Jerusalem, then the scepter of universal empire shall have passed into the hand of a King who is mightier than they all, and who is heir to all the kingdoms of this earth; for "at that time shall Michael stand up," or take the throne, to reign in glory and power.

But Rev. 16:12 shows that the Turk comes to his end under the falling of the sixth plague, and Zech. 14:1-3 says that it is in "the day of the Lord" that the nations will take Jerusalem. Hence, when the Turk comes to his end, human probation will have closed. "The day of the Lord," that great and terrible day, will have burst upon the world in all its fury. The seven last plagues will be falling, and doing their deadly work, and all people shall be plunged into a time of trouble such as never

was since there was a nation. But Michael shall stand up, and God's people shall be delivered; "for Christ shall take to himself his great power and shall reign, and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." And the nations shall be angry, and God's wrath shall come and the judging of the dead and the giving of rewards to God's servants the prophets, and to them that fear his name small and great; and God shall destroy them which destroy the earth. See Rev. 11:15, 18.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:27.

For the book of life shall have been examined, and all whose names are found written therein shall be delivered and shall reign with Him.

But Zechariah tells us that Jerusalem is to be a burdensome stone and a cup of trembling to all the nations that fought against it, and that all who come against it shall be cut to pieces. For the Lord shall go forth and fight against those nations as he fought in the day of battle." Zech. 14:3; 12:3.

The taking of Jerusalem from the Turk is not the battle of Armageddon, but that battle follows soon thereafter. Rev. 16:12 tells us that the drying up of the waters of the river Euphrates (or the overthrow of the Turkish power) prepares the way for the kings of the East, or the heathen nations which have been awakened up, to come up to the battle of Armageddon, in which the Lord will fight against those nations as he fought in the day of battle.

In 2 Chron. 20:15-24 we have the account of a battle in which God told his people that they need not fight, for that battle was the

Lord's. Here, then, is a battle that the Lord fought, a battle in which he simply withdrew his restraining power, giving the enemies of Israel over to the spirit of jealousy and suspicion which dwelt in their hearts, and they destroyed each other. So it will be in the battle of Armageddon. The nations having disposed of the Turk, are still filled with the spirit of greed and envy that moved them in the past; and now that probation has closed, and the Spirit of God is withdrawn, jealousy, ambition and suspicion have full sway, backed up by the spirit of the evil one who originated them. Combinations are rapidly formed for the destruction of each other. The prophet of God in describing what follows, says, "Every horse was smitten with blindness, and his rider with madness."—Zech.12:4. Anarchy is seated with satanic power on the throne of each heart, and every man's hand is against the hand of his neighbor, and the ground is covered with the slain. See Jer. 25:29-33.

But there is one kingdom where envy and jealousy are unknown, one kingdom which anarchy can not invade, one kingdom whose subjects are safe—the kingdom of that One whose right it is to reign. In the midst of all this destruction stand the loyal subjects of this kingdom, with hearts turned longingly toward heaven. Suddenly the powers of heaven are shaken, and the Son of Man appears on the white cloud, having on his head a golden crown and in his hand a sharp sickle. One glad shout of deliverance rings round the world, "Lo, this is our God; we have waited for him, and he will save us."—Isa. 25:9. The righteous dead are now raised immortal, and the living saints, accompanied by angel bands, met the Lord in the air, to enter that kingdom which shall never pass away. See 1 Thess. 4:16-18; 1 Cor. 15:51-55; Matt. 24:31.

With such momentous events contingent upon the overthrow of the Turk, no wonder

the spirit of God has impressed the nations with its importance. No wonder they have thus for years hesitated to attempt its accomplishment. No wonder the Spirit of God is stirring the hearts of all men upon this question. In view of the facts that the heathen are waking up, that the Turk is about to be driven from Europe, that he is set on going to Jerusalem, that the nations are ready to follow and overthrow him there. That probation seems so near its close,—**"What manner of persons ought ye to be?"**

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."—Titus 2:11-14.

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