

The World's Greatest Issues: Military, Diplomatic, Religious

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PART I

CHAPTER I. - THE EASTERN QUESTION: ITS ORIGIN

Everybody knows of the Eastern Question; though not everybody knows just what it is.

Briefly and bluntly stated, the whole Eastern Question springs from Russia's design to possess Constantinople, and the efforts of the other great powers of Europe, and especially Britain, to keep her from it.

For more than a thousand years Russia has been wanting Constantinople. In this time she has made a number of attempts to gain it. Once she practically had it, but a brilliant move of Britain with other Powers prevented her from keeping it; and thus arose the Eastern Question in fact.

The first set attempt of Russia to take Constantinople was by a naval expedition in 865. An entrance into the very port of the city was gained; but a tempest, joined to the resistance of the city, caused the Russians to retreat.

A second attempt, also by sea, was made in A. D. 904. This also was unsuccessful.

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A third attempt, again by sea, was made in A. D. 941; but this was defeated by the Greeks, through their employment of the Greek fire.

The next attempt, the fourth, was in an expedition by land in A. D. 955-973. The armies marched successfully as far as Adrianople, about one hundred and twenty-five miles from Constantinople. There the Czar was summoned by the Greek emperor to "evacuate the country. Sviatoslaf, who had just taken Philippopolis and exterminated the inhabitants, replied haughtily, that he hoped soon to be at Constantinople." The tide of war turned, however. The Russian armies were driven back to the Danube, there encompassed, assaulted, and starved to surrender, and were then released upon the solemn bond under oath to "relinquish all hostile designs," "never again to invade the empire;" and if they broke their word, might they "become as yellow as gold and perish by their own arms."

Yet only seventy years afterward, A. D. 1043, another attempt was made by sea. This was also defeated - at the entrance of the Bosphorus by the Greek fleet with Greek fire and the aid of a tempest.

Though for centuries no other attempt was made from Russia to take Constantinople by force of arms, yet "the Russians were always

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dreaded Constantinople. An inscription hidden in the boot of one of the equestrian statues of Byzantium announced that the day would come when the capital of the empire would fall a prey to the men of the north." - *Rambaud's "Russia," Chap. V., Par. 7.*

"The memory of these arctic fleets that seemed to descend from the polar circle, left a deep impression of terror on the Imperial city. By the vulgar of every rank, it was asserted and believed that an equestrian statue in the square of Taurus, was secretly inscribed with a prophecy how the Russians, in the last days, should become masters of Constantinople. In our own time [1769-1774] a Russian armament instead of sailing from the Borysthenes, has circumnavigated the Continent of Europe; and the Turkish capital has been threatened by a squadron of strong and lofty ships of war, each of which, with its naval science and thundering artillery, could have sunk or scattered and hundred canoes such as those of their ancestors. Perhaps the present generation may yet behold the accomplishment of the prediction, of a rare prediction, of which the style is unambiguous and the date unquestionable." - *Gibbon's "Rome," Chap. LV., Par. 13.*

Throughout the twelfth, thirteenth, and fourteenth centuries, the forces of the Russians were

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kept busy at home by their own internal necessities, the invasions of the Moguls and Targars of Zingis Khan and Tamerlane, and by the power of the Turks who from 1299 onward, possessed the territories of the Eastern Empire, and from 1449 all of that empire itself, except the city of Constantinople alone, and who in 1453 took even that city.

In this time, however, there occurred in the history of Russia an event that greatly intensified her desire and purpose to possess Constantinople. This event was Russia's adoption from Constantinople of Greek Catholicism or the "Orthodox" religion." In the year 948 Queen Olga of Russia went to Constantinople, and was there baptized by the name of Helena. Olga was unable, however, to make any impression with her new religion even upon her own son for whom she was queen-regent; and it was not until the reign of Vladimir, 972-1015, that Russia adopted the new religion.

Vladimir "took it into his head, like the Japanese of to-day, to institute a search after the best religion. His ambassadors forthwith visited Mussulmans, Jews, and [Roman] Catholics: the first represented by the Bulgarians of the Volga, the second probably by the Khazars or the Jewish Kharaites, the third by the Poles and Germans.

Vladimir declined Islamism, which prescribed circumcision and forbade 'the wine which was dear to the Russians;' Judaism, whose disciples wandered through the earth; and [Roman] Catholicism, whose ceremonies appeared wanting in magnificence.

"The deputies that he went to Constantinople, on the contrary, returned awe-stricken. The splendors of St. Sophia, the brilliancy of the Sacerdotal vestments, the magnificence of the ceremonies, heightened by the presence of the Emperor and his Court, the patriarchs and the numerous clergy, the incense, the religious songs, had powerfully appealed to the imagination of the barbarians. One final argument triumphed over the scruples of Vladimir. 'If the Greek religion had not been the best, your grandmother Olga, the wisest of mortals, would not have adopted it,' said the boyards.

"The proud Vladimir did not intend to beg for baptism at the hands of the Greeks - he would conquer it by his own arms, and ravage it like a prey. He descended into the Taurid and besieged Cherson, the last city of this region that remained subject to the Emperors. A certain Anastasius, possibly from religious motives, betrayed his country. Rendered prouder than ever by this important conquest, Vladimir sent an

embassy to the Greek Emperors, Basil and Constantine, demanding their sister Anne in marriage, and threatening, in case of refusal, to march on Constantinople. It was not the first time the barbarians had made this proposal to the Greek Cesars, and Constantine Porphyrogenitus himself teaches his successors how to get rid of these inconvenient demands. But on this occasion the Emperors, who were occupied with revolts in the interior, thought themselves driven to consent, on condition that Vladimir be baptized.

"It was in Cherson that the Russian Prince received baptism, and celebrated his marriage with the heiress of the emperors of Rome. The priests he brought to Kief were his captives; the sacred ornaments, the holy relics, with which he enriched and sanctified his capitol, were his booty. When he returned to Kief, it was as an Apostle (*Isapostolos*), but as an armed Apostle, that he catechized his people. The idols were pulled down amid the tears and fright of the people."

"Then Vladimir had the following proclamation made throughout the town: 'Whosoever tomorrow, rich or poor, mendicant or artisan, does not come to the river to be baptized, will be an alien to me.' The next day Vladimir came with the Czarina's priests and those of Cherson to

the banks of the Dnieper." "Then, by Vladimir's order, all the kievans, men and women, masters and slaves, old people and little children, plunged naked into the consecrated waters of the old pagan steam, while the Greek priests standing on the bank with Vladimir read the baptismal service. After a sturdy resistance, the Novgorodians were in like manner forced to hurl Perun into the Volkhoff, and enter in themselves."

"Russia had become Christian; it is the chief event in her primitive history. An important fact is that her Christianity was received not from Rome, like that of the Poles and other Western Slavs, but from Constantinople. . . . The priests who come from Constantinople brought with them an ideal of government; in a little while it was that of the Russians who entered the ranks of the clergy. This Greek ideal was - the Emperor, the *Tzar* of Constantinople, heir of Augustus and Constantine the Great, Vicar of God upon earth, the typical monarch on whom the eyes of the barbarians of Gaul as well as those of Scythia were fixed. He was a sovereign in the fullest sense of the word, as, by legal fiction, the people by the *Lex Regia* was supposed to have yielded its power to the *Imperator*. He had subjects, and subjects only. Alone he made the law; he *was* the law. He had neither

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droujinniki nor *antrustions* that he placed in such and such a town, but an host of movable functionaries, the inviolate Roman hierarchy, by means of whom his all-powerful will penetrated to the remotest parts of his dominions. . . . An empire one and indivisible, resting on a standing army, a hierarchy of functionaries, a national clergy, and a body of jurisconsults, - . . . This was the conception of the State, unknown to both Slavs and Varangians, that the Greek priests brought to Russia."

When in 1453 Constantinople fell to the Turks, and the Greek Empire came to an end, another idea was added to the foregoing concept of the Russian government derived from the Greek Empire. After the fall of Constantinople there was no longer there "a Christian Tzar," and "Moscow became the great metropolis of orthodoxy;" because "she was heir of Constantinople!"

This idea was fortified in 1472 by the marriage of Ivan III to Princess Sophia, a niece of the last Emperor of Constantinople. The Princess was at the court of Rome. "The Pope wished to find her a husband, and the Cardinal Besarion, who belonged to the Eastern Rite, advised Paul II to offer her hand to the Grand Prince of Russia. . . . Ivan and his boyards accepted the proposal with enthusiasm; it was God,

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no doubt who had given him so illustrious a wife; 'a branch of the imperial tree which formerly overshadowed all orthodox Christianity.'" - *Id. Vol. I, Chap. V; and Chap. XII last par. And Chap. XIII.*

"The marriage of the sovereign of Moscow with the Greek Princess was an event of great importance in Russian History. Properly speaking, an alliance with the Byzantine Emperors was not a novelty, and such marriages, excepting the first of them - that of St. Vladimir - had no important consequences and changed nothing essential in Russian life. But the marriage of Ivan with Sophia was concluded under peculiar circumstances. . . . The Empire of Byzantium had ceased to exist, and the customs, political conceptions, the manners and ceremonies of Court life, deprived of their original soil, sought a fresh field, and found it in a country of like faith - Russia.

"As long as Byzantium had existed, although Russia adopted her entire ecclesiastical system, yet in political respects she had always remained purely Russian, and the Greeks had no inclination to transform Russia into a Byzantium. Now, however, that Byzantium no longer existed, the idea arose that Greece ought to reincarnate herself in Russia and that the Russian mon-

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archy ought to be a continuation, by right of succession, of Byzantium, in the same degree as the Russian Church was, by order of succession, bone of the bone and flesh of the flesh of the Greek Church. It happened opportunely that Eastern Russia had freed herself from the subjugation of the Tatars precisely at the time when Byzantium was enslaved by the Turks; and there arose the hope that the youthful Russian monarchy, strengthened and consolidated, would become the chief mover in the liberation of Greece.

"The marriage of Sophia with the Russian Grand Prince, thus acquired the signification of a transfer of the hereditary rights of the descendents of Palaeologus to the ruling house of Russia. . . . The first visible and outward sign of the fact that Russia came to regard herself as a successor to Greece, was the adoption of the two-headed eagle, - the arms of the Eastern Roman Empire - which thenceforth became the arms of Russia. From that time much in Russia was changed and assumed a Byzantine likeness. The change was not effect suddenly, but proceeded during the entire reign of Ivan Vasilievitch and continued after his death. In the court household the high-sounding title of Czar was introduced, and the custom of kissing the monarch's hand." - *"Historians' History of the World," Vol. XVII, pp. 171, 172.*

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And now Russia claimed that "Moscow succeeded to Byzantium as Byzantium had succeeded to Rome." The very title of the Greek Imperial Office - "Tzar" - which was now no more in Constantinople, had passed to the Russian monarch and was now borne by him as the heir to the Greek Imperial office. And now Moscow having thus become "the only metropolis of orthodoxy, it was

incumbent on her to protect the Greek Christians of the entire East, and to prepare the revenge against Islamism for the work of 1453," in which work Islamism had become possessed of Constantinople, the long desired prize of Russia herself.

Thus it was that when, after these ages of internal development, Russia actively resumed her ancient purpose to possess Constantinople, she did it under the claim of the rightful heir, wishing only to come into her own. And this amply explains why it is that ever since the taking of Constantinople by the Turks, Russia has "regarded the destruction of the Ottoman Empire as the great object of her existence." - *"Historians' History of the World," Vol. XXIV, page 426.*

The first open movement of Russia in renewal of her ancient purpose to possess Constantinople was by Peter the Great, in 1695. It must be

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borne in mind that at that time the Turkish dominion included the whole north coast of the Black Sea and the northern banks of the Lower Danube. Peter began by an expedition against the strong Turkish fortress of Azov, within what is now the sea of Azof, at the mouth of the river Don. His first expedition was a failure; but the next year he made another, and July 28, 1696, the fortress of Azof was taken, and a harbor called Taganrog was established, from which, ultimately, he hoped to control the Black Sea and so reach Constantinople.

Peter's continued encroachments excited the resentment of the Turkish government; and by the persuasions of Charles XII of Sweden, who was just then a refugee in Constantinople after his overwhelming defeat by Peter at Pultowa, Turkey committed an act of war by publicly arresting on the streets of Constantinople the Russian ambassador, and committing him to prison in the strong castle of the Seven Towers.

"The Tzar received this declaration of war almost with joy; the whole of Russia trembled with gladness at the thought of treading in the steps of her ancient princes, of marching to the 'Sovereign City' (Tzargrad), of freeing the Christians of the East, of exterminating the old enemies of the Slav race, and of eclipsing the

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glory of Ivan the Terrible. The Eastern world was shaken to its depths: Kantemir, Hospodar of Moldavia; Brancovane, Hospodar of Wallachia; Servians, Montenegrins, and Greeks, all ardently desired a liberator." - *Rimbaud's "History of Russia," Vol. II, Chap. III, Par. 2.*

But when, at the river Pruth, Peter met the Turkish forces he found that his army of less than forty thousand was facing a Turkish army of two hundred thousand. Peter and his army were presently surrounded. However, in a square they fought for three days; and when at the point of utter destruction he asked for a peace, it was granted: with the conditions that Azof must be restored to Turkey, that Taganrog must be destroyed, and that Peter must withdraw entirely "from the Sea of Azof and the Black Sea."

There was no alternative: the terms were accepted. And while the peace "caused universal joy in the Russian army," it "always left

a trace of sadness in Peter the Great. To have come as deliverer of the Christian world, and to be forced to capitulate, to surrender Azof, his first conquest, annihilate his fleet on the Black Sea, which had cost him so many efforts!" - *Id. Par. 3.*

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Ten years after his death, Peter's project respecting Azof, and in the Crimea, as a base against Turkey, was taken up in 1735 by the Russian Empress Anna. This again brought on war with Turkey. Russia was joined by Austria; but, allied as they were, they were forced to a peace by Turkey in 1739. The terms were the same as before to the extent that Russia must abandon Azof and the Crimea; but with the proviso now, that "Azof and its surrounding territory should be evacuated and remain uncultivated as a neutral boundary between the two empires."

It was thirty years before Peter's project, and Russia's ancient purpose, was actively taken up again: by Catherine the Great in 1769-1774. In 1760-'70 her armies were successful against the Turks in their possessions on the north of the Black Sea and the River Danube. In 1770 she also sent a mighty fleet from the Baltic around Europe to attack the Turks in Greece and the Mediterranean. "Her designs were truly gigantic - no less than to *drive the Mohammedans from Europe.*"

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That year's operations were of such brilliant success that it was thought the following year would see the full accomplishment of her purpose. "The position of Turkey was, indeed, critical; not only was one-half of the empire in revolt, but the plague had alarmingly thinned the population. Fortunately, however, for this power, the same scourge found its way into the heart of Russia; its ravages were as fatal at Moscow as at Constantinople; and it no more spared the Christians on the Danube, than it did the Mohammedans."

The calamity of the plague so weakened both powers that though the war continued nearly three years longer, the issue was so uncertain that it was concluded July 10, 1774, by the peace and treaty of Kutchuk - Kainardji by which "Russia obtained the free navigation of the Black Sea, the right of passage through the Danube, a large tract of land between the Bug and the Dnieper, with the strong fortresses of Azof, Tagarog, Kertch, and Kinburn. The rest of the Crimea was ceded - not, indeed, to the Turks, but to its own khan, who, though declared independent, must of necessity be the creature of the empress, [Catherine] in whose hands those fortresses remained. They were the keys to his dominion, and even to the command of the Black Sea. A sum of money sufficient to defray the expenses of the war was also stipulated; but it was never paid. The advantages which Russia derived from the other articles were ample enough;

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among them, not the least was the commerce of the Levant and of the Black Sea." - *Id. Vol. XVII, pp. 380-383.*

Thus though the empress Catherine's design "to drive the Mohammedans from Europe" was a failure, there was begun the dissolution of the Turkish empire which from that time has gone steadily forward little by little until to-day very little of it remains in Europe. For, "since the peace of Kutchuk-Kainardji Russia has

been the oracle of diplomatic negotiations carried on at the Porte, the arbiter of peace or of war, the soul of the most important affairs of the empire." - *Von Hammer*.

In 1787 the empress Catherine of Russia in alliance with the emperor Joseph II of Austria, planned the "partition of the Turkish empire," with the absorption of Poland by Russia, and the grand duke of Constantine, second grand-son of Catherine, to be established in Constantinople as "Emperor of Byzantium." "Joseph II was invited to meet the Empress in Kherson in order to consult with her upon a partition of the Turkish empire;" into which city "Catherine made a magnificent entry . . . passing under a triumphal arch on which was inscribed in the Greek tongue, 'The Way to Byzantium.'"

"After the meeting at Kherson, the two impe-

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rial allies prepared to direct their forces against the whole extent of the Turkish frontier, from the Adriatic to the Black Sea." Turkey was systematically provoked into a declaration of war, in order to give to Catherine an excuse for open hostilities. The war was desperately fought on both sides. For, "The Turks, *thinking themselves on the point of being driven into Asia*, managed to make a better fight than in the struggle of 1767-1774." - *Rambaud*.

The allies steadily gained, however, and "became masters of the whole line of fortresses which covered the Turkish frontier: the three grand armies, originally separated by a vast extent of country, were rapidly converging to the same point, and threatened by their united force, to overbear all opposition, and in another campaign to complete *the subversion of the Ottoman empire in Europe*."

But just at this point Britain, Prussia, and others incited Poland to revolt; encouraged discontent in Hungary; materially aided the king of Sweden in his war against Russia; fomented troubles in the Netherlands; Prussia even "opened a negotiation with the Porte for the conclusion of an offensive alliance, intended not only to effect the restoration of the dominions conquered during the existing war, but even of the

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Crimea, and the territories dismembered by the two imperial courts from Poland;" and "laid the foundation of a general alliance for reducing the overgrown power of Austria and Russia." - "*Historians' History of the World*," pp. 389-409.

France which was the only power which might have helped the allies "was in the throes of her great revolution, and Joseph was left without a resource." Just then, also, February, 1790, the emperor Joseph died; and his successor concluded with Turkey a separate treaty which also separated Austria from the alliance with Russia. Russia continued the war on her own part till 1792, when finding it impossible to succeed against Turkey and at the same time hold her own in Poland "resolved for this time to give up her conquests in Turkey in order to indemnify herself in Poland." Russia, therefore, accepted "the intervention of the friendly Danes" and the peace and treaty of Jassy between Russia and Turkey was concluded on January 19, 1792.

When in his own behalf, Napoleon I was playing all the powers of Europe, under pretense of friendliness to Turkey he secured war between Turkey and

Russia; and in negotiations with Russia he caused everything in reference to Turkey to bear upon "a scheme of partition" of that empire. A truce was arranged

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August 24, 1807, which held till 1811 when Napoleon's war with Russia compelled that power again to conclude a peace with Turkey and to "abandon the *long coveted prey, when it was already in its grasp.*" - *Id.*, pp. 466-468.

In 1828 Russia again brought on a war which was openly declared June 4. In June, 1829, one Russian army had gained Adrianople once more; another had taken Erzeroum in Asia; "and the two generals would doubtless have joined hands in Constantinople, *but for the efforts of diplomacy and the fear of a general conflagration.* . . . Austria was ready to send her troops to the help of a Turks and the English also seemed likely to declare for the vanquished. It was therefore necessary to come to a halt. Russia reflected that, after all, 'the sultan was the least costly governor-general she could have at Constantinople,' and lent an ear to moderate conditions of peace." - *Id.*, pp. 544, 545.

In 1831 Mehemet Ali, Turkish Pasha of Egypt, had attained such power that he decided to strike for independence. In October of that year he sent an army of fifty thousand men for the invasion of Syria. This army made an easy conquest as far as to Acre, but that stronghold had to be besieged. It was taken, however, May 27, 1832. A Turkish army that had been sent for

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the relief of Acre was defeated, as were all other forces that were met by the Egyptians; and by a decisive victory December 21, 1832, "The victor was free to march upon Constantinople; nothing could impede his progress."

The advancing army reached Brusa, "and was menacing Scutari," the city only across the strait from Constantinople. The western Powers had witnessed all of this without offering to the Sultan any aid whatever. Indeed their sympathies, if not their encouragement, were with the rebellious and invading forces. Here was a grand opportunity for Russia: and she seized it. She offered aid. The Sultan "Mahmud, being frightened, accepted the offers of aid made him in the name of the Czar by General Muraviev." France advised further parley with Mehemet Ali, but he now asked so much that the Sultan could not consent. The invaders "marched upon Scutari. Mahmud then summoned the Russians, who landed fifteen thousand men in the city, and prepared to defend it." Thus at last with fifteen thousand armed men in the city of Scutari, Russia was most dangerously near to practical possession of Constantinople.

But, "The French and English ambassadors, frightened at this intervention, pointed out to the Sultan the danger of letting Russia gain a

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footing in the heart of the empire; it would be better, said they, to capitulate to his rebellious subjects. The Sultan allowed himself to be persuaded, and on May 5, 1833, the viceroy consented to evacuate Asia-Minor in return for the Pashalik of Acre, Aleppo, Tripoli, and Damascus, with their dependencies."

But again the pendulum swung toward Russia: "Mahmud, blinded by resentment, and misled by the promises of St. Petersburg, signed with Nicholas a treaty" "which, under the appearance of an offensive and defensive alliance,

established the dependence of Turkey on Russia (8th June, 1833). Each of the two contracting parties engaged to furnish to the other the aid necessary 'to secure the tranquility of its states.' This latter article might, in such a distracted country as Turkey, involve a permanent occupation by the Russian forces." - *Rambaud*. "Turkey put herself at the mercy of the autocrat of all the Russias."

This, however, was too much for the other Powers to bear. Russia must not be allowed to hold this mighty advantage, which in a crisis could so easily be turned into absolute and irresistible possession.

This arrangement of May 5, 1833, between the Sultan and Mehemet Ali, was merely an arrange-

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ment, and not a conclusive peace: and the quarrel went on, with the Powers shifting their sympathies or their favor, advising settlement or urging war, as the advantage seemed to invite. This continued for six years, when, June 30, 1839, died the Sultan Mahmud, and the Sultanate fell to his son who was but sixteen years old. The tide still ran full in favor of the rebellious Pasha. The Turkish fleet sent from the capital to attack the Egyptian fleet, went over bodily to Mehemet Ali. "Fortune seemed to be emptying its horn upon the Egyptian."

The case was desperate for Turkey, and, in that, for all the Powers - *except Russia*. For her, as well as for the Egyptian, it was Fortune's own bounty. But the other Powers must act, or Constantinople and the Turkish empire would be gone forever, and Russia alone would be the fortunate possessor. This was certain: and as certainly a general confused war, if the Powers were to hold up their heads at all. Therefore, the four Powers - Britain, France, Austria, and Prussia - suddenly, and for the occasion, *sunk all differences*, and made the original, bold, and high and mighty stroke, of *assuming absolutely all the responsibilities of Turkey and the whole case*. "In order to prevent Turkey from again throwing herself into the arms of Russia, the

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four great Powers, in a collective note of July 27, 1839, declared that *they would take the settlement of the Eastern Question into their own hands*."

This bold lead checkmated Russia by the single move itself. She could not suddenly, without any preparation whatever, war against all Europe; nor could she afford to be completely left out and have the other Powers go on and settle all the matters involved without any recognition or consideration of her in any way whatever. She was therefore forced to abandon every advantage that she possessed, either by position or by the late treaty, and, with the bare saving of her face, enter the "concert" upon original conditions with the other Powers. Accordingly, "Russia, in order not to be entirely left out, had to give her assent, and to support the convention as fifth Power." - *Id.*, pp. 451-453.

Such was the origin, and thus arose, The Eastern Question.

Primarily, therefore, the Eastern Question is, The Responsibility of the Four Great Powers of Western Europe for Turkey. And this responsibility was assumed from the necessity of keeping Russia from permanently possessing Constantinople.

CHAPTER II. - HOW THE EASTERN QUESTION BECAME THE WORLD'S QUESTION

As already related, to break Russia's hold on Constantinople and thus avoid a general war the Powers of Western Europe assumed the responsibility for Turkey July 27, 1839.

To do this they had suddenly sunk all their differences. But after they had done it they immediately discovered that the *responsibility* was all that they really did have. For when they began to act under the responsibility, all their differences were just as real as before. At the very first approach to the immediate question to be settled - the pacifying of Egypt - this appeared with force.

First of all, France was striving for "supremacy in the Mediterranean." Ever since Napoleon's expedition into Egypt and the East, in 1798, she had counted that Egypt should rightfully be hers. Mehemet Ali was friendly to France. This was therefore such an element in her favor, that she desired only such a settlement

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as would leave Mehemet Ali the "full right" that he had gained.

England was now as much opposed to French influence in Egypt as she had been when Napoleon was there. And therefore could not agree with France in supporting the ambition of Mehemet Ali; and also because of the danger that to support Mehemet's claims would so weaken Turkey that Russia might regain her lost advantage.

Russia, still indulging her ancient ambition and hope to gain Constantinople, and with it as much of Turkish territory as possible, would not favor Mehemet's claims because that meant alienation of Turkish territory.

"Austria and Prussia upheld Russia and hence France stood alone."

These four powers, standing for the integrity of Turkish territory and therefore against all claim of independence for Mehemet Ali, caused France now to be left out of the "concert" as Russia had been at the first. And in the settlement of the difficulties of Turkey, these four Powers now went forward without France, just as, without Russia, the original four had originated the "concert" and assumed the responsibility for Turkey. Accordingly, July 15, 1840, these four Powers, without France - Britain,

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Austria, Prussia, and Russia - with a plenipotentiary of the Turkish government present, concluded the treaty of London which fixed the terms of settlement for Turkey and Mehemet Ali. "In this treaty the hereditary tenure of the Pashalik of Egypt was assured to Mehemet Ali, together with the life-long possession of a part of Syria, *in case he submitted within ten days to the decisions of the Conference.*" Mehemet Ali on his part was to evacuate all other parts of the Sultan's dominions that were occupied by his troops, and must return to the Sultan the Ottoman fleet. - *Historians' History of the World, Vol. XXIV, pp. 453, 454.*

These terms without being subject to any change or qualification, were handed as an ultimatum to Mehemet Ali in Alexandria by the Turkish Minister for Foreign Affairs on August 11, 1840. Also on *that same day*, in Constantinople, in

answer to a question by the Turkish government as to just what would be done, and how, in the event of Mehemet Ali's refusal, the ambassadors of the four Powers gave the collective and official information that there was no ground for any anxiety on the part of the Divan as to any contingencies: the Powers were now responsible for all these things. Thus on August 11, 1840, *the*

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independence of the Turkish empire had vanished; the Powers had taken full control; and the Eastern Question had become a fixture in the world's affairs.

Against the settlement made in the London Treaty, and the ultimatum presented by the Powers, there was "a wild cry of protest in France" which indeed assumed at least the show of "warlike preparations." Mehemet Ali thus encouraged refused to comply with the terms of the powers. Force was applied by the Powers. "An Anglo-Austrian fleet sailed for the Syrian coast; Beirut and Acre were taken, and Alexandria was bombarded by the English commodore Napier."

"England, which had forsaken France to defend Turkey against Egypt, soon felt the necessity of returning to her, to guarantee Constantinople against the Powers, called the "Convention of the Straits," was arranged, to which France was admitted on equal terms with all others. This Convention finally settled all remaining difficulties, and was signed by France as well as by the other Powers. "France had thus regained her position in Europe;" and in the concert - July 13, 1841.

This new turn in affairs, with a change of

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ministry in France, robbed Mehemet Ali of all shadow of help; and out of all the terms offered him in the beginning, he was glad to be allowed the one item of the hereditary Pashalik of Egypt, with even this "subject to the right of investiture and appointment" by the Sultan, and with the payment of an annual tribute to Turkey. And even this favor he owed to England alone, who had in it, as will be seen, a far reaching purpose.

The formation of the "concert of Europe" in the assumption by the Powers of the Responsibility for Turkey did not by any means quench Russia's ancient purpose to possess Constantinople. It only united the other Powers of Europe in such a way as the longer, and possibly the more surely, to keep her from getting it. Russia, however, still kept this great object ever before her; and the prospect became apparently so bright for "the speedy extinction of Turkey" that "in 1853 the Czar Nicholas proposed to the British ambassador, Sir H. Seymour, a plan for the division of 'the sick man's' inheritance as soon as he should expire." And this was the cause of the Crimean War, 1853, September - 1856, February 1.

It was at this time, the night of January 9, 1853, in conversation with the British ambassador, that there was coined by the Czar, in

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speaking of Turkey, the expressive phrase "sick man" that has ever since clung to that power. The Czar said: "We have on our hands a sick man - a very sick man; it will be a great misfortune if one of these days he should slip away from us before the necessary arrangements have been made." And thus "As long as

there is memory of an Ottoman empire in Europe, so long the Turkey of the days before the Crimean War will be called 'the sick man.'" - *McCarthy's "History of Our Own Times," Chap. XXV, par. 10.*

By a fateful Providence, the Czar, in "two private interviews," January 9 and 14, 1853, gave to the British ambassador his most secret intentions. They "were nothing less than to wind up the bankrupt estate of the 'sick man.' Servia, the Principalities, and Bulgaria were to form independent States under the protection of Nicholas. As to Constantinople, if circumstances obliged him to occupy it, he would establish himself there as a trustee, and not as proprietor. England should in her turn be free to appropriate territories at her convenience, *provided she did not stretch out her hand for Constantinople.* 'Now,' he said, 'it is as a friend and a gentleman that I speak to you; if England and myself can come to an understanding about this affair, the rest matters little to me, and I shall care very

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little as to what *the others* may think or do.' He insisted on this latter point. 'If we are only agreed, I am completely at ease about the West of Europe; what *the others* may think at the bottom of their heart is of small importance.' These 'others' were first France and then Austria." - *Rimbaud's "History of Russia," Vol. II, Chap. XIV.*

France and Austria had gained from the Sultan certain concessions: upon which "Russian jealousy immediately awoke" and a special envoy was sent to Constantinople to make demands that "amounted to nothing less" than the granting to the Czar by the Sultan, "the protectorate over all the Sultan's subjects professing the Greco-Russian worship - that is to say the great majority of the inhabitants of Turkey in Europe."

This enormous claim was urged by Russia because the Czar could not think that, just at that time especially, "the Western powers were in a position to come to an understanding and to act in common," and "he hoped to triumph over the Divan by audacity." And if audacity should not win, then if Turkey should dare to go alone to war, the result would be the certain "conquest of Constantinople, the deliverance of Jerusalem, and the extension of the Slavonic empire." But the

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Czar was mistaken all around. The Sultan seeing that Russia's demands meant practical conquest anyhow, resolved on "making a supreme effort to sell her life dearly, if it were impossible to save it."

The Sultan therefore declared war and in his desperation the king of the North went "forth with great fury to destroy and utterly to make away many." Dan. 11:44.

Also "by an almost miraculous concourse of circumstances, an alliance was formed between France and England; those two ancient and ardent rivals." "Nicholas flattered himself that he could persuade and carry away the English; but it did not enter into his calculations that Napoleonic France could ever form an alliance with the England of Waterloo, of St. Helena, and of Hudson Lowe. The imprudent confidence to Seymour rendered the strange alliance possible. England took fright, and it was now her turn to urge France with energetic

measure. The invasion of the Principalities appeared to her to be the first step towards the execution of the schemes of dismemberment." - *Id.*

Though the Czar's secret intentions had been given to the British ambassador "as a friend and a gentleman," the British ambassador of course immediately gave them to his government. But

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far more than that, Britain now made public her ambassador's report of the Czar's interview. "This violation of the secrecy asked by the emperor, 'speaking as a friend and a gentleman,' profoundly irritated Russia. The consequences of these revelations were very serious. France, Austria, and Prussia, saw how completely Nicholas intended to sacrifice them, and were stunned by his contempt for all that 'the others' might think or do." - *Id.*

And, now the "almost miraculous" alliance of France and Britain for the purpose of aiding Turkey was immediately sanctioned by both Austria and Prussia in "a protocol signed at Vienna by the four Powers." "Nicholas had found means to unite all Europe against him." - *Id.*

All this was an astonishment to the Czar. But it was too late now to stop; and in going on, the Czar attempted to draw the sympathy of the people by the pretense that it was a war of religions, with Russia as the champion of Christianity against the Turkish enemies of Christianity. he actually published a manifesto in which he exclaimed: "Against Russia fighting for Orthodoxy, England and France enter the lists as champions of the enemies of Christianity. But Russia will not fail I her sacred vocation. . . . Fighting for our oppressed brothers who confess

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the faith of Christ, Russia will have but one heart and voice to cry 'God, our Saviour! whom have we to fear? Let Christ arise and let his enemies be scattered!'" - "*Historians' History of the World,*" Vol. XVII, pp. 562, 563.

The successive events of the war continued the Czar's astonishment. And when peace was finally granted him, both the power and the prestige of Russia were greatly reduced.

In 1877-'79 Russia again began hostilities against Turkey. Turkey was so manifestly in the wrong that the Western powers allowed events to take their own course - till Constantinople was endangered. Russia was eminently successful; and her armies reached a point less than seven miles from Constantinople. Yet Russia did not dare to attempt to take the city; for, to do so, would be to throw Europe into war, as the English fleet had already been "directed to pass the Dardanelles." Therefore in the treaty of San Stefano, peace was arranged between Russia and Turkey. But this treaty was not allowed to stand; the Western powers in the Congress of Berlin supplanted it with a treaty composed by *all the Powers*: thus the Powers are still asserting their supremacy and sole responsibility for Turkey. Yet it is recognized that the war of 1877, more than ever "rendered Turkish domin-

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ion in Europe an impossibility." - *Id.* Vol. XXIV, p. 433.

It is singular that while all the other Powers solidly unite to keep Russia from having Constantinople, none of them has ever made any attempt, nor has even manifested any desire, to have it for herself. When the Emperor Joseph II of Austria met Catherine II at Kherson, and she first opened to him the plan to take Constantinople *then*, he exclaimed, "What will we do with it?" There seems to be a sort of fatality of conviction that only Russia can ever really have it when Turkey goes; and that the only proper course of the other powers is simply, as long as possible, to keep her from it.

This conviction that only Russia should possess Constantinople has been expressed in the following words: -

"The month of May, 1453, had dragged the Byzantine Empire finally to its grave. The Greek supremacy had long been a thing of the past; the hollow phantom of it was now to vanish away. But Byzantium has found a mighty heir. The Czar of Russia took a princess of the house of Palaeologus to wife; the crown of Constantine Monomachus was placed on the head of the autocrat of all the Russias in the Kremlin. The Russian Empire is *de facto* the sequel to the Byzantine. And if ever St. Sophia is to be re-

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stored to the true faith, and Asia Minor delivered from the hideous misrule of the Turk, it can only come to pass through the agency of the Czar of Russia. None but the Czar of Russia, 'the defender of the orthodox faith,' and inspired with a sense of the obligations involved in his great office, can become emperor of Constantinople." - *Gelzer; quoted in "Historians' History of the World," Vol. VII, p. 356, (footnote).*

This has led to another curious course of procedure, that has caused the question concerning Constantinople and the Turkish possessions - the Eastern Question, - to become the World's Question. That is: that while all have solidly united to preserve Constantinople and the Turkish *power*, and also the Turkish territory *so far as any actual alienation of territory* is concerned, yet each power has been untiring in its watchfulness and its effort to gain control, and event to occupy, as much as possible of that territory by *influence* of whatever sort; so that to-day the Turkish territory outside of Europe is practically distributed among the three powers, Russia, Germany, and Britain, by what is recognized as their "*spheres of influence*."

It is as though the integrity of the Turkish power and of Constantinople, were systematically held before themselves as a mere foil to the furtive grabbing, by each one, of all that she could

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possibly gain. And the plain endeavor is that each one shall have her sphere of influence so well established and so clearly defined, that when the inevitable day shall come when Constantinople falls and Turkey fails, they can each look one another in the face and say, Here we all are; what is the use of any fighting? Let our respective spheres of influence be now held as permanent division and possession of the Turkish territory!

And the conditions are now such that this could easily be done.

Russia's sphere of influence is recognized as embracing all the northern and north-eastern parts of Asia Minor.

By means of railroad concession and possession, beginning at Scutari, Germany's sphere of influence embraces all central Asia Minor, Syria, Palestine, and Mesopotamia clear to Bagdad on the Tigris.

Britain's sphere, which is already largely actual possession and sovereignty, embraces Cyprus and the southern coast of Asia Minor, Egypt and Arabia.

France's sphere is commercial rather than territorial, yet it is sufficient to make her a power to be considered and reckoned with, when the day of decision and division shall come.

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This drawing of spheres of influence, as to Turkish territory has led to another curious thing: that is, that these spheres of influence especially as between Britain and Russia have gradually but irresistibly been extended clear across Asia to the Pacific Ocean and now actually embrace the *whole East*. So that the same powers that stand, chiefly, face to face in Turkey, stand also, chiefly, face to face in China.

Indeed, with only small spaces or petty States between them as "buffer States," Britain and Russia actually stand face to face clear across Asia from the Bosphorus and the Dardanelles to the Pacific Ocean.

Great Britain's sphere embraces Cyprus and the southern coast of Asia Minor, Egypt, Arabia, India, Thibet, the whole of the heart of China, and, *by her present offensive and defensive alliance with Japan*, even to the point of Kamchatka.

Russia's sphere embraces northern and northeastern Asia Minor, Persia, all Central Asia, North China, and Siberia to the very point of Kamchatka.

From Scutari to Bagdad, Germany stands between Britain and Russia; and, until Japan's victory over Russia, in China at Kiao-chau, Germany also stood close in with Britain and Russia.

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And France holds southern China as her sphere of influence in the extreme East.

And it must be borne in mind that while these powers have been extending their spheres of influence from the Bosphorus to the Pacific Ocean, they have not hesitated to absorb amongst them all Africa also.

Thus the powers that are responsible for Turkey are to-day the powers that control all Europe, all Africa, Australia and most of the islands of the Pacific; and all Asia; with Britain extending from the Atlantic to the Pacific in the British possessions of North America.

And this is how it is, and as plain as A B C, that the Eastern Question has become and now is, and to the end will be, the World's Question.

CHAPTER III. - WHY DOES RUSSIA WANT CONSTANTINOPLE?

Let any person look at a map of the Russian possessions in Europe and Asia, and note where lie all her ports. It will be readily seen that with the exception of

the ports in the Black Sea, they all lie in the very coldest regions; and these with the exception of St. Petersburg, Riga, and Vladivostok lie even in the arctic regions. And even St. Petersburg, Riga and the Baltic Sea itself, are ice-bound for nearly half the year. It is so also with Vladivostok.

At a glance, therefore, it is seen that for nearly or quite half the year, Russia's navies are ice-bound and absolutely shut away from the world's waters. And plainly this prohibits Russia from having any effective power on the sea; and excludes all prospect of her making successful war. And so long as this condition shall continue, - it matters not how strong she may be in herself, in navies and materiÉl, - as for real effect-

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iveness she will rate only as a second-class power or less.

The Black Sea is the only water that Russia has that is open the year round. There she can build and float her navies always in free, warm water. But lo! the only door from the Black Sea to the world's waters - the Bosphorus and the Dardanelles - is in the power of the Turk, and in addition by terms of specific treaties of the concerted powers is absolutely closed to war-vessels. Thus in effect the Black Sea, though warm water the year round, is rendered as valueless as though it were ice-bound the year round.

Is it, then, any wonder that Russia should have so long "regarded the destruction of the Ottoman Empire" and the possession of Constantinople, and thus the control of the Bosphorus and the Dardanelles, "as the great object of her existence?" It was to make the conquest of Turkey, that Peter the Great spent time in Holland and England to learn ship-building. He wrote: "We labor in order to learn ship-building. He wrote: "We labor in order thoroughly to master the art of the Sea; so that, having once learned it, we may return to Russia and conquer the enemies of Christ, and free by His grace the Christians who are oppressed. This is what is hall long for, to my latest breath." - *Rambaud's History of Russia, Vol. I, Chapter XXII, Sec. 2.*

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But in spite of all, there still hangs tenaciously the hated Turk, in full possession of the key to Russia's only door. More aggravating still, the European "concert" persists in maintaining the Turk in that aggravating position. And yet aggravating above all, Russia herself is obliged to play a part in this harassing "concert."

From the tantalizing tedium of this situation Russia sought relief in the Far East, on the coast and waters of China. Little by little she pushed herself into Manchuria, and through Manchuria to the possession of the Laio-tung peninsula with its splendid harbors of Port Arthur and Dalny. *There*, all the year round she had open ports to the world's waters. Now she would come into her own. Now she would be a world power indeed: on the sea as on land. There, accordingly, she proceeded immediately to establish docks, arsenals, and one of the mightiest strongholds in the world.

But in the Far East there were watchful eyes, as well as in Europe. And even these eyes Russia herself had opened. In 1895 there was a war between Japan and China. When peace was made the Laio-tung peninsula, with other territory

was ceded to Japan. But Russia, France, and Germany united in protest against the cession of the Laio-tung peninsula. And the threat-

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ening protest of those three powers was supported by Britain to the extent of "advising" Japan to yield to the protest. To avoid a new war Japan yielded: and the *territory in question* fell immediately *under Russia's "influence,"* and this "influence" very shortly became established possession under cover of a twenty-five year lease.

This opened wide the eyes of Japan to the fact that Russian power in the Far East meant only mischief to Japan. And when Russia not only spread her power over all Manchuria and built her mighty fortress and naval bases at Port Arthur and Dalny, but began openly to encroach upon Korea, and actually, though "by secret diplomacy," sought "to obtain the important port of Masampo in southern Korea" at the very doors of Japan itself, then Japan plainly saw that soon she must fight for her very existence. The only question was whether she should wait longer and fight at home, at every disadvantage and with prospect of only defeat; or take the initiative at once and fight in foreign territory with prospect of success.

Japan did the wise and timely thing and grandly won. She took Port Arthur, Dalny, and the whole peninsula; destroyed Russia's power

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in Manchuria; made sure of Korea; and by an offensive and defensive alliance with Britain, shut away Russia forever from any warm water port, and from all hope of any effective power, in the Eastern seas; and threw her back to the former conditions in which *the taking of Constantinople is her only hope.*

Russia instantly realized this. Indeed it was impossible for her not to realize it. And with her *the whole world realizes it:* and to the degree that no other calculation is now made; and to the certainty that admissions, and even preparations, are being made accordingly.

And the conditions for it are practically ready. At every step that Russia has taken in this course from the time of Catherine II she has in some way met Britain. In every attempt that she has made on Constantinople she has found herself checked in such a way that she could plainly see the hand of Britain as predominant in it. So repeatedly and so long has this been evident, that now the world recognizes that the issues of the Eastern Question lie preeminently between Russia and Britain; and that the Eastern Question itself is now more than anything else a diplomatic and strategic contest between Britain and Russia.

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Russia has felt this all along. And one of the leading Russian papers, the *Novoye Vremya* of St. Petersburg, has lately uttered the following complaint that quite forcibly tells the whole story: -

"Her endeavors to safeguard that empire have created friction with us in the Caucasus, in Turkey, in Persia, in Turkestan, in Afghanistan, in China, and even in later days in Thibet and Japan. Jealously following Russia, she has not permitted us to move a yard even in the distant steppes of Central Asia, while for the consolidation of her own position she has quietly seized whole

continents. In sixteen years alone, from 1884 to 1900, she has acquired in new possessions 3,712,000 square versts, ¹¹ with 57 million inhabitants - i.e., has grown by a whole third. And yet there are even now men like Lord Kitchener who assert that England is too weak in Asia, and that she is not strong enough to oppose a Russian invasion of India!" . . .

"The Conquest of India has never been a part of Russia's plans. A campaign in that direction has only been talked of, as a threat against England in case she should run counter to us in the Near or Far East. At present it of course follows that there can be no talk of Indian or other adventures.

"On the contrary, we can avail ourselves of a *rapprochement* to settle many important points, and, above, all that question, which is of pri-

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mary importance on economic grounds for both countries, of joining up the Russian and Indian railway systems throughout Afghanistan and Persia. In Persia we can define our 'spheres of influence' in the same manner as we have more or less successfully defined them with Austria-Hungary in European Turkey. *Since England's occupation of Egypt, Constantinople and the Bosphorus have lost their importance to the former country.* In Asia Minor we shall encounter the Germans before the English. In any case an agreement with England is inevitable for the future settlement of the unavoidable difficulties which will accompany the break-up of the Ottoman Empire." - "*The Literary Digest*," Vol. XXXII, pp. 766, 767.

In this contest it must be confessed that though Russia has sometimes made what seemed to be a master stroke, yet in the long run the permanent advantage has been with Britain. Of this the map of Europe and Asia as it stands to-day, politically, is a most remarkable and eloquent witness. In the preceding chapter it was told how that, beginning at Constantinople, the "spheres of influence" of the powers has been extended clear across Asia to the Pacific Ocean. Britain and Russia have been the chief ones in this. And it is their mutual rivalry and jealousy that has been the cause of it.

It was there shown that Russia's possessions

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and spheres of influence comprehend the northern and north-eastern parts of Asia Minor; Persia; northern Afghanistan; Siberia and North China, except Manchuria, to the Pacific; while Britain's spheres of influence comprehend Cyprus and the southern coast of Asia Minor, Egypt, Arabia, India, Thibet, the heart of China, and, through her alliance with Japan, all from China to the point of Kamchatka. It will be seen by this that in no place does Russia reach any available water, while Britain does so everywhere.

And details only make this the more emphatic. Beginning at the point of Kamchatka, Britain's offensive and defensive alliance with Japan gives to her against Russia all the waters of the far East. By definite understanding with

Russia, the whole valley of the Yang-tse-kiang, which in every sense is the heart of China, is Britain's sphere of influence. By Colonel Younghusband's expedition into Thibet and the treaty made at the capital there, British influence must ever be predominant there. All India is British possession. Islands inside the Persian Gulf, by which she can control the Straits of Ormuz, are British possessions. Aden on the north, and Somaliland on the south, of the mouth of the Straits of Bab-el-mandeb are both British. All Egypt with the Suez Canal and the mouths of

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the Nile, is British. Cyprus at the eastern end of the Mediterranean Sea, is British. Gibraltar at the entrance of the Mediterranean is British.

Nor does the story stop at Gibraltar: the English Channel is British. And yet more, and, if anything, more remarkable still as against Russia, the Skager Rack, if not also the Cattegat, is safely British. For in the winter and spring of 1906 Norway became independent. The great question then was whether she should be a republic or a kingdom. It was finally decided that the form of government should be a kingdom. And the man who was chosen as king, is the nephew and son-in-law of the king and queen of England. Under all the circumstances of that affair of Norway, can anybody doubt that this selection of the nephew and son-in-law of Britain's sovereigns was brought about by British diplomacy?

To any who might be inclined to doubt it, it might be well to say that Sweden was on the brink of war with Norway to bring her under. Norway was thoroughly prepared and ready to resist. The night of the last day for the Swedish decision, Norwegian troops were all waiting, with horses harnessed and saddled, ready to spring to action on the instant of telegraphic

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notice. But that night, in the last minutes as it were, the British minister to Sweden went to King Oscar and made such representations as secured the recognition of Norwegian independence, and therefore peace. This and kindred facts put it fairly past all question that British diplomacy put Britain's nephew and son-in-law on the throne of Norway.

And it is easy to see that this may well be only a part of Britain's long contest with Russia. For the king of Norway, who is nephew and son-in-law of the sovereigns of Britain, is the son of the king of Denmark. And the king of Denmark is brother to Britain's queen. Now with this strong British connection in both Denmark and Norway, it might very easily come about that in a general war in which Britain and Russia were the chief antagonists, Norway and Denmark would stand with Britain. And by this Britain could absolutely close the Cattegat against Russia.

And Europe knows it. Not only does Europe know it but she feels it. And especially does France feel it: many of whose people hoped that Norway would decide in favor of being a republic, and would then be more in sympathy with France than she could be with the monarchies of Europe. Many leading Frenchmen were

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greatly disappointed when the decision was in favor of monarchy. The *Temps* exclaimed, "France was certainly astonished at the preference of Norway for a monarchy." The *Figaro* gives facts as follows: -

"Baron Wedel-Jarlsberg, ex-Minister of Sweden and Norway at Madrid, went at once to King Edward, at London, and proposed as future king of Denmark his son-in-law, Prince Carl of Denmark, husband of Princess Maud of England.

"His Britannic Majesty was pleased with the project, as was Queen Alexandra, and Baron Wedel-Jarlsberg quitted London perfectly satisfied with the results of his embassy. He at once repaired to Copenhagen in order to gain the assent of Christian IX. paternal grandfather of the Prince." - *Quoted in "The Literary Digest," Vol. XXX, No. 20, p. 708, November 11, 1905.*

A French publicist wrote a pamphlet under the title "The Republic Question Gerrymandered in Norway" in which he openly charged to the "intrigues" of England and the "cowardice" of France, the responsibility for a monarchy, instead of a republic, in Norway. He says: -

"The monarchy could not be maintained without gerrymandering, and the discussion was gerrymandered. The referendum ought to have been formulated: 'Republic or Monarchy?' The provisional government and the majority of the Storting simply asked of the citizens of Nor-

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way, 'Do you wish Prince Charles of Norway to be King?'

"England had done it all.

"In placing Prince Charles and the daughter of Edward VII on the throne of Norway, England reduces Norway to a *dependency of her empire, a sort of vassal state*, such as Portugal at the other end of Europe, has been, since the Treaty of Methuen. England already has a hold on Denmark, and now that she has taken Norway, *she becomes mistress and arbiter of the opening or closing of the Baltic*. It was necessary that the Norwegian referendum should be strangled, that the Provisional Government should obey all the instructions transmitted from the Court of St. James, and that Prince Charles should be crowned in so many weeks. Baron Wedel-Jarlsberg, formerly minister for Sweden and Norway in Spain, was dispatched from Copenhagen to London, and installed with Lord Lansdown in the Foreign Office, in order to direct the operation.

"The English press carried through the campaign to the end designed, with that mingled address and effrontery which they always show in such emergencies. The English victory was complete."

"The question of a republic for Norway was gerrymandered.

"It was gerrymandered because the republicans of Norway did not meet with the moral support abroad which the monarchists found in England. The Norwegian monarchists had the

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moral, diplomatic, and financial support of England because Edward VII is King, and because they propose accepting his daughter as Queen." - *Quoted in "The Literary Digest," Vol. XXXII, No. 3, p. 89, January 20, 1906.*

He further says that the newspaper press of Paris was influenced by England, and that the *Matin* was even "edited as the mouthpiece of the *London Times*, by a former editor of the latter paper." The London *Daily News* admits that Princess Maud "at first shrank from the responsibility of sharing a throne, but was over-persuaded by King Edward." *Id.*

By this final stroke, Britain now holds *the key to every door of Europe and Asia*, and in a crisis can shut every one tight against Russia. And if Britain can make sure of the friendship of France, for which she is working hard and which she has been fast gaining, then she can shut tight, and hold, all these doors against all the rest of the world.

Let any one take a map of Europe and Asia, and, beginning with Norway and Denmark, draw a chain along Britain's points of vantage - the English Channel, Gibraltar, Malta, Cyprus, the Mouths of the Nile, the Suez Canal, the Straits of Bab-el-mandeb, within the Straits of Ormux, all India, Thibet, the heart of China to Shang-

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hai, Wei-hai-wei on the point opposite Port Arthur, Hong-kong, then, by her alliance with Japan, Formosa and the isles of Japan to the point of kamchatka, then along the fiftieth parallel through Sagalien, then down and across the Sea of Japan to the northern line of Korea, then down the Yalu and over the peninsula to Port Arthur. Let anybody do this and then say, if he can, that British diplomacy and statesmanship have not magnificently triumphed over Russia in the contest of the Eastern Question. In all the history of the world there has never been a longer-headed problem, nor one more wisely worked out, than this one so splendidly perfected by the statesmen of Britain.

And now the bearing of this on Russia's getting Constantinople: Russia is now pleading that since Britain has gained so much as she has, and is so secure in it all, she can *well afford to let Russia have Constantinople* - without any further disputing.

More than this, a leading British journal has openly advocated *Britain's doing this very thing*; of saying to Russia, Take Constantinople whenever you get ready; we shall not object. It is not worth our contending for now.

In addition to this, the latest history on this subject gives the following two ominous and expressive sentences: -

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"Never has the outlook in Turkey been so gloomy and deplorable as to-day." "Danger looms large from all quarters;

everywhere the sword of Damocles hangs over Ottoman rule." -
Historians' History of the World, Vol. XXIV, pp. 433, 434-5.

And such is the prospect, yea, such is the bright prospect, of Russia's very soon possessing Constantinople. And when she takes it, then what?

CHAPTER IV. - THE LOSS OF CONSTANTINOPLE: THEN WHAT?

Near the close of the preceding chapter it was stated that now since the British alliance with Japan, public opinion is expressed to the effect that so far as Britain is concerned, Russia should be allowed to take Constantinople whenever she chooses to do so.

The following from the London *Spectator* is sufficiently open and expressive to make the situation perfectly plain to everybody.

"If we are wise, we shall strike while the iron is hot, and endeavor to come to an understanding with Russia under which she will frankly abandon her policy of menacing India, while we, on the other hand, shall make it clear to her that we now realize, as Lord Salisbury said, That in supporting Turkey against Russia, we 'put our money on the wrong horse.'

"In our opinion we should tell the Russians plainly that we have ceased to consider the main-

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tenance of the integrity and independence of the Ottoman empire, an essential British interest, and that, though we could not view with indifference the destruction of the independent kingdoms in the Balkan Peninsula, *we should not regard the presence of Russia on the Bosphorus as injurious to us*, nor resent the absorption of those portions of Asia Minor which naturally go with the possession of Constantinople. Russia would, of course, have to make her own terms with France, Austria, Italy, and Germany in regard to Asia Minor and Syria; *but we, at any rate, should make it clear to her that we have ceased to look upon Constantinople as a portion of the earth's surface which could not be occupied by Russia without involving war with Britain. . . .*

"Though what we have written may seem to read something like a scheme for partitioning the Turkish Empire, we by no means suggest that we should invite Russia to enter immediately upon any sensational or adventurous line of action. All that it would be right or wise for us to do would be to point out to her that *she need no longer regard us as the power which holds her in check on the South and stands in the way of Russian aspirations in respect to Constantinople. We must give her assurances that the*

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Sultan is no longer our ally, and that, provided France, Austria, and Italy receive proper consideration, and integrity of the existing Balkan States is respected, *we shall make no objections to the secular aspirations of Russia in regard to Turkey being fulfilled.*" -
Quoted in "The Literary Digest" of October 7, 1905, page 496.

Plain spoken as all of that is, we have never found any dissent expressed anywhere. It is evidently accepted as the plain logic of the case as it now stands.

Indeed, the *Spectator's* proposition has met an open response from Russia. The *Novoye Vremya* of St. Petersburg says: -

"Since England's occupation of Egypt, Constantinople and the Bosphorus have lost their importance to the former country. In Asia Minor we shall encounter the Germans before the English. In any case an agreement with England is inevitable for the future settlement of the unavoidable difficulties which will accompany the break-up of the Ottoman Empire." - *Quoted in "The Literary Digest," May 19, 1906.*

And that the "understanding" with Russia which has been advised by the *Spectator*, and counted as "inevitable" by the *Novoye Vremya*, is near, if indeed it has not already come, is indicated by the fact that it was arranged for a British fleet to visit Russia in the waters of the

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Baltic Sea, in the summer of 1906; but on account of Russia's home troubles the visit had to be postponed.

With such an understanding, as the accepted view in Europe and by the concerted powers, it is certain that the course indicated will be followed. And upon that it is equally certain that the taking of Constantinople by Russia will be actually, as it is logically, the next move to be made; and that it will not be long before Russia's cherished desire for the possession of Constantinople will be satisfied. And for this the way in European Turkey is as fully prepared as it is between Britain and Russia on the map of Europe and Asia.

From the whole history of the original Eastern Question it is evident that the question has been a greater one than has been the question as to who shall possess Constantinople. It was this question of the division of the territory, that forced the concert of the powers in 1839-40. And we have seen how that between that time and now, under cover of maintaining the integrity of the Turkish empire by the European concert, each power that is a party to the concert has constantly been doing all that it could by "spheres of influence" to gain control of as much

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as possible of that very empire. But it will be noticed that this has been carried on outside of Europe. Asia Minor, Syria, Mesopotamia, Arabia, and Egypt have all been preserved intact as of the Turkish empire; yet all are almost entirely covered by the "spheres of influence" of Russia, Germany, and Britain. But in Europe it will be readily observed that instead of the Turkish territory being apportioned under "spheres of influence," nearly all of it has actually been divided up by the establishment of the petty States of Roumania, Servia, Bulgaria, Easter Roumelia, Montenegro, and Greece. These have all gained independence from Turkey, but are dependent for their existence upon the concerted powers.

While the greater part of the Turkish territory in Europe has thus been lost by the organization of these semi-independent States without any specific spheres

of influence of the great powers, it still remains that the setting up of all these petty States is distinctly favorable to Russia; because all of them are of the Greek religion, which is the religion of Russia. And because of this Russia claims, when she does not positively assert, the protectorate over them all. In addition to this the Greek religion is first of all political. And with the grand center of that religion in Russia, and with its priests forever the chief political agents of Russia everywhere, it is certain that every move that is made in these States, or that shall be made for freedom in the remaining Turkish territories in Europe, will be under Russian auspices and will be distinctly in the furtherance of the designs of Russia.

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There now remains undivided comparatively a small section of Turkish territory in Europe. Of this that remains Macedonia and Albania comprise the largest part, and these are persistently demanding, conspiring and fighting for, the freedom that has been obtained by their neighbors. In their struggles for this freedom they have more than once succeeded in bringing between the powers and the Turkish government such a crisis, as left to Turkey only the single choice of granting reforms or risking expulsion from Europe. The latest of these crises is *now* holding the world's attention - A. D. 1912. Other like crises will be forced; for Macedonia and Albania will never rest until they shall enjoy equality of privileges and freedom with their neighbors.

It was by the direct efforts of Russia that all these peoples of the Danubian and Balkan Provinces were freed from the Turkish power. The

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opportunity that was offered for Russia's interference in behalf of the religion of these peoples was the sole ground for Russia's war with Turkey in 1876 to 1878. For "the astute and watchful policy of Russia promptly took advantage of the indignation of Christendom against the Crescent;" and "inflicted on the Ottoman Empire the severest wounds it has ever suffered; for that war rendered Turkish dominion in Europe an impossibility, and made it a matter of far greater difficulty than before even on Asiatic soil." - *"Historians' History of the World," Vol. XXIV, p. 433.*

And now the "internequine quarrels in Macedonia and among the Albanians bid fair to put an end to Ottoman rule in European Turkey." - *Id., p. 434.* And thus it is that while "danger looms large from all quarters" to Ottoman rule in Europe, all these dangers are just as distinctly favorable to Russia's possession of Constantinople as they are dangerous to Turkish rule any longer there. And just as real and as imminent as is the danger to Turkish rule in Constantinople, just so real and so imminent is the prospect of Russia's possessing Constantinople.

And when Turkey shall lose, and Russia shall possess. Constantinople - then what? It must be borne in mind that the ending of Turkish rule

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in Europe does not mean necessarily the ending of Turkish rule everywhere. The loss of Constantinople by Turkey does not necessarily involve in that one stroke, the ending of the Ottoman Empire itself. It has been to avoid a general war that the European concert has for sixty-six years diligently worked to keep the

Ottoman empire in existence. In November, 1895, Lord Salisbury, then prime minister of Britain, said: -

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now."

Those powers are not yet ready for the Ottoman empire to come to an end. Britain is practically ready for Russia to possess Constantinople and the coasts of the Bosphorus and the Dardanelles; and everything indicates that such move will ere long be made. But that great event will be allowed by the concerted powers only because, as suggested by the London *Spectator*, they, with Britain, "Have ceased to look upon Constantinople as a portion of the earth's

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surface which would not be occupied by Russia without involving war."

What then is the only alternative of this so-long-dreaded war of Christendom when the Turkish government shall be forced out of Europe?

This question is clearly answered in the latest history, and by the best living authority, on the subject - Arminius Vambery, in "The Historians' History of the World," 1904. In expressing the one only remaining way of hope for "the regeneration of Turkey" he says: -

"If Europe were seriously disposed to prevent the outbreak of the great war which would be likely to follow on the heels of a collapse of the Ottoman Empire," then "all that Turkey would have to do would be to concentrate her forces, by casting off the foreign elements in Europe, and establishing a new center in Asia Minor, where she commands more than twelve millions of Turks." *Vol. XXIV, p. 436.*

With any one who has followed these studies; with any one who is acquainted with the perplexities and dangers of the Eastern Question; with any one who knows of the endless anxieties of the Powers to avoid as long as possible that "great war;" can there be any doubt at all that this one only remaining way of hope will be taken? Under all the circumstances, there can be no kind of doubt that the powers will hold for

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themselves such further breathing space of peace as shall be possible in allowing the Turkish government to find "a new center" in Asia Minor, or in Syria, or in Palestine, or in all three in succession, as might present the best prospects of longer peace and safety from the "great war."

It is worthy of note that this indubitable sequence of the Turkish loss of Constantinople, is precisely the expectation of the Turks themselves. In 1895 when, because of the Armenian troubles, there was in England and America such a loud demand for the abolition of the Turkish power, a Turkish magistrate in discussing the subject said in substance: -

"Yes, we expect nothing else than that the Christian powers will take Constantinople from us, and force us to leave Europe. This

may not be done just now; but there is no doubt that sooner or later they will do it. Then we shall establish a new capital somewhere in our possessions in Asia: and, if not immediately, it will be ultimately *at Jerusalem.*"

And it is yet more worthy of note that this indubitable sequence of the Turkish loss of Constantinople, and this acknowledged expectation of the Turks themselves, is the very thing that from of old, by the word of the Angel of God, has been "noted in the scripture of truth," concerning Turkey, in the words: "He shall plant

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the tabernacles of his palace between the seas in the glorious holy mountain." Dan. 10:21; 11:45.

Constantinople itself is between seas; but it is not "in the glorious holy mountain." The only place in the world that corresponds to the term "the glorious holy mountain," is Jerusalem. Among the Mohammedan peoples - Turks and Arabs - of that whole region, Jerusalem is called by the name *El-Kuds* - The Holy. And Jerusalem is "between the seas" - the Dead Sea and the Mediterranean. It is therefore plain that after the loss of Constantinople the Turkish capital will be established ultimately, if not immediately, *at Jerusalem.*

And then what?

CHAPTER V. - TURKISH CAPITAL IN JERUSALEM: THEN WHAT?

In the preceding study we found that when the Turkish government must leave Constantinople, a new capital will be established in Asia at Jerusalem.

And to the question, What then? the answer, given by the angel of the Lord, is, "He shall come to his end."

In full, the angel's word is: "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11:45.

The facts given in the preceding chapters show how systematically and how continuously the Turkish power has been positively helped. These show also that long, long ago, he would have come to his end if he had not been so powerfully helped. This was strongly expressed in the discussions in 1895 in an article in the London *Times* by the Duke of Argyle, as follows: -

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"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."

Thus it has been hitherto. Thus it is now. Thus it will be *once more*. When he loses Constantinople he will be helped till he shall "plant the tabernacles" - the temporary habitations, moveable dwellings, - "of his palace" in Jerusalem; and *that will be the last*. After that, he will be helped no more. And so "he shall come to his end."

And then what?

This is the greatest question of all. It has been the one great question, all along. And there is just one answer to it. That answer is, *A war of the powers*.

If any other answer than this could have been found, there would be no Turkish power in existence to-day: it would have been ended long ago. But no other answer than a *general war*, could be found. And it is the certainty of such a war, and the dread of it, that all these years have kept the European powers constantly in such intensity of anxiety and perplexity to keep the Ottoman Empire in existence.

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We have seen that it was "The fear of a general conflagration" that kept the empire from falling in 1829.

In a speech in the German parliament in 1888 Prince Bismark declared that it was only the Berlin Congress that prevented the war of 1877-78 "from putting the whole of Europe in a blaze."

In 1895 when in a council a certain move was proposed, the emperor of Austria exclaimed, "No! that would set fire to the powder." And November 9, 1895, Lord Salisbury, then prime minister of Britain, in his speech at the Mansion House - a speech, which, in the then conditions in Turkey and the general unrest elsewhere, was made to the world and for the information of the world - told the whole story and defined the situation in the following remarkable passage: -

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that *for the peace of Christendom it is necessary that the Ottoman Empire should stand*. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire fall, would not merely be the danger that would threaten the territories of which that empire con-

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sists; 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. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and *that is a danger which has not passed away*."

When it is "for the *peace of Christendom*" that the Ottoman Empire should stand; then, when the empire falls, what can follow but the *war of Christendom*?

When more than sixty years ago, the danger was that if *then* the Ottoman Empire should fall, the fire thus lighted would involve all that was "most powerful and civilized in Europe in a dangerous and calamitous contest;" and when that is a danger that "*has not passed away*;" then when *now* the Ottoman Empire shall fall, what can possibly follow but that "all that is most powerful and civilized in Europe will be involved in a contest that will be as much *more* "dangerous and calamitous" as these powers are greater and more powerful *now* than they were

sixty years ago? That is to say therefore, What can possibly follow the fall of the Ottoman Empire, but the *mightiest war that has ever been known?*

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And what is the secret of this certainty of such an awful war, upon the fall of the Ottoman Empire? Why cannot the powers agree on some course that will avoid that dreadful thing? The answer is: It is the same old ambition for world-empire. It is simply because of the determination of each great power to be *the one greatest* power. It is simply because that each one of the great powers is eager to possess the most possible of the earth's surface; and therefore, the most possible of the territories of the Ottoman Empire.

It has been openly stated and permanently printed, that throughout the dealings with the Ottoman Empire, "Political ambition [*sic.*] and territorial greed" have been "the mainsprings of European policy;" that "The rivalry of the great powers of Europe is solely responsible for the fact the catastrophe predicted centuries ago has not yet overtaken the Ottoman Empire;" and that "the regeneration of Turkey" would have been possible, "if Europe were seriously disposed to prevent the outbreak of the great war which would be likely to follow on the heels of the collapse of the Ottoman Empire." - *Arminius Vambery; in Historians' History of the World, pp. 428, 433, 436.*

War then - a "great war;" a "general confla-

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gration;" "the whole of Europe in a blaze;" the war of Christendom; "a dangerous and calamitous contest involving all that is most powerful and civilized in Europe;" - this is what follows when the Ottoman Empire comes to its end.

Such is the only logic of the situation; such is the only expectation of the nations; and such, only expressed in other words, is the statement of the angel - "He shall come to his end and none shall help him. *And at that time* shall Michael stand up, the great Prince that 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."

What else than "a time of trouble such as never was since there was a nation" could possibly come of such a gigantic conflict? As late as November 15, 1912, a leading French publicist, Edmond Thery, said -

"Such a conflict it is impossible to allow, since it would be a war of extermination in the most frightful sense of the word: one which would ruin all the nations of Europe without any distinction."

It is true. And what then?

CHAPTER VI. - THE GREAT WAR: AND THEN WHAT?

By the evidence given in the preceding chapter it is plain that upon the coming to an end of the Ottoman Empire a general war of the great powers is the only logic of the situation, is the only expectation of these powers themselves, and is that which is declared in "the Scriptures of truth."

We have seen that it was to avoid such a war in 1839-40 that the concert of the powers was created; and that this is a danger that "has not passed away."

However, it is not enough to say merely that this danger has not passed away. To think of it as the danger that *then threatened, still abiding as that danger the was*, is to miss the real situation. For not one of the powers most vitally concerned, stands to-day as it did in 1840. It is safe to say that of the five powers - Britain, France, Prussia, Austria, and Russia - that were

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involved in that danger in 1840, any *one* of them is stronger now than all of them were in 1840.

With these powers only as strong now as they were in 1840, a war involving all of them would be dreadful enough. But, with any one of these powers as strong now as all together were in 1840, the danger is as much greater now than it was in 1840, as these powers are all greater now than they were then. Therefore it is perfectly plain that the danger that could not be risked in 1840 not only "has not passed away," but it has grown as the powers involved have grown; and that the danger is now as much greater as all these powers are now greater.

Think of the armaments, both military and naval, of 1840, as compared with them now. Think of the guns, whether small arms or artillery, of 1840, as compared with those of to-day. Think of the warships of 1840, both in numbers and in kind, as compared with those of to-day. It is scarcely too much to think that a single ship of to-day of the type of the *Dreadnaught*, or the *Mikasa*, or the *Oregon*, could defeat all the warships that were afloat in the world in 1840. Think also of the size of the armies in 1840 as compared with those of to-day.

And think of the mighty expansion of all these

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powers, in point of territory and empire to-day, beyond what they were in 1840. Look again on page 39, and note the "spheres of influence" of these powers as they have extended from Constantinople over all Africa and all Asia to the farthest East; until now, in this present hour, these very powers meet face to face in the extreme East, and are now as deeply involved in maintaining the power, or partitioning the territory, of China - "The Sick Man of Asia" - as they were originally in that of Turkey - "The Sick Man of Europe."

It is thus strictly true that the perplexity of these powers with respect to China to-day, is the direct resultant of the perplexity of those very same powers with respect to Turkey in 1840. And the greater Eastern Question as it centers in Peking to-day, is but the extension and enlargement of the original Eastern Question as it has centered in Constantinople since 1840. In the nature of the case therefore, there can be no solution of the greater Eastern Question as it centers in China, which shall in any way exclude the original Eastern Question as it centers in Turkey.

More than this: It was the powers of the West - Britain, France, Prussia, Austria, and Russia - that, in 1840, became the responsible ones in the original Eastern Question as it cen-

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in Turkey. And through the extension and enlargement of that original Eastern Question as it centers in Turkey, four of these identical powers are the ones chiefly involved in the ultimate Eastern Question as it centers to-day in China.

Thus it is the powers of *the West* that have become the chief ones of *the East*. Even Japan, which has become the one power of the East itself, by her alliance with Britain is the splendid means of extending and fastening in the East this power of the West. And the United States, the one power of the *extreme West*, by her possession of the Philippines has become one of the chief powers of the *extreme East*.

Thus it has come about that the powers of the West are now equally the powers of the East. And, with the exception of Japan, these powers of the West are the *only* powers of the East. And they are also equally the powers of all the spaces between the West and the East. It is literally true, therefore, that these powers of the West, being also the powers of the East and of all between, are thus also the powers of the *whole world*. Look on a map, at the holdings of these powers - Britain, France, Germany, Austria, Russia, America, and Japan - and see how truly each one is literally a power of the whole world.

This is how it is that the war that must certainly

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follow upon the fall of the Ottoman Empire, can be nothing less than a *world-war*. And this is why it is, that in referring to it, those who are best informed can speak of it only in such terms as "the great war," "a general conflagration," "all Europe in a blaze (1878)," "all that is most powerful and civilized in Europe in a dangerous and calamitous contest (1840)," the war of Christendom.

That which in 1878 would have been even "all Europe in a blaze," can now be nothing less than *all the world* in a blaze. That which in 1840 would have been all that was then "most powerful and civilized in *Europe* in a dangerous and calamitous contest, can *now* be nothing less than all that is most powerful and civilized in *the world* in a *more* dangerous and *more* calamitous contest. And when in 1840, and since, it has been "for the peace of Christendom" that it was resolved that the Ottoman Empire should stand, it is now literally the *war* of Christendom that must follow "on the heels of the collapse of the Ottoman Empire."

No wonder that the powers dread it! No wonder that the world's statesmen stand aghast at it, and labor most strenuously to avoid it! No wonder that publicists contemplate it only with perplexity! If ever there was a time when

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prayers should be "for kings and for all that are in authority," it is now. If ever there was a time when those who know what it is to pray, could with sincerity of heart pray "for kings and for all in authority," it is now.

And yet, the present situation of the powers of the world, and the condition of things now prevailing, is only that which the Scripture says would be. Read it in Rev. 16:12: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared."

As for the literal river Euphrates that flows from the mountains of Armenia and empties into the Persian Gulf, it has been crossed and recrossed many times, even at the flood, through all the ages, without any special difficulty, by kings and armies both of the East and the West. It can not, therefore, be the literal flowing

waters of the river Euphrates that is here spoken of. But since waters are plainly stated in the very next chapter to signify "peoples, and multitudes, and nations, and tongues" (Rev. 17:15), it is evident that the word "water" in this place signifies the people or the power that dominates the territory of the Euphrates. And this is none other than the Turkish power, which comes to his end when none helps him.

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The coming to an end of the Turkish power is declared to be in order "that the way of the kings of *the East* might be prepared." And, with the exception of America and Japan, these "kings of the East" are the identical kings that have been the principal cause and the very substance of the Eastern Question from its origin, August 11, 1840, and in all its bearings, unto the present hour; and that "for the peace of Christendom" have literally kept the Ottoman Empire in existence unto the present hour. "The kings of the East," whose "way" is to be "prepared" by the extinction of the Ottoman power are the very kings who are solely responsible for the existence of that power.

How, alone, then, can the Ottoman Empire come to its end? How, alone, can the "water" of "the great river Euphrates" be "dried up?" - Evidently only by the consent and concert of these very powers, whose concert alone has so long given to that empire even existence.

And then comes the world-war of the world-powers.

And then what?

This is now the one great question; and it is the only remaining question.

There is no question as to *the fact* of the Turkish government's leaving Europe: as to that

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there remains question only as to *the time* when it shall be. And all know that it must be soon; for all things are now almost ready.

There is no question as to *the fact* or *the character* of the great war that must follow the collapse of the Ottoman Empire: as to that there is now only the question, What shall follow this great war?

In answer to this question there are two views presented: and yet two views only from a certain point. Among all who have studied the question enough to be really acquainted with it, there is general agreement that this war will be the utter breaking up and breaking down of the present order of things on the earth. It is agreed that all definitions, alignments, and boundaries, of the powers and the nations as now existing will be annihilated. The map of the world will be gone.

But beyond this, on the one hand it is argued that out of what shall remain after the great war, there will be evolved a new order of things as to society, States, and nations, whose definitions, boundaries, etc., of course, can not now be known: there must be a new map of the world.

It is evident that the foregoing view is founded on a confidence in humanity that springs from

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the theory of evolution, and that shuts the eyes to plain and important considerations. For when the highest result of the civilization and society of the

world in the present order of things, is just this mighty war that breaks to pieces all that has been built up, then it must be a very blind confidence indeed that would look to the remains of this very civilization and society for such a regeneration as would give to the world any new order of things that could possibly be of any permanent value. If the present civilization and society can not bring about such a new order of things when it is in the fulness of its strength and glory, and has everything its own way, how can it be expected to do all this when its strength and glory shall have been annihilated? Such hope is evidently "a spider's web."

On the other hands there stands the very important truth that the whole history of the world teaches that in every instance of the break down of the dominant civilization and society, the people by whom it was destroyed have been, without exception, new, simple, rude, and physically and civilly vigorous nations, untried in the experience of empire. Invariably it has been such as this to whom has fallen the task of restoring the equilibrium, renewing society, and

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maintaining government and civilization. But nowhere are there now any such new peoples in the world, to do the like thing again after the crisis that comes in the world-war that now impends. The supply has been long ago exhausted: and, as already made plain, the powers now involved in this mighty question are strictly all-embracing powers of the whole world.

Further, throughout history it has always been that the decayed civilization and society was swept away as with a flood by the new and vigorous peoples, in tides of war *rolling upon it*. But *now*, instead of any such thing as that, and instead of there being even any room for any such thing, the highest developments of society and civilization embracing the whole world, actually *sink themselves* in a perfect maelstrom of war with *one another*.

Wherefore, since it is both morally and physically impossible for either that destroyed civilization, or that exhausted society, to renew itself, it is perfectly plain that there is absolutely no prospect and no true ground of hope of any revival, or any new order of things, from *this world*, after that war. Therefore we are simply shut up to the one thing - the one inevitable thing - that this awful maelstrom of the world's war will be nothing less and nothing else than the

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very *end of things* in this present world. This is as certain as that that war shall come. And that war is certainly coming. There is no escaping it: and equally there is no escaping the truth that with it, and in it, comes the end of all things in this world.

And again so says the Scripture: even to the very particular of this expected war itself. Read again from Rev. 16:12, the words already quoted and those which follow in immediate connection: -

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto

the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed [is] he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, IT IS DONE. And there were voices, and thunders, and lightnings; and there

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was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and *the cities of the nations fell.*" Verses 12-19.

Note the order here given -

(a) It is "the way of the kings of the East" that is "prepared" by the drying up of the "water" of the Euphrates - the ending of the Ottoman Empire.

(b) When these kings of the East are gathered into that "way" that is thus "prepared," they are "the kings of the earth and of the whole world" that are gathered to battle; and this battle is the battle of Armageddon, "the battle of that great day of God Almighty."

(c) Next comes the "great voice out of the temple of heaven, from the throne, saying, IT IS DONE."

(d) Then there is the great earthquake, such as was not since men were upon the earth; the cities of the nations fell; and every mountain and island are moved out of their places. Rev. 16:20; 6:14-17.

These items make it perfectly plain that the impending war culminates only in the battle of Armageddon, which is the battle of that great day of God Almighty, with which comes the end of all things in this present world.

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This one passage in Revelation is not by any means all the Scripture that tells of this. This great event is one of the things about which most is said in the Bible. Note that in the Scripture quoted from Rev. 16 this awful whirlwind of a world-war is immediately caused by "the spirits of devils," the "unclean spirits" of every kind of evil, destruction, and devastation, going forth to the kings of the earth and of the whole world to gather them to battle. As long ago as the days of Jeremiah this very thing was told. Read it: "Behold, evil shall go forth from nation to nation, and a *great whirlwind* shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." At that time also it was said, "The Lord shall roar from on high, and utter his voice from his holy habitation." Jer. 25:30-33. Read it also in Joel 4:9-16; and Isa. 2:19-22.

Note also that in the midst of the statement quoted from Rev. 16 concerning the gathering of these powers to that battle, there stand the words of the Lord Jesus himself, saying, "Behold, I come as a thief." And Rev. 19:11-21 describes the fact of his coming at the time of that battle. There he is seen coming "upon a white horse" as "King of kings and Lord of lords" with the

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armies of heaven following him, also "upon white horses." "And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse, and against his army." The end of the world has come.

Yes, following this war of Christendom, beyond all doubt there comes a new order of things. But it is certain that the new order cannot arise from the ruins of the old, nor from this world anywhere. This certain new order of society and government comes from Heaven only. It will not be through the rise of any new kingdoms of this world; but only by the setting up of the Kingdom of God: as it is written, "In the days of these kings shall the God of heaven set up a kingdom;" and "The saints of the Most High shall take the Kingdom."

There is, therefore no room for any question at all that the end of that great war in its ultimate battle is only the end of the world. And this is now near enough to make it important that the people should be getting ready for it. Are you ready?

"Get ready, get ready, get ready!"

CHAPTER VII. - THE SEVEN LAST PLAGUES

THERE is no room for question that the collapse of the Ottoman Power prepares the "way" for "the kings of the East," which are "the kings of the earth and the whole world," to be gathered to the battle of Armageddon.

It must not be overlooked that the drying up of the water of the Euphrates - the fall of the Turkish Empire - takes place under the *sixth* of the "seven last plagues." The scripture that tells this says: "And the *sixth* angel poured out his vial upon the great river Euphrates, and the water thereof was dried up that the way of the kings of the East might be prepared." Rev. 16:12. And we have seen that it is in the midst of the battle of that great day, that the *seventh* and last plague is poured out, and the great voice is heard from heaven, from *the throne*, saying, "It is done." Thus these seven plagues are the last plagues that will ever be on the earth;

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because with the *seventh* one, comes the end of the world.

It is said that in these seven last plagues there is "filled up" - completed, finished, - "the wrath of God" which in judgment falls upon the finally apostate and rebellious world. Read Rev. 15:1; 14:9, 10.

These plagues are "The wine of the wrath of God," "*without mixture*," "in the cup of His *indignation*." It is "the wine cup of this *fury*." Jer. 25:15. The seven vials that are given to the seven angels to be poured out on the world, are "*full of the wrath of God*," there is nothing else in them.

These expressions show of themselves that the day of salvation is past before there begins this time of "indignation," "wrath," and "fury" "without mixture." This is confirmed in other scriptures. The mystery of God, of which the gospel is the revelation, is "finished," before this day of indignation and wrath begins. Rev. 10:7. The service in the temple of God in Heaven is ended, before the *first* of the plagues is poured out; and there is *no service there*, while they are being poured out. Heb. 8:1; 9:24; Rev. 15:5, 8.

In every respect therefore, it is true, and from every evidence plain, that "the seven last plagues"

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are the final judgments incurred by an atheistic and anarchistic world.

The first plague is "a noisome and grievous sore upon the men which have the mark of the beast and upon them which worship his image."

The second plague is, that the seas become "as the blood of a dead man."

The third is, that "the rivers and fountains of waters" become blood.

The fourth is, that the sun's heat becomes so intense as to scorch and burn men.

The fifth is poured upon "the seat of the beast," and his kingdom is filled with darkness.

The sixth is the drying up of the Euphrates - the ending of the Turkish power - and the gathering of the kings of the East, and of the earth and the whole world, to the great battle.

The seventh is poured into the air, and the heaven departs as a scroll when it is rolled together; the great voice from the throne, in the words "It is done," declares the end; there is the great earthquake such as was not since men were upon the earth; and the cities of the nations fall.

Again let it be noted that it is under *the sixth* of these plagues that the Ottoman Empire comes to its end. The *five* preceding ones fall before the Turkish Empire falls.

But the mystery of God is finished, the service

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in the heavenly temple is ended, probation is closed, *before* the plagues *begin* to fall; before the *first one* is poured out.

There is no room for any question that the fall of the Turkish Empire is very near. And just as certainly as that is so near, so certainly the finishing of the mystery of God, the ending of the heavenly temple service, the closing of probation, is *nearer*.

It is certain that the end of the whole world is now so near, that it is time to prepare for it. It is equally certain that the finishing of the mystery of God, the ending of the heavenly temple service of intercession for sinners, the closing of probation, is so much *nearer*, that of all things it is now high time to be prepared for this.

Does any one say that now we are leaving the ground of history and of current events, and becoming alarmists? If so, let us tell him something: On the desk before me as I write this, there lies a two volume work of five hundred and sixty-four, and five hundred and forty-five pages, respectively, entitled "The Re-shaping of the Far East." It is a history and a presentation of the re-shaping politically of the Far East by the great powers that are the powers of the East and of the West and of the whole world. It gives

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the history and the present standing of Britain in China, of Russia in China, of France in China, of Germany in China, of Japan in China, and of the United States in China; as well as the condition of things in China itself. The work was

closed early in 1905 in the midst of the late war, and was published shortly after the close of that war in 1905. It is not in any sense a religious work. There are no indications that the author is a religious man. It is wholly a secular and political history. and yet in this wholly secular history, that treats only of the political and diplomatic relations and influences of the great powers of the West in the far East, the very first words that are printed, except the mere words "The re-shaping of the Far East" - even before the title page - on a page otherwise wholly blank, are the following lines printed there exactly in the form as here copied: -

"And the second . . . poured out his vial upon the sea and it became as the blood of a dead man; and every living soul died in the sea.

"And the third . . . poured out his vial upon the rivers and fountains of waters; and they became blood.

"And the fourth . . . poured out his vial upon the sun; and power was given him to scorch men with fire.

"And the sixth . . . poured out his vial upon

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the great river Euphrates, and the water thereof was dried up, that the way of THE KINGS OF THE EAST might be prepared

"And I saw three unclean spirits . . . for they are the spirits of devils, working miracles, which go forth to the kings of the earth and of the whole world, to gather them together to the battle of that great day . . . into a place called in the Hebrew tongue ARMAGEDDON. . . ."

There, then, is a two volume work on this great world-question, circulating by the many thousands throughout the whole world, giving the bearings of the Eastern Question as it is in the farthest East. And as each reader picks up the book and opens it at the beginning, the very first thing that he reads is this quotation on the plagues and the kings of the East and Armageddon.

That is, the author of that important work on the re-shaping of the far East under the diplomacy and rivalries of the great powers, would have his book to be read in view of what the scripture says concerning the last plagues, the preparing of the way of the kings of the East, and the gathering of the kings of the earth and the whole world to Armageddon. Therefore, at the very threshold [*sic.*] of his book, on a page all by itself, he prints these striking verses from Rev. 16, in order that the first impression that

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the reader shall receive shall be that the re-shaping of the far East means the seven last plagues, the preparing of the way of the kings of the East, and the gathering of these kings, by the spirits of devils, unto the battle of the great day and Armageddon.

Now what can be the meaning of that? In a work treating wholly of the secular, political, diplomatic, and commercial relations of the great powers in the far East, why should the author print first of all in the book for the reader's attention, this passage from the Scripture relating to the last plagues, the preparing of the way of the kings of the East, and their being gathered to Armageddon?

In answer to this question there is one thing that is certainly clear; that is, that the Spirit of God is saying to men and to the world, that the last plagues, the preparing of the way of the kings of the East, and the gathering of these kings to the world-war, and the world-battle of Armageddon, is the *final meaning* and the *only culmination* of the Eastern Question.

All this is the truth as to the meaning and the culmination of the Eastern Question. From the many evidences on every hand, it is plain that this final meaning and culmination of the Eastern Question is soon to be accomplished. This being

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the truth, and the Spirit of God being "the Spirit of Truth," it is only to be expected that the Holy Spirit should witness to men and the world that such *is* the truth of the events that are now constantly re-shaping the far East, and finally shaping the Eastern Question which is the whole World's Question.

And when the Holy Spirit, in His own Person, is telling this *directly* to men and the world, what else than this can possibly be done by those who have the Holy Spirit, and who in their words and works would harmonize and co-operate with the Holy Spirit? What *should* be done by all these, but, in harmony with the Holy Spirit, to tell "with a loud voice" this same thing to men and the world: yea, "to every nation, and kindred, and tongue, and people"?

And in the fact that the Spirit of God is already telling it *directly* to men and the world, what divine assurance there is in this to every soul who, in harmony with the Spirit, will also tell it to men and the world! what divine assurance that the Holy Spirit will witness to the telling of it, and will witness with the spirit of him who tells it, that it is the truth, that it is the present truth, and that he is right in telling it!

Who, then, will not tell it? Who that knows

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it, can keep from telling it? The Holy Spirit is telling it; who will refuse to join with Him in the telling of it? The Spirit of God is speaking; who will refuse to speak with Him?

"The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?"

CHAPTER VIII. - PREPARATION TO ESCAPE

WHO shall escape the battle and the destruction of that great day and of Armageddon?

For, though the kings of the earth and the whole world, and their armies, go to the battle, and though all the remnant of the nations will meet destruction in the awful earthquake and "with the brightness of His coming;" yet there will be those who will escape it all, and who in the midst of the terrors of universal upheaval and destruction will, in perfect Christian calmness, "sing for the majesty of the Lord," and will gladly exclaim: "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Who, then, are these? Who are they who can be so sure of this safety and deliverance? - They are those, and only those, whose names are in the Book of Life. For it is written: "At that time shall Michael stand up, the great Prince which standeth for the children of thy people,

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and there shall be *a time of trouble*, such as never was since there was a nation, even to that same time; and at that time, thy people shall be delivered, every one that shall be *found written in the Book.*"

But we have found by the Scriptures that the seven last plagues are inseparably connected with that great day of battle and war; and with this "time of trouble such as never was since there was a nation." And we have found that these plagues begin, and give of them pass, before the kings of the East and of the earth and the whole world are gathered to that battle. *Who shall escape the plagues?* is therefore a question of equal importance with that of Who shall escape the battle and destruction of that great day?

Who then shall escape the plagues?

Notice that the first plague falls "upon the men that had the mark of the beast and upon them that worship his image." Rev. 16:2. To escape the worship of the beast and his image therefore, is in itself to escape the plagues.

This is confirmed in the positive words of the Scripture in the world-wide message of the Third Angel of Revelation 14: "The third angel followed them, saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead, or in his

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hand, *the same* shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

We have seen that the ending of the Ottoman Empire, and the preparing of the "way" of the kings of the East and of the earth and of the whole world to be gathered to the batter of that great day and of Armageddon, *is near*.

We have seen that since this gathering to the battle occurs under the sixth plague; and that since five of the plagues are past before this one comes; it, therefore, follows that the falling of the plagues is *nearer*.

And now, since the very first plague falls on them that had the mark of the beast and that worshiped his image, we see that the domination and the worship of the beast and his image is *nearest of all*.

Therefore the *first question of all* is, Who shall escape the worship of the beast and his image? for, whosoever escapes the worship of the beast and his image, escapes the seven last plagues, and whosoever escapes the seven last plagues, escapes the battle and destruction of that great day and of Armageddon. The battle and destruction of that great day and of Armageddon, is inseparable from the seven last plagues; and the seven last plagues and this battle and destruction

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are inseparable from the worship of the beast and his image.

Therefore, the first consideration of all, both in time and in importance, the nearest of all these things to us, is "the beast and his image," their domination

and their worship. And the first of all questions, both in time and importance, is, Who shall escape the worship of the beast and his image?

And to this all-important question, again the answer is, Only they whose names are in the Book of Life. For it is written: "All that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world." Revelation 13:8.

But the worship of the beast and his image, is an *enforced* worship. The mark is an *enforced* mark: enforced by governmental power, under pains and penalties of imprisonment, confiscation of goods, and death. Therefore, to have our names in the Book of Life, just this one single item, is not all that there is of the story. The *loyalty* of all these to God and the Lamb will be tested to the uttermost. And while the worship of the beast and his image and the receiving of that mark, is being enforced upon all, by all the force of governmental power and deceiving mira-

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cles, those whose names are in the Book of Life stand true and loyal to God and the Lamb by worshiping Him who made Heaven, and earth and the sea, and the fountains of waters and by keeping the commandments of God and the faith of Jesus. For the scripture that gives the world-wide warning against the worship of the beast and his image, tells also that those whose names are in the Book of Life of the Lamb, and who are faithful and true, *get "the victory over the beast, and over his image, and over his mark, and over the number of his name,"* and says of them, "Here are they that keep the commandments of God and the faith of Jesus."

In preparation, therefore, to escape the plagues and the battle and destruction of that great day and of Armageddon, the first of all things is a *spiritual experience* that *knows* that our name is in the Book of Life of the Lamb; and that manifests unswerving loyalty to God and Christ in the keeping of the commandments of God and the faith of Jesus, against all pressure and all penalties of all opposing powers.

But this preparation cannot stop here. The plagues strike the *physical*, as the false worship of the beast and his impage [*sic.*], which *brings the plagues*, strikes the *spiritual*. There must there-

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fore, be a preparation *physically*, as well as spiritually.

Anybody who will read Joel 1, 2 and 3:9-16, and Isaiah 24, with Revelation 16, can readily see that the seven last plagues are the last throes of the dying world, - everything on the earth is perishing, death is everywhere and in all things of earth. This, therefore, demands of everyone, such a physical preparation as shall cleanse flesh and blood from all possible impurity, excess of intemperance; and build up a sound, clean, healthy body, capable of passing safely through times of pestilence, dearth and death.

For in that time, of nothing that is of the earth will it be safe to eat; because death will be in everything earthly. Then it will be that those who are loyal to God shall be fed shall from Heaven as of old; for it is written: "He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his

waters shall be sure." "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water and the dry land springs of water. . . .

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That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the holy One of Israel hath created it." Isa. 33:16; 41:17.

In that time, when the wine and the strong drink have grown bitter and altogether undrinkable, what will those do who have been accustomed to those fiery drinks.

In that time, when flesh-meats have become only disease-breeding and death-dealing, what will those do who are accustomed only to a flesh dietary?

In that time when only water will be fit to drink, or can be drunk, and this even only from the hand of God, as to Elijah, what then will those do who simply "must have" tea or coffee?

Ah, in that time all these will do exactly as did the "mixed multitude" that left Egypt: they will murmur against God, and also will be cut off as were they. All those having made no preparation, and having no faith nor heart in any such thing, could not endure the change from the "flesh pots of Egypt" to the bread and water, even though it were fresh from the hand of God. They murmured, and rebelled, and "fell in the wilderness."

And all these things were "written for our admonition, upon whom the ends of the world

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are come." And this means really *us* now; for we are in the very presence of the events with which comes the end of the world: and that end so near that we can see straight through to it.

Another evidence that thinking men of the world are seeing these very things, is found in a recent article by Professor Bunge of Basel, in the following forcible words: -

"Let us not forget that we are the last of the reserve forces. When the Roman Empire fell, there were barbaric nations of the finest race, ready and fit to enter upon the inheritance of culture - but it is not so with us. If we go down we leave only inferior physiqués for our heirs, who will be unable to lift themselves up on our shoulders, and to carry forward the work of civilization. And if, in spite of this, men still give themselves up to habits of drink, and thus further the work of degeneration, they can but be urged to it by that most unworthy of principles - '*apres nous le deluge!*'" - "*after us the deluge.*"

It must not be forgotten that it was by intemperance that the world-empires of the past brought themselves to ruin. It was Belshazzar's feast that finished the career of Babylon: that feast which the king made "to a thousand of his lords," when the king himself "drank wine before the thousand." The luxury and resulting intem-

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perance of Babylon was already so well known that the invading nations made it an element in their calculations for victory. In Cyrus's address to his army he said: "Do you know the nature of the enemy you have to deal with? They are soft, effeminate, enervated then, already half conquered by their own luxury and voluptuousness: men not able to bear either hunger or thirst, equally incapable of supporting either the toil of war or the sight of danger: whereas you, that are inured from your infancy to a sober and hard way of living; to you, I say, hunger and thirst are but the sauce, and the only sauce, to your meals; fatigues are your pleasure, dangers your delight."

Intemperance was the secret of Babylon's loss of empire, and of her awful fall. This is no less true in the case of the other world empires; even though in the history of the others the ending may have been not so dramatic. And while it was by intemperance that each of the world empires failed and fell, it was by temperance that the kingdom and power of the world was in each case taken by the new people in succession. Of the Persians it is written: "The only food allowed either the children or the young men was bread, cresses, and water: for their design was to accustom them early to temperance and so-

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briety besides, they considered that a plain, frugal diet, without any mixture of sauces or rag-outs, strengthen the body, and lay such a foundation of health as would enable them to undergo hardships and fatigues of war to a good old age.

This splendid characteristic of the Persians was also set well known amongst the nations that it was a distinct element in their councils respecting war with them. When Crúsus, king of Lydia, was contemplating war with them, one of his counsellors said: "O, prince, why do you think of turning your arms against such a people as the Persians, who, being born in a wild, rugged country, are inured from their infancy to every kind of hardship and fatigue; who, being coarsely clad and coarsely fed, can content themselves with bread water; who are absolute strangers to all the delicacies and conveniences of life; who, in a word, have nothing to lose if you conquer them, and everything to gain if they conquer you; and whom it would be very difficult to drive out of the country if they should once come to taste the sweets and advantages of it! So far, therefore, from thinking of beginning war against them, it is my opinion we ought to thank the gods that they have never put it

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into the heads of the Persians to come and attack the Lydians."

Of the Spartans who led all Greece we read: "To go barefoot, to lie on the bare ground, to be satisfied with little meat and drink, to suffer heat and cold, to be exercised continually in hunting, wrestling, running on foot and horseback, to be inured to blows and wounds so as to vent neither complaint nor groan - these were the rudiments of education of the Spartan youth." In addition to this, there were the great national games of the Greeks, in the preparation and training for which "at first they had no other nourishment than dried figs, nuts, soft cheese, and a coarse heavy sort of bread. They were absolutely forbidden the use of wine, and enjoined continence."

And of the Romans when they were rising to the power and dominion of the world, we read in the account of an embassy sent to Egypt and the East 136 B. C.: "The first place which they came to in the discharge of their commission being Alexandria in Egypt, they were there received by the king in great state. But they made their entrance thither with so little that Scipio, who was then the greatest man in Rome, had no more than one friend Panastius the philosopher, and five servants in his retinue. And, although they were, during their stay there, entertained with

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all the varieties of the most sumptuous fare, yet they would touch nothing more of it than what was useful, in the most temperate manner, for the necessary support of nature, despising all the rest as that which corrupted the mind as well as the body, and bred vicious humors in both. Such was the moderation and temperance of the Romans at this time, and hereby it was that they at length advanced their State to so great a height."

Yet these nations all knowing so well the inestimable value of the principles and the practise of temperance, by which they gained the kingdom fo the world; each in turn, when it had gained the dominion, threw it all away and plunged to the depths of ruin by intemperance. And now, as compared with the world-empires of the past, how stand the world empires of to-day? Can it be in any sense said that in the recognition of the principles, and much less in the practise, of temperance the great world empires of to-day can be compared with the Persians, the Greeks, or the Romans, when they arose to the dominion of the world? On the contrary, must it not be confessed that every one of the world empires of to-day is far more like the other empires were at their fall?

It is only the sober truth to say that the nations of the present day are even now indulging

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intemperance in more things, and in far more fiery and vicious things, than were ever indulged in by the people of the great world-kingdoms of history. No Babylonian, no Median, Persian, Grecian, or Roman, ever drank - they had not even a chance to drink - a drop of whisky, or of brandy, or rum, or gin, or champagne - every one of which, in many kinds, is indulged in to a wickedly intemperate degree by the people of the greatest, the most powerful, and the most influential of the nations that to-day hold the dominion of the world.

This being so, how can it be possible for these empires to escape the ruin that overtook the world empires of the past? Those ancient empires knew only *one kind of intoxicant* - *wine*, the fermented juice of the grape. Yet, with only that one intoxicant and its accompanying vices, those powers sunk themselves in such intemperance as to end only in annihilating ruin. How much more then and how much more speedily must the great nations of to-day sink themselves, in the ruinous indulgence of their many intoxicants; all of which are more fiery and more fierce than was the single one that was known to the ancients?

Yet more: No Babylonian, Persian, Greek, or Roman ever used tea, coffee, or tobacco: all

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of which are vicious stimulants and narcotics - intoxicants - and all of which are excessively indulged in by all the nations of to-day to say nothing of the more deadly poisons, opium, morphine, arsenic, absinthe, cocaine, and hashish. For "from tea to hashish, through hops, alcohol, tobacco, and opium we have a graduated scale of intoxicants which stimulate in small doses and narcotize in larger. The physiological action of all these agents gradually shades into each other: all producing or being capable of producing successive paralysis of the various parts of the nervous and vascular systems." - *Encyclopedia Britannica*, Article "*Drunkenness*."

Again it must be asked, How can the nations of to-day survive the intemperance which they are indulging in *all* the things of this double list of vicious intoxicants, when the ancient nations all so easily and so effectually destroyed themselves in the indulgence of only one - and that *one* not the most vicious nor the most destructive?

And there are no new nations to take the place of these that are already indulging ruinous intemperance. And since there are no new nations to rise up and take the kingdom as in all the crises of the past, it follows that those who shall take the kingdom must be gathered out of the nations, tongues, kindreds and peoples that now

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compose the kingdoms and dominion of the world. But the kingdom and dominion of the world has never yet been taken except upon the principles and practise of temperance. It follows therefore, that to all the nations and peoples of the world there must now be given from God as to Babylon of old by Daniel and his brethren, a call to temperance: and to *such* temperance only, as shall enable them to *take the kingdom*.

Therefore, of all the things that were ever justified in this world; of all the things that ever in this world had a sound and tangible basis in truest physical and spiritual things; the system that embodies the principles of health, of temperance, of a pure dietary, and of simple and plain Christian living, that is advocated and illustrated in the Battle Creek Sanitarium and affiliated sanitariums the world over, is the one. Of all the things that people can least afford to despise or ignore, this is the one. Instead of its being an invention or a fad of some man, it is God's saving truth, yea, his "saving health," *for this time*.

God has revealed the awful events of the Eastern Question, as that world's question culminates in the battle of that great day and of Armageddon. He has revealed the wicked work and worship of the beast and his image and the

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awful judgments of the plagues that are the judgments that are the consequence. And shall He reveal *no way of escape* from all these terrible things?

He *has revealed* the way of escape: and this way of true temperance and Christian living *is that way*. This is the way, and the only way, to be prepared and "counted worthy to escape all these things that shall come to pass, and to stand before the Son of man" when He shall appear in his glory in that great day. This is the way, and the only way to that "holiness, without which no man shall see the

Lord," and which must be attained by all who shall live to meet Him in that great day.

"Having therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear of God." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world. But be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

"God be merciful unto us, and bless us: and cause *his* face to shine upon us; that thy way

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may be known upon earth, Thy *saving health* among all nations."

"Righteousness, Temperance, and Judgment to come" was the message of God to mighty Rome to save her from the ruin that was impending in her own excesses. Actds 24:24, 25. Righteousness, Temperance, and the Judgment at hand, is not the Message of God to all the nations to save them and whosoever will be saved from the ruin to which they are being swept as all the empires before.

PART II - WORLD-FEDERATION OF RELIGIONS

CHAPTER IX. - THE DRAGON

A VERY important feature of the Eastern Question at its present and its final state, is the part played by "the dragon, the beast, and the false prophet."

In Revelation 16:13, 14, two things are shown: -

1. It is "the spirits of devils working miracles" by which the kings of the East and of the earth and the whole world *are gathered to the battle* of that great day and of Armageddon.

2. These spirits of devils "come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

It is therefore important to know what are these things - the dragon, the beast, and the false prophet. It is important to know what is their standing in connection with the Eastern Question.

First, what are they? When we shall have learned what these are, it will be easy to see their standing and their connection with the Eastern Question.

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The dragon, the beast, and the false prophet are first brought to view in Revelation 12 and 13: with the single variation that there "the false prophet" is called the "image to the beast."

In Revelation 12 and 13 there is portrayed the war of Satan against the Church of Christ from the birth of Christ in the world to the end of the world, and the powers by which he makes this war. And these powers are just three - the dragon, the beast, and the image of the beast, or the false prophet. What, then,

are these powers? these instrumentalities of Satan in this war against Christ and his Church?

What is the dragon?

At the opening of the twelfth chapter of Revelation there is seen a woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars, who brings "forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne." That "man child" is Christ the Lord. Ps. 2:9; Rev. 19:15, 16; Luke 24:50, 51; Mark 16:9; Acts 7:55; Heb. 8:1.

This woman is nothing else than the symbol of the Church of God, in her beauty "fair as the moon," and "clear as the sun." And there stood before the woman a great red dragon "to devour

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her child as soon as it was born." This dragon in his own proper person, is declared to be "that old serpent, called the Devil, and Satan."

But Satan in this world works through instrumentalities. These instrumentalities are men: and chiefly combinations of men in world-powers. What power was it, then, which was Satan's instrumentality in his endeavor to destroy Christ as soon as He was born? - Herod the Great, was the *person* whom he used. But in that connection Herod was much more than merely a person; much more than only himself. He was a king of Judea.

And Herod was yet much more than even king of Judea. He was king of Judea, solely as *the official of Rome*. He became king, the king of Judea, solely by the direct action of the Roman imperial power through a vote of the Senate.

Herod was formerly a minor official of Rome, holding the office of tetrarch, when an invasion of Judea by the Parthians caused him to flee to Idumea, the country of his parents. From there he made his way through Egypt and Alexandria to Rome. Arrived in Rome he went to Mark Antony, who was an acquaintance and friend of both his father and himself, and was just then one of the two men who wielded the whole power of Rome. By this means Herod secured

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an introduction to the Senate. Both Antony and Octavius advocated his cause; and the Senate in that very session made him king of Judea, and "made a decree accordingly."

Thus in the kingship of Judea, Herod was only an official of Rome. And he could not have been king for a day in Judea, nor for an hour in Jerusalem, if he had not been supported by the mighty power of Rome. Accordingly Herod in his place of power was nothing else than the representative, the creature, of Rome. Therefore, it was *the Roman power* in the world, that, through Herod, Satan used to destroy Christ as soon as He was born.

However, that attempt failed. Yet Satan never rested until he had, as far as possible, and so far as himself and this world were concerned, destroyed the "man child," the Lord Jesus, - until he had accomplished Christ's crucifixion upon a Roman cross, and had buried Him out of the world in a tomb sealed with the Roman seal, and watched by a Roman guard. And it was altogether by the

Roman power that he did all this - through Pilate, the Roman governor of Judea. But even in this, Satan failed; because from death and the sealed Roman tomb, the "man child" "was caught up unto God, and to His throne."

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Then, still through his world instrumentality the Roman empire, Satan turned all his endeavors against the woman, which is the Church, and "persecuted the woman which brought forth the" Rev. 12:13. This he did while the Roman Empire continued. And during all the time through which that power did continue it was so completely the instrumentality of Satan, and in its workings was so identified with Satan, who is pre-eminently the Dragon, and was so entirely imbued with his spirit, that this power itself is called the dragon. Rev. 12:3, 4.

But Rome itself was not simply Rome; it was more than only a power. Rome was *pagan*. It was as the embodiment of paganism that Rome was used by Satan against Christ and his Church paganism was the form taken in the original apostasy from God, in the world. In the days of Christ on earth, and in pagan Rome, paganism had attained its ultimate development and stood fully revealed in just what it was, and what alone it could do for mankind and the world. And in its last analysis the opposition of the Roman power to Christ and His Church was nothing else than the war of the false religion [*sic.*] of paganism under Satan, its author and head, against the true religion under Christ, its Author and Head.

And *now* in this time of the rapid shaping of

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events in the progress of the Eastern Question; in this time of the entanglement of all the great powers of the world in the Eastern Question; in in this time of the re-shaping of the far East to the culmination of the Eastern Question; it is a remarkable and intensely significant fact that the only remaining distinct and separate paganism in the world is rapidly being shaped into one concentrated and mighty power: and this in the farthest East, and at the very centre of the Eastern Question as it is in the farthest East.

We have seen how that the great powers of Europe, with even the United States, have extended their sway over all the world, so that while they are the kings of the West they are really also the kings of the East and of the earth and the whole world. These are all professedly Christian powers, and many pagan nations are under their sway and are included in their power. But there remains on the earth yet one, and only one, section of paganism that still stands separate and distinct. This section is composed of China, Korea, and Japan. And it is a striking and significant fact that these three are

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being rapidly shaped into one centralized power under the masterly molding influence and leadership of Japan. Korea is already Japanese territory. And China is now subject to the tutelage of Japan more than of any, or perhaps all, others. To-day China has eight thousand young men and young women studying in Japan.

By her wonderful progress in a single generation, and by her splendid victories over Russia Japan has gained the recognized ascendancy in the Far East and proposes to keep it. While confessing that China is "the sick man of

Asia, and while welcoming the suggestions of as many physicians as may choose to prescribe for this "sick man" Japan openly announces, and will undoubtedly insist, that she alone shall be the confidential physician and bedside attendant to administer the medicine. Under all the circumstances there is no room for doubt that in the reshaping of the Far East, Japan will secure to herself the shaping of China's awakening and progress; and so will bind China to herself in the formation of one of the mightiest of the world powers, and most vitally connected with the Eastern Question.

And that power will be distinctly pagan. And so the only remaining distinct and separate paganism in the world will be shaped into a

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mighty concentrated power composing the dragon element of the great three-fold division of the world's political religion designated in the Scripture terms - the dragon, the beast, and the false prophet.

CHAPTER X. - THE BEAST

We have seen that in Pagan Rome, Under the symbol of "the dragon," there was found the ready power that was used by Satan against Christ and His Church while Jesus was upon the earth and after His ascension to heaven.

This power Satan continued to use as long as Pagan Rome continued. But that mighty empire came to an end. That centralized system that was such a grand instrument in the hands of Satan, was annihilated; and ten new independent and disunited kingdoms stood in its place.

In the times of the destruction of the Roman empire and the planting of the new kingdoms in its place there was no power that Satan could use in his war against Christ and His Church. "Therefore he took his stand upon the seashore" (Rev. 13:1, Twentieth Century; and R. V.): waiting for the rise of another centralized system and power with which he might resume his wrathful war.

And he had not long to wait; for presently

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there was seen "rising out of the sea, a wild Beast with ten horns and seven heads. On its horns were ten royal crowns, and on its heads blasphemous names. The Beast that I saw was like a leopard; but its feet were like a bear's, and its mouth like the mouth of a lion. The dragon gave it his power and his throne, and a widespread dominion. One of its heads seems to me to have been mortally wounded, but its deadly wound had been healed. The whole earth followed the Beast, wondering; and men worshiped the dragon, because he had given his dominion to the Beast; while, as they worshiped the Beast, they said - 'Who can compare with the Beast? And who can fight with it?' The Beast was given a mouth that spoke proudly and blasphemously, and it was empowered to work its will for forty-two months. It only opened its mouth to blaspheme God, to blaspheme God himself and its tabernacle - that is all who dwell in his tabernacle in heaven." Rev. 13:1-6. Twentieth Century version.

With this new power, Satan immediately renewed his war against the Church of Christ. "But the woman was given the two wings of a great eagle, so that she might fly to her place in the desert, where she is being tended for one year, and for two years, and for a half year, in safety

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from the serpent" "known as the 'devil' and 'Satan.'" - *Id.*

Nevertheless, his war was carried on by means of this new power, for of this new power, "the Beast," it is written, "It has been permitted to fight with Christ's people and to conquer them and it had received power over every tribe people, language and nation. All who are living on earth shall worship it - all those whose names have not been written from the foundation of the world in the Lamb's Book of Life, the Lamb that has been killed." Rev. 13:7, 8, *Id.*

Here, then, is a power that arose after Pagan Rome had perished; a power that dominated the ten kingdoms that had destroyed and taken the place of the Roman empire; a power that had sway over all the nations; a power of so exceptional a character that the world exclaimed, "Who is like unto the Beast!" a power whose sway was so complete that all people exclaimed, "Who is able to make war with him!" a power so universally recognized that all the world followed it wondering, as if hypnotized; a power that blasphemed God and his name and his tabernacle and them that dwell in heaven; a power that for twelve hundred and sixty years made war with the saints and prevailed against them; and that power is "the Beast."

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What power then is this? What is the Beast?

From the specifications given in the Scripture, is it possible for anybody who has read either Scripture or history, to have any difficulty in knowing what it is? There has been just one power in the world that meets the specifications of the Scripture, and that one power meets to the full every single specification. That power is the papacy.

As already shown, paganism was the form of the original apostasy from God. In the time of Augustus and Tiberius Cesar, all the world had been overwhelmed and brought to the brink of ruin, by the darkness and essential wickedness of that apostasy. Then Christ came; and the true religions, fresh and straight from God was again given to the world. In the horror of great darkness Light sprang up; and the people who sat in darkness saw a great Light.

But after this revelation of the mystery of God in the preaching gospel had been made known to all the nations for the obedience of faith, there came another apostasy from God. Even while God was revealing to his holy apostles and prophets by the Spirit the mystery of God that had been hid from ages and generations - even at that same time, the new apostasy was already developing; "the mystery of iniquity" was seen to be already working. And it continued to work

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and to grow until there stood revealed that "man of sin, the son of perdition who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:1-3.

Through the failing days of the Roman empire, this apostasy and mystery of iniquity so steadily grew and worked that even before that empire had perished, the new apostasy was ready and willing to show itself an instrument in the hands of Satan, by seizing and using, as far as possible even that worldly and pagan imperial organization and power, not only for its own aggrandizement, but also for the destruction of the saints and the truth of God. And when that imperial organization and power had perished and was gone, the new apostasy lost no time in planting itself firmly as a world-power, and in building up itself the most insidious, the most far-reaching, and therefore the most centralized and all-dominating, power that had ever yet been in the world: and so, also, the most efficient instrument that had ever yet fallen to the hand of Satan in his war against Christ and His Church.

And that is the Beast.

Though the specifications of Scripture are so definite as to make it perfectly plain that nothing else than the papacy is signified by the term and

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the description of "the Beast," yet it is always well to note the fulfillment of the specifications of the Scripture. This we will here do briefly.

1. That Papal Rome is the true and lineal successor of Pagan Rome, is one of the very fundamental claims of the papacy. Leo the Great was Bishop of Rome 440 to 461, in the very midst of the time of the ruin of the Roman empire. And in a sermon he asserted the predestined perpetuity of Rome: who had only obtained her temporal autocracy to prepare the way, and as a guarantee, for her greater spiritual supremacy. St. Peter and St. Paul were the Romulus and Remus of Christian Rome. Pagan Rome had been the head of heathen world; the empire of her divine religion was to transcend that of her worldly dominion. Her victories had subdued the earth and the sea; but through the peaceful triumph of her faith, she was to rule still more widely than she had by her wars. It is because Rome was the capitol of the world that the chief of the apostles was chosen to be her teacher, in order that from the head of the world the light of truth might be revealed over all the world." - *Sermon LXXXIII; and Milman's Hist. Latin Christianity, Book 11, Chap. IV, Par. 2.*

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This conception was not only never lost, but was systematically developed. And in the development of it "from the New Testament, the authority and eternity of Rome was established! Every passage was seized on where submission to the powers that be was enjoined; every instance cited where obedience had actually been rendered to imperial officials: special emphasis being laid on the sanction that Christ himself had given to *Roman dominion* by pacifying the world through Augustus, by being born at the time of the taxing, by paying tribute to Cesar, by saying to Pilate, 'Thou couldst have no power at all against me except it were given thee from above.'" - Bryce, "*Holy Roman Empire*," Chap., VII, Par. 17.

2. The man of sin, the mystery of iniquity. By a council held at Rheims, France, in July, A. D. 991, the following words were declared, adopted, and published: -

"The Council of Nice commands us to hold ecclesiastical assemblies twice a year, without speaking at all of the Pope; and the apostle commands us not to listen to an angel who would wish to oppose the words of Scripture. Let us follow, then, these sacred laws, and ask for nothing from that Rome which is abandoned to every vice, and which God will soon engulf in a sea of sulphur and brimstone. . . . Italy and

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Germany despise the popes: *the man of sin, the mystery of iniquity.*"

3. Showing himself to be God. Pope Pius IX published a book of his own speeches, in which, in the official and approved edition, it is declared "He is nature that protests; *he is God*, that condemns." - *Page 17.*

4. Blasphemy. June 21, 1894, Leo XIII published a document addressed "To the Princes and Peoples of the Universe," in which he said to them, "It is we who hold the regency of God on earth." A regency is the office and administration of a regent. A regent "is an administrator of a realm during the minority or incapacity of a king;" "One who rules or reigns, hence one invested with vicarious authority; one who governs a kingdom in the minority, absence, or disability of the sovereign." A regent of *God*, therefore, on earth, or anywhere else, can exist only upon the assumption of the "minority, absence, or disability of God." And plainly such an assumption as that can not possibly be anything short of supremely blasphemous. Beyond this how would it be possible to go?

5. The Beast. Honorius of Autron, a priest in the twelfth century exclaimed: "Behold these bishops and cardinals of Rome! These worthy

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ministers who surround the throne of *the Beast!*"

The list of evidences might easily be largely extended, but these are sufficiently plain and definite to make clear what is the Beast.

CHAPTER XI. - THE FALSE PROPHET

BY reading and comparing Revelation 16:13, 14; 19:20, and 14:12, it will be readily seen that "the false prophet," and the "image of the beast," are one and the same thing - only under different symbols.

The beast, we have found to be the papacy. An image of the beast can be nothing else than a religious system formed after the likeness of the papacy, espousing the principles of the papacy, and acting like the papacy. And if this thing, while being and doing all this, should at the same time profess to be opposed to the papacy, profess principles directly the antagonism of the papacy, bear the name that is suggestive of repudiation of the papacy, profess to be in fact the way of deliverance from the papacy - if it should openly profess all this, and at the same time be doing more than all other things together to confirm the papacy and to fasten it upon the world, then that thing would certainly very fittingly come under the title of "false prophet."

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If this thing should make pretensions and promises, and should set forth, as vital to its existence, principles, by which it attracted the attention of the world

and mightily influenced the world, and then in action should falsify every pretension and promise, and should repudiate or violate its own vital principles, that would certainly answer to the description of "false prophet."

We have found that the beast is the papacy. But what is the papacy? The most direct and comprehensive answer to this question is, The papacy is the union of Church and State, with the Church supreme - the ecclesiastical superior to the civil power - and using the State and its power for her own purposes and to accomplish her aims in the aggrandizement of herself.

An image of the beast would be a form of religion different from that of the papacy that would insinuate and exalt itself to dominancy over the State: make the ecclesiastical power superior to the civil; and would use the power of the State to further the ends and purposes of the church.

Where, then, are we to look for the coming of this "image of the beast," the rise of "the false prophet?"

Note that the scripture that tells of the rise of

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this thing. Rev. 14:12, says that it was said "Unto them that dwell on the earth that they should make an image to the beast." This being so, then this thing could rise, or be made, only in so, a place where formerly there had been no union of Church and State. For where such a thing already existed, it could not be said to them that "they should make" it.

Where, then, is the place where at first there was no union of Church and State, and where it has been or is being said to them that they should *make* it? In all the world there is just one place, one State, one nation, where at the beginning there was not only no union of Church and State, but also the actual and intentional repudiation of any such thing. That one place, State, and nation, is the United States of America. And in this one place, it has been, and is being, diligently said "unto them that they should *make*" a union of Church and State, in the very likeness of the papacy. And this is being said and urged by professed Protestantism, when Protestantism in truth is the direct opposite and antagonism of the papacy!

This movement has been pressed under different phases for forty years. This *thing* is just now most fully manifested, and is best discerned, in the Federation of Churches - of Protestant-

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ism - that was effected in New York City November, 1905. The Conference in which was accomplished that federation, was confessedly Protestant, and was held in the interests of Protestantism. In the letter that was sent to the churches suggesting such a conference there are the following words: -

"In order to secure an effective organization of the various *Protestant* communions of this country for the practical ends indicated, we would suggest that a conference of representatives accredited by the national bodies of said *Protestant* denominations meet in New York City, November, 1905, to form such an organization as may seem proper to them."

And further: -

"Let the church of Christ, in all its varied administrations, so affiliate as to form a bond of union that will enable *Protestantism* to pre, sent a solid front to the forces of evil, and in every possible way unite its activities for the spiritual conquest of the world, and the final triumph of the kingdom of God."

It was therefore a federation of *Protestantism*, and a *Protestant* Federation, that was accomplished. And what are the "practical ends" to which this federation was formed? These were indicated more than once by the representative speakers in the conference, but they are most summarily and directly stated in the following words by one of the principal speakers: -

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"I trust that one of the practical results of a this Conference will be the organization of a a [*sic.*] force that law-breakers and law-makers will respect and heed when great questions of morals are involved. ... It is our province in the name of our supreme King, and seeking the good of mankind, to ask rulers to respect the code of our kingdom. Rulers may ignore sects, but they will respect the Church. This Federation will compel an audience, and it will speak with power, if it will put aside its differences and make its agreement its argument."

How this respect of rulers is to be enforced by the Federation is shown in the plan and operation of its practical workings, in that *county* federation of local federations was found to be "*essential in order to bring pressure to bear upon the county officials* for the suppression of the evils aimed at by the churches; that *State* federation was found to be essential "to bring to bear the pressure of the united influence of the churches of the State;" and national federation was now essential in order to bring pressure to bear upon national officials. And it was declared by the whole conference in its "Plan of Federation" that these practical workings of the Federation are to be made applicable "in every relation of human life."

Plainly therefore, this Federation of Protestant

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churches is directly to the intent that by it the ecclesiastical will, through the exertion of "the combined influence" of the churches, shall control the civil power. It was plainly and publicly declared that on a number of public questions that are civil only, as well as on questions that are religious or ecclesiastical only, and on these different classes of questions indiscriminately mixed, "the voice of the churches should be heard," and that the "united and concerted action" of the church "is to lead effectively."

That is what this professed Protestant federation proposes to do. That is what it has been created to do. And this under the name and profession of Protestantism! But such declarations, such purpose, and such procedure are distinctly the opposite of original and fundamental Protestant principle. In the original charter of Protestantism as such - the Augsburg Confession Article XXVIII - it is plainly said that -

"The ecclesiastical power bestows things eternal, and is exercised only by the ministry of the Word, [and] it does not hinder the civil government any more than the art of singing hinders civil government. For the civil administration is occupied about other matters than is the gospel. The magistracy does not defend the

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souls, and the *bodies*, and *bodily things*, against manifest injuries; and *coerces* men by *the sword* and corporal punishments, that it may uphold *civil* justice and peace.

"Wherefore the ecclesiastical and civil power are *not to be confounded*. The ecclesiastical has its own command to preach the gospel and to administer the sacraments. Let it not by force enter into the office of another; let it not transfer worldly kingdoms; let it not abrogate the magistrates' laws, let it not hinder judgments touching any civil ordinances or contracts; let it not prescribe laws to the magistrate touching the form of the state; as Christ says, 'My kingdom is not of this world.' John 18:36. Again, 'Who made me a judge or a divider over you?' Luke 12:14."

When the professed Protestant churches federate in order to effectually "bring pressure to bear" upon public civil officials for the execution of the will of the combined church, this is nothing else than to "enter by force into the office of another:" and it is not Protestant, but is papal.

When this professed Protestant Federation by the "combined influence" of the churches which it wields, or when any professed Protestant church, transfers the government - whether city, county, state, or national - from one party to

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another, or from one person to another, it does in principle and in effect "transfer worldly kingdoms:" and in so doing ceases to be Protestant, and is papal.

When this Federation of professed Protestant churches frames bills, presents them to the legislative power, and swings the "combined influence" of the churches in lobbying and "pressure" to cause the will of the church to be enacted into law, it does in principle, in effect, and in fact, "prescribe laws to the magistrate:" and in so doing it is not Protestant, but papal.

All these things this professed Protestant Federation has done, is doing, and avowedly intends to do. But all of it is specifically repudiated by original Protestantism in the plain words of the original charter of Protestantism as such. All of it therefore is distinctly anti-Protestant, as tested by the very charter of Protestantism itself.

There is about this Federation a peculiarity that should be observed. The Federation is not - not just now, at any rate - proposing that the public or civil power in its actual operation shall be possessed by the churches. The leaders of the Federation do not propose that members of the Federation or of the churches shall be specifically the officials in city, county, state, and nation. But they do, plainly and in words, propose to

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control, by and through this Federation, those who *may be* the officials of the governments of city, county, state, and nation.

They insist that they are opposed to any union of Church and State. And in the sense in which they mean it, that is true. In their being opposed to any union of Church and State, they mean that they are opposed to any union of the Methodist Church, or the Presbyterian Church, or the Baptist Church, or any other particular denominational Church, as such with the State. *In that sense* there is no room for question that they are opposed to a union of Church and State; for it is plain enough that they would never consent that any one denomination should have the exclusive recognition, patronage, and possession of the public or civil power.

Even further than this, in an uncertain and hazy sense, they also mean that there shall not be any union between this Federation and the State. Yet at the same time they do mean that the "seventeen million," the "eighteen million," the "twenty million," the "half the population of the United States," church-power and influence that the Federation represents, shall, by and through this Federation, dictate to the State,

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shall guide the State, and shall control the State. While professedly holding themselves separate from the State, they do intend, by and through the Federation, to dominate the State; they do intend that the State shall conform to the wishes of the Church, and shall execute the will of the Church, as that will shall be centralized in and expressed by this Federation.

And just in this lies the greater danger - to the State and to the people who are not of the Federation. However sincerely these men themselves may mean that they mean no union of Church and State, they simply can not escape it; for the very worst kind of union of Church and State is inherent in the system which they propose. And even if these people themselves should escape it they could not prevent its coming, in all its far-reaching meaning, by those who shall come after in the working of the Federation. The possibilities - yes, the probabilities - of infinite mischief are in the system which they have proposed; and even though these people themselves mean no mischievous workings or results, they simply can not insure that those who come after will not accomplish these mischievous workings and results, especially when these things are the direct and inevitable logic of the situation that has been created.

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Bishop Fowler, in behalf of the liberty of *the* denominations, struck a true and noble note of warning when he declared that in any and every plan and operation of Federation, the *perfect liberty of the denominations*, from greatest to smallest, however small, must forever be recognized and respected; and when he declared [*sic.*] that if this Federation should centralize in any way to gather to itself power to control the denominations as such, then there would be despotism, cruelty, and persecution, by Protestants, as in the times before Protestantism arose, and as there has been by Protestants ever since: for "human nature has not changed." His words are as follows: -

If this Federation should grow into a centralized power, under which the denominations lose their distinctive identity and native perfect freedom; then we shall see here despotism, cruelty, and

persecution, by Protestantism. Human nature has not changed. It was a sorry day for the world when there was but one human brain in the world, and that brain in the chair of St. Peter's."

This warning is true, and timely, and good, in behalf of the liberty of the *denominations* themselves; and this Federation was established with this guarantee of the liberty of the denominations.

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But there is no such guarantee in behalf of *the State*, nor in behalf of *the people who are not of the denominations*. Yet Bishop Fowler's principle is just as true as regards the State and the people who are not of the denominations, as it is regarding the denominations and the people.

It is just as true regarding the State and the people who are not of the denominations, as it is regarding the denominations and their people that if this Federation centralizes the church power and influence which it represents, in a way to control the civil power in city, county, state, or nation, then there will be despotism, cruelty and persecution here by Protestants as in times before. The sole difference would be in that the despotism, cruelty, and persecution would fall upon those who are *not of the denominations*; the principle would be the same, and the practice would be the same.

And to centralize the power and the influence of the churches, and to use that power and influence to control the civil power in city, county, state, and nation, is decidedly one of the great purposes of this Federation. It is intended that by and through this Federation the *ecclesiastical power shall dominate the civil*. And in this connection human nature has no more changed than

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it has with respect to centralized power to control denominations. And since human nature - even ecclesiastical human nature in possession of centralized power - has not changed, the like results must follow that have ever followed the like thing.

And the one thing above all other things that this professed Protestant Federation system is most like, is the papacy. In its proposals and its profession as to Church and State, it is the perfect likeness of the papacy. For who does not know that the papacy has ever claimed that she is opposed to union of Church and State? that "the Church has nothing to do with politics or the State"? She, too, claims that the Church must be kept separate from the State. But at the same time she has ever claimed and practised that the Church must *dictate* to the State, must *reform* the State, and must *dominate* the State. She, too, recognizes the individuality, the form, the polity, and the "liberty," of the orders and sects of *her own pact*. But woe to all who are not of her pact! The very existence of such "threatened the safety of the State;" and the State for its own well-being - "for its own safety" - must obey the dictates of the centralized church-power, and must wipe them out.

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This Federated church-power does not believe in, and does not propose, union of Church and State! She does not propose to be the State, nor to be of

the State! She does not propose to unite with the State! she proposes only to be *superior* to the State, to *dominate* the State, and to *use* the State as her tool or her toy, for the assertion of her power and the furtherance of her aims!

It is therefore plain, on the surface of the situation, that has in this Federation been created, that even in the very beginning this Federation is, in form, in profession, and in purpose, as relates to the civil power and the public order, in the very likeness of the papacy in the same relations. And when this is so in its very inception, and in only its announced purposes, what less can it be expected to be when it attains to full operation and active and actual power?

Upon the *principle*, and as that principle applies in behalf of the State and the people who are *not of the denominations*, equally as it applies in behalf of the denominations and their people, Bishop Fowler's warning must not be forgotten. "Human nature has not changed."

When, therefore, this Federation, organized to do these things, does these distinctly anti-Protestant things, and puts itself thus on papal ground, and *still professes to be Protestant*, and

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poses as true Protestantism, it plainly falsifies its name and profession, violates the fundamental principle of Protestantism, and moves and works under a false pretense.

Following are some words that are of as solemn weight as ever: "The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost; and had by these very means rejected all worldly elements. Rome had been established by 'the law of a carnal commandment;' the Reformation, by 'the power of an endless life.' . . .

"The gospel of the Reformers *had nothing to do with the world and with politics*. While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise *no other influence over princes and people* than that which proceeds from the gospel of peace.

"If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and ceased thus to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and to itself. Henceforward its decline was at hand.

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"It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.

"It was God's will that this great truth should be inscribed on the very threshold of the temple He was then raising in the world, and a striking contrast was to make the truth stand gloriously prominent.

"One portion of the reform was to seek alliance with the world, and in this alliance find a destruction full of desolation.

"Another portion looking up to God, was haughtily to reject the arm of the flesh, and by this very act of faith secure a noble victory.

"If three centuries have gone astray, it is because they were unable to comprehend so holy and so solemn a lesson." -
D'Aubigne, "History of the Reformation," book XIV, chap. I.

When this Federation of Churches thus plainly occupies papal ground and does papal things - things which are in express terms repudiated by original Protestantism - and *still professes to be Protestant*; and while occupying distinctly papal ground, professes still to be on Protestant ground; and while doing distinctly papal things, still professes that these are Protestant things; it completely falsifies Protestantism. It deceives

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people who expect Protestant things from the Protestantism, and thus stands plainly as a false prophet.

Yet it is not enough to say that it thus reveals itself as a false prophet. By every consideration in the premises, and by the experiences of its actual workings, it will be found that it will demonstrate itself to the world as distinctly "the false prophet" of Rev. 16:13; 19:20, and 14:12. A careful study of the actual proceedings, the open statements, and the declared purposes of the Federation of Protestant churches, shows that in every feature it is the veriest likeness of the papacy. Facts of future development will demonstrate that it is indeed the living image of the papacy, and is the third element in the great three-fold development and final combination of apostasy designated as the Dragon, the Beast, and the False Prophet.

CHAPTER XII. - THE DRAGON, THE BEAST, AND THE FALSE PROPHET

We have seen that the dragon represents paganism, which is the form of religion assumed in the first apostasy from God in the world.

When the evils engendered and fostered by that false religion had brought the world to the brink of ruin, then God sent His Son Jesus into the world; and by Him the true religion, direct from God, was again in its purity given to the world.

But again there was apostasy. There was apostasy from this true religion from God revealed in Christ. This second apostasy developed the papacy. And when the papacy had whelped the world in darkness, and had brought it again to the brink of ruin; then, in the principles and preaching of the Reformation and true Protestantism, God again made manifest His own true and pure religion.

And now there is apostasy again, from this true religion of the Reformation and Protestantism.

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The first great apostasy was from the worship of the one true God, to the worship of many false gods - to mere naturalism in religion: and this is paganism, or "the dragon."

The second great apostasy was from Christianity to paganism: but *still retaining the name and forms of Christianity*: and this is the papacy, or "the beast."

The third great apostasy is from Christianity as revived in the principles of the Reformation and Protestantism, to *papal* principles and practices: but *still retaining the name and forms of Protestantism*: and this is the image of the papacy, or "the false prophet."

It is of importance to note the specific things in which all three of these apostasies are at one. - That is, *The Union of Religion and the State*.

The religion of God is ever totally separate from any and all communication with the State. It belongs distinctly and exclusively to another realm than any to which any state can possibly belong. But God was forsaken. The true religion was abandoned; and paganism resulted. And with Nimrod, the founder of the first state, kingdom and empire, in the world, paganism became essentially identified with the state, and so remained until in that connection it was supplanted by the papacy.

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When Christ came and the divine religion was again manifested to the world, it was plainly and specifically separated from any and all connection with the state. But again there was apostasy; and through Federation and the dark intrigue of Constantine and the bishops, this second false religion became essentially identified with the State.

In the principles and preaching of the Reformation and Protestantism, the divine religion was revived and again made known to all the world. In this revival of the true religion, true to its nature it was again plainly and specifically separated from all connection with, or any dependence upon, the State or civil power. But again there has come apostasy; and each particular phase of Protestantism, as it has been developed, has in its turn united with the State and has become a *State* religion instead of remaining the *divine* religion. And not through Federation again, all the remaining phases of professed Protestantism go about to crowd themselves in one body upon the State, to become identical with it and to be the dominating power in it, in the express image of the papacy.

Now it must be borne in mind that the state is essentially of *force*. Whatsoever religion therefore that ever enters into any connection

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with the State has already in *principle*, and by that connection becomes in *practise*, a religion of *force*.

The two essential elements that enter into the idea of the State are *laws*, and *force*. Any religion therefore, that ever enters into any connection or association with the state, has already become essentially a religion only of laws and force. And just as soon as from any religion there has been lost any shade of entire dependence on divine faith, divine love, and the divine Spirit, that very day that religion becomes only a religion of works, of laws, and of force: and is ready just then to seek connection with the state which is, and by which that religion becomes possessed of, the very crystallization of laws and force.

Dr. Phillip Schaff has remarked that "civil power has proved a Satanic gift to the church." It is a Satanic gift to any religion. Yet it is certain that in this Satanic thing, paganism, papacy, and professed and federated Protestantism are all three absolutely at one.

Now these three great apostasies, holding in common these vital elements, it will be perfectly logical, and the most natural, thing, that they should form a *three-fold coalition* to the establishment of a *world religion*. Especially can this be

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expected just now when the ambition for a world-religion seems to permeate the very air. In bringing this about, there will necessarily be some concessions on the part of each; but with the vital points already held in common the necessary accommodations can be worked out as the crises may demand.

And for all this the way is already paved. We have already mentioned the federation of professed Protestantism for the control of legislation and the State in the special interests of Protestantism. But it must not be forgotten that for several years already, there has been formed and in quiet operation a "Federation of Catholic Societies" for the same practical purposes, but in the special interests of Catholicism.

Now, with these two powerful federations, *in the same territory*, working in many points for the same things, actually working together in some things, each often bidding for the favor of the other, but each always intently looking, and steadily working, for its own self-advancement - in view of all this can anybody think for a moment that there will not come actual approaches, accommodations, concessions, and final coalition?

This is *certain* to come, as between the papacy and this professed Protestantism that occupies

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so largely papal grounds. How stands the case as relates to the remaining distinct and separate paganism, in the Far East under the tutelage and leadership of Japan?

Here also, coalition with the others is fairly in sight. By Japan's wonderful progress of late, and especially by her signal victories in war by land and sea, she has gained such favor in the eyes of the so-called Christian powers that they readily agree that she should be also "Christian."

And Japan thinks just this herself. In the midst of their late war a book was issued in behalf of Japan by a Japanese scholar, and printed in English, presenting Japan's side of the case, and bidding for the favor of the world. And in this book, Chapter V, under the heading of "Japan's Burning Need," this thought is presented as follows: -

"Can Japan fulfil this her heaven-appointed mission, apart from that Christianity which has done so much to make Europe and America what they are? It is impossible to think that there is no need for us Japanese as a people to join the other nations in celebrating with joy the coming and the work of Jesus Christ. Just as Japan has appropriated the material side of western civilization and grown strong thereby, just so she has need of assimilating the

spiritual elements of that civilization to give character to her people. In other words, it is only by becoming Christian

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that she can fulfil her heaven-appointed mission."

From this the writer proceeds to enlarge upon the following three propositions: -

"1. Japan needs Christianity in order to make a right use of her political and educational institutions."

"2. Japan needs Christianity in order to her industrial and commercial development."

"3. Japan needs Christianity in order to successful colonization."

It is worthy of note that there is no expression of any need of Christianity in order to *salvation*. Yet anybody, whether in an individual or a national capacity, who ever wants Christianity for anything else than *salvation only*, will never get Christianity in truth. whoever gets Christianity for *salvation only* will get also the best of everything else; but whoever seeks Christianity for the best of everything else will not get Christianity.

And near the close of the Chapter there is the following remarkable observation: -

"Japan has already for the sake of the peace of the Far East formed an alliance with Great Britain; for the promotion of commerce of Manchuria and Korea she has joined hands with America.

"This is surely a wise policy and a great diplomatic success. But to the complete fulfilment of her whole heaven-assigned mission, she must

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form an alliance with the Kingdom of God and be brought into sympathetic touch with Jesus Christ." - "The Mission of Japan, and the Russo-Japanese War,' pages 55-62.

From this it is perfectly plain that Japan's proposed alliance with Christianity and the Kingdom of God, is of a character entirely national and political: exactly as was that of Russia, as was that of the Roman Empire which made the papacy, and as is that of federated Protestantism which develops the image of the papacy.

A distinct echo of this voice from Japan - even though unintentional - was given in President Roosevelt's letter to the Conference on Federation of Protestantism in New York City last November. That letter runs as follows, italics mine: -

"MY DEAR DR. ROBERTS: - I have your letter of the 7th. Indeed, I remember very well the call of your delegation upon me and out talk upon the proposed meeting of the Inter-church Conference on Federation.

"I have the *very highest sympathy with the movement*; for instance, I feel that indirectly in addition to the great good it will do here it is perfectly possible that *the movement* may have a *very*

considerable effect in the Christianizing of Japan, which I feel to be retarded by the divisions among ourselves and by the failure to recognize

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the fact that the Christian Church in Japan must of course assume essentially a JAPANESE NATIONAL FORM.

"So you see, I have a very real interest in what you are doing to attend the meeting, as you request, but I regret to say that it is out of the question for me to do so. I am genuinely sorry to have to write you thus. Sincerely yours, THEODORE ROOSEVELT."

This letter proposes for Japan exactly the order of "Christianity" to which Japan is aspiring - a national, political "Christianity," after the order of that of the papacy and of federated Protestantism.

And now in the summer of 1906 *Lloyd's Weekly* has published from Japan the following statement, which in its mighty significance is startling - italics mine: -

"JAPAN SEEKING LIGHT"

"A Parliament of Religions similar to that which met in Chicago during the World's Fair is now in session in Tokio. The Roman Catholic Church and the various Protestant denominations, as well as the Mohammedans, are well represented in this congress. A committee to travel abroad *for the purpose of discovering the true religion, the one which should be embraced by the Japanese people*, was appointed by the

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Mikado of Japan seven years ago. This commission failed to carry out its purpose, but *now the work has been resumed, and European governments have been notified to that effect.*"

Japan has begun the search for a new religion; *and she will find it.* And when she shall have found it the vital points of it will be a political mixture of pagan elements adopted from Catholicism and Catholicized Protestantism, further mixed with pagan elements of her own, and all moulded into a new national, State-religion of Japan.

Following that the coalition of this new paganism which will be more papal than otherwise, of the papacy itself, and of false Protestantism which is the image of the papacy, will be perfectly easy.

And when this grand three-fold coalition shall have been accomplished the result will be a truly *world-religion*, in which *the papacy will be predominant*, and which will be supported by all the great powers of the world. And all the great world-powers involved in this three-fold coalition of religions, will be united in compelling all the people in the world to conform to that world-religion, with the result that "all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world."

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In this culmination of the three great apostasies in one world-religion again, with the papacy predominant and supported by all power of the world, the papacy will be lifted to the height at which she exultantly congratulates herself [*sic.*], "I sit a queen, and am no widow, and shall see no sorrow." But lo! just then, and "*Therefore, shall her plagues* come in one day, death, and mourning, and mine; and she shall be utterly burned with fire, for strong is the Lord God that judgeth her." Rev. 18:7, 8.

And now how shall the true religion be manifested again, except in the protest of the word of the Lord against this false Protestantism and the whole combination, saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." But when, in the interests of the true religion there must be a protest against professed Protestantism itself, then surely that must be well nigh the limit.

There is only one further possible step; that is, that there should arise a movement of protest against this false Protestantism, and then this movement itself espouse false Protestant - that is, papal - principles, and in the interests of the

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true religion there should have to be a protest against this *professed* protest, against professed Protestantism! That would indeed, be the utmost limit: every application of the divine remedy would be exhausted, and the end would have to come.

Therefore, just now as never before, and with such solemnity and power as never before, there is due to be preached "the everlasting gospel unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and *worship Him* that made heaven, and earth, and the sea, and the fountains of waters. . . . Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And . . . saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here are they which keep the commandments of God, and the faith of Jesus."

CHAPTER XII. - THE GREATEST APOSTASY, THE GREATEST DECEPTION, AND THE GREATEST RUIN

In the developments of the Eastern Question since 1839-40, we have seen the Kings of the West became also the kings of the East and of the earth and the whole world.

In the present conditions of the Eastern Question and the present situation of these world-powers, we see that the world is very near to the time of the ending of the Turkish Empire, and in that the "way of the Kings of the East" "prepared" to be gathered to the battle of the great day and of Armageddon.

In the Scripture it is declared that it is "the spirits of devils working miracles" which go forth *from* "the dragon, the beast, and the false prophet" to "the Kings of the Earth and the whole world, *to gather them* to the battle of that great day of God Almighty," and which do thus gather them to Armageddon.

We have found the dragon, the beast, and the false prophet to be the three great apostasies

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from God composing paganism, papacy, and false Protestantism; and we have found these three to be just now rapidly advancing to a three-fold coalition into a great world-religion, united with, and supported by, the great powers which are the kings of the East and of the earth and the whole world.

But with this great world-religion it is not enough that it should be only *united* with those powers and supported by them in the things which are to *their* particular interests. This world-religion *must dominate* these powers and *use them* to promote *its* interests first of all and over all. It must not be forgotten that in the three-fold coalition into the great world-religion the papacy will be predominant. And the essential spirit of the papacy is *domination* over all persons and things.

Indeed, the essential spirit of the three apostasies is the same; but in the papacy it has found its fullest development. And that spirit is simply and essentially the Satanic spirit. We have read the words of Schaff that "secular power has proved a Satanic gift to the Church." It is only a Satanic gift to any religion; and yet it is the chiefest characteristic of each of the three apostasies, that is has become *possessed of the secular power*. And in their final form of three-fold coalition into one great world-religion, this char-

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acteristic of the Satanic gift will be proportionately developed.

Another thing that makes plain and emphatic this truth as to the Satanic gift in the case of each of the three, is the tracing, as well as the plain statements, of Revelation 12 and 13, concerning the war of Satan against Christ and his Church from the birth of Christ unto the end of the world.

First: There was a dragon standing ready to devour Christ as soon as he should be born. This failed and then the dragon turned his wrath upon the woman - the Church.

Second: That power of pagan Rome passed away, and then arose the beast: and to the beast the dragon gave his power and his seat and his great authority. And in worshipping the beast "they worshiped *the dragon* which gave power unto the beast."

Third: When the beast went into captivity, there was seen "coming up" the other beast, which causes the making of "an image to the beast:" and though he had "two horns *like a lamb*" yet it had also to be written of him, "he spake as a *dragon*."

Thus the spirit and the life of the dragon is perpetuated throughout, and is found in all three separately. And throughout the whole story,

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that which is preeminently the dragon is plainly declared to be that old serpent, which is the devil and Satan. Rev. 12:9. This certifies to the exact truth of the Satanic character of that "gift" of civil power to the Church, or to any religion. And when this is plainly revealed in the case of each of the three apostasies, separately and in succession, how much more will it be revealed in the *coalition of the three* into one great world-religion, possessed of *all the civil power of the world*.

How appropriate to all this stands the Revelation that in the real workings of this coalition it is but the workings of the "spirits of devils!" Thus the culmination of apostasy, in the coalition of the three great apostasies of the world into one grand combination of apostasy in possession of all-world power, proves to be also the culmination of the development and manifestation of Satanic power in the world and before the universe. For those are the "spirits of devils working miracles," which go forth to the kings of the earth and the whole world to gather them to the battle of that great day of God Almighty, and which do indeed gather them to Armageddon.

These miracles are only Satanic miracles, for they are wrought by "the spirits of devils;" and they are wrought only to deceive. He "deceiveth

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them that dwell on the earth *by means* of those miracles which he had power to do;" and "wrought miracles *with which* he deceived them." Rev. 14:14; 19:20. And in another scripture this whole situation and combination is summed up in the statement that the coming of the Lord Jesus in his glory "is *after* the *working of Satan with all power* and signs and *lying* wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved." 2 Thess. 2: 9, 10.

Thus by the Scriptures it is made perfectly plain that the coalition of the three greatest apostasies of the world into the world's one "greatest religion," will prove to be only the world's one greatest apostasy of all, and the world's greatest possible deception; and only that which will the more hasten the world's certain ruin. For these three great apostasies of the world's history are the "three parts" of which the great Babylon of the Book of Revelation is composed in her final phase; and their coalition only hastens the day when the mighty angel shall cast into the sea that "stone like a great millstone," and say, "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Rev. 16:19; 18:21.

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And what can save anybody from this apostasy, from this miracle-working deception, and from this awful ruin? - The same thing that saves from the battle of the great day, and from the worship of the beast and his image: namely, a spiritual experience that *knows* that our names are written in the Book of Life, and that then manifests unswerving loyalty to God in Christ in the keeping of the Commandments of God and the Faith of Jesus.

CHAPTER X. - THE BEAST

The final crisis in the Turkish possession of Constantinople is certainly imminent.

After that, there is just one thing remaining in the history of Turkey - the Turkish Capitol to be established in Jerusalem: and then that power comes to its end because none shall help him.

When that power comes to its end the way of the kings of the East is thereby prepared; and from the dragon, the beast, and the false prophet, there go out the evil spirits to gather the kings of the earth and the whole world to the battle of that great day and of Armageddon.

This great coalition in a world-Federation that marks the supreme and final apostasy and the crowning development of Satanic power, is even now so far under way that it is almost in sight.

By the Scriptures it is true, and it is therefore certain, that by "the spirits of devils working miracles" in the crowning development of Satanic power, the kings of the East and of the earth

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and of the whole world are to be filled to the breaking point with the spirit of war, and are then to be gathered to the battle of the great day and of Armageddon.

It is worth while to set down here in order the Scriptures that reveal this final and miracle working development of Satanic power. They the following: -

1. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, *shall shew* great signs and wonders; insomuch that, if it were possible, they shall very elect." Matt. 24:23, 24.

2. "And then if any man shall say to you, or, Lo, here is Christ, or, lo, he is there; believe him not; for false Christ's and false prophets shall rise, and *shall shew* signs and wonders, to seduce, if it were possible, even the elect." Mark 13:21, 22.

3. Referring to the coming of the lord Jesus, the Word says: "Even him, whose coming is *after the working of Satan* with *all power* and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 2 Thess. 2:9, 10.

4. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb,

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and he spake as a dragon. . . . And he *doeth great wonders*, so that he maketh fire come down from heaven on the earth in the sight of men, and deceived them that dwell on the earth by the means of *those miracles* which *he had power to do* in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast: which had the wound by a sword and did live." Rev. 13:11-14.

5. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, *working miracles*, which go forth unto

the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14.

6. "And I saw Heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he clothed judge and make war. . . . And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. . . . And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that *wrought*

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miracles before him, with which he deceived that had the mark of beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19:11-21.

There is no need here to enter upon any discussion, or any fine distinction, as to whether anybody but God can really work miracles. Indeed, in the presence of these Scriptures there is no room for any such discussion or distinction. There stand the plain statements that these false Christs and false prophets "*shall shew great signs and wonders;*" and so great and so deceitful that if it were possible they would deceive even the very elect. There stand the plain words that Satan will work "*with all power and signs and lying wonders.*" There are the words plain and positive that he "*deceiveth them that dwell on the earth by means of those miracles which he had power to do.*" "*The spirits of devils working miracles;*" "*wrought miracles . . . by which he deceived them.*"

In the presence of these perfectly plain statements of the Word of God there is no room for any question as to whether such miracles will be actually wrought. It is certain that Satanic power and spirits of devils will work miracles to deceive and lead to destruction kings, nations,

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and peoples at the time of the ending of the Turkish power; and through the grand coalition, in a world-federation, of the three great apostasies.

The two great events - the ending of the Turkish power, and the world-federation of religions - that indicate the time of this deceitful and destructive working, are both now so near that the loss of Constantinople by the Turkish power is the only great event that stands between *this* time and *that* time. Instead, therefore, of spending any time in vain and fruitless discussion as to whether the miracles will be real or not, it is now high time diligently to consider how we may surely escape the deception and the destruction to which the Satanic miracles only lead.

This preparation can never possibly be gained by any study or investigation of those deceiving miracles themselves, nor of any theories concerning them. It is only the knowledge of *the truth*, that will ever enable any one to detect error. It is only a knowledge of the *true*, that can expose the false.

And while Satan is thus working with all power and signs and lying wonders and all deceivableness of unrighteousness, can anybody suppose that God will do nothing? While the spirits of devils shall be working their deceiv-

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ing and destructive miracles, shall it be supposed that the Spirit of God shall make no manifestation of the true power, and of instruction in the righteousness of God? - No. By every possible consideration the answer is, No. For from long ago it stands written, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him, and put him to flight." Isa. 59:19, with margin.

Therefore, in the time of the greatest manifestation of Satanic power in the multitude of deceiving miracles, there will also be manifested the *mightier power of God* in his own true miraculous working in *righteousness*. Accordingly, in this time there is no room for any question as to whether we shall believe in miracles or not: for everybody in the world will presently believe in miracles. The only question that can possibly remain is, Which miracles shall we believe - the wrong ones, or the right ones? the deceiving and destroying ones, or the faithful and saving ones? the Satanic ones, or the divine ones? For in one or the other all will finally believe.

Another thing that, from these truths is evident: that is, that no miracle is *of itself* any evidence of divinity, of truth, or of righteousness. The only thing of which any miracle is *of itself* evidence, is *power*, - superhuman or super-

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natural power. The *power* may be benign or baleful, divine or devilish; but of the *character* or *source* of the power, the miracle *of itself* is no evidence; that must be known by some other means, and must be found by some other test. Therefore, the Scripture gives to all this very, and very important, instruction: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." 1 John 4:1.

But the moment that there is recognized the principle that every miracle must be tested, that moment all miracles are relegated to second place, and truth and righteousness take first place. And this itself is a defense against deceiving miracles.

And that this principle must be recognized is plain from the Scripture just quoted. But that is not the only instruction from God on this point. Read this: "And if thou say in thine heart, How shall we know the word which the Lord hath *not* spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Deut. 18:21, 22.

That is plain and easy as to the thing that

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comes not to pass. How then as to the other way? Suppose the thing *does* come to pass, is *that* sufficient ground upon which to accept as true that prophet or dreamer of dreams or miracle worker? - Not at all. Even then, the *tendency*, the *character*, of the sign or wonder that *has come to pass*, must be tested. Read it: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder *come to pass*, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that

dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and *keep his commandments*, and *obey his voice*, and ye shall serve him, and cleave unto him." Deut. 13:1-4.

It is therefore evident that any and every miracle, sign, or wonder, the specific aim of which is *not* the keeping of the commandments of God, is unworthy of any attention at all: it is a deception.

The direct design of every miracle, or sign, or wonder, wrought by the Spirit of God, is the keeping of the commandments of God. and the

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Spirit of God does employ many of these, and in a diversity of ways, to affect that good design. Read it: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." 1 Cor. 12:4-11.

All these, and more, compose the diversities of gifts and operations of the Spirit of God; and all are to *the one great aim* of bringing believers to the keeping of the commandments of God. For it is plainly written that the one supreme object of all the gifts of God, in Christ, by the Holy Spirit, is "the perfecting of the Saints" in the love of God or "charity, which is the bond of perfectness." "And this is the love

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of God that we keep his commandments." And "In Christ Jesus circumcision is nothing: the want of it is nothing; but to keep God's commands is everything." Eph. 4:11-13; 1 John 5:3; 1 Cor. 7:19. Twentieth Century Version.

And it is further written that when, by means of all this diversity of gifts, operations, and administrations, of the Spirit of God, *that which is perfect has come*, then all these will vanish away; their purpose accomplished, their object obtained. For "charity," the love of God, which is the keeping of the commandments of God in very truth and righteousness - "*never faileth*"; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. . . . But *when that which is perfect is come*, then that which is in part shall be done away." 1 Cor. 13:8-10.

When it is divinely true that the one supreme object of all these wonderful workings of God himself, is to bring believers to the standard of perfection in the love of God which is the keeping of the Commandments of God, then this makes it certain that even the miracles which the Lord himself works, hold only a secondary place, and never the first place. And whosoever puts even a miracle of God in the first place, and

makes *it* the chief point of attention and of interest, misses the whole aim of the miracle, and perverts the purpose of God in it.

The truth and righteousness of God manifested in believers in Jesus, holds rank above even miracles. And the truth and righteousness of God, perfectly manifested in believers in Jesus, in the love of God which is the keeping of the Commandments of God, ranks higher than the mightiest miracle ever wrought even by the power and Spirit of God. For, the mightiest miracle, yes, all the miracles, ever thus wrought were aimed solely to the accomplishment of that one supreme thing.

Therefore, the true keeping of the Commandments of God in the truth and righteousness of God, in this world in human flesh, is the greatest of all miracles. And for God to make a man in this world a perfect keeper of his commandments in the truth and righteousness of God, is the greatest miracle that can ever be wrought even by God.

And this greatest of all miracles that even he can work, God proposes and promises *now*, in this very time, to work *in every believer in Jesus*. For in this very time and upon this mighty issue that faces the whole world, He declares of those who refuse to worship the beast and his image,

"Here are they which *keep the commandments of God, and the faith of Jesus.*"
Rev. 14:9-12.

And in this splendid truth there lies the perfect security against any and all manner of deceiving miracles. For when one knows that God's transcendent miracle is to make a man a keeper of His commandments, then it is impossible for any other miracle ever to have any weight with him *except only* as it contributes to this one transcendent purpose of all God's gifts, administrations, and operations. And, whosoever knows that *in his own heart and life* there is constantly being wrought by God through his Holy Spirit this greatest of all miracles that even the Lord can work, then never by any possibility can any deceiving and Satanic miracle appeal to him.

And this is the *only security* against the Satanic miracles, against the miracles of the spirits of devils, that deceive the world into the worship of the beast and his image, and which, from the coalition and federation of the dragon, the beast and the false prophet, gather the kings of the earth and of the whole world to the destruction of the battle of that great day and of Armageddon.

Nor is this thought as to the greatest miracle and its being the sure defense against the supreme manifestation of Satanic power in deception, a

new one to Protestant Christians. More than five hundred years ago, by the splendid Protestant Christians of Bohemia, it was clearly seen; and by Brother John Huss was then beautifully expressed in the words that follows.

"Anti-christ will have the power of deceiving by wonders. In the last times, miracles are to be retrenched. She [the church of Christ] is to go about only in the form of a servant; she is to be tried by patience. The lying wonders of the servants of Anti-christ are to

serve for the trial of faith. By its own intrinsic power faith shall preserve itself in the elect, *superior to all arts of deception*. Prophecy is wrapt in obscurity; the gift of healing removed; the power of long, protracted fasting diminished; the word of doctrine silent; miracles are withheld. *Not that Divine Providence utterly suspends these things*; but they are not to be seen openly and in great variety, as in earlier times.

"All this, however, is so ordered by a wonderful arrangement of Divine Providence, that God's mercy and justice may be revealed precisely in this way. For while the Church of Christ must, after the withdrawal of her miraculous gifts, *appear in greater lowliness*, and the righteous, who venerate her on account of the hope of Heavenly good, not on account of visible signs, fail of their

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reward in this earthly life; there will, on the other hand, be a more speedy manifestation of the temper of the wicked, who, disdain to follow after *the invisible things which the Church promises*, cling fast to visible signs.

"This servant of the true Church, in which the power of *the invisible Godlike is all that attracts*, as contrasted with the abundance of lying wonders in the worldly Church of Anti-christ, appearing in glory, serves as the means of separating the elect from the reprobate. The elect must pass through this trial in order to bring out their genuine character; the reprobate must be deceived, according to the just judgment of God. Therefore, in these times, it is rather the servants of Anti-christ, than the servants of Christ, who will make themselves known by wonders.

"It is a greater miracle to confess the truth and practise righteousness, than to perform marvelous works to the outward senses. The priest or deacon who loves his enemies, despises riches, esteems as nothing the glory of this world, avoids entangling himself in worldly business, and patiently endures terrible threatenings, even persecutions, for the Gospel's sake, - such a priest or deacon performs miracles, and has the witness within

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him that he is a genuine disciple of Christ." - *"Ecclesiastical Empire," Chapter XXIII, Par. 119-121.*

O soul, have you given yourself to God, so that by whatever gift, administration, and operation, of his divine power and Spirit, he may accomplish in your heart and life his transcendent purpose of making you a keeper of his commandments?

O soul, is there being wrought constantly in your heart and life by the power and Spirit of God, this greatest of all miracles?

And are you *thus* perfectly secured against the worship of the beast and his image; against all deception of the Satanic miracles, signs, and wonders; and

made sure of glorious deliverance in that time of trouble such as never was since there was a nation, that is the certain and only ending of the Eastern Question?

THE END

¹ A verst is 3,500 feet, about two-thirds of an English mile.