

The Eastern Question

The Beast



The Dragon

The False Prophet



The Mark of the Beast

666

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The Eastern Question: Its Origin

THE EASTERN QUESTION IS THE WHOLE WORLD'S QUESTION

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 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. 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 dreaded by 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."—Rimbaud'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 an 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 kept busy at home by their own internal necessities, the invasion of the Moguls and Tartars 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.

But, though the Turks possessed Constantinople, this did not quench the Russian purpose to possess that city; it only added another item to the problem. For since that time Russia has "regarded the destruction of the Ottoman Empire as the great object of her existence."—"Historian's History of the World," Vol. XXIV., Page 426." Her first set attempt at this was made by Catherine the Great in 1769-1774. In 1769-'70 her armies were successful against the Turks in their possessions of 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."

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 through the war continued nearly three years longer, the issue was so uncertain that it was concluded in July, 1774, by the peace and treaty of Kutchuk-Kainardji by which "Russia obtain 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; 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 unto to-day very little of it remains in Europe.

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 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 imperial 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. 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 Crimea, and the territories dismembered by the two imperial courts of Poland;" and "laid the foundation of a general alliance for reducing the overgrown power of Austria and Russia."—Id. pp. 398-409.

France which was the only power that might have helped the allies "was in the throes of her great revolution, and Joseph was left without a resource." Just then, also, February, 1700, 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 friendship Danes" and the peace and treaty of Jassy between Russia and Turkey was concluded 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 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 3. 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 the 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 Muhammad 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 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 Muhammad 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, Russia had 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 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 Nicolas a treaty of offensive and defensive alliance . . . Turkey put herself at the mercy of the autocrat of all the Russians."

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. The arrangement of May 5, 1833, between the Sultan and Muhammad Ali, was merely an arrangement, 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 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 Muhammad 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 Egyptians, 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 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.

How the Eastern Question has become the whole world's question, will be told next week.

How It 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. Muhammad Ali was friendly to France. This was therefore such an element in her favor that she desired only such a settlement as would leave Muhammad 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 Muhammad Ali; and also because of the danger that to support Muhammad Ali'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 Muhammad Ali'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 Muhammad 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, 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 Muhammad Ali. "In this treaty the hereditary tenure of the Pashalik of Egypt was assured to Muhammad 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." Muhammad 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.—Historian's 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 Muhammad 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 Muhammad 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 independence of the Turkish empire 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 "war-like preparations." Muhammad 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;

Beriut and Acre were taken, and Alexandria was bombarded by the English commodore Napier." A change of ministry in France robbed Muhammad Ali of all shadow of help; and out of all the terms offered, 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 [sic.] 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 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.

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 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. And, further, this "almost miraculous" alliance for the purpose of aiding Turkey was immediately sanctioned by both Austria and Prussia in "a protocol signed at Vienna by the four Powers."

All this was 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 religion with Russia as the champion of Christianity. He actually published a manifesto in which he exclaimed: "Again Russia fighting for Orthodoxy, England and France enter the lists as champions of the enemies of Christianity. But Russia will not fail in her sacred vocation. . . . Fighting for our oppressed brothers who confess 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!'"—Id. 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 till asserting their supremacy and sole responsibility for Turkey. Yet it is recognized that the war of 1877, more than ever "renewed Turkish dominion 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 Kershon, 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 simple, as long as possible, to keep her from it.

This has led to another curious course of procedure, that has caused the question concerning Constantinople and the Turkish possessions—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 even 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 and known 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 their furtive grabbing, by each one, of all that she could 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.

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 [sic.] 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 embracing Cyprus and the southern coast of Asia Minor, Egypt, Arabia, India, Tibet, the whole of the heart of China, and, by her present offensive and defensive alliance with Japan, even to the point of Kamchatka; and Russia's sphere embracing northern and north-eastern Asia Minor, Persia, 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, she also stood close in with Britain and Russia. 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; 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.

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 readily be 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 material,—as for real effectiveness 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 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 I shall long for, to my latest breath."—Rimbaud's History of Russia, Chapter XXII., Sec. 2.

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 watching eyes, as well as in Europe. And even these eyes Russia herself had opened. In 1895 there was 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 threatening 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 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 Catharine 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 whole 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.

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 article on this subject, 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 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, Tibet, 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 Tibet 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 the Nile, is British. Cyprus at the eastern end of the Mediterranean, 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 notice. But that night, in the last minutes as it were, the British minister to Sweden went to Kim 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. Nor with this strong British connection in . . . Denmark and Norway, it might well 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 if this be so then Britain would have the key to every door of Europe and Asia, and could 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 Omuz, all India, Tibet, the heart of China to Shang-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 yet get ready; we shall not object. It is not worth our contending for now.

In addition to this the latest history on this subject, issued only last year, gives the following two ominous sentences:—

"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 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?—That will be the next study.

The Loss of Constantinople: Then What?

AT the close of the Eastern Question last week, 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 maintenance of the integrity and independence of the Ottoman empire, an essential British interest, and that, though we could not view with 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 somewhat 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 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 has already been arranged for a British fleet to visit Russia in the waters of the Baltic Sea, about the middle of this present month; but on account of Russia's home troubles the visit had to be postponed. And 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 as to the division of the territory of Turkey 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 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 Romania, Servia, Bulgaria, Eastern 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.

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 was as late as in the spring of the present year 1906. Other like crises will be forced; for Macedonia and Albania will never rest until they shall enjoy equality of privileges and freedom from 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 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."—"Historian's History of the World," Vol. XXIV., p. 433.

And now the "internecine 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 in Europe does not mean necessarily the ending of Turkish rule everywhere. The possessing of Constantinople by Russia 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 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 surface which could 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 Historian's 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 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 form 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 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 [sic.] 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 capitol will be established ultimately, if not immediately, at Jerusalem.

Turkish Capitol 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 tabernacle 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 articles 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:—

"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.

We have seen that it was "The fear of a general conflagration" that kept that 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 consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest. 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 that 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?

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 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 with the Ottoman Empire, "Political ambition 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 *Historian's History of the World*," pp. 428, 433, 436.

War then—a "great war;" a "general conflagration;" "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 ends.

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; and at that time thy people shall be delivered, everyone that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 11:45, 12:1-4.

The Great War. And Then What?

BY the evidence in the preceding article on this question, 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 then 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 involved in that danger in 1840, any one of them is stronger now than all of them together 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 powers, in point of territory and empire to-day, beyond what they were in 1840. Look again at our second study on this question, 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 centers 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 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 prayers should be made "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 dominate the territory of the Euphrates. And this is none other than the Turkish power, which comes to his end when none helps him.

This 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 of the fact of the Turkish Government's leaving Europe: as to that 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 of the Ottoman Empire's coming to an end: upon that there remains question only as to the time when it shall be. There is no question anywhere as to either 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 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 fullness 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 hand there stands the very important truth that the whole history of the world teaches that in every instance of the breakdown 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 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 hopes 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 less than the 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 even 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 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 fall; 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.

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 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. [sic.] 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 fathering 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 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.

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!"

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 [sic.] 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 from heaven, from the throne, saying, "It is done." Thus the seven plagues are the last plagues that will ever be on the earth; 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,—"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, 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" 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 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 alarmist? 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 Reshaping 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 as of the West and of the whole world. It gives the history and the present standing of Britain and China, of Russia 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. 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 the great river Euphrates, and the water thereof was dried up, that the ways 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 of his book, on a page all by itself, he prints these striking verses from Rev. 16, in order that the first impression that 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 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 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 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?"

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; 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 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 worshiped his image." 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 hand, the same shall drink of the wine

of the wrath of God, which is poured 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 battle of that great day and 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 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 miracles, 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 image, which brings the plagues, strikes the spiritual. There must therefore, 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, the very air is sick with pestilence, 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 or 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 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. . . . 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."

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 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 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.

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 living, that is advocated in the MEDICAL MISSIONARY 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 awful judgments of the plagues 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 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 and spirit, 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 may be known upon earth, Thy saving health among all nations."

The Dragon, the Beast, and the False Prophet

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

In Revelations 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. The dragon, the beast, and the false prophet are first brought to view in Revelations 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 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 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 an introduction to the Senate. Both Anthony 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, so 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."

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 man child." 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 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 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 this time of the re-shaping of the far East to the culmination of the Eastern Question; it is a remarkable and an 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 center 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 the paganism that still stands separate and distinct. This section is composed of China, Korea, and Japan.

It is the truth that the only pagan peoples in the world to-day that are not under the domination of the so-called Christian powers, are these three: China, Korea, and Japan. And it is a striking and significant fact that these three are 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, other.

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

The Dragon, the Beast, and the False Prophet

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. "And 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 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 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 wide-spread 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 his 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 a year, in safety from the serpent" "known as the 'devil' and 'Satan.'"

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."

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 Caesar, 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 religion, 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 of the 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 for 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 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."

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 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 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 A.D. 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 the 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 II, Chap. IV, Par. 2.

This conception was not only never lost, but it 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 Caesar, 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 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.

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

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

Our next study will be, What is the False Prophet, or the Image of the Beast.

The Dragon, the Beast, and 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."

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 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 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—Protestantism that in truth is the direct opposite and antagonism of the papacy!

This movement and this thing is now most fully manifested, and is best discerned, in the Federation of Churches—of Protestantism—that was effected in New York City in 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 present 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 more summarily and directly stated in the following words by one of the principal speakers:—

"I trust that one of the practical results of this Conference will be the organization of a 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 a 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 not 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 churches is directly to the intent that it by 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 professedly 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 purposes, 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 souls, but 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' law; 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 makes 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 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 the 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.

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 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.

And when this Federation that 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 the people who expect Protestant things from 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.

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 whelmed 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 the apostasy again, from this true religion of the Reformation and Protestantism. And now how shall the true religion be manifested again, except in a protest against this false Protestantism? 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 interest of the 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 come.

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.

First: 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.

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 with the State has already in principle, and by that connection becomes in practice, 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.

Another thing in which these three are at one is—

The Natural Immortality of Man: or as usually expressed, The Immortality of the Soul. This theory is essentially pagan. It was one of the chief things received and held from paganism in the second great apostasy, that made the papacy. And, through John Calvin more than any other one, it has been perpetuated in professed Protestantism.

In this thing there lies couched a world of mischiefs and deceptions. And yet in this thing, paganism, papacy, and professed Protestantism are essentially at one.

Yet another thing in which these three are at one is—

Divine Honor to the Sun, instead of to God. This also is essentially pagan. Divine honor to the sun in the place of God has been the bane of all pagan nations in all times. From paganism it was brought over and retained in several forms by the apostasy that formed the papacy. But the chief and most lasting distinction that was given to it was in the exaltation of the Sun-Day—"The wild solar holiday of all pagan times"—in the place of the Lord's Day—the Sabbath of the Lord. This too from the papacy is perpetuated by professed Protestantism.

These essentially pagan things were exalted by the papacy as the most vital of Christian things. And to that same effect they are perpetuated by this professed Protestantism that develops the false prophet and the image of the papacy.

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 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 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 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 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 successful colonization."

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 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 which made the papacy, and as is that of federated Protestantism.

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 our 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 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 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. She already holds the vital idea of State religion; she already holds in full measure the natural immortality of man; and since the risen Sun is already on the flag of Japan, it will be a very easy step from this to the adoption from Catholicism and Catholicized Protestantism, and the "Christian" nations, the Sun-Day as the sign of her new religion.

And then, and thus, there will be presented to the world the curious spectacle of the second great apostasy (that made the papacy) having borrowed from the first great apostasy (paganism), these essentially pagan things; and having christened them, and the Catholicized Protestantism having accepted and perpetuated them; now these two apostasies handing back as Christian, to the

original apostasy of paganism, these things that originally were, and forever are, essentially pagan!

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."

And 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 that keep the commandments of God, and the faith of Jesus."

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 become 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 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 and 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 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 "civil 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 it has become possessed of the civil power. And in their final form of three-fold coalition into one great world-religion, this characteristic 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 the 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 life of the Dragon is perpetuated throughout, and is found in all three separately. And throughout the whole story, 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 it 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 them that dwell on the earth by means of those miracles which he had power to do;" and "wrought miracles with which to deceive 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.

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 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.

The Greatest of All Miracles

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 capital 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 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 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 worthwhile to set down here in order the Scriptures that reveal this final and miracle working development of Satanic power. They are 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, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24.

2. "And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not; for false Christs 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, 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 deceiveth 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 doth 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 miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his

image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19:11-21.

There is no need ever to enter upon any 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 show 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, 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.

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

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 supernatural 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 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, wrought by the Spirit of God, is the keeping of the commandments of God. And the 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 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 whosoever 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, as 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 reward in this earthly life; there will, on the other hand, be a more speedy

manifestation of the temper of the wicked, who, disdainful 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 [sic.] 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 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 all deception of the Satanic miracles that will engulf the world in destruction?

Religious Federation

WE have seen that it was by federation that the papacy was made, in all that it has ever been. And of all the evil things that have ever afflicted this world, the Bible presents the papacy as supreme.

And now we see professed Protestantism entering into federation after the same manner, upon the same principles, and to the same purpose,—in short, in the very likeness of the papacy.

These two presently coalescing with the remaining distinct paganism, compose a world-federation, and so a world-religion to be forced upon all people of the world by all the power of the world.

In view of all this, it becomes of special interest to study this thing of federation for what it is in itself as well as to see how naturally the papacy was developed by it, and how naturally monarch and imperialism in religion must ever be developed by it.

The meaning of "federation" follows:—

"Federation: The act of uniting in a confederacy, by league or alliance."

"Confederacy: A number of States or persons in compact or league with each other, as for mutual aid, protection, or action; a league; a confederation; as the Delian confederacy of Greek States." Illustration: "Even the best of the kings [of Israel or Judah] trusted more in their armies and confederacies than in the arm of Jehovah."

Synonyms. "League, compact, alliance, combination, coalition, confederation."

"Confederation: The act of confederating: a league, a compact for mutual support; alliance; particularly of princes; unions or States."

Now it is certain that Christ never either established or sanctioned in his Church or in connection with his cause any such thing as a federation or confederacy. Indeed in the plain words of the Scripture, the thing is flatly forbidden. Read it: "The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying: Say ye not a confederacy, to all them to whom this people shall say a confederacy; neither fear ye their fear nor be afraid."

Instead of any confederacy and confederation being Christian or of Christianity it is plainly forbidden by the Author of Christianity. By a close study of Isaiah, verses 8-18, with Hebrews 2:13, it will be seen that it is directly a prophecy of the times of Immanuel, the times of the Messiah.

Therefore, federation and confederation are not of Christ nor of Christianity. Through federation and confederation, men in the world when Christ came were "enslaved to kings and priests." And "He freed us from the chains of priestcraft, by teaching the absolute independence of the individual soul on matters religious; and by promising the Spirit of truth to guide each one into all truth." He came to restore the individual man to himself and to God; and to himself by restoring him to God.

And when Christ went back to heaven, it was with every believer in him bound individually to him as his only head, by his own Holy Spirit; all believers thus forming his Church, which is his own body, of which he himself alone is the head. By the same Spirit all the members of this his body were bound together in one common spiritual brotherhood in "the unity of the spirit in the bond of peace; all only brethren, and Christ the one only superior and Master.

Wherever there was a company of these, even though it were in a single house or family, there was a church of Christ (Romans 16:3, 4; 1 Cor. 10:19; Col. 4:15); with Christ the head of that church; because the members were members of him, of his body; and members one of another; and he the head of each individual member. 1 Cor. 12:27; Eph. 5:30; Rom. 12:5. Thus Christianity means individuality.

Such is the order of things that Christ left on earth when he ascended to heaven. Such is the order of things while yet his apostles remained on earth. But even then the mystery of iniquity was already working to bring men again into the chains of priestcraft. And through federation this was done. The story of this is so clearly told in the plain statements of the authentic history of the times, that we need to do no more here than to copy the history just as it stands. It runs as follows:—

"Although all the churches were, in the first age of Christianity, united together in one common bond of faith and love, and were in every respect ready to promote to the interests and welfare of each other by a reciprocal interchange of good offices; yet with regard to government and internal economy, every individual church considered itself as an independent community, none of them ever looking in these respects beyond the circle of its own members for assistance, or recognizing any sort of external influence or authority.

"Neither in the New Testament, nor in any ancient document whatever, do we find anything recorded, from whence it might be inferred that any of the minor churches were at all dependent on, or looked up for direction to, those of greater magnitude or consequence. On the contrary, several things occurred therein which put it out of all doubt that every one of them enjoyed the same rights, and was considered as being on a footing of the most perfect equality with the rest.

"Indeed it can not,—I will not say be proved, but—even be made to appear probable, from any testimony, divine or human. that in this age it was the practice for several churches to enter into, and maintain among themselves, that sort of association which afterward came to subsist among the churches of almost every province. I allude to their assembling by their bishops, at stated periods, for the purpose of enacting general laws, and determining any questions or controversies that might arise respecting divine matters.

"It was not until the second century that any traces of that sort of association from whence councils took their origin, are to be perceived; when we find them occurring here and there, some of them tolerably clear and distinct, others again but slight and faint; which seems plainly to prove that the practise arose subsequently to the times of the apostles, and that all that is urged concerning the councils of the first century, and the divine authority of councils, is sustained merely by the most uncertain kind of support; namely, the practice and opinion of more recent times.

"It is very common for the assembly of the church of Jerusalem, of which we read in Acts xv., to be termed the first council; and if people choose still to persist in giving it this denomination. I shall certainly not trouble myself so far as to fall out with them about it. I would wish them, however, to understand that this is applying the word council, in a way altogether inconsistent with its true import. The congregation that is stated to have met on this occasion was nothing more than an assembly of the members of one individual church, consisting of the apostles, the elders, and the people. Now if the term council could properly be applied to such an assembly as this, it would follow as a necessary consequence that more councils were held in the first century than in any subsequent one; whereas even the warmest advocates for their early origin are ready to admit, that in this age they were not by any means frequent.

"In fact, it was a most common practice in all the churches, at this period, for the members to hold meetings after the manner of that above alluded to as having been convened at Jerusalem, for the purpose of consulting together, and deliberating on matters relating to religion and divine worship; and therefore, if such a meeting is to be termed a council, it may even be said that there were more councils held in the first century than in all the subsequent ones down to our own time put together.

"A council, properly speaking, means an assembly of several associated churches, or a congregation of delegates representing a number of churches so united, in which the common welfare of the whole is made subject-matter of consultation; and such things are resolved on and enacted as may appear to the members constituting such an assembly, or to the major part of them, eligible, and fraught with a promise of conducing to the general good. Now, that such an assembly as this was even once held in the first century, is what I am sure no one, let him take what pains he may, will ever be able to find in the history of that age. As the cause of Christianity, however, advanced, and its concerns became more extensive, so that the churches composing an ecclesiastical province assumed, as it were, the form of a republic made up of various minor districts, it became necessary, in order to preserve tranquility and a mutual good understanding amongst them, that several particulars should be occasionally discussed in a general meeting, composed of legates or deputies from each."—Mosheim Commentaries." Cent. I Sec. XLVIII; and note "Z."

On this matter in the second century the record is as follows:—

"Although, therefore, all the churches had, at the commencement of this century, various laws and institutions in common, which had been received from the apostles themselves, and were particularly careful in maintaining with each other a certain community of tenets, morals and charity; yet each individual church which had a bishop and presbyters of its own, assumed to itself the form and rights of a little distinct republic or commonwealth; and with regard to its internal concerns was wholly regulated by a code of laws, that, if they did not originate with, had, at least, received the sanction of the people constituting such a church.

"During a great part of this century, all the churches continued to be, as at first, independent of each other, or were connected by no consociations or confederations. Each church was a kind of little state, governed by its own laws, which were enacted, or at least sanctioned, by the people. But by degrees all the Christian churches within the same province united and formed a sort of larger society, or commonwealth, which, as is usual with confederated republics, held its conventions at stated seasons, and in them deliberated for the common advantage of the whole confederation. This custom first arose among the Greeks, with whom such confederation of several cities, and the consequent conventions of their delegates, had long been in use. In process of time, when experience had shown its utility, this practice found its way over all the Christian church.

"In process of time, however, the very great advantages attending on a federation of this sort, becoming apparent, other provinces were induced to follow the example of Greece, and by degrees this form of government became general throughout the whole church so that the Christian community may be said, thenceforward, to have resembled one large commonwealth made up, like those of Holland and Switzerland, of many minor republics. These conventions or assemblies, in which the delegates from various churches consulted on what was requisite to be done for the common welfare of the whole, were termed synods by the Greeks, and by the Latins councils. To the laws enacted by the deputies under the powers with which they were invested by their respected churches, the Greeks gave the name of canons or general rules, and by this title it also became usual for them to be distinguished he the Latins.

"The associations, however, thus introduced amongst the churches, and the councils to which they gave rise, although not unattended with certain benefits and advantages, were, nevertheless, productive of so great an alteration in the general state of the church, as nearly to effect the entire subversion of its ancient constitution.

"FOR, in the first place, the primitive rights of the people, in consequence of its new arrangement of things, experienced a considerable diminution inasmuch as, thenceforward, none but affairs are comparatively very trifling consequence were ever made the subject of secular deliberation and adjustment; the councils of the associated churches ascribing to themselves the right of

discussing and regulating everything of . . . ment or importance, as well as of determining all questions to which any sort of weight was attached. Whence arose all sorts of ecclesiastical laws, the one public or general, and thenceforward titled 'canonical,' from the canons; another private or peculiar, consisting mainly of such regulations as each individual church deemed it expedient, after ancient manner, to enact for itself.

"In the next place, the dignity and authority of the bishops were very materially augmented and enlarged. In the infancy, indeed, of councils, the bishops did not scruple to acknowledge that they appeared there merely as the ministers legates of their respective churches, and that they were, in fact, nothing more than representatives acting from instruction; but it was not long before this humble language began by little and little to be exchanged for a loftier tone; and they at length took upon them to assert that they were the legitimate successors of the apostles themselves, and might consequently, of their own proper authority, dictate laws to the Christian flock. To what an extent the inconveniences and evils arising out of these preposterous pretensions reached in after time is too well known to require any particular notice in this place.

"Another effect which these councils had, was to break in upon and gradually destroy that absolute and perfect equality which had reigned amongst the bishops in primitive times. For as it was necessary that some certain place should be fixed on for the seat of council and that the right of convening the assembling and presiding therein as moderator, as well as of collecting the suffrages and preserving the records of its acts, should be vested in some one or other of its members, it for the most part became customary to give a preference in these respects to the chief city of the province and its bishop, and hence in process of time, sprung up the dignity and authority of 'metropolitans,' a title conferred by way of distinction on the bishops of principal cities. These associations of churches, situated within one and the same province, soon gave rise to the practice of many different provinces associating together; and hence a still greater disparity, by degrees, introduced itself amongst the bishops.

"In fine, this custom of holding councils becoming at length universally prevalent, the major part of the church assumed the form of a large civil commonwealth, made up of numerous inferior republics; to the preservation of which order of things it being found expedient that a chief or superintending

prelate should be appointed for each of the three grand divisions of the earth; and that, in addition to this, a supreme power should be lodged in the hands of some one individual bishop; it was tacitly assented to that a certain degree of ecclesiastical preeminence should be recognized as belonging to the bishops of Antioch, Rome, and Alexandria, the principal cities in Asia, Europe, and Africa, and that the bishop of Rome, the noblest and most opulent city in the world, should, moreover, take the precedence amongst these principal bishops, or, as they were afterward styled, patriarchs, and also assume the primacy of the whole Christian Church throughout the world."—Id. Cent. II., Sec. XXII., XXIII., with Mosheim's "Eccl. Hist." Book I, Cent. II, Part II, Chap. II., Par. 11.

And of this thing in the third century the record is as follows:—

"It is to be observed, however, that, notwithstanding the primitive and venerable mode of church government, which had been established by the apostles, appeared for the most part still thus firmly to maintain its ground, it was yet in reality on the wane, and gradually giving way, more especially in the larger churches, to a form that inclined rather to the despotic or monarchical nature. For as is commonly the case in human affairs, the bishops who presided over congregations of any consequence, being elated by their situation, and not feeling satisfied with the limited degree of power that had been originally committed to their hands, began to arrogate to themselves an extent of authority and importance to which they had not before made pretensions, and artfully encroaching step by step, no less on the rights of the presbyters than on those of the people, they eventually succeeded in altogether dispossessing both of their ancient and undoubted privileges, and placing every thing at their own immediate judgment and disposal.

"Innovations of this kind, however, could not, of course, be attempted without requiring some sort of justification, and we accordingly find, about this time, certain new maxims and dogmas propounded respecting the right government of the church and the functions and authority of bishops; the force and validity of which, however, so far from being easily perceptible, should seem to have been but very imperfectly comprehended even by those who may be considered as the first promulgators of them.

"In furtherance of these episcopal encroachments we find Cyprian standing forth a distinguished example to his brethren, being of the episcopal order

himself, and, as is too obvious to be deemed, of an ambitious, domineering spirit, he entered the lists as a most strenuous advocate for the dignity and authority of bishops, and in order to prevent any part of what he considered as their just rights, from being at a future time, under any pretense whatever, either wrested from them or even called in question, labored earnestly to establish the whole on all immovable, and eternal basis."—Mosheim's "Commentaries," Cent. III., Sec. XXIV.

Cyprian declared that "the church is founded upon the bishops, and every act of the church is controlled by these same rulers." And further, "Whence you ought to know that the bishop is in the church, and the church is in the bishop; and if any one be not with the bishop, then he is not in the church."

Thus the system of federation and centralization for power that began in the second century and which in the third century had developed an episcopal despotism and monarchy in the church, culminated in the fourth century in the grand world-federation for power with and in the state, and thus developed the world despotism and world monarchy of the bishopric of Rome—the Papacy. And it cannot be denied that the final development of the actual working Papacy is but the steady, logical growth and development of the very first step away from the individuality, the integrity, and the liberty, of the Christian congregation. And the Papacy was in that first step just as truly, though not in such full and vigorous working, as it was in the later steps in the fourth century and onward.

Note that the history says specifically that this scheme of "federation," "Confederation," etc., had its origin "among the Greeks, with whom such confederations of several cities, and the consequent conventions and their delegates, had long been in use." It was therefore plainly in its very origin the application of the human, the worldly, the heathen, system of government to the divine, the heavenly, the Christian, living organization.

The Church which Christ and his apostles left on earth was, and was ever to be, organized from God alone, through Christ the head, with the divine life sent straight down from heaven in the Holy Spirit. Eph. 4:15-16; Col. 2:17-19; 1 Cor. 12:11-13, 25, 26. By the divine life alone, from God alone, through Christ alone, by the Holy Spirit alone, that Church was, and is ever to be organized; and so was, and is ever to be, a living "building," built of living stones, fitly framed

together in Christ by the Holy Spirit, and growing "unto an holy temple in the Lord," "for an habitation of God through the Spirit."

1 Peter 2:4, 5: Eph. 2:19-22.

Now to think of applying to this divine, heavenly, Christian, living church the form of a human, worldly, heathen State or government, was utterly to miss the true idea of the church and its organization. It was at once to put a human figmentary conception in the place of the divine thought. And in its workings it was nothing else than an attempt to repress, to confine, and to stereotype, in a dead, human, and heathen form of earthly government the divinely living, growing, and heavenly church.

But the heathen idea and conception of things, passed off for the Christian idea and conception, is nothing but the Papacy. The heathen idea and conception of the Church of God, passed off for the Christian idea and conception of that Church, is the very essence of the Papacy. The heathen form of a federated State, passed off as Christian and as the divine order and organization of the Church of Christ and of God, is the Papacy full formed. And for professed Protestantism, in spirit and in letter, to reproduce this thing, is to present to the world an image of the Papacy full-formed.

And that the Congregationalists, whose very name stands for the independence of the congregation, should be found in this church-federation is a sufficient evidence of apostasy. But that the Baptists, of all people, the Baptists, who have all these ages stood so nobly for the great truth of the individuality, the integrity, and the liberty, of the churches and of other people—that the Baptists should be found taking an active and leading part in this Federation of Churches, certainly indicates that the apostasy of the Protestant denominations is about complete.

Federation in religion is only monarchy and imperialism in religion. And that all that the Papacy has ever been should spring from the original church-federation and "confederation," is not at all surprising. Indeed, in view of the facts, it is the only thing that should be expected, or that could logically or intelligently be expected. And that now the living image of the Papacy will spring from church-federation again, is the only thing that should be expected or that can logically or intelligently be expected.

To say, and to point out, that such can be the only outcome of church-federation, confederation, etc., now, is not in any sense to be considered extreme, it is in nowise to raise any prejudiced cry, nor yet is it to sound a mere scare-alarm. It is but the application of the calm faculties of sober sense, of intelligent discernment, and of logical deduction, to the unquestionable facts of history and truths of the Scripture; and is but the learning from these facts and truths the most obvious lessons—lessons that are plain everywhere on the very surface of the thing, and which grow only more forcible and more impressive the deeper the study is carried.

The errors in church-federation and of church-federation are many. They are palpable, they are deceptive, they are destructive. But of all these errors, the fundamental error is church-federation itself.