**“The Eastern Question. What Its Solution Means to All the World. No. 3.—The Events of the End” The Bible Echo 11, 21, pp. 163, 164.**

**THE IMPENDING CONFLICT**

WE broke off the study last week in the midst of our consideration of the events of the seven trumpets of Revelation 8, 9, and 11:15-19, which reach from the breaking up of the Roman empire to the end of the world. The last three trumpets (the symbol itself suggesting war) are distinguished by the special announcement of woe in connection with them. Revelation 8:13. {BEST June 1, 1896, p. 163.1}

The fifth trumpet (the first “woe”), we found, signalised the rise and spread of the Mohammedan power, while the sixth trumpet (the second “woe”) covers the 391 years (of chapter 9:15), which terminated in July 1840, when the independence of the Ottoman Empire passed away, and it became a ward of the Great Powers. Continuing, the prophet says in chapter 11:14, “The second woe is past; and behold the third woe cometh quickly.” We quoted the rest of the chapter to show that it reached to the end. Please read these verses again as we consider them further. {BEST June 1, 1896, p. 163.2}

Every expression in this record of the sounding of the seventh trumpet, proclaims the end of all things of this world. Look at them again in detail:— {BEST June 1, 1896, p. 163.3}

1. The kingdoms of this world become the kingdoms of Christ; His reign begins, in His own kingdom, upon His own throne, by His own power; of which kingdom and reign there shall be no end. {BEST June 1, 1896, p. 163.4}

2. “The nations are angry:” the nations and rulers admit this, and each one is constantly fearful of any move on the part of the others, and is continually making its power stronger against the time when war will begin, which they all are sure must soon come. And they all dread the slightest step that might involve actual hostilities, because of the danger that if war is actually begun at any spot, it will suddenly spread and involve all in one horrible and universal war, of which no one can see any end except in universal ruin. {BEST June 1, 1896, p. 163.5}

Indeed it is plainly stated by one of the leading authorities of the world that it is *as a bulwark against this great danger of universal war that the Ottoman Government has been maintained* these last fifty years. {BEST June 1, 1896, p. 163.6}

Read now the following lines from the speech of Lord Salisbury, at the Mansion House, November 9, 1895:— {BEST June 1, 1896, p. 163.7}

“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 he the danger that would threaten the territories of which that empire consists; *it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilised in Europe in a dangerous and calamitous contest*. That was a danger that was present to the mind of our fathers when they resolved to make the integrity end independence of the Ottoman Empire a matter of European treaty, and that is a danger WHICH IS NOT PASSED AWAY. {BEST June 1, 1896, p. 163.8}

No more plain, positive, and emphatic fulfilment of prophecy could be given, than is thus given in that speech, that the world stands trembling in the times of the seventh trumpet, when “the nations are angry.” And while, in the presence of this appalling danger, rulers, kings, and emperors are earnestly endeavouring by every possible means to maintain the peace of the world, what blundering blindness it is, what fatuous blindness it is, that the churches and the pulpits and the religious press should be exciting and stirring up the spirit and elements of war, calling for armies and navies to wipe out suddenly and without further consideration the Ottoman Government, and thus to break down the bulwark which the Powers have set on against the horrible flood of a universal war. Read also the following words from the Prime Minister’s Mansion House speech:— {BEST June 1, 1896, p. 163.9}

“Throughout these negotiations nothing has pressed itself more strongly in my mind than the disposition of the great powers to act together, and their profound sense of the appalling dangers which any separation of their action might produce. Even those among them who in popular report have the reputation of being restless, have vied with the others in anxiety to conduct this great difficulty to a favourable issue, and to conduct it in a manner that shall keep all the powers together in line, *moved by the common motive* and with the common aim, THE NOBLE AIM, *of the peace of Christendom* as the one spirit that governs their action. {BEST June 1, 1896, p. 163.10}

**AN ASTONISHING REVERSAL OF THINGS**

WHAT an awful reversal of things it is, that, while warriors and rulers, to whom God has given to bear the sword, are doing their utmost day and night to maintain the peace of the world; churches and pulpits and religious papers, to whom God has given to preach “peace on earth,“ should be day and night crying for war! When the very profession of the gospel of peace itself has become thus perverted to the proclamation of war, what but mischief and ruin can be the end of it all? {BEST June 1, 1896, p. 163.11}

In view of the danger of the situation as it is in fact amongst the nations; and in view of this awful reversal of the order of things, and this fearful perversion of the right way, by the professors of the Gospel of peace, is it to be wondered at that the President of Robert College at Constantinople should write as follows of “The Present State of Europe”?— {BEST June 1, 1896, p. 164.1}

“I believe that there is a general impression among thinking men in Europe that we are approaching a great crisis in the world’s history. *It is certainly within the bounds of possibility that this year may see the great Christian nations engaged in a universal war*. I am by nature and choice an optimist (one who looks for good). I like to find out the good rather than the evil in men and nations; but a man must either shut his eyes, or fall back upon an unwarranted faith in God, to be an optimist in Europe to-day—so far as the immediate future is concerned.... It is perfectly plain that the civilisation of Europe is rotten to the core; and if we can learn anything from the lessons of history, it must pass through the throes of death before it can rise again to a new and higher life. If it were only the Governments which were corrupt the people might rise in their strength and overthrow them; but with a degenerate people there is no hope.”—*New York Independent,* February 6, 1896, pp. 9, 10. {BEST June 1, 1896, p. 164.2}

But it is not only that the nations are angry and that war must come, dreadful and universal; this is not all. What is to be the end of it? Read on in the events of the seventh trumpet. Revelation 11:18. {BEST June 1, 1896, p. 164.3}

**THE WORLD’S CRISIS**

3. “THY wrath is come.” The wrath of God is defined (Revelation 15:1) as “the seven last plagues.” The nature and effects of these are recorded in Revelation 16:1-21; and they end precisely at the point and in the very things, that are marked in chapter 11:19 as the ending of the seventh trumpet, and which indeed is nothing less than the ending of all things. {BEST June 1, 1896, p. 164.4}

4. “And the time of the dead that they should be judged.” And therefore in this time the proclamation not of war, but of the “everlasting gospel” of peace is to be made “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.” Revelation 14:6, 7. {BEST June 1, 1896, p. 164.5}

5. “And that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and to them that fear Thy name, small and great; and shouldest destroy them that destroy the earth.” It is at the resurrection of the just that the saints are to be rewarded, and this is by the coming of the Lord in glory. For He says, “Behold, I come quickly, and *My reward* is with Me to give every man according as his work shall be.” Revelation 22:12. And them that are wicked will be “destroyed by the brightness of His coming.” 2 Thessalonians 1:7-10; 2:8. For “The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, bid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?” {BEST June 1, 1896, p. 164.6}

6. “And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” The complement of this expression as to the thunderings, etc., is found in Revelation 16:17-21: “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 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: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.” {BEST June 1, 1896, p. 164.7}

All these things which we have traced by these numbered points—all these things were by the Word of God to “come *quickly*” after August 11, 1840; quickly after the date when the time of the rule of the Ottoman Empire by its own power passed away; quickly after that Empire was by the great powers set as a bulwark against the anger of the nations breaking out in an “appalling” and universal war. Half a century has passed since that time: and now in view of the undeniable facts and dangers that are vexing the governments and puzzling the people,—in view of all these things that are hanging over the world—how much more certainly is it now true that it assuredly “cometh quickly”! Get ready, get ready, get ready! Who will be ready? Who is ready? {BEST June 1, 1896, p. 164.8}

A. T. JONES.

**“The Eastern Question. What Its Solution Means to All the World. No. 4.—The Events of the End” The Bible Echo 11, 22, pp. 171, 172.**

**HOW DANIEL’S PRAYER WAS ANSWERED**

HOLDING in view now the field which we have so far surveyed, let us turn to another portion of the word of God and inquire concerning the present time, and the place of Turkey and the nations. {BEST June 8, 1896, p. 171.1}

“In the third year of Cyrus king of Persia,” B. C. 536, Daniel was greatly troubled for the work and cause of God in the world. Daniel 10:1. In the first year of Cyrus that king had issued a decree for the return of Israel to their own land and to rebuild the temple of God in Jerusalem. When the heathen who were in the land were not allowed for their own bad purposes to join in the building of the house and city, they hired counsellors at the court of Cyrus to prevent the building of the Temple at all. And these counsellors were kept at the court of Persia all the days of Cyrus. See Ezra 4. {BEST June 8, 1896, p. 171.2}

Daniel himself was a principal officer in the government of Cyrus; and soon discovered these intriguers and their purposes there. But instead of beginning any counter-intrigue, he set his heart to seek God and to know His counsels, and have Him frustrate the intriguers and make His own cause a success in the world. Three full weeks was Daniel engaged in seeking, by fasting and prayer and supplication, a knowledge of the will of the God of heaven in the difficulties of the time. When three weeks were expired, the angel Gabriel came to him in vision, and said: “Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before God, thy words were heard, and I am come for thy words.” Verse 12. {BEST June 8, 1896, p. 171.3}

As Daniel had been at this three full weeks, and yet “the first day” his words were heard and the angel was sent, what had delayed the angel all this time? The next verse tells why. “But the prince of the kingdom of Persia withstood me *one and twenty* days.” {BEST June 8, 1896, p. 171.4}

This is precisely the three full weeks. To answer Daniel’s prayer the angel had to go to the court of Cyrus and deal with the king in his counsels, against those hired counsellors there. The angel continues:— {BEST June 8, 1896, p. 171.5}

“But lo! Michael one of the chief princes came to help me, and I remained there with the kings of Persia. Now I am come to make thee understand what *shall befall thy people in the latter days:* for yet the vision is for many days.... Then said he: Knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of Persia; and when I am gone forth, to the prince of Grecia shall come. But I will show thee that which is noted in the Scripture of truth; and there is none that holdeth with me in these things but Michael your prince.” {BEST June 8, 1896, p. 171.6}

**FROM DARIUS TO ALEXANDER**

THESE are the last verses of Daniel 10, and in chapter 11 the angel gives his message concerning what should come “in the latte days.” In doing this the angel begins at the time where he and Daniel then were, and follows events straight through to the end of the world and the resurrection of the dead. The eleventh chapter of Daniel is all the words of the angel. He says: “Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth. Behold there shall stand up yet three kings in Persia [Cambyses, Smerdis, and Darius Hystaspes], and the fourth [Xerxes, the Ahasuerus of the book of Esther] shall be far richer than they all, and by his strength through his riches he shall stir up all against the realm of Grecia.” Xerxes led an army of five millions across the Hellespont and against Greece. {BEST June 8, 1896, p. 171.7}

As soon as the angel mentions Grecia he skips the remaining history of Persia and sketches Greece, saying, “And a mighty king shall stand up [Alexander the Great] and shall rule with great dominion and do according to his will [See also Daniel 8:20, 21.] And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven [See Daniel 8:22]; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside those.” {BEST June 8, 1896, p. 171.8}

At Alexander’s death there was a period of confusion for about twenty years among the many able governors and generals of his great dominion. Finally, a four-fold division was accomplished, as in the words of the angel “toward the four winds of heaven”—the east, the west, the north, and the south. Seleucus secured the eastern portion extending from Syria to the river Indus. Cassander obtained Macedon and other Greek territory on the west. Lysimachus held Thrace and Bithynia on the north—territory of which Byzantium was then, and Constantinople is now, the centre. And Ptolemy had Egypt on the south. {BEST June 8, 1896, p. 171.9}

**“AT THE TIME OF THE END.**

AFTER stating how Alexander’s dominion should thus be divided into its four parts, he turns his attention to the two kingdoms—“the king of the south” and “the king of the north.” And from verse 5 to verse 14 he treats solely of the succession of principal events occurring between these two. At verse 14 the Roman power—“the children of robbers,” margin—enters the field and occupies the angel’s attention for a large space and for a long time, “even to the time of the end.” Verse 35. Finally in verse 40 he comes again, and *at the time of the end*,” too, to “the king of the south” and “the king of the north.” The territories of the northern and of the southern division of Alexander’s dominion remain respectively the kingdoms of the north and the south unto the end, and from beginning to end, whatever power might occupy these respective territories would be the king of the north or of the south. Whatever power therefore which, at the time of the end, occupies the territory of Thrace and Bithynia, originally held by Lysimachus, will be the king of the north as certainly as was the power of Lysimachus itself. {BEST June 8, 1896, p. 171.10}

It is not necessary to repeat here the evidences so fully given last week, that we are now, and the world has been since 1840, in “the time of the end.” And now, as Constantinople is the centre of the territory originally held by Lysimachus the first “king of the north;” and as the power that now reigns in Constantinople holds the identical territory held by Lysimachus himself; it is plain enough that this power is “the king of the north” of the last verses of the eleventh chapter of Daniel, and of our own day. And as it is the Turkish power that now occupies Constantinople and holds the territory originally held by Lysimachus, the first king of the north, it is also plain enough that the Turkish power is the power referred to in the words “the king of the north” in the last five verses of Daniel 11. {BEST June 8, 1896, p. 171.11}

**THE KING OF THE NORTH AND HIS END**

IN the 44th verse the angel says of this king of the north,—the Turkish power,—“tidings out of the east and out of the north shall trouble him and he shall go forth with fury to destroy and utterly to make away many.” This was accomplished in the Crimean war when Russia from the north and east warred against the Ottoman Empire, and the Turkish Power was saved only by the support and power of Great Britain and other allies. {BEST June 8, 1896, p. 171.12}

And now the last verse of Daniel 11 tells of the two events that all Europe are constantly expecting to see; the events that many people in mass meetings and other assemblies are loudly calling for; the events which are certain soon to take place; namely, the expulsion of the Turkish power from Constantinople, and the wiping out of the Ottoman Empire. These are the words of the angel as to this looked-for event: “And he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain; *yet he shall come to his end and none shall help him*.” {BEST June 8, 1896, p. 171.13}

Constantinople itself is “between the seas.” But this does not meet the word of the angel. No, but he shall plant the tabernacles of his palace between the seas “*in the glorious holy mountain*.” This can be no other place than Jerusalem; even as Jerusalem is even now called in the Turkish and Arabic “The Holy.” It is certain therefore that the seat of the Ottoman power will be removed from Constantinople, and will finally be planted in Jerusalem, and *then* it is just as certain that that power comes to an end. {BEST June 8, 1896, p. 172.1}

Yea, “he shall come to his end and none shall help him.” This expression shows that he would before have come to his end unless somebody had helped him. We have seen how fully this has been so since 1840. And in the autumn and winter of 1895-96, we have again seen that power standing for months on the very brink of expulsion from Constantinople; how that each morning as we arose and bought the daily paper we expected to read despatches telling that this had been accomplished. But in this crisis again somebody has helped him, and he still abides in his place. But the day is certain to come, and to come soon, when the Ottoman power will be removed from Constantinople and will be planted in Jerusalem, and then he shall come to his end and *none shall help him*—and indeed he will come to his end simply *because* none will help him. {BEST June 8, 1896, p. 172.2}

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**“The Eastern Question. What Its Solution Means to All the World. No. 5.—The Events of the End” The Bible Echo 11, 23, pp. 179, 180.**

**WHEN HE COMES TO HIS END**

YET this is not all. The angel did not end his discourse here. No, no. He continues: “And *at that time* [when Turkey shall come to his end] shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and *at that time* Thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake.” Daniel 12:1, 2. {BEST June 15, 1896, p. 179.1}

Whether the Turkish power shall leave Constantinople, and *when?* whether it shall be wiped out, and if so, *when?* these are great and interesting questions, and multitudes are anxiously studying these questions. Yet great and interesting as these questions are in many ways, there is yet beyond all these the infinitely greater question of what comes when these things are done,—of what shall come *at that time?* {BEST June 15, 1896, p. 179.2}

The Word of God is that “*at that time*” there shall be such a time of trouble upon the earth as never was since there has been a nation. This very thing we have seen by positive and highest proofs, is the very thing which the great nations are dreading; and against this universal woe of world-wide war and tumult, these great powers are holding the Ottoman power as long as possible as a bulwark, knowing that when that bulwark shall have been broken down this appalling torrent must spread over all. In this matter the word of God and the word of the great powers of the world, are in exact and perfect accord. {BEST June 15, 1896, p. 179.3}

Who is ready for this “time of trouble such as never was since there was a nation”? Who? Whoever on the earth is not ready for the spreading over all nations of such a time of trouble as never was since there was a nation—whoever on earth is not ready for this, is not ready for the wiping out of the Ottoman power. Therefore instead of churches and pulpits and religious papers calling for war, and urging the wiping of the Turkish power off the earth, they would better, far better, be preaching the gospel of peace, which they profess, and which they are so basely perverting; and by the sincere preaching of the gospel of peace be preparing to stand in peace and quietness in God when this time of trouble shall break upon the world at the time of the ending of the Ottoman Empire. Who is doing this work? Who is ready for the time of trouble? {BEST June 15, 1896, p. 179.4}

For this is not simply a great time of trouble by war amongst the nations; it is even more than this. It is a time of trouble caused by this, and also by the judgments of God upon the earth, and the coming of the Lord, the resurrection of the dead, and the end of all things. This is emphasised by the other portion of Scripture which treats of the Ottoman power. In the sixteenth chapter of Revelation from beginning to end is the Lord’s record of the seven *last* plagues in which “is filled up the wrath of God” to be poured upon the earth, and which in itself is the greatest element of this time of trouble such as never was since there was a nation. {BEST June 15, 1896, p. 179.5}

**THE PLAGUES OF GOD’S WRATH**

IN this chapter, the story of the sixth plague is this: “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.” {BEST June 15, 1896, p. 179.6}

Now as for the real flowing river Euphrates, which rises in the mountains of Armenia and empties into the Persian Gulf, kings both of east and west have crossed and re-crossed it at will from the days of Chedorlaomer until now, without its ever having to be dried up that they might pass. This expression therefore cannot refer to the water of the literal river. What then? In the next chapter, verse 15, it is stated that “waters are peoples.” The water of the Euphrates then, being dried up that the way of the kings of the east might be prepared, is clearly the ending of the power and people that occupies the country of the Euphrates. What power is this?—The Turkish power alone. {BEST June 15, 1896, p. 179.7}

This, then, is another plain declaration of the word of God announcing the certain ending of the Turkish power. And according to this scripture, what comes at the ending of that power? What are the kings of the east going to do when the way for them shall be thus prepared? Read on. {BEST June 15, 1896, p. 179.8}

“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 we 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. {BEST June 15, 1896, p. 179.9}

“And there were voices, and thunders, and lightnings: and there 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: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.” {BEST June 15, 1896, p. 180.1}

**NEED FOR WATCHING AND PRAYING**

WE have now considered the three portions of Scripture which treat of the Turkish power. We have seen that in all three of them the end of that power is announced by the sure word of God. We also see that in all three places not only is the end of that power marked, but with this, and following swiftly upon it, there is also marked in unmistakable language universal world-destroying trouble, the coming of the Lord in glory, and the end of all things of this world. {BEST June 15, 1896, p. 180.2}

This cannot be denied. It may not be believed; but it cannot be denied. No man therefore is ready for the ending of the Ottoman Empire who is not ready for the end of the world. And who is ready for this? Oh! let every one who names the name of Christ turn his whole attention to this. Let all such be sure that they themselves are ready for all these things, and then let them never rest, let them never hold their peace, till the warning of it is sounded to all people that whosoever will may come, whosoever will may be ready also, and that all may be watching and praying always “that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” Luke 21:36. {BEST June 15, 1896, p. 180.3}

We see that the sure word of God announces that upon the ending of the Ottoman Empire there comes—“at that time”—a time of universal war, woe, and trouble such as never was since there was a nation even to that same time. We see also the great powers of earth—the very ones which have this question constantly to deal with—expecting and dreading the “appalling danger” of this very thing, and in their uneasy expectancy doing everything in their power to hold back as long as possible the tide of woe which they know must come. {BEST June 15, 1896, p. 180.4}

There is yet one other element to be noticed in this connection. And that is that *the Turks themselves expect this very thing also*. The Turks themselves expect to be removed from Constantinople. They expect then the seat of their power to be in Jerusalem. They expect then that the nations will come even there to war against them, and that then the end of all things comes. {BEST June 15, 1896, p. 180.5}

In Constantinople in September and October last, I met a reliable Christian man, who told me that in a conversation which he had with a Turkish judge, the judge told him that they expected as the outcome of the dealings of the powers that they would be dispossessed of Constantinople; that after that their capital would be Jerusalem; that against them there at last they expected the “Christian nations” to come to light; and that then Messiah and Mahomet would come. With the exception of Mahomet, this explanation as stated by the Turkish judge is precisely the thing that is spoken of this same time in the Scripture of truth. And the time of trouble thus brought as described in the word of God, is precisely the “appalling danger” that is dreaded by the great powers, and against which they agree in holding the Ottoman Empire as a bulwark. {BEST June 15, 1896, p. 180.6}

When the word of God three times declares it; and when the Turks themselves, as well as all the other powers concerned, are expecting and dreading it; is it not high time that all the people should believe it? May the Lord in His mercy help all the people to hear it, to believe it, and then to proclaim it to earth’s remotest limits that the world may be prepared and fully ready for that which by every evidence on the question is hanging ready to burst in fury upon a devoted world! {BEST June 15, 1896, p. 180.7}

A. T. JONES.

**“The Eastern Question. What Its Solution Means to All the World. No. 6.—Is the Trouble Religious or Political?” The Bible Echo 11, 24, pp. 187, 188.**

**A SHORT-SIGHTED POLICY**

IN studying the career of Turkey as set forth in the Bible, we have seen that it is an exceedingly short-sighted thing to do to call, as many have lately been doing, for the abolition of the Ottoman power. In looking at it also from the side of this world only, and as the situation is in reality, we have seen likewise that it is a most unwise thing to demand of the great powers that the Turkish power shall be obliterated without any further question. {BEST June 22, 1896, p. 187.1}

From every consideration of Scripture, and the best interests of the whole world, we have seen that the mere setting aside, or bringing to an end, of the Ottoman power, is the smallest part of the great subject involved. We have seen that beyond this and wrapped up in it lie, both in the word of God and in the fate of the nations, events of infinitely greater importance than that thing in itself could be, considered in and by itself alone. {BEST June 22, 1896, p. 187.2}

All this we have seen is strongly emphasised in the repeated statements of the Scriptures of truth and in the plain statements of the leading authorities among the nations. And yet there are other questions that may be asked, and other points that may properly be considered, in this connection. {BEST June 22, 1896, p. 187.3}

There is no room for any sort of denial that particularly in England and America there have been made for a number of months, loud and repeated calls for the “blotting out,” “the wiping off the earth,” etc., of the Ottoman power, without any kind of delay, and without regard to any other consideration. {BEST June 22, 1896, p. 187.4}

**CALLING FOR WAR**

OF course none of those making such call, expected for a moment that the thing could be done without war. Yet the most urgent of these demands for the employment of armies and navies in such war, have come from churches, from pulpits, and from professedly Christian papers. We have in former articles called attention to the serious incongruity in professors of the gospel of peace calling for war. We have pointed out what an awful reversal of things it is, and what a sad perversion of the right way, when the professed representatives of the gospel and the Prince of Peace, to whom the sword is forbidden, should be calling for war; while warriors, emperors, and rulers, to whom the sword is committed, were employing every possible means to preserve peace. {BEST June 22, 1896, p. 187.5}

**WAR AND CHRISTIANITY**

BUT now aside from all this, why should war be made upon Turk above all other powers? It is said that Turkey is making war, and killing many people? Granted. But will making more war, and killing a great many more people, be any better? Is it wrong for the Turkish power to make war, yet perfectly right for “Christian” powers to make war? is it wrong, and a dreadful thing, for some or many people to be killed in a Turkish way; but perfectly right, and a blessed thing, for more people to be killed if only it be done in it “Christian”? This seems to be the theory upon which those “Christians” proceed who are demanding that war shall be made on Turkey. {BEST June 22, 1896, p. 187.6}

But there is no Christian way of killing people. There is no Christian way of making war. The Author of Christianity who was ushered into the world with the proclamation of “Peace on earth, good will to men,” has declared that “The Son of man is not come to destroy men’s lives but to save them.” One of the greatest warriors of this age, declared that “War is hell.” And as he himself lived in it for years, certainly he was qualified to express an opinion. Is there, then, not enough of that kind of “hell” in the world but, that professedly Christian people shall be loudly demanding that “Christian” powers shall make more of it, with prospect of its engulfing all the world? {BEST June 22, 1896, p. 187.7}

A year and more ago, and for a long time, France made war on the people of Madagascar, and the people of Madagascar are “Christian” too. There was no demand that the French power should be “wiped off the earth.” At this present time, and for some time back, Italy has been making war in Abyssinia. And the Abyssinians are “Christian” too. Yet nobody is calling that the Italian Government shall be wiped off the earth. {BEST June 22, 1896, p. 187.8}

But, is it said that Turkey is making war on its own subjects?—Granted again. At this hour Spain is making war on her own subjects in Cuba, and has been doing so for a long time, Yet who is calling for the Spanish power to be blotted out? {BEST June 22, 1896, p. 187.9}

**IS IT BECAUSE THE ARMENIANS ARE CHRISTIANS**

BUT it is said that Turkey is unlike all these, and worse than all these, in that it is making war on its subjects *on account of their* *religion*—because *they are Christians. It is not true* that Turkey is making war on its subjects—on the Armenians—because they are Christians. Of this there is abundance of evidence,—in fact, all the evidence. Let us examine this evidence as it is. {BEST June 22, 1896, p. 187.10}

1. There are thousands of other subjects of Turkey who are Christians as much as the Armenians, yet none of these are molested. If it be true that Turkey is making war on the Armenians because of their Christianity, why does it not make war on all Christians alike? Why does it make this marked distinction of one people only? There are thousands of Greeks who are born subjects of Turkey—Greeks who have never been subject to the Greek kingdom, but are descended from the ancient Greeks of Asia Minor, and have been subject to the Turkish power ever since its conquest of that country. These Greeks all profess the Christian religion, yet they are not warred upon nor molested by the Turkish power on account of their religion. These Turkish subjects are as free and as safe under Turkish rule as they would be if they were ender British rule. {BEST June 22, 1896, p. 187.11}

2. I myself aid another Christian minister went to Turkey last September, arriving at Constantinople September 10, and remaining there till October I7 (except five days in the neighbourhood of Nicomedia). It will thus be seen that we were there at the time of the riot and the great disturbance in that city. We went to preach Christianity there, and we did it all the time we were there. {BEST June 22, 1896, p. 187.12}

We went under the protectorate of no earthly power. No ambassador and no consul knew we were there until we were ready to come away. We not only went ender the protectorate of no earthly power; but we went without any intention of calling for the protection of any such power. {BEST June 22, 1896, p. 187.13}

**AN OPEN BIBLE SCHOOL AMIDST RIOT**

WE went expressly to hold a Bible school in Constantinople for six weeks; and we held it as intended, the full length of time, including the five days’ meetings near Nicomedia. We asked no governmental permission, even from Turkey, to bold the Bible institute in Constantinople, nor to hold the meetings near Nicomedia. {BEST June 22, 1896, p. 187.14}

We held our Bible School in the Armenian quarter in Stamboul, and in the house of an Armenian family. Armenians, Greeks, Assyrians, and Jews—whosoever chose—attended the school throughout. The school was held daily, forenoon and afternoon, and some of the time in the evening also. It was held on the first floor of a house, whose door opened into the street; and in a room whose bay-window overhung the street with a large former window on each side of the bay-window. And as the weather was warm and pleasant so that the windows were open most of the time, the room in which the Bible school was daily held was practically open upon the street. This house was within three minutes’ walk *of the Armenian Patriarch’s church* where the mischief was hatched which culminated in the riot of September 30, where those who started the riot took refuge and shut themselves in when they fled from the Turkish troops, and where Turkish troops were stationed round the church and passing to and fro day and night from the day of the riot until we had regularly closed the Bible school and departed from the city according to our original purpose. {BEST June 22, 1896, p. 187.15}

In such a room, in such a house, in such a place, and at such a time, we held a Christian Bible school openly and daily for fifteen days before the riot, on the day and *at the hour* of the riot itself, and eleven days after the riot, and all without any sign of molestation on the part of the Turkish authorities or anybody else, except one Armenian woman who was opposed to her daughter’s attending the school, and who came one day into the street in front of the house and delivered a long tirade, shaking her fists and beating her breast, and acting generally as if she were mad. She succeeded in attracting quite a crowd, and the Turkish police came down, but some one succeeded in getting her to go away barely in time to escape the police. And even then, when the police inquired at the house as to the cause of the disturbance, they neither then nor at any time afterward made any attempt in any way to molest us or to interfere with our school. {BEST June 22, 1896, p. 182.1}

Now, if the Turkish Government is so much opposed to Christians as is so much declared in England and America, how could all this be as it was? {BEST June 22, 1896, p. 182.2}

**FREE FROM INTERFERENCE**

3. AS BEFORE stated, the house in which our Bible school was held was only about three minutes’ walk from the Patriarch’s church, where was the centre of all the trouble, and on a street traversed by the troops as they went to and from that church on guard duty. {BEST June 22, 1896, p. 182.3}

In a house next to the Patriarch’s church, there were about eight men—Armenians and Greeks—who had come to Constantinople from the provinces to attend the school. They rented this building and boarded themselves there. And these men passed from that house to the school and back twice a day, on the day of the riot and afterwards in the presence of the troops, just as before the disturbances began, and no Turk ever challenged them nor offered any of them any molestation at any time. {BEST June 22, 1896, p. 182.4}

Our school faced one of the streets along which the troops passed, and the windows of the classroom opened on the street. And as the troops were always on horseback they could look into the windows and see at least the teacher as he stood at a table in the bay window. Yet no one of them ever made any sign either by look or motion that would suggest any dissatisfaction at what was going on there. {BEST June 22, 1896, p. 182.5}

4. There was a Greek, a Christian—not of the Greek Church, but of “a sect”—who came to our school and meetings frequently, who is a decorative stone-worker. On the day of the riot he was working on a building with a company of Turks, and continued to do so on days following the riot, and he told us that no one offered to molest him in any way, or at any time. {BEST June 22, 1896, p. 182.6}

While our Bible school was held, and in the “restless times” following the day of the riot, two persons were baptized in the sea not more than five or six minutes’ walk from the Patriarch’s church, in the daylight too, and though there were Turks who saw it, not one of them showed any disrespect for it nor attempted to molest the administration of this Christian rite. {BEST June 22, 1896, p. 182.7}

**THE EVIDENCE OF ACTUAL EXPERIENCE**

IF the Turks are so desperately opposed to Christians and Christianity as is represented by so many in England and America, how is it that all this work and these people could pass along there without any molestation or disrespect? {BEST June 22, 1896, p. 182.8}

Certainly these points of actual experience are evidence that the Turkish Government is not opposed to Christians or to Christianity as such. Confirming this is the statement by Sir Philip Currie in the latest Blue Book up to February 18, that “Non-Armenian Christians were spared.” {BEST June 22, 1896, p. 182.9}

6. It is yet further true that the Turkish Government is not opposed even to all Armenian Christians. I personally know it to be a fact that there is a Christian sect there, composed largely of Armenians, and who are Christians only, taking no part whatever in politics, either Armenian or Turkish, nor yet of the great powers. They believe and follow the Scripture instruction, “Let every soul be subject unto the higher powers.” They therefore are subject and respectful to the Turkish power, paying the tribute and respecting the laws. {BEST June 22, 1896, p. 182.10}

They are not only largely Armenians, but the leading teacher and preacher of them is a native Armenian, a born Turkish subject. Yet these Armenians are neither persecuted nor opposed by the Turkish power. On the contrary the Turkish authorities have more than once protected them from the violence of the Armenians. {BEST June 22, 1896, p. 182.11}

When one of them was stoned nearly to death by Armenians, and bruised and bleeding was making his painful way to a neighbouring village, the Turkish soldiers learning of his ill treatment went out on the road and met him and helped him into the village where other friends cared for him. At other times when some of these have been arrested by mistake, they have been released immediately upon learning who they were. {BEST June 22, 1896, p. 182.12}

**“A GOOD DOCUMENT”**

AMONG the publications of this sect is a lithograph chart of the ten commandments with several other Scripture verses concerning faith in Christ, etc., printed in a decorative way around the ten. These they sell in the streets of Constantinople. One Armenian who was selling them was arrested by the police and put in jail. As soon as the chief of the Imperial Police learned of it he ordered him instantly released, saying to the superintendent, “That is a good document to be circulated, even in such a time as this.” This occurred about the month of October or November, 1895. More than once when by false representation the professed Protestant Christians there had compassed the arrest of the leading teacher of this sect, the Turkish authority has released him upon mere inquiry. {BEST June 22, 1896, p. 182.13}

I shall occupy no more space with facts such as these, though there are more. These points show plainly enough that the Turkish Government is not only not opposed to Christians or Christianity, but that it is not opposed to Armenian Christians. In its actions it not only distinguishes between Armenians and other Christians but it distinguishes between Armenians and Armenians. And all this makes it plain enough that the Turkish-Armenian difficulty and troubles are not on account of religion at all. The evidence establishing the real origin of the trouble will be our next and concluding article on this subject. A. T. JONES. {BEST June 22, 1896, p. 182.14}

**“The Eastern Question. What Its Solution Means to All the World. No. 7.—Origin of the Present Trouble” The Bible Echo 11, 25, pp. 195, 196.**

**“NOT RELIGION BUT REVOLUTION”**

WHAT, then, is the real cause of the difficulty and of these great troubles? The answer is: It is not religion, but *revolution*. Whatever people in England or America may believe, or say, the truth is, and all the evidence shows it, that it is solely on account of their revolutionary practices that the Armenians are involved in this great trouble. Anyone who will spend a little time amongst them, can know this, and those who are there do know it. It is for this reason that Russia would not consent that the other powers should use force in dealing with the Porte. In the second Parliamentary Blue Book on this question, is given the correspondence, and there it is stated by Prince Lobanoff that— {BEST June 29, 1896, p. 195.1}

“The fact is that the Armenian committees in London and elsewhere aim at the creation in Asia Minor of a district in which the Armenians shall enjoy special privileges, and which will form the nucleus of a future independent Armenian kingdom; and to this Russia will not and cannot agree.” {BEST June 29, 1896, p. 195.2}

That this view is correct is further shown by a statement by the editor (J. M. Buckley, D.D) of *The Christian Advocate*, of New York, the leading paper of the Methodist Church in America, January 23, 1896. The editorial is on “Bleeding Armenia,” and after stating that there is “a small revolutionary body” operating both “outside of Turkey” and “within its bounds,” there is the following passage:— {BEST June 29, 1896, p. 195.3}

“One of the representatives of this body said to Cyrus Hamlin: ‘We are determined to be free. Europe listened to the Bulgarian horrors and made Bulgaria free. She will listen to our cry when it comes up in the shrieks of women and children.’ To this Dr. Hamlin said: ‘This scheme will make the very name of Armenia hateful among all civilised people.’ He replied: ‘We are desperate, and we will do it.’ Dr. Hamlin communicated these facts to the world in an article in *The Congregationalist* in December, 1893.” {BEST June 29, 1896, p. 195.4}

This scheme was thus announced in December, 1893, and it was not till the summer of 1894 that the troubles began which have continued to the present. As early as May, 1893 a revolutionary agitator named Damatian since. August 20, 1895, the British Consul at Erzeroum in a despatch to the British Ambassador at Constantinople wrote as follows:— {BEST June 29, 1896, p. 195.5}

“The party of action among the Armenians have kept very quiet of late, having been persuaded that a contrary course would only prejudice the Armenian cause, and impede diplomatic action for the introduction of reforms. It is, however, *more than probable that*, if disappointed in their expectations, *they will renew their agitation* with increased violence, *and endeavour to provoke reprisals on a scale certain to involve European intervention*. {BEST June 29, 1896, p. 195.6}

**THE RIOT IN CONSTANTINOPLE**

IN perfect accord with this fore-cast of August 20, there came the outbreak in Constantinople, September 30, which originated wholly in two thousand Armenians marching in a body from the Patriarch’s church to the Porte to demand diet the Sultan should sign the propositions of the powers. These “Armenians carried revolvers and knives, all of one pattern,” says the British Ambassador in his report. The first shots were fired by the Armenians, killing a Turkish officer. Then the Turkish troops returned the fire, and with such effect that the Armenians soon fled, and, says the British Ambassador, “one thousand armed Armenians, with women and children, took refuge in the church of the Patriarchate.” {BEST June 29, 1896, p. 195.7}

Now I personally know that this movement in Constantinople, September 30, 1895, was made for the purpose of bringing on such a crisis as would necessitate armed intervention of the powers to restore order, and in the hope that thus they might be delivered from the Turkish rule and find a protectorate in the British power. Our Bible school was in session at the hour when this armed force started from the Patriarch’s church to the Porte. I myself was conducting the lesson of the hour. Suddenly the doors in the houses along the street were opened, and out rushed, all at once, the people,—men, women and children,—and poured along the street to a point where they could see the force as it marched toward the Porte. The sudden rush of so many crested something of a sensation in the school, though only for a moment, when we continued till the regular time for the close of the session. {BEST June 29, 1896, p. 195.8}

When the session had closed, and those in attendance went into the street to go to their homes, they asked those who were in the street what was the cause of the sudden rush of all the people. The answer, and the only answer that was given, was: “*The British fleet is coming in*, and they a [referring to the Armenians who had gone up to the Porte] have gone up to compel the Sultan to sign.” And it was their daily expectation for more than a week afterward that the British fleet would then come in, and take them under its protection. {BEST June 29, 1896, p. 195.9}

Five days afterward, October 5, the British Ambassador reported to the Government at London, that, “Grave fears are entertained that the Armenian Committee is organising some further demonstrations.” And not long after this the Armenians of Zeitun suddenly arose and captured the Turkish garrison of nearly six hundred troops, destroyed the barracks, and took possession of the city, where they sustained a considerable siege. {BEST June 29, 1896, p. 195.10}

**ORGANISED POLITICAL REVOLUTION**

THESE facts present evidence sufficient to show beyond dispute that there is a widespread revolutionary movement amongst the Armenians, and that it is carried on altogether for the purpose, and in the hope, of creating such a condition of affairs even at the deliberate expense of “the shrieks of women and children,” that the great powers will intervene and make them and the country free. And as a part of this plan, it is plain to those who know the facts, that many of the reports to the English and American papers have been exaggerated out of all semblance of the truth, and some indeed have not had a vestige of truth upon which to base even an exaggeration. {BEST June 29, 1896, p. 195.11}

For instance: When the English papers reached Constantinople giving the accounts of the riot there, we read that “Stamboul is a desert;” “the shops are closed;” “the churches are filled with men, women, and children, refugees, to keep from being massacred.” {BEST June 29, 1896, p. 195.12}

The truth is, that Stamboul was no more of a desert than it usually is, except for the closing of the Armenian shops; and after two days after the riot even these were not closed for fear of the Turks, but for fear of the Armenians. {BEST June 29, 1896, p. 195.13}

I myself saw a circular letter sent by the Armenian Revolutionary Society to the Armenian shopkeepers. This letter was written in Armenian, and was interpreted to me by an Armenian. It called for money for the Armenian cause, and told them not to “dare” to open their shops; that “thousands of eyes which they did not know” were watching them with the certainty of reprisal if they did disregard this warning. And the letter was not signed by the president, nor the secretary of the society, nor by the society itself, but it was signed with a smoking revolver and a drawn sheath-knife. {BEST June 29, 1896, p. 195.14}

Under these circumstances, is it strange that the Armenian shops were closed long after all danger was past? and long after the time when the shop owners would have been glad to open their shops? {BEST June 29, 1896, p. 195.15}

As for the churches being filled with men, women, and children, refugees, my etc., as though there was a general resort of the Armenian populace to the churches, this also is not true. Of the armed body that left the Patriarch’s church to compel the Sultan,” those of them that escaped did take refuge in the church from which they started. But as for the Armenian people generally, they were in their homes and are about their daily work as usual, and without any molestation. There may have been, there probably were, some women also in the Patriarch’s church. For there were some women there she before the riot, inciting the men to arise and avenge their injuries. {BEST June 29, 1896, p. 195.16}

The day before the riot, in the midst of the assembly in the church, a woman sprang to her feet and exclaimed, “Woe, woe, to the Armenians! Why do you sit still? Why do you not an arise and avenge your injuries?” {BEST June 29, 1896, p. 196.1}

**“FOR THE FAITH”**

ANOTHER woman came into the house of the Armenian family where I was living, the next day after the riot. As she seated herself the handle of a large knife was exposed in the folds of her dress. The lady of the house asked her, “What have you that great knife for?” She replied: “To kill Turks with.” Then she drew it forth and showed how it must be used so as certainly to kill. Suiting actions to words, she said, “You take it in your hand this way; and then turn it, so. If you only drive it in straight and pull it oat again, they may live. But if you give it such a turn as that they are sure to die.” {BEST June 29, 1896, p. 196.2}

The lady of the house then said to her: “How is it that you know so much about it? Have you been doing it?” She answered: “Not here in Constantinople; but in Armenia I have.” {BEST June 29, 1896, p. 196.3}

Then said the lady of the house, “Why, you silly woman, what can you hope to accomplish by that? What can you do but get yourself killed?” Exultingly the woman exclaimed: “Suppose I do get myself killed! Is it not the best death to die? What is more glorious than to die for the faith!” {BEST June 29, 1896, p. 196.4}

There may have been some such women as these, refugees in the churches. But in that part of the city where I was, and near to the Patriarch’s church, too, it is certain that the women and children in general were at home as before, and were in safety there, as we all were. Again, for days long despatches were published, telling of the capture of Zeitun by the Turks and the “massacre of ten thousand Christians.” When in truth the only capture was its capture by the Armenians. {BEST June 29, 1896, p. 196.5}

At Harput it was reported that “thousands of Christians” had been slaughtered. But the report of the missionary who was through it all at Harput, says there were “one hundred killed in the whole city.” {BEST June 29, 1896, p. 196.6}

At Sassoun it was reported “ten thousand” killed. It is now allowed even by the Armenian society that there were “nine hundred killed.” {BEST June 29, 1896, p. 196.7}

At Trebizond it was said there were many thousands wiped out. The British consul’s official report says “not much above five hundred.” {BEST June 29, 1896, p. 196.8}

Now I do not say that 900 or 500, or even 100 killed, is a small thing. Any number killed is vastly too many. One person killed is far too many. But as compared with tens of thousands several times repeated, 900 and 500, and 100 all put together are not many. {BEST June 29, 1896, p. 196.9}

Now in all this I have only stated the case as it is, and the facts as I personally know them to be, in truth. Yet let me not be misunderstood. I have said nothing, and I have nothing to say against the Armenians gaining their freedom, or even their independence, if they can. No subject people is to be blamed for desiring to be free and independent. All that I have attempted to say, and all that I do say is, that when the Armenians, or any other people, start out to gain their freedom, and have to fight for and do fight for it, and get beaten, and have a harder time than they expected, then let them not raise the cry that they are oppressed and persecuted and massacred, *on account of their religion*. This cry raises an entirely false issue. {BEST June 29, 1896, p. 196.10}

Again, I would not say a word against any effort of societies to relieve the privations and miseries of the Armenians. They are suffering greatly, the innocent with the guilty. Let anybody, and everybody, send means as he chooses to relieve their distress. But when calls are made in their behalf, and the people are appealed to, to furnish relief, because the Armenians are martyrs for Christianity, it is all a mistake, and a wholly false issue. {BEST June 29, 1896, p. 196.11}

That many Armenians who are not revolutionists, some of whom may possibly be Christians, have suffered, is undoubtedly true; but let it be remembered that this is what the revolutionists planned for. They calculated that if they fomented sedition the innocent would suffer with the guilty, and far more, and that “the shrieks of women and children” would rouse the world to assist them in securing independence. {BEST June 29, 1896, p. 196.12}

Nor have I attempted to make any apology for, or any special showing in favour of the Turkish Government. I have simply written the facts as they are, and as I found them by experience to be; and that is all. As to the merits of the political controversy between the Armenians and the Turkish Government, I have nothing to say one way nor the other, I know that it is wholly political, and not religious at all. And merely to give what I know to be the truth of the case as to that point is what I have done and all that I intended to do. {BEST June 29, 1896, p. 196.13}

**THE ALL-IMPORTANT QUESTION**

BUT above it all, and back of it all, lies the much greater question as it lies in the word of God, at to the Turkish Empire and its standing in the world and the end of it which must certainly come soon. And when the Turkish Government does come to its end, then comes that “time of trouble such as never was since there was a nation.” Who is prepared for this? And at that time comes the deliverance of God’s people, “every one that shall be found written in the book.” Who is ready for this? Is your name in the book of life? Are you ready for all these things that must shortly collie to pass? {BEST June 29, 1896, p. 196.14}

A. T. JONES.