



BIBLICAL FOOTPRINT 3 — THE DAY OF ATONEMENT IN PROPHECY

The Day of Atonement was clearly set forth in the Sanctuary Services to be the tenth day of the seventh month each year. The Day of Atonement was the Day of Judgment, the day when the Old Testament Sanctuary was cleansed from all sin that had been put upon it over the course of the year by the people of God through complete confession of sin. It had a specific beginning and a specific ending.

The same is true of the Antitypical Day of Atonement. God has told us exactly when it began, and He has told us exactly when it will end. It is no secret. But once again, Satan has deceived and misled the multitudes as to this all-important day, the last day of prophecy as told in **Revelation 10:6** where the angel states emphatically that, “there shall be time no longer.”

The beginning date of the Antitypical Day of Atonement was October 22, 1844, the tenth day of the seventh month of the Jewish year in 1844. That date was arrived at very easily, for **Daniel 8:14** specifically states that, in answer to the question posed by another as to how long those things revealed would take place, and the answer was that “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” The beginning date was not given in **Chapter 8 of Daniel**, for Daniel had become faint and ill and could not receive the full interpretation therein. Thus, most have been grossly deceived trying to misconstrue what was clearly foretold in **Chapter 8** as relating to the Jewish economy, when in fact, it was far, far more, with reference directly to the little horn, the same as revealed in **Daniel 7 and 8**. And God did not leave Daniel without a completion of what was begun in **chapter 8**, nor did He leave any of us in such a vacuum of information. Rather, Gabriel appeared to **Daniel in chapter 9**, where he completed the interpretation he had begun in **chapter 8**.

Most Bible scholars agree on the day/year principle of interpretation, as established in **Numbers 14:32-34**, where God said, "But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. **After the number of the days in which ye searched the land, even forty days, each day for a year**, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." Also, God sets forth the same principle in **Ezekiel 4:5, 6** where He told Ezekiel, "For I have laid upon **thee the years of their iniquity, according to the number of the days, three hundred and ninety days**: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: **I have appointed thee each day for a year.**"

Thus Gabriel informed Daniel as to exactly when this appointed time period of 2300 days/years would begin, when he said, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. **Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks**, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." **Daniel 9:25, 26.**

Now, someone will surely ask, how do we know when that commandment to restore occurred from which this period was started. Once again, God provides us with an answer from His Word. Let it be known, that the Bible, God's Holy Word, does not need or want man's private interpretation as to what it says or what it means. It will provide the answer for itself. **2Peter 1:20** states, "Knowing this first, that **no prophecy** of the scripture **is of any private interpretation.**" In being like the Bereans of **Acts 17**, we look to the Bible for our answer, and it is found **in the book of Ezra**. There we find that three orders were given, but the most complete order is the only one that matters, for it is a sum total of the first two and then adds more, restoring the city, the temple and self-government. That order is found in **Ezra 7:11-26**, and was issued by Artaxerxes Longimanus in the autumn of 457 B.C. Thus counting forward from that day 2300 years, we arrive at the fall of 1844 and October 22nd of the year was when the Antitypical Day of Atonement began.

Having established that date, now we look for its conclusion. Once again, God has not left us in the dark as to that most important matter either. We know

that during the Antitypical Day of Atonement, the Investigative Judgment of the First Angel's message began. **Revelation 14:7**. [We know this based on the type, beginning with the sounding of the trumpets on the first day of the seventh month, signifying that the Day of Atonement was at hand, within ten days. (See **Leviticus 23:24, 25**. This blowing of the trumpets was to continue up to the 10th day, the beginning of the Day of Atonement.) William Miller and others were sounding this message, the trumpet of alert that the cleansing of the sanctuary was to take place in 1844; had been doing so from 1834-1844—the last ten years in the antitype; and had been proclaiming that those ten years was a time of preparation, a time of individual self-inspection and self-judgment to be ready for the cleansing to take place since the unprepared would be cut off.]

The type had a beginning and ending, so also the antitype. The type concluded when the high priest concluded his offerings after laying hands on the scapegoat and sending that goat into the wilderness to a desolate place. **Leviticus 16:21, 22**. So also, in the antitype, there will come a time when Christ, as our High Priest in the heavenly sanctuary will complete His offerings as well. When that happens, He will arise from the ark, and change His garments from that of priest to King. The bells on the hem of His garment will be ringing and if we are listening, we will hear them and know that the Day of Atonement has reached its end and that mercy will have ceased. In the type, the garment of the high priest had pomegranates and bells around the hem specifically for this purpose. **Exodus 28:33-35**. **Daniel 12:1** describes that event. But before we get to that, we must pay attention to the opening words of that verse, for it begins saying, "And at that time..." What time could that be? We need look no farther than the previous verse of **Daniel 11:45**. Remember, when the Bible was written, there was no such thing as chapters and verses. It was all one continuous writing. The divisions happened much later and are not to be relied upon as separating important material that should be together. This is one of those times.

In Daniel 11, Gabriel provided Daniel, for the first time, a literal prophecy, a view of future events that would take place that would affect the world and serve as waymarks of prophetic import. This is the only chapter of the Bible that mentions by name, the king of the north and the king of the south. The king of the south has always been Egypt and territories controlled by it, and the king of the north is today known as Turkey. The first part of the chapter shows how these designations came about. There has been no change to any of it. In the latter part of the chapter, we have a reference that coincides **with Revelation 11** that refers to France and the Reign of Terror that occurred as part of the French Revolution. After that was ended, we see the story of Napoleon, then the leading general of France, making a move on the king of the north through Egypt. **Verses 36-39**.

Once that begins, the king of the north is the object of interest through the end of the chapter. **Verse 45, the last verse of Daniel 11**, is the key to the ending of the antitypical day of atonement, for therein is what *must* happen, and that, *when* it happens, **AT THAT TIME** Michael (Jesus) stands up and the day of Jacob's trouble begins. Thus, what is given **in verse 45** is the end point of **(a)** probation for all of mankind; **(b)** the end point of the Antitypical Day of Atonement; **(c)** the ending of the Investigative judgment; **(d)** the end of the last day of prophetic time; and **(e)** the beginning of the seven last plagues in execution of the judgment of God upon the inhabitants of the earth who had chosen to reject Him and take the mark of the beast.

So what is supposed to happen? **Verse 45** plainly says that, "He (the King of the North) shall plant the tabernacles of his palace between the seas in the glorious holy mountain; (Jerusalem), yet he shall come to his end, and none shall help him." This verse has not yet happened. Man has gotten in the way. But Turkey will be the lynchpin of this because they are the possessors of the title of Caliph, and only he can declare a worldwide jihad, which undoubtedly will start with retaking Jerusalem from the Jews. It will, under this caliphate, (already being regurgitated by groups such as ISIS), once again unite the various factions of Islam (tabernacle(s) to one palace. Once that happens, the seven last plagues of God's wrath begin without mercy, because Jesus has left His mediatorial role in the Heavenly Sanctuary. When this happens, everyone will turn against Turkey and what it represents. It will no longer receive any help from any nation or people. Under the sixth plague of **Revelation 16:12**, it will be essentially destroyed, opening the floodgates to every other nation on earth to make their move to the final battle of Armageddon.

So by the proper means of interpreting the Bible, allowing the Bible to interpret itself, we can see that we know, beyond any doubt, exactly when the Antitypical Day of Atonement, and all that it represents, opened; and we know equally well, when it will close. The time is short. Man cannot delay any longer what must be dealt with under the Third Angel's Message. Today is the day of salvation. Otherwise, the seven last plagues will be your just punishment, and you will inherit the earth as it is, lost in sin and misery and destined for eternal destruction, for the reward of the saint is a new heaven and a new earth that shall never pass away.

"The book of Daniel contains chains of prophecy which reach down to the end of earthly kingdoms, and the Judgment. Chapters 11 and 12 are one chain, reaching down to the time when Michael shall stand up, the time of trouble such as never was, and the resurrection of many. Chapter 12:1, 2."
James White, Bible Adventism, pg. 73

*“It is our opinion that any power that reigns over Syria is — for the time being — ‘the king of the north,’ spoken of [in] **Daniel 11**; hence that the Turkish Dynasty is now that power. If Russia, Austria, England, or France should become possessed of supreme power over Syria, then it — which ever it might be — would become ‘the king of the north.’ Till then none but the Turkish Dynasty occupies that position, in our opinion.” **James White, Review and Herald, December 12, 1854.***

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

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

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

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

in Jerusalem, and then he shall come to his end and none shall help him—and indeed he will come to his end simply because none will help him.

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

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

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

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

“For this is not simply a great time of trouble by war amongst the nations; it is even more than this. It is a time of trouble caused by this, and also by the judgments of God upon the earth, and the coming of the Lord, the resurrection of the dead, and the end of all things. This is emphasized

by the other portion of Scripture which treats of the Ottoman power. **In the sixteenth chapter of Revelation** from beginning to end is the Lord's record of the seven last plagues in which 'is filled up the wrath of God' to be poured upon the earth, and which in itself is the greatest element of this time of trouble such as never was since there was a nation.

"IN this chapter, the story of the sixth plague is this: 'And the sixth angel poured out his vial upon the great river Euphrates and the water thereof was dried up, that the way of the kings of the east might be prepared.'
Revelation 16:12.

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

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

"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: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every

stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." **Revelation 16:13-21.**

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

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

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

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

"When the word of God three times declares it; and when the Turks themselves, as well as all the other powers concerned, are expecting and

dreading it; is it not high time that all the people should believe it? May the Lord in His mercy help all the people to hear it, to believe it, and then to proclaim it to earth's remotest limits that the world may be prepared and fully ready for that which by every evidence on the question is hanging ready to burst in fury upon a devoted world!" **A. T. Jones, The Bible Echo, "The Eastern Question," June 8th and 15th, 1896.**

"VERSE 44. 'But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.'

"On this verse Dr. Clarke has a note which is worthy of mention. He says: 'This part of the prophecy is allowed to be yet unfulfilled' His note was printed in 1825. In another portion of his comment, he says: 'If the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the east, and the Russians on the north, will at some time greatly embarrass the Ottoman government'

"Between this conjecture of Dr. Clarke's, written in 1825, and the Crimean War of 1853-1856, there is certainly a striking coincidence, inasmuch as the very powers he mentions, the Persians on the east and the Russians on the north, were the ones which instigated that conflict. Tidings from these powers troubled him (Turkey). Their attitude and movements incited the sultan to anger and revenge. Russia, being the more aggressive party, was the object of attack. Turkey declared war on her powerful northern neighbor in 1853. The world looked on in amazement to see a government which had long been called 'the Sick Man of the East,' a government whose army was dispirited and demoralized, whose treasuries were empty, whose rulers were vile and imbecile, and whose subjects were rebellious and threatening secession, rush with such impetuosity into the conflict. The prophecy said that they should go forth with 'great fury;' and when they thus went forth in the war aforesaid, they were described, in the profane vernacular of an American writer, as 'fighting like devils.' England and France, it is true, soon came to the help of Turkey; but she went forth in the manner described, and as is reported, gained important victories before receiving the assistance of these powers.

"VERSE 45. 'And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.'

"We have now traced the prophecy of **the 11th of Daniel** down, step by step, and have thus far found events to fulfill all its predictions. It has all been wrought out into history except this last verse. The predictions of the

preceding verse having been fulfilled within the memory of the generation now living, we are carried by this one past our own day into the future; for no power has yet performed the acts here described. But it is to be fulfilled; and its fulfillment must be accomplished by that power which has been continuously the subject of the prophecy from the **40th verse down to this 45th verse**. If the application to which we have given the preference in passing over these verses, is correct, we must look to Turkey to make the move here indicated.

“And let it be noted how readily this could be done. Palestine, which contains the ‘glorious holy mountain,’ the mountain on which Jerusalem stands, between the seas,’ the Dead Sea and the Mediterranean, is a Turkish province; and if the Turk should be obliged to retire hastily from Europe, he could easily go to any point within his own dominions to establish his temporary headquarters, here appropriately described as the tabernacles, movable dwellings, of his palace; but he could not go beyond them. The most notable point within the limit of Turkey in Asia, is Jerusalem.

“And mark, also, how applicable the language to that power: ‘He shall come to his end, and none shall help him.’ This expression plainly implies that this power has previously received help. And what are the facts? — In the war against France in 1798-1801, England and Russia assisted the sultan. In the war between Turkey and Egypt in 1838-1840, England, Russia, Austria and Prussia intervened in behalf of Turkey. In the Crimean War in 1853-1856, England, France, and Sardinia supported the Turks. And in the last Russo-Turkish War, the great powers of Europe interfered to arrest the progress of Russia. And without the help received in all these instances, Turkey would probably have failed to maintain her position. And it is a notorious fact that since the fall of the Ottoman supremacy in 1840, the empire has existed only through the sufferance of the great powers of Europe. Without their pledged support, she would not be long able to maintain even a nominal existence; and when that is withdrawn, she must come to the ground. So the prophecy says the king comes to his end and none help him; and he comes to his end, as we may naturally infer, because none help him, — because the support previously rendered is withdrawn.

“Have we any indications that this part of the prophecy is soon to be fulfilled? As we raise this inquiry, we look, not to dim and distant ages in the past, whose events, so long ago, transferred to the page of history, now interest only the few, but to the present living, moving world. Are the nations

which are now on the stage of action, with their disciplined armies and the multiplied weapons of war, making any movement looking to this end?...

"In 1696, Peter the Great wrested the Sea of Azov from the Turks, and kept it. Next, Catherine the Great won the Crimea. In 1812, by the peace of Bucharest, Alexander I obtained Moldavia, and the prettily-named province of Bessarabia, with its apples, peaches, and cherries. Then came the Great Nicholas, who won the right of the free navigation of the Black Sea, the Dardanelles, and the Danube, but whose inordinate greed led him into the Crimean war, by which he lost Moldavia, and the right of navigating the Danube, and the unrestricted navigation of the Black Sea. This was no doubt a severe repulse to Russia, but it did not extinguish the designs upon the Ottoman Power, nor did it contribute in any essential degree to the stability of the Ottoman empire. Patiently biding her time, Russia has been watching and waiting, and in 1870, when all the Western nations were watching the Franco-Prussian war, she announced to the powers that she would be no longer bound by the treaty of 1856, which restricted her use of the Black Sea; and since that time that sea has been, as it was one thousand years ago, to all intents and purposes, a mare Russicum' — San Francisco Chronicle.

"Napoleon Bonaparte well understood the designs of Russia, and the importance of her contemplated movements. While a prisoner on the island of St. Helena, in conversation with his governor, Sir Hudson Lowe, he gave utterance to the following opinion:—

"In the course of a few years, Russia will have Constantinople, part of Turkey, and all of Greece. This I hold to be as certain as if it had already taken place. All the cajolery and flattery that Alexander practiced upon me was to gain my consent to effect that object. I would not give it, foreseeing that the equilibrium of Europe would be destroyed. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a naval power, and then God knows what may happen. The object of my invasion of Russia was to prevent this, by the interposition between her and Turkey of a new state, which I meant to call into existence as a barrier to her Eastern encroachments.'

"Kossuth, also, took the same view of the political board when he said, 'in Turkey will be decided the fate of the world.'

"The words of Bonaparte, quoted above, in reference to the destruction of 'the equilibrium of Europe,' reveal the motive which has induced the great powers to tolerate so long the existence on the Continent of a nation which is alien in religion, and whose history has been marked by many inhuman atrocities. Constantinople is regarded, by general consent, as the grand

strategic point of Europe; and the powers have each sagacity or jealousy enough to see, or think they see, the fact that if any one of the European powers gains permanent possession of that point, as Russia desires to do, that power will be able to dictate terms to the rest of Europe. This position no one of the powers is willing that any other power should possess; and the only apparent way to prevent it is for them all to combine, by tacit or express agreement, to keep each other out, and suffer the Turk to maintain his existence on the soil of Europe. This is preserving that 'balance of power' over which they are all so sensitive. But this cannot always continue. 'He shall come to his end, and none shall help him.'

Chapter 12

"VERSE 1. *'And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.'*

"A definite time is introduced in this verse, not a time revealed in names or figures which specify any particular year or month or day, but a time made definite by the occurrence of a certain event with which it stands connected. 'At that time.' What time? — The time to which we are brought by the closing verse of the preceding chapter, — the time when the king of the north shall plant the tabernacles of his palace in the glorious holy mountain; or, in other words, when the Turk, driven from Europe, shall hastily make Jerusalem his temporary seat of government. We noticed, in remarks upon the latter portion of the preceding chapter, some of the agencies already in operation for the accomplishment of this end, and some of the indications that the Turk will soon be obliged to make this move. And when this event takes place, he is to come to his end; and then, according to this verse, we look for the standing up of Michael, the great prince. This movement on the part of Turkey is the signal for the standing up of Michael; that is, it marks this event as next in order. And to guard against all misunderstanding, let the reader note that the position is not here taken that the next movement against the Turks will drive them from Europe, or that when they shall establish their capital at Jerusalem, Christ begins his reign without the lapse of a day or an hour of time. But here are the events, to come, as we believe, in the following order: (1) Further pressure brought to bear in some way upon the Turk; (2) His retirement from Europe; (3) His final stand at Jerusalem; (4) The standing up of Michael, or the beginning of the reign of

Christ, and His coming in the clouds of heaven. And it is not reasonable to suppose that any great amount of time will elapse between these events.

“Who, then, is Michael? and what is His standing up? — Michael is called, in **Jude 9**, the ‘archangel.’ This means the chief angel, or the head over the angels. There is but one. Who is He? — He is the one Whose voice is heard from heaven when the dead are raised, **1Thessalonians 4:16**, and Whose voice is heard in connection with that event? — The voice of our Lord Jesus Christ. **John 5:28**. Tracing back the evidence with this fact as a basis, we reach the following conclusions: The voice of the Son of God is the voice of the archangel; the archangel, then, is the Son of God, but the archangel is Michael; hence also Michael is the Son of God. The expression of Daniel, ‘The great prince which standeth for the children of thy people,’ is alone sufficient to identify the one here spoken of as the Saviour of men. He is the Prince of life (**Acts 3:15**); and God hath exalted Him to be a ‘Prince and a Saviour.’ **Acts 5:31**. He is the great Prince. There is no one greater, save the sovereign Father.

“And He ‘standeth for the children of thy people.’ He condescends to take the servants of God in this poor mortal state, and redeem them for the subjects of His future kingdom. He stands for us. His people are essential to His future purposes, an inseparable part of the purchased inheritance; and they are to be the chief agents of that joy in view of which Christ endured all the sacrifice and suffering which have marked His intervention in behalf of the fallen race. Amazing honor! Be everlasting gratitude repaid Him for His condescension and mercy unto us! Be His the kingdom, power, and glory, forever and ever!

“We now come to the second question, What is the standing up of Michael? The key to the interpretation of this expression is furnished us **in verses 2 and 3 of chapter 11**: ‘There shall stand up yet three kings in Persia;’ ‘A mighty king shall stand up, that shall rule with great dominion.’ There can be no doubt as to the meaning of these expressions in these instances. They signify to take the kingdom, to reign. The same expression in the verse under consideration must mean the same. At that time, Michael shall stand up, shall take the kingdom, shall commence to reign.

“But is not Christ reigning now? — Yes, associated with His Father on the throne of universal dominion. **Ephesians 1:20-22; Revelation 3:21**. But this throne, or kingdom, He gives up at the end of this dispensation (**1Corinthians 15:24**); and then He commences His reign brought to view in the text, when He stands up, or takes His own kingdom, the long-promised

throne of His father David, and establishes a dominion of which there shall be no end. **Luke 1:32, 33.**

*“An examination of all the events that constitute, or are inseparably connected with, this change in the position of our Lord, does not come within the scope of this work. Suffice it to say that then the kingdoms of this world become the kingdom ‘of our Lord and of His Christ.’ His priestly robes are laid aside for royal vesture. The work of mercy is done, and the probation of our race is ended. Then he that is filthy is beyond hope of recovery; and he that is holy is beyond the danger of falling. All cases are decided. And from that time on, till the terrified nations behold the majestic form of their insulted King in the clouds of heaven, the nations are broken as with a rod of iron, and dashed in pieces like a potter's vessel, by a time of trouble such as never was, a series of judgments unparalleled in the world's history, culminating in the revelation of the Lord Jesus Christ from heaven in flaming fire, to take vengeance on them that know not God, and obey not the gospel. **2Thessalonians 1:7, 8; Revelation 11:15; 22:11, 12.***

“Thus momentous are the events introduced by the standing up of Michael. And He thus stands up, or takes the kingdom, marking the introduction of this decisive period in human history, for some length of time before He returns personally to this earth. How important, then, that we have a knowledge of His position, that we may be able to trace the progress of His work, and understand when that thrilling moment, draws near which ends His intercession in behalf of mankind, and fixes the destiny of all forever.

“But how are we to know this? How are we to determine what is transpiring in the far-off heaven of heavens, in the sanctuary above? — God has been so good as to place the means of knowing this in our hands. When certain great events take place on earth, He has told us what events synchronizing with them occur in heaven. By things which are seen, we thus learn of things that are unseen. As we ‘look through nature up to nature's God,’ so through terrestrial phenomena and events we trace great movements in the heavenly world. When the king of the north plants the tabernacles of his palace between the seas in the glorious holy mountain, a movement for which we already behold the initial steps, when Michael, our Lord, stands up, or receives from His Father the kingdom, preparatory to His return to this earth. Or it might have been expressed in words like these: Then our Lord ceases His work as our great High Priest, and the probation of the world is finished. The great prophecy of the 2300 days gives us definitely the commencement of the final division of the work in the

sanctuary in heaven. The verse before us gives us data whereby we can discover approximately the time of its close...

“VERSE 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. **13.** 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. **14.** 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. **15.** Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. **16.** And he gathered them together into a place called in the Hebrew tongue Armageddon.’

“The Sixth Plague. What is the great River Euphrates, upon which this vial is poured out? One view is that it is the literal River Euphrates in Asia; another is that it is a symbol of the nation occupying the territory through which that river flows. The latter opinion is preferable for the following reasons:

1. It would be difficult to see what end would be gained by the drying up of the literal river, as that would not offer an obstruction at all serious to the progress of an advancing army; and it should be noticed that the drying up takes place to prepare the way of the kings of the East; that is, regular military organizations, and not a promiscuous and unequipped crowd of men, women, and children, like the children of Israel at the Red Sea or at the Jordan. The Euphrates is only about 1,400 miles in length, or about one third the size of the Mississippi. Cyrus, without difficulty, turned the whole river from its channel at his siege of Babylon; and notwithstanding the numerous wars that have been carried on along its banks, and the mighty hosts that have crossed and recrossed its streams, it never yet had to be dried up to let them pass.

2. It would be as necessary to dry up the River Tigris as the Euphrates; for that is nearly as large as the latter. Its source is only fifteen miles from that of the Euphrates, in the mountains of Armenia, and it runs nearly parallel with it, and but a short distance from it throughout its whole course; yet the prophecy says nothing of the Tigris.

3. The literal drying up of the rivers takes place under the fourth vial, when power is given to the sun to scorch men with fire. Under this plague occur, beyond question, the scenes of drought and famine so graphically described by **Joel, chapter 1:14-20**; and as one result of these,

it is expressly stated that 'the rivers of waters are dried up.' The Euphrates can hardly be an exception to this visitation of drought; hence not much would remain to be literally dried up under the sixth vial.

"These plagues, from the very nature of the case, must be manifestations of wrath and judgments upon men; but if the drying up of the literal Euphrates is all that is brought to view, this plague is not of such a nature, and turns out to be no serious affair, after all.

"These objections existing against considering it a literal river, it must be understood figuratively as symbolizing the power holding possession of the territory watered by that river, which is the Ottoman, or Turkish, empire.

1. It is so used in other places in the Scriptures. (See **Isaiah 8:7**; **Revelation 9:14**.) In this latter text, all must concede that the Euphrates symbolizes the Turkish power; and being the first and only other occurrence of the work in the Revelation, it may well be considered as governing its use in this book.

2. The drying up of the river in this sense would be the consumption of the Turkish empire, accompanied with more or less destruction of its subjects. Thus we should have literal judgments upon men as the result of this plague, as in the case of all the others.

"But it may be objected to this, that while contending for the literality of the plagues, we nevertheless make one of them a symbol. We answer, No. A power is introduced, it is true, under the sixth vial, in its symbolic form, just as it is under the fifth, where we read of the seat of the beast, which is a well known symbol; or as we read again in the first plague of the mark of the beast, his image, and its worship, which are also symbols. All that is here insisted upon, is the literality of the judgments that result from each vial, which are literal in this case as in all the others, though the organizations which suffer these judgments may be brought to view in their symbolic form.

"Again: It may be asked how the way of the kings of the East will be prepared by the drying up, or consumption, of the Ottoman power? The answer is obvious. For what is the way of these kings to be prepared? Answer: To come up to the battle of the great day of God Almighty. Where is the battle to be fought? Near Jerusalem. (**Joel and Zephaniah**.) But Jerusalem is in the hands of the Turks; they hold possession of the land of Palestine and the sacred sepulchers. This is the bone of contention; on these the nations have fixed their covetous and jealous eyes. But though Turkey now possesses them, and others want them, it is nevertheless thought necessary to the tranquility of Europe that Turkey should be maintained in

her position, in order to preserve what is called the 'balance of power.' For this the Christian nations of Europe have cooperated to sustain the integrity of the sultan's throne, because they cannot agree as to the division of the spoils, when Turkey falls. By their sufferance alone that government now exists, and when they shall withdraw their support, and leave it to itself, as they will do under the sixth plague, that symbolic river will be wholly dried up; Turkey will be no more, and the way will be all open for the nations to make their last grand rally to the Holy Land. The kings of the East, the nationalities, powers, and kingdoms lying east of Palestine, will act a conspicuous part in the matter; for Joel says in reference to this scene, 'Let the heathen be wakened, and come up to the valley of Jehoshaphat.' The millions of Mohammedans of Persia, Afghanistan, Toorkistan, and India will rush to the field of conquest in behalf of their religion. (See more about Turkey in **Daniel 11:40-45.**)

"Those who place five of the plagues in the past, and contend that we are now living under the sixth, urge, as one of their strongest arguments, the fact that the Turkish empire is now wasting away, and this takes place under the sixth vial. It is hardly necessary to reply, The event that takes place under the sixth vial is the entire and utter consumption of that power, not its preliminary state of decay, which is all that now appears. It is necessary that the empire should for a time grow weak and powerless, in order to its utter dissolution when the plague shall come. This preliminary condition is now seen, and the full end cannot be far in the future.

"Another event to be noticed under this plague is the issuing forth of the three unclean spirits to gather the nations to the great battle. The agency now already abroad in the world known as modern Spiritualism, is in every way a fitting means to be employed in this work. But it may be asked how a work which is already going on can be designated by that expression, when the spirits are not introduced into the prophecy until the pouring out of the sixth plague, which is still future. We answer that in this, as in many other movements, the agencies which Heaven designs to employ in the accomplishment of certain ends, go through a process of preliminary training for the part which they are to act. Thus, before the spirits can have such absolute authority over the race as to gather them to battle against the King of kings and Lord of lords, they must first win their way among the nations of the earth, and cause their teaching to be received as of divine authority and their word as law. This work they are now doing; and when they shall have once gained full influence over the nations in question, what fitter instrument could be employed to gather them to so rash and hopeless an enterprise?

“To many it may seem incredible that the nations should be willing to engage in such an unequal warfare as to go up to battle against the Lord of hosts; but it is one province of these spirits of devils to deceive, for they go forth working miracles, and thereby deceive the kings of the earth, that they should believe a lie.

“The sources from which these spirits issue, denote that they will work among three great religious divisions of mankind, represented by the dragon, the beast, and the false prophet, or Paganism, Catholicism, and apostate Protestantism.

*“But what is the force of the caution thrown out **in verse 15**? Probation must have closed, and Christ have left his mediatorial position, before the plagues begin to fall. And is there danger of falling after that? It will be noticed that this warning is spoken in connection with the working of the spirits. The inference therefore is, that it is retroactive, applying from the time these spirits begin to work to the close of probation; that by an interchange of tenses common to the Greek language, the present tense is put for the past; as if it had read, Blessed is he that hath watched and kept his garments, as the shame and nakedness of all who have not done this will at this time especially appear.” **Uriah Smith, Daniel and the Revelation, pg. 233-237, 241-243, 506-507 (1897)** (available at HIS Vine Publishing Organization).*

“Mohammedanism is but another form of Egyptian darkness. By the power of the sword the followers of Mohammed strove to enter Europe. The western horn of the Crescent, the Moslem symbol, was extended into Spain in the early part of the eighth century, and for a time all Europe was threatened, but the battle of Tours (732) stopped the progress of the conquerors. In 1453, however, Constantinople was captured, and has since remained in the hands of the Turks, the boldest advocates of the doctrine of Mohammed. As the founding of Constantinople is a guidepost in history, so the capture of that city in 1453 is another landmark. One of the greatest checks received by the papacy was due to the influx into Italy of Greek scholars, driven from Constantinople by the incoming Mohammedans. The discovery of America was due to the closing of the eastern passage to the rich islands of the Indian Ocean by the Mohammedans in Constantinople and Asia Minor, and so in more ways than is usually thought, God worked to advance truth through those who were ignorant of His truth.

“Not only Egypt, but Syria and Turkey in Europe, belonged to the Mohammedans, and he has entered the ‘glorious land,’ and a Moslem mosque occupies the site where once stood the temple of Solomon. Edom,

Moab, and Ammon, however, escaped the hand of this conquering power, and these countries receive an annual tribute from the Turks who pass in caravans on their way to Mecca.

“The ambition of Napoleon to establish the authority of Europe in Egypt might have been the beginning of the last struggle between the north and the south. Even in his day Russia and France made friends, but the time had not yet come for the Turk to take his departure from Europe, and England took the part of Egypt against the arms of Napoleon. Napoleon recognized the strength of Constantinople, so also did Russia, and there has been constant jealousy among the nations of Europe lest one should outwit the others, and become the possessor of that stronghold.

“Every eye is centered on that one spot, and has been for years. Turkey is known universally as the ‘Sick Man of the East,’ and the only reason he does not die is because intoxicants are administered, figuratively speaking, by first one nation then another. The time will come when he will remove from Constantinople, and take up his abode in Palestine; that is, plant his tabernacle between the Mediterranean and Red Seas. Time and again the world has been brought to realize that the end of all things is near at hand, for all know that when the Turk steps out of Constantinople, there will be a general breaking up of Europe. They may not name this impending conflict the battle of Armageddon, but God has so named it. In the Crimean war of 1853-1856, the world trembled for Turkey, and, lest the crisis should be precipitated, England and France came to the rescue, and Russia was bidden to stand back. In the Russo-Turkish war of 1877, the powers of Europe united to sustain the life of the sick man.

*“I saw four angels standing on the four corners of the earth, holding the four winds of the earth. . . . And I saw another angel ascending from the east, having the seal of the living God; and he cried . . . saying, Hurt not the earth . . . till we have sealed the servants of our God in their foreheads.’ **Revelation 7:1.** These angels now hold the winds of strife, waiting for the church of God to prepare for his coming. The sealing angel goes through Jerusalem (the church) to place the seal of the living God on the foreheads of the faithful, and while this work goes forward, Turkey stands as a national guidepost to the world, that men may know what is going on in the sanctuary above.*

*“God's eye is upon His people, and He never leaves Himself without a witness in the world. No man knows when Turkey will take its departure from Europe, but when that move is made, earth's history will be short. Then it will be said, ‘He that is unjust let him be unjust still, . . . and he that is righteous let him be righteous still.’ **Revelation 22:11.** To-day is ‘the day of*

preparation.' The fate of Babylon, Medo-Persia, Greece, and Rome is recorded for the edification of the nations of to-day, and the lessons taught by all center in the events just before us. While the world watches Turkey, let the servant of God watch the movements of his great High Priest, whose ministry for sin is almost over." **S. N. Haskell, Story of Daniel the Prophet, pg. 246-249 (1901)**

"The power which came on the stage of action July 27, 1449, was to bear sway for an hour and a day and a month and a year,—three hundred ninety-one years and fifteen days, literally speaking.

"This is a wonderful prophecy, the only one in the Bible where the time of the fulfillment is given to the very day. At the end of this period, Turkey would cease to be an independent power. Three hundred and ninety-one years and fifteen days from July 27, 1449, brings us to August 11, 1840. There are four great waymarks in the world's history connected with Constantinople. First, when it was founded in 330 a. d. second, its capture by the Turks July 27, 1449; third, when the sultan of Turkey signed away his independence August 11, 1840. There is no date given for the fourth great waymark; namely, when the capital of Turkey will be removed from Constantinople to Jerusalem 'between the seas in the glorious holy mountain.'

"In 1838 Josiah Litch and William Miller, after a careful study of the prophecies, came to the conclusion that on this last date nations might expect to see the Turkish sultan surrender his power. This prophecy was published to the world, but there were events transpiring which also called the attention of nations to Constantinople. The sultan of Turkey and Mehemet Ali, pasha of Egypt, were at war, the pasha refusing an indemnity demanded by the ruler of Turkey. In 1839 the pasha was victorious in battle over the Turkish army, and he sent another force under command of his son into Syria and Asia Minor, and threatened to carry his victorious arms against Constantinople. At this juncture, England, Austria, Prussia and Russia, combined in the demand that the pasha should confine himself to Syria and Egypt. A council of these four powers was held July 15, 1840. The ruler of Turkey agreed to abide by their decision, and was only too glad to have his life saved by their intervention. He thereby voluntarily surrendered all rights into the hands of the combined forces of Western Europe. In the official document drawn up by the representatives of the nations concerned, are these words: 'It having been felt that all the zealous labors of the conferences of London in the settlement of the pasha's pretensions were useless, and that the only public way was to have recourse to coercive

measures to reduce him to obedience in case he persisted in not listening to pacific overtures, the powers have, together with the Ottoman plenipotentiary, drawn up and signed a treaty whereby the sultan offers the pasha the hereditary government of Egypt, . . . the pasha, on his part, evacuating all other parts of the sultan's dominions now occupied by him and returning the Ottoman fleet. . . . If the pasha refuses to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.'

*"This treaty was signed, and the ultimatum was officially put in the power of Mehemet Ali on August 11, 1840. Since that time Turkey has been known everywhere as the 'Sick Man of the East.' Daniel prophesied concerning him, saying, 'He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.' **Daniel 11:45**. At any moment, when the jealous powers of Europe can decide, either peaceably, or in battle, which one of them shall occupy Constantinople, the 'Sick Man' will speedily take his departure from Europe. That movement, for which nations are now on the alert, will be the sign of still more important changes in the heavenly court.*

*"The importance of the prophecy, and the exactness with which it was fulfilled, to the very day, should lead to a careful investigation of that divine history, which circles about the years 1840 to 1844. Its study will lead men to look for changes in the heavens as well as upon earth; for when the capital of Turkey is removed to Palestine, then Christ, finishing His work in the sanctuary, throws His censer on the earth as a signal for the final dissolution of all things." **S. N. Haskell, Story of the Seer of Patmos, pg. 176-179 (1905)***

"THE evidence is abundant and conclusive that the storm center of this great war is the Near East. But this is not a new storm center. It has been the center of stormy conflicts for centuries. The war now raging around that center is one more added to the many that have been fought by the European powers over the longstanding dispute as to who shall possess Constantinople, the Bosphorus, and the Dardanelles. As Mr. Seymour says in 'The Diplomatic Background of the War:' 'It may fairly be said that during the last decade the international aspect of the Eastern Question has been the struggle of the forces of Pan-Slavism and Pan-Germenism.' This war, then, is over that old, complicated, never-ending Eastern Question. Briefly and simply stated, the Eastern Question is, What power shall control the territory along that natural waterway connecting the Black Sea and the Mediterranean? The northern end is called the Bosphorus; the middle section,

the Sea of Marmora; and the southern end, the Dardanelles. On the eastern side of this great river is Asia Minor, and on the western side is the Balkan Peninsula. This channel has been in the possession of Turkey since 1453, when the Turks took Constantinople and made it the capital of their empire. During a large portion of this period, the territory involved has been the object of many sanguinary wars. The nation that controls the Bosphorus, the Sea of Marmora, and the Dardanelles, must hold the dominant influence at Constantinople, and over the territory along the waterway. Absolute control of this great natural canal would mean possession of the eastern part of the Balkan Peninsula and of Asia Minor. At present this territory is in the possession of Turkey. But it is about to slip from her grasp, and the question to be settled by this war is, To whom shall this strategic position pass? Of this controversy the editor of the Washington Post, Aug. 18, 1915, said: 'As diplomatic and military activity increases in the neighborhood of Constantinople, the world's attention is directed more and more to the momentous events that are impending in that quarter. . . . Constantinople is the bone of contention between Christian and infidel, between Teuton and Slav. It is a stupendous drama that is being unrolled at the Golden Horn,— a modern scene of the most vivid nature, with a background crowded with memorable figures and historic events. Whatever the climax, the tumultuous happenings of these current months stir the imagination of the world, and will powerfully affect its future....'

*“At the close of **Daniel 11:15** the prophecy drops the two kingdoms of Ptolemy and Seleucus, while it traces the history of events that were to follow to the close of time. It foretells briefly the history of the Roman Empire, the great apostasy of the church during the Dark Ages, the Reformation of the sixteenth century, and the French Revolution which occurred near the close of the eighteenth century. After passing over this long period of about two thousand years, the prophet, in a very direct, positive statement, brings ‘the king of the south’ and ‘the king of the north’ back to the prominent place they occupied in the early part of the prophecy. The prediction is as follows: — ‘At the time of the end shall the king of the south push at him: and the king of the north shall come against him.’ **Verse 40.***

“It is believed by many who have given this prophecy careful study, that ‘the time of the end’ began in the year 1798, and that the power against which ‘the king of the south’ and ‘the king of the north’ were to make war was France. At ‘the time of the end,’ 1798, Egypt, the old kingdom of the south, had come under the rule of the Mamelukes, while Syria, Asia Minor, Thrace, and Macedon, the original kingdom of the north, had been for

centuries the Turkish Empire. Thus in 1798, if this exposition be correct, Egypt and Turkey were to be at war with France. It is significant that in that very year, war was begun between these three powers. On May 19, 1798, a French fleet of four hundred ships, carrying forty thousand troops under the command of Napoleon, sailed from the south coast of France for the purpose of invading and conquering Egypt and Turkey. Before the year closed, both of these countries were at war with France. This conflict seems clearly to meet the specifications of the prophecy. And just what had been foretold regarding the outcome occurred. Egypt, the prophecy declared, was to offer resistance to this invasion by France. This she did, but failed. The Mamelukes fought desperately, but they could not stand before the onslaught of the French. They were terribly defeated July 21, at the Battle of the Pyramids, and the French flag was soon floating over the palace at Cairo.

“When the Turkish government at Constantinople learned of the French victories over the Mamelukes in Egypt, it declared war on France, September 4, and began preparing to meet Napoleon and his forces on the borders of Emit. Learning of this, Napoleon, with his accustomed promptness to act, began his march from Cairo to Constantinople. Everything along the route was taken by the French until they arrived at St. Jean d'Acre. Here he met a stubborn resistance by the Turkish forces, who were assisted by the British ships under the command of Sir Sidney Smith. With a grim determination which only a Napoleon could muster, the French laid siege to the town. The struggle was desperate and long. But Napoleon failed; and for the first time in his career, he sounded the note of retreat, and with his army, fled before the enemy. The victorious Turks pursued him, retaking southern Palestine, wresting from the French the whole of Egypt, and adding Libya and Ethiopia to their African possessions. How 'clearly Turkey's victories over the French, and her conquests in Egypt, Libya, and Ethiopia, meet the predictions of the prophet. He said that 'the king of the north' would come against the invader 'like a whirlwind with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land,' Palestine. 'He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. . . . And the Libyans and the Ethiopians shall be at his steps.' **Daniel 11:40-43**. Turkey's history in Palestine, Egypt, Libya, and Ethiopia, from 1708 to 1825, insets every specification here given.

“But after foretelling these splendid victories for this power, the prophet predicts trouble and reverses, and utter ruin. He says: 'But tidings out of the east and out of the north shall trouble him. . . , He shall come to his end, and

none shall help him,' **Verses 44, 45.** Turkey had no sooner completed her conquests in the south (1825) than serious troubles arose in the north — troubles that have continued to this day. Russia declared war on Turkey in 1827, and extended her invasion and conquests as far as Adrianople in the Balkan Peninsula, and Erzerum in Armenia. Turkey sued for 'peace, and signed the Treaty of Constantinople, losing heavily. Here began the disintegration and dismemberment of Turkey, which has gone steadily on until she has lost nearly all her territory in Europe, and every foot of her possessions in Africa. These losses have been so great that, as the North American Review says, 'There is no longer a Turkish Empire in Europe. A strip of country around Constantinople is still held by the sultan's troops: but all the other provinces of the Turkish Empire are in the hands of the Balkan Confederation.'

"Students of world-wide politics are amazed at the great changes now taking place. In the Review of Reviews, April, 1915, Frank H. Simonds says: 'Thus in a single hour the Eastern Question changed its whole appearance. Theta England, at last and unmistakably, however guarded the diplomatic phrase, renounced the policy of Beaconsfield, the policy which had, provoked the Crimean War, and sent the British fleet to the Sea of Marmora to destroy the Treaty of San Stefano.' In the London Evening Mail, Feb. 26, 1915, Joseph Edgar Chamberlain makes the following statement: — 'This news points to a step in history which the world has awaited with a sort of chill of horror for two hundred years; which England and France together fought one great war to prevent; and to discourage which, England has been more than once on the brink of other wars. After laying down millions in treasure and many thousands of lives in the Crimean War in 1853-56, and after the immense and costly coupe of Disraeli's statesmanship in 1878, it is now England herself who batters down the gates of Constantinople, in order that Russia may come in and possess it. Has there ever been so strange a right-about-face in the history of the nations?' Now all this is serious, very serious, for Turkey. It is the climax of the trouble she has been passing through since 1827, when Russia, her powerful enemy in the north, declared war upon her, pushed Russian victories almost to the walls of Constantinople, and compelled Turkey to sign a humiliating treaty. This was the beginning of a series of Turkish reverses which has continued to the present time, and brought the empire to the brink of ruin. The trouble growing out of Turkey's reverses and disintegration is not confined to the Turkish nation. It has extended to others, until it is now smiting all the nations of the world. And there is nothing in sight that gives promise of relief. The roads of the European nations cross at Constantinople; and on

that cross 'the peace of Europe was crucified.' The sword will never be sheathed until Constantinople, the Bosphorus, and the Dardanelles pass from Turkey into the hands of some other great power or combination of powers.

"But will that end the trouble, and establish lasting peace? How will peace be possible under the conditions that are sure to be created? According to the claims of all the Powers for a hundred years, the strong nation that possesses this strategic position will dictate terms to the rest of Europe, and that surely will not promote the peace of the world....

"Some such calamity was certainly foreseen by the ancient prophets. In closing his great prophetic outline recorded **in the eleventh chapter of his book**, the prophet **Daniel** foretells the destiny of the Turkish Empire. He says: 'He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.' **Daniel 11:45**. Two things are here foretold of the Turk: first, he shall establish his palace in the 'glorious holy mountain;' second, he shall then 'come to his end.'

"The palace, it is fair to assume, is the dwelling place of the sovereign—the capital. At present the palace of the sultan is in Constantinople. But that is not 'the glorious holy mountain' of the Bible. That mountain is Mt. Zion, where Jerusalem stands. This is made plain by a previous statement of the prophet, Daniel, in one of his recorded prayers, in which he says, 'O Lord, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain.' **Daniel 9:16**. With this agree the words of **Zechariah 8:3**, 'Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain.' The capital of Turkey has never yet been located at Jerusalem, 'in the glorious holy mountain,' but it is to be placed there, if we correctly understand this prophecy. Without question, Jerusalem is the most likely city in Asiatic Turkey for the new capital of the government.

"Just when Turkey will be compelled to leave Constantinople, no one can tell. Just what city or cities may be made the new temporary capital, no one knows. The prophet said the palace would finally be planted 'in the glorious holy mountain,' where Jerusalem is located; and everything in present-day conditions points to an early fulfillment of the prediction. How wonderfully time fills in the prophetic outlines of the Word of God! But the prophet saw beyond the establishment of the new capital of Turkey at Jerusalem, 'in the glorious holy mountain.' He foresaw and foretold the end—the utter ruin of the government of Turkey.

*“Looking at the serious complications already existing, and the worse tangle that is certain to follow this war, and judging of the future by the experiences of the past, how can we look for anything short of colossal trouble when these nations attempt a settlement of accounts? Divergent views, exorbitant demands, and conflicting claims are sure to prove insurmountable obstacles to the maintenance of peace. This is the outlook presented by the prophet. After foretelling the disintegration of Turkey, the transfer of her capital to Jerusalem, and her final overthrow and ruin, the prophet says: — ‘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’— the book of life. **Daniel 12:1.***

*“By the connective ‘at that time,’ these two events, the end of Turkey and the time of trouble, are immediately and inseparably associated. The sign of the end of Turkey's reign will be the herald of the time of trouble. When the world sees Turkey coming to an end, all may know that the human race is about to receive a baptism of trouble such as it has never known ‘since there was a nation.’ This is surely a sad, dark outlook, but it is exactly what the world faces today.” **A. G. Daniells, Review and Herald, October 9, 1916.***

*“Another event that is to take place ‘at the time of the end’ is introduced **in the book of Daniel**, as follows, ‘And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall have power over the treasures over all the precious things of gold and silver of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings: out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.’*

*“This prophecy is to meet its fulfillment during ‘the time of the end,’ according to **verse forty.***

“The eleventh chapter of Daniel is prophetic, and gives a political outline of many events not mentioned in other scriptures. Bible commentators generally agree that the king of the north and the king of the south are those in control of the territory given to two of the leading generals who succeeded Alexander the Great. The king of the north represents the power in control of Macedonia, Thrace and Greece. The king of the south represents the power controlling Egypt.

“This prophecy would indicate that during ‘the time of the end,’ there were to be great political wars and strife between the king of the north and the king of the south, or between the powers controlling the above-mentioned territories.

“The political power in control of the territory known as the king of the north is Turkey. For many years, Bible students have believed, according to this scripture, that just before the end of the world, the Turkish power would be driven from Europe and would be compelled to establish its headquarters in the Holy Land. The closing language of chapter eleven, speaking of the king of the north, says, ‘He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.’

“For many years Bible students have been watching the crippling of the Turkish power in Europe, and, again and again, have expected the Turk would be driven from his possessions in Europe, and compelled to ‘plant the tabernacles of his palace between the seas in the glorious holy mountain.’

“One notable prophecy is, ‘Yet he shall come to his end, and none shall help him.’ Many see that the present conflict, in which Turkey has become involved, means: that earthly powers will forsake the sultan and that ‘he shall come to his end, and none shall help him.’ This is to take place during ‘the time of the end.’ Already, Great Britain, France and Russia are pledged to the destruction of the Turkish power. In Europe, Germany and Austria-Hungary: of the first European powers, alone remain friendly. What will the final result be? Has the time come when the Turk must leave Europe?

*“If so, the next chapter introduces what is to follow. ‘He shall come to his end and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.’ **Daniel 11:45-12:1.***

“This seems to bring us down to the very end of time, when the standing up of Michael, the delivering of God's people, and the visitation of God's unmingled wrath upon the nations of earth shall bring such a time of

trouble as the world has never seen. Are we nearing those events? Does the present show that we are in the time when these prophetic utterances are being fulfilled?

*“There are other great lines of prophecy which are to meet their fulfillment in ‘the time of the end.’ We cannot here enter into detail, expounding these lines of prophecy, but the prophecies can be found in **Revelation 14:6-12; Revelation 13:11-18; and in Revelation 7:1-4.** The angel said to Daniel, ‘Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.’*

*“It is the privilege of God's people to understand these prophecies. The ‘time of the end’ introduces the period of the world's history when light is to shine from the prophetic page, and the diligent student can understand the meaning of what is written. ‘None of the wicked shall understand; but the wise shall understand.’” **The Banner, November 1923***

*“In the closing verses of **Daniel 11**, the prophet depicts the last scenes in the history of a power now fast sinking to its inevitable doom. Of the Turkish power, as the ‘king of the north,’ it is written, ‘He shall come to his end, and none shall help him. And at that time shall Michael [Christ] stand up [that is, commence His reign].’ The question, ‘How near is the Turkish power to its utter extinction?’ is to the student of prophecy simply this: ‘How near is the setting up of the eternal kingdom of our Lord Jesus Christ?’ To this question let politicians and statesmen anywhere respond, and we will abide by the answer.” **Uriah Smith, Synopsis of Present Truth, pg. 251 (1884)***

See also, Bible Readings for the Home Circle, pg. 296-300, 1914 Edition: “The Atonement in Type and Antitype;” “The Judgment;” “The Seven Trumpets;” “The Eastern Question;” and “The Seven Last Plagues.”