

The Review and Herald

Here is the Patience of the Saints: Here are they that keep the Commandments of God and the Faith of Jesus." Rev. 14:12

Vol. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 9, 1913

No. 2



The Omnipresent One

DELWIN REES BUCKNER

How sad to sail o'er bloated salt-sea waves
When lightning spears like headlong lances fall,
And have no present God on whom to call,
One who can hear our pleading prayers, and saves
Though seemingly we all must find us graves
Down where weird, slimy octopuses sprawl,
And hungry crabs with gore-smeared armors crawl
Mid moss-wreathed rocks of shell-paved polyp caves.

When timbers of our valiant vessel groan,
Scourged by the screaming billows of the deep,
White with a fury none can understand,
In such a peril feel I ne'er alone,
Yea, even I can lay me down and sleep
As sweetly as though housed on solid land.

Salis

of Turkey and 1798 Fulfil the of Dan. 11:40-44? —No. 2

A. G. DANIELLS

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 the countries, and shall overflow and pass over." Dan. 11:40.

ON reading this passage of Scripture, a number of questions are immediately suggested to the mind of the reader. When is the time of the end? Who is the king of the south? Who is the "him" against whom the king of the south pushes? Who is the king of the north? Who is the "him" against whom the king of the north comes like a

whirlwind? What does all this conflict mean? and when and where is it to take place?

Methods of Investigation

In order to ascertain their meaning, these points must be taken one by one, and given most careful study. And in the study of the prophecies of the Bible it is essential, in order to reach safe Scriptural conclusions, to have due regard for the following simple methods of investigation:—

1. Study the construction of the language used to express the points of prophecy.
2. Study all other lines of prophecy relating to the same time, parties, or events.
3. Study all the specifications of the prophecy being investigated, and compare with them the specifications of all other prophecies relating to the same points.
4. Study the history of the world that fulfils the specifications of the prophecy.

The Lord says: "Consider what I say; and the Lord give thee understanding in all things." 2 Tim. 2:7. The conscientious seeker for light and truth who will study the prophecies of God's Word in the painstaking way here suggested will not search in vain.

Let us now consider the first specification of the verse before us: "At the time of the end." This expression occurs five times in the Scriptures, and each time in the book of Daniel. See chapters 8:17; 11:35, 40; 12:4, 9. In each instance the same form of expression is employed by the prophet, "The time of the end." The term plainly refers to some definite point of time, and the uniformity of its use by the prophet indicates that he was in each instance pointing to one definite, specific period.

The Time of the End

"The time of the end." When will it begin? and what will mark its beginning? A partial answer is given in Dan. 11:35: "And some of them of understanding shall fall, to try them,

and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed."

This verse and those immediately preceding it foretell a period of darkness and persecution to come upon the people of God. Note the different statements:—

"The people that do know their God shall be strong, and do exploits," Verse 32.

"Yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." Verse 33.

"And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Verse 35.

This persecution of the church was revealed to Daniel in the visions recorded in the seventh and eighth chapters. Outlining the character and the work of that "little horn" which represents the Papacy, Daniel said: "He shall speak great words against the Most High, and shall wear out the saints of the Most High." Dan. 7:25. "And he shall destroy . . . the mighty and the holy people. . . . He shall also stand up against the Prince of princes." Dan. 8:24, 25.

This same period of persecution was foretold by John in the Revelation. Of this papal power John says:—

"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." Rev. 13:6, 7.

In this revelation of the cruel domination of the Papacy over the people of God, a definite, limited period of time is given: "They shall be given into his hand until a time and times and the dividing of time." Dan. 7:25. "And power was given unto him to continue forty and two months." Rev. 13:5. "And the woman [the church] fled into the wilderness" for "a thousand two hundred and threescore days." Rev. 12:6.

These different forms of expression all measure off the same period of time—twelve hundred sixty prophetic days, or twelve hundred sixty years.

It was this period of time to which Daniel referred when he said, "They shall fall by the sword, and by flame, by captivity, and by spoil, many days." Dan. 11:33. And it was to the end of this period that he pointed when he said:

"Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Dan. 11:35.

The time appointed for the persecuting domination and supremacy of the Papacy over the people of God was twelve hundred sixty years. At the termination of the "appointed" time the church would be set free, and that would mark "the time of the end."

When did that appointed time close? — In 1798. The history of the rise of papal supremacy shows that the prophetic period of twelve hundred sixty years began in 538 A. D., and ended in 1798 A. D. It was then that the papal church received that deadly wound by a sword foretold in Rev. 13:10, 14.

From these considerations it seems plain that "the time of the end" until which the people of God were to fall must be marked by the close of the twelve hundred sixty years, when the power of the Papacy was to be broken, and God's people delivered.

That was the year 1798. Then, at that time, "shall the king of the south push at him."

The king of the south is the next specification of verse 40 to be considered.



From Egypt to Canaan—No. 2 Time of Deliverance Near

CLARENCE SANTEE

THE king of Egypt was not alone in his efforts to thwart the purposes of God as expressed in his promise that Israel should leave Egypt and again enter the land of Canaan. Gen. 15:16; 50:24. Satan, who is a diligent student of the Scriptures, knowing that the time was drawing near when God's promise would be fulfilled, united with the king to hold the Israelites in bondage and to destroy them. In fact, Satan was the one who moved the king to destroy the male children, as recorded in Ex. 1:22: "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

"Satan was the mover in this matter. He knew that a deliverer was to be raised up among the Israelites; and by leading the king to destroy their children he hoped to defeat the divine purpose." — *"Patriarchs and Prophets,"* page 242.

Josephus states it in this way: "While the affairs of the Hebrews were in this condition, there was this occasion offered itself to the Egyptians, which made them more solicitous for the extinction of our nation: One of those sacred scribes who are very sagacious in foretelling future events (an ancient MS. says it was Janes and Jambres who foretold this. See 2 Tim. 3:8), truly told the king that about this time there would a child be born to the Israelites, who, if he were reared, would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages. Which thing was so feared by the king, that, according to

this man's opinion, he commanded that they should cast every male child which was born to the Israelites, into the river, and destroy it." — *"Antiquities,"* book 2, chap. 9, sec. 2.

The Israelites then were to be for a deliverer; and after servitude, there were to be children of God among them who understood the promises of God, and who were expecting deliverance. God has said: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. In all ages since the fall of man, the large number have turned away from strictly following the Lord, and the few have been led by the unerring voice of His Spirit. At one time thousands of Israel, were mentioned as having "understanding of the times, to do what they ought to do." 1 Chron. 12:32.

The Jews have the angel made known to Moses the work that he was to do. It reads: "For that child, of whose nativity thou hast dreamed, shall be concealed from those who watch to destroy him: and when he is brought up in a surprising way, he shall deliver the Hebrew nation from the distress they are under from the Egyptians." When the vision had informed him of these things, Amram awaked and said to Jochebed, who was his wife. — Ex. 1:19, 20.

Later, the parents brought the child to Moses as a charge. Stephen, speaking of the time when Moses helped the Israelites, "he supposed his brethren have understood how that the Lord's hand would deliver them."

Under the trying conditions mentioned above, Moses was born to him for three months, and was placed in an ark of bulrushes and among the flags at the daughter of Pharaoh, and, having compassion on the poor mother, she took this way to save his life. A little Hebrew child, a girl, was chosen to nurse him, and he was of suitable age to be taken to the home of Pharaoh. By this way God's word was fulfilled: "Surely the wrath of the Lord shall be kindled against thee." Ps. 76:10. The king desired to destroy him, but he had he known him, would have brought him up in his own home, at his own expense.

While Moses was in the land of Egypt, he did not forget the lessons so faithfully taught by his father. While the father, who was a taskmaster, prayed, the mother, teaching him their little one, told him of Adam and his fall, of the results of sin, of Abraham, Isaac, and Jacob, of the promises made to them, of

to Abraham foretelling the sojourn in Egypt, of Joseph's and Pharaoh's dreams, of the prophecy that God would take them out of Egypt, and of how God had revealed that Moses was the one through whom the Israelites should come. A beautiful promise was the word of God, which the world to him, which all the world could not, in after years, come to be forgotten. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11:25, 26.

When can any man be said to have chosen affliction? No man can be said to have chosen affliction, unless he has chosen to suffer for the sake of Christ. It is not the suffering itself, but the cause of it, which makes it a choice. For this school of affliction, which is the wilderness, is a school of the cross, and the cross is the only way to the kingdom of glory. It is well known that the cross is the only way to the kingdom of glory.

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No. 3



What Have I Done?

WORTHIE HARRIS HOLDEN

WHAT have I done for thee, my Saviour,—

Thou who didst die for me?
What have I risked when only giving
All that was lent by thee?

Where couldst thy flock find better pasture?

Thou art their shepherd kind;
Now they abide by living waters
Which thou in love designed.

Thou hast redeemed us for thy glory,
Save us to thy will,
So to proclaim the wondrous story
Sealed upon Calvary's hill.

Guardian of the hope of Israel,
In us thy grace display
Till we, the gems of thy appointing,
Crown thy great love for aye.

Does the History of Turkey and Egypt Since 1798 Fulfil the Prophecy of Dan. 11:40-44?

— No. 3

A. G. DANIELLS

"At the time of the end shall the king of the south push at him." Dan. 11:40, first clause.

THIS statement is plain and direct. Its three simple parts are these: at the time of the end—shall the king of the south push at—him.

The first part—the time of the end—was the subject of last week's study, in which it was found from other specifications in this and other lines of prophecy, that the time of the end was to begin at the close of the twelve hundred sixty years allotted to the supremacy of the Papacy. The history of the Papacy shows that its supremacy was proclaimed by the Roman emperor Justinian in 533 A. D., that the proclamation went into effect in 538 A. D., and that this supremacy, after a period of just twelve hundred sixty years, was taken away by a series of events in that revolutionary

period in France extending from 1793 to 1798 A. D.

The King of the South

The subject now before us is "the king of the south." What power is here referred to? It will not be difficult to determine this, for ample data are given in the line of prophecy we are studying. The king of the south is introduced in the fifth verse of this chapter, and is kept before us as one of the principal subjects of the prophecy down to the fifteenth verse.

We shall get our bearings clearly by starting at the beginning of the prophecy:—

"And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia." Dan. 11:2.

From this statement we see that Persia is the kingdom with which this long line of prophecy starts. Persia was to "stir up all against the realm of Grecia," but was to meet in Grecia a "mighty king" who would "rule with great dominion, and do according to his will." Verse 3.

This was undoubtedly Alexander. Persia and Grecia are both subjects of the prophecy recorded in the eighth chapter of Daniel, and are there represented as follows:—

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Dan. 8:20, 21.

The long line of prophecy of Daniel 11 opens with these two kingdoms, and it seems fair to conclude that the "mighty king" who "shall rule with great dominion, and do according to his will" (Dan. 11:3), is the same as "the first king" of Grecia represented by the notable horn of Dan. 8:21.

The first king of Grecia all know was Alexander. Of him and the vast domin-

ion over which he extended his conquests the prophecy declares:—

"And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those." Dan. 11:4.

Note these specifications: (1) When he shall stand up, his kingdom shall be broken; (2) it shall be divided toward the four winds of heaven; (3) not to his posterity; (4) but to others.

These specifications are all clearly met in the history of Alexander's conquests, and the division of his empire after his death.

Immediately at the close of his triumphant march through Asia as far east as India, Alexander died in the city of Babylon, while still young and at the pinnacle of his glory and power. As he left no heir to his throne, his generals made his weak-minded half-brother Arrhidæus king. It was also arranged that if the expected child from Roxana, Alexander's wife, should be a son, he should succeed to the throne. Perdiccas, one of the generals, was appointed regent, and other leading generals were appointed governors of various provinces and divisions of the empire. Roxana's child proved to be a son, but in a short time both mother and child were murdered.

"With the death of Alexander's son, the empire of Alexander the Great became only a geographical conception. In fact, it was split up into separate parts, and the central power, continually weakened since Antipater's death, had completely vanished. The generals now regarded the provinces, which had been originally assigned to them by the high power merely for administration, as their own dominions. It was, therefore, only natural that after 306 B. C. they styled themselves 'kings,' for kings they had been for years."—"The World's History," Vol. IV, page 134, Dr. Hans F. Helmolt, historian of Grecian department.

"The battle of Ipsus [B. C. 301] resulted in a permanent division of the vast empire founded by Alexander the Great, after twenty-two years of sanguinary wars among his generals, during which the whole of Alexander's family and all his relatives perished. The triumphant Seleucus and Lysimachus divided the dominion of Asia between them; Seleucus received the Euphrates valley, northern Syria, Cappadocia, and part of Phrygia; while Lysimachus ob-

tained the remainder of Asia Minor in addition to Thrace, which extended along the western shores of the Euxine as far north as the mouths of the Danube. Ptolemy was allowed to hold Egypt, along with Palestine, Phœnicia, and Cœle-Syria; while Cassander was allowed to reign in Macedon and Greece until his death."—*Library of Universal History*," Vol. III, page 779.

These two short statements record the fulfilment of every specification given in verse 4. In two hundred thirty-five years after this prophecy was given, Persia had been overthrown by Grecia, Alexander, the "mighty king," had been broken by the hand of death, and his kingdom had been divided toward the four winds of heaven, not to "his posterity," but "for others." At this point two of these divisions, the east and the west, drop out of sight, while the other two, the north and the south, are given great prominence. Here history bears the following testimony:—

"After the death of Cassander, Demetrius seized the throne of Macedon and Greece; but seven years afterward, Pyrrhus, king of Epirus, and Lysimachus, king of Thrace, successively possessed themselves of the kingdom of Macedon, and Demetrius died in captivity (B. C. 283)."—*Library of Universal History*," Vol. III, page 779.

"The empire of Lysimachus had been gradually extended and consolidated. . . Besides Macedonia proper and Thrace, Lysimachus ruled over Lydia, Mysia, Ionia, Caria, and, no doubt, over Phrygia Major also—an empire as beautiful as he could have wished." (283 B. C.)—*The Historians' History of the World*," Vol. IV, chap. 59, page 454.

Here we have the three kingdoms as stated by Duruy. Cassander's division in the west had been conquered by Lysimachus and added to his kingdom, which constituted the northern division.

But this "empire as beautiful as he could have wished" was soon wrested from Lysimachus:—

"Seleucus advanced into Asia Minor, where he easily reduced all the places belonging to Lysimachus. The city of Sardis was soon obliged to capitulate. Lysimachus met the enemy at Corupedion, in Phrygia. The engagement was very bloody, and the victory long doubtful; but at last Lysimachus, who had fought the whole time at the head of his troops with incredible bravery, being run through with a spear by Malacon, of Heraclea, and killed on the spot, his soldiers betook themselves to flight, and left Seleucus master of the field and all their baggage. Thus died Lysimachus, after having seen the death of fifteen of his children; and as he was, to use the expression of Memnon, the last stone of his house to be pulled down, Seleucus, without opposition, made himself master of all his dominions." (B. C. 282.)—*Id.*, chap. 65, page 555.

This placed the vast territory of Alexander's empire in the hands of two kings—Ptolemy in Egypt and Seleucus in western Asia and eastern Europe. One

occupied the southern part of the territory, and the other the northern. And these two divisions are designated in the prophecy as the king of the south and the king of the north. There can be no question as to which is the king of the south. It surely would not be the kingdom occupying the northern division. Egypt, being in the south, must be the king of the south. This is established beyond question by the fact that the history of Egypt following this division meets all the specifications of the prophecy regarding the king of the south.

— * — * — Unselfish Service the Law of Heaven

MRS. E. G. WHITE

Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12: 30, 31. To love him, the infinite, the omniscient one, with the whole strength and mind and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored.

Like the first is the second commandment, "Thou shalt love thy neighbor as thyself." The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty.

Lucifer in heaven desired to be first in power and authority; he wanted to be God, to have the rulership of heaven; and to this end he won many of the angels to his side. When with his rebel host he was cast out from the courts of God, the work of rebellion and self-seeking was continued on earth. Through the temptation to self-indulgence and ambition, Satan accomplished the fall of our first parents; and from that time to the present the gratification of human ambition and the indulgence of selfish hopes and desires have proved the ruin of mankind.

Under God, Adam was to stand at the head of the earthly family, to maintain the principles of the heavenly family. This would have brought peace and happiness. But the law that none "liveth to himself" Satan was determined to oppose. He desired to live for self. He sought to make himself a center of influence. It was this that had incited rebellion in heaven, and it was man's acceptance of this principle that brought sin on earth. When Adam sinned, man broke away from the heaven-ordained center. A demon became the central power in the world. Where God's throne should have been, Satan placed his throne. The world laid its homage, as

a willing offering, at the feet of the enemy.

The transgression of God's law brought woe and death in its train. Through disobedience man's powers were perverted, and selfishness took the place of love. His nature became so weakened that it was impossible for him to resist the power of evil; and the tempter saw being fulfilled his purpose to thwart the divine plan of man's creation, and fill the earth with misery and desolation. Men had chosen a ruler who chained them to his car as captives.

The Remedy

Looking upon man, God saw his desperate rebellion, and he devised a remedy. Christ was his gift to the world for man's reconciliation. The Son of God was appointed to come to this earth to take humanity, and by his own example be a great educating power among men. His experience in man's behalf was to enable men to resist Satan's power. He came to mold character and to give mental power, to shed abroad the beams of true education, that the true aim of life might not be lost sight of. The sons of men had had a practical knowledge of evil; Christ came to the world to show them that he had planted for them the tree of life, the leaves of which are for the healing of the nations.

Christ's life on earth teaches that to obtain the higher education does not mean to gain popularity, to secure worldly advantage, to have all the temporal wants abundantly supplied, and to be honored by the titled and wealthy of earth. The Prince of life left the heavenly courts, laid off his royal robe and kingly crown, and clothed his divinity with humanity. He suffered the inconveniences of poverty, that he might discern the needs of the poor,—he who by his divine power could supply the needs of a hungry multitude. Not to wear the gorgeous robes of the high priest, not to possess the riches of the Gentiles, did he come to this earth, but to minister to the suffering and the needy. His life rebukes all self-seeking. As he went about doing good, he made plain the character of God's law and the nature of his service.

Christ might have opened to men the deepest truths of science. He might have unlocked mysteries that have required many centuries of toil and study to penetrate. He might have made suggestions in scientific lines that till the close of time would have afforded food for thought and stimulus for invention. But he did not do this. He said nothing to gratify curiosity or to stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man's capacity for knowing God, and increase his power to do good.

Instead of directing the people to study men's theories about God, his word, or his works, Christ taught them to behold him as manifested in his works, in his word, and by his providences. He

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VOL. 90

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No. 4



Heaven's Reward

Col. 3:23, 24

LILLIAN S. CONNERLY

THE task that has been given to thy hand,
Do it, my child; but not as unto man,
Lest man's reward be given unto thee,
And not reward which comes alone from
Me.

Man may give glory, or the pomp of
power

Which satisfies the soul but for an hour;
He may give joys which perish in a day,
Of wealth or flattery which fade away:

But my reward is an inheritance
Eternal in the heavens. No circumstance
Of time or chance can change or e'er
remove

This heavenly inheritance—reward of
love.

Its glory may not here revealed be;
But faith appropriates the word to thee.
And so, whatever work thy hand may do,
Do thou it heartily the whole day
through.

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Does the History of Turkey and Egypt Since 1798 Fulfil the Prophecy of Dan. 11:40-44?

— No. 4

A. G. DANIELLS

"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 many chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." Dan. 11:40.

We have come in the study of this prophecy to the "king of the north." It is at "the time of the end" that this king is now brought into the prophecy. He is at war with another power, and comes out of the conflict the victor. But later, trouble overtakes him, and presses upon him until he comes to "his end." "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."

Thus the king of the north continued to be the subject of this prophecy through to its close, when he comes to his end. And from the standpoint of this prophecy, the final overthrow and utter extinction of the king of the north will be the signal for the overthrow and destruction of all the kingdoms of the world, and the beginning of the eternal reign of Christ.

These considerations should impress every one who attempts an explanation of this part of the prophecy with the importance of proceeding with the greatest care and candor. The supreme desire should be to know the exact truth and to reach true and sound conclusions. In the desire to maintain traditional views, the eyes must not be closed to facts. On the other hand, this is not the time and place to venture into speculative theories. The facts, Scriptural and historical, alone are of value, and are what are wanted now.

As pointed out in the first article of this series, the first step to take in ascertaining the meaning of any part of a prophecy is to study all the other parts of that same prophecy. The next step is to study other prophecies relating to the subject under investigation, and with this study of the Scriptures search the history that fulfils the prophecy.

This is the method of procedure in the study and interpretation of the other prophecies recorded in the second, seventh, and eighth chapters of Daniel. In the prophecy of chapter 2, the metallic parts of the great image, and the stone cut out of the mountain without hands, are placed before us as symbols of great meaning. Where do we go first for information regarding their meaning?—To other parts of the same prophecy. There we get the key to the true interpretation. The same is true of the prophecy recorded in the seventh chapter. Without going outside of the prophecy, we get the interpretation of

the four beasts, the ten horns, and the little horn. To this information we add what we find in other lines of prophecy, and in the history of the nations and powers that have fulfilled the prophecy.

Following this course in the study of the king of the north brought forward in verse 40, we shall give attention first to the entire prophecy of which this is a part. And we are not long in finding data for our guidance. We find the king of the north brought to view in the first part of the prophecy as follows: "And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement." Verse 6. This power designated the king of the north is one of the principal subjects of the prophecy from verse 6 to verse 15.

Now, is there any relation between the king of the north in these verses and the king of the north in verse 40? Why not? The perfectly natural conclusion to reach is that they are one and the same. And without plain, reliable evidence to the contrary we are forced to hold that the king of the north of the first part of the prophecy is the king of the north through the entire prophecy. It is taking unwarranted liberty with the prophecy to apply the same designation in the same prophecy to entirely different powers. We maintain, therefore, that in verse 5 we find the king of the north of verse 40. We believe that the information given regarding the origin, location, etc., of the king of the north in the first part of the prophecy will help in reaching true conclusions concerning the king of the north in the closing part of the prophecy.

Tracing the origin of the king of the north, we find that it was one of the divisions of the Grecian Empire. The details of the prophecy are these: After the death of the "mighty king," the "great dominion" of Grecia was to be "broken," and "divided toward the four winds of heaven," not to "his posterity," but for "others besides those." Verses 3, 4.

The brief paragraphs of history quoted in last week's article record the fulfilment of every detail foretold in these verses. The facts stated are these: (1) The battle of Ipsus, B. C. 301, resulted in the division of the vast empire founded by Alexander the Great into four parts; (2) within twenty-two years from Alexander's death the whole of his family and all his relatives perished;

(3) the four divisions formed were, Egypt, with Ptolemy as king, in the south; Babylon and Syria, with Seleucus as king, in the east; Thrace and Asia Minor, with Lysimachus as king, in the north; and Macedon and Greece, with Cassander as king, in the west. Thus the prophecy was fulfilled with the nicest accuracy. The kingdom was divided toward the four winds of the heavens,—east, west, north, south,—and not to Alexander's posterity.

But another important change was to be made in this territory: two of the divisions drop out of sight, while the other two occupy the entire field of the prophecy for a long period. After foretelling the divisions into four parts, the prophet immediately adds:—

"And the king of the south shall be strong, and one of his [Alexander's] princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement." Verses 5, 6.

The history of these two kingdoms from the division of the empire is full of interest, and sustains the prophetic utterances in every particular. Egypt, the kingdom of the south, founded by Ptolemy, became strong, but the kingdom founded and enlarged by Seleucus became greater and stronger. Of Egypt, the king of the south, the historian says:—

"When the empire of Alexander was parcelled out among his generals, the most desirable lot perhaps was that which fell to the share of Ptolemy. That astute general chose Egypt for his portion, and despite the efforts of his rivals, he was able, thanks in part to the isolated geographical position, to retain it, and ultimately to become its recognized sovereign and the founder of a dynasty of kings which was to hold unbroken sway there for the long period of three hundred years. . . . It was a curious and interesting revival through which Egypt, which for some centuries had ceased to play an important part in the great game of the nations, came to be again the center of culture of the entire world, even though this time it bore an exotic and not an indigenous culture."—*Historians' History of the World*, Vol. IV, chap. 66, pages 562, 563.

What Shall Our Children Read?

MRS. E. G. WHITE

WHAT shall our children read? This is a serious question, and one that demands a serious answer. It troubles me to see in Sabbath-keeping families periodicals and newspapers containing continued stories, which leave no impressions for good on the minds of children and youth. I have watched those whose taste for fiction was thus cultivated. They have had the privilege of listening to the truth, of becoming acquainted with the reasons of our faith; but they have

grown to mature years destitute of true piety and practical godliness. They manifest no devotion, and reflect no heavenly light upon their associates to lead them to the Fount of all true knowledge.

It is during the first years of a child's life that his mind is most susceptible to impressions, either good or evil. During these years decided progress is made either in a right direction or in a wrong one. On one hand, much worthless information may be gained; on the other, much solid, valuable knowledge. The strength of intellect, the substantial knowledge gained, are possessions which the gold of Ophir could not buy. Their price is above gold or silver.

The kind of education that fits the youth for practical life, they naturally do not choose. They urge their desires, their likes and dislikes, their preferences and inclinations; but if parents have correct views of God, of the truth, and of the influences and associations that should surround their children, they will feel that upon them rests the God-given responsibility of carefully guiding the inexperienced youth.

Many youth are eager for books. They read anything that they can obtain. I appeal to the parents of such children to control their desire for reading. Do not permit upon your tables the magazines and newspapers in which are found love-stories. Supply their places with books that will help the youth to put into their character building the very best material,—the love and fear of God, the knowledge of Christ. Encourage your children to store the mind with valuable knowledge, to let that which is good occupy the soul and control its powers, leaving no place for low, debasing thoughts. Restrict the desire for reading-matter that does not furnish good food for the mind. The money expended for story magazines may not seem much, but it is too much to spend for that which gives so much that is misleading and so little that is good in return. Those who are in God's service should spend neither time nor money in light reading.

Worthless Reading

The world is deluged with books that might better be consumed than circulated. Books on sensational topics, published and circulated as a money-making scheme, might better never be read by the youth. There is a satanic fascination in such books. The heart-sickening recital of crimes and atrocities has a bewitching power upon many, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. Even the enormities, the cruelties, the licentious practices portrayed in some of the strictly historical writings, have acted as leaven on many minds, leading to the commission of similar acts.

Books that delineate the satanic practices of human beings are giving publicity to evil. These horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating the memory of

them. When the intellect is fed and stimulated by this depraved food, the thoughts become impure and sensual.

There is another class of books—love-stories and frivolous, exciting tales—which are a curse to every one who reads them, even though the author may attach a good moral. Often religious statements are woven all through these books; but in most cases Satan is but clothed in angel robes, to deceive and allure the unsuspecting. The practise of story reading is one of the means employed by Satan to destroy souls. It produces a false, unhealthy excitement, fevers the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. It weans the soul from prayer and the love of spiritual things.

Readers of frivolous, exciting tales become unfitted for the duties of practical life. They live in an unreal world. I have watched children who have been allowed to make a practise of reading such stories. Whether at home or abroad, they were restless, dreamy, unable to converse except upon the most commonplace subjects. Religious thought and conversation were entirely foreign to their minds. With the cultivation of an appetite for sensational stories, the mental taste is perverted, and the mind is not satisfied unless fed upon this unwholesome food. I can think of no more fitting name for those who indulge in such reading than mental inebriates. Intemperate habits of reading have an effect upon the brain similar to that which intemperate habits of eating and drinking have upon the body.

Those who indulge the habit of racing through an exciting story are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research. Some youth, and even some of mature age, have been afflicted with paralysis from no other cause than excess in reading. The nerve power of the brain was kept constantly excited, until the delicate machinery became worn, and refused to act. Some of its fine mechanism gave way, and paralysis was the result.

There are men and women now in the decline of life who have never recovered from the effects of intemperance in reading. The habit formed in early years grew with their growth and strengthened with their strength. Their determined efforts to overcome the sin of abusing the intellect were partially successful; but many have never recovered the vigor of mind that God bestowed upon them.

Infidel Authors

Another source of danger against which we should be constantly on guard, is the reading of infidel authors. Such works are inspired by the enemy of truth, and no one can read them without imperiling his soul. It is true that some who are affected by them may finally recover; but all who tamper with their evil influence place themselves on Satan's ground, and he makes the most of his advantage. As they invite his tempta-

The Review and Herald

Here is the Patience of the Saints: Here are they that keep the Commandments of God and the Faith of Jesus." Rev. 14:12

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 30, 1913

No. 5



Sabbath

MAY COLE KUHN

DAY of Jehovah, whose first sun
Dawned mid creation's glorious rays,
About whose history is spun
A living wreath of prayer and praise;
God of the Sabbath, help us still
To love thy law, to do thy will.

For who can guard these sacred hours
And turn a trampling foot away,
If he but trusts his own weak powers,
And strives through self his thoughts
to stay?
God of creation! be thou near;
Help us to love, help us to fear.

In vain in form and word we do
The letter of the law's commands;
Infinite Love brought law to view,—
'Tis love that answers his commands.
Thou loving Father, for to-day,
Help us to honor and obey.

Day of Jehovah, whose bright bands
Bind gems with fairest thought re-
plete;
A refuge in earth's desert sands,
When men, unhindered, God may
meet!
For faithless vow and ruthless word,
Have mercy on thy people, Lord.

Does the History of Turkey and Egypt Since 1798 Fulfil the Prophecy of Dan. 11:40-44?

— No. 5

King of the North

A. G. DANIELS

SPEAKING of the four kingdoms into which Grecia was divided in the year 301 B. C., the prophecy says: "And the king of the south shall be strong." Dan. 11:5. That kingdom was Egypt, over which Ptolemy reigned. At the time of the division, that kingdom was the strongest of the four. But the prophecy immediately adds: "And one of his [Alexander's] princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion." Verse 5.

This prediction evidently points to Seleucus, who, before his death, had united the eastern, western, and northern divisions into one. These changes came about in this way: Cassander became king of Macedon B. C. 301. He soon added Greece to his kingdom, which he held until his death.

"On the death of Cassander, in 297, the Macedonian crown fell on his eighteen-year-old sickly son, Philip IV, who left it four months later to his brother Antipater. . . . In Macedonia the sons of Cassander, Antipater and Alexander, quarreled furiously. Alexander fled to Demetrius, who put him to death on the charge of conspiring against his life, won over the Macedonian army, drove out Antipater, and found himself, in 293, king of Macedonia without a rival. He now thought to repeat the career of Alexander the Great, and prepared immense armaments. This aroused the other kings against him. The Macedonians were disgusted by his debauchery; and when war broke out in 288, his army went over in a body to Pyrrhus (king of Epirus), who seized the kingdom of Macedonia. . . . Lysimachus, in 287, drove Pyrrhus back into Epirus, seizing Macedonia for himself."—*"History of All Nations," Vol. III, pages 388-395.*

Lysimachus had, before adding Cassander's kingdom to his own, extended his territory in Europe northward to the river Danube, and in Asia Minor he had pushed his conquests eastward to the Taurus Mountains, which run in a north-easterly direction from the eastern shore of the Mediterranean. After his conquest of Macedon, the dominion of Lysimachus extended from the Pindus mountain range, which runs north and south along the western boundary of Macedon, to the Taurus in the eastern part of Asia Minor. Thus, as Helmolt says, "Lysimachus had united under his rule a great part of Alexander's empire." Duruy says, "Lysimachus ruled from the Pindus to the Taurus," and another adds,

"over an empire as beautiful as he could have wished."

Thus at this point, 287 B. C., the western kingdom drops out, leaving but three kingdoms—Egypt, Syria, and Thrace. But this tripartite division did not continue long.

"The great power of Lysimachus and that of Seleucus could not fail to come into collision, with the more certainty because their territories were adjacent. The intrigue which cost the life of Agathocles, the son of Lysimachus, brought about open hostilities between them. The widow of the young prince fled to Seleucus, and besought him to avenge her husband. The kings of Thrace and Syria were the only generals of Alexander who now remained on the throne—the former seventy-four years of age, the latter seventy-seven. These two old men fought with each other in the plain of Cyras in Phrygia, and Lysimachus was conquered and slain (281 B. C.). With him his empire fell, and the number of kings remaining was for the moment reduced to two, by the union of Thrace, Macedon, and Asia in the hands of Seleucus. The former satrap of Babylon [Seleucus] ruled, therefore, over the whole of Alexander's empire except Greece and Egypt."—*"History of Greece," by Duruy, Vol. IV, pages 294-304.*

Describing this same event Helmolt says: "This was the cause of the war which broke out in 281 B. C. between Lysimachus and Seleucus. They met at Corupedium: Lysimachus lost the battle, and was killed, and Seleucus entered on his inheritance in Asia Minor and Europe."—*"The World's History," Vol. IV, page 146.*

This situation in the year 281 B. C. exactly meets the specifications of the prophecy. There are now but two divisions of the Grecian Empire. One is in the south, a strong kingdom, the other in the north, a greater and stronger dominion stretching from Persia in the east to Macedon in the west. These are the two kingdoms designated in verses 5-15 as "the king of the south" and "the king of the north." These two kingdoms, founded by Ptolemy and Seleucus, for more than one hundred years fulfilled every detail foretold in the ten verses that follow their introduction into the prophecy.

Can there be any difficulty in determining which is the kingdom of the south, and which the kingdom of the north?—Surely not. The location of

their territory makes this unmistakably plain. One is in the south, the other in the north. It matters not whether their boundaries remain precisely the same at all times. Sometimes the kingdom of the south extended farther north into Palestine and the Grecian archipelago than at other times. Seleucus and his successors did not always retain all their territory at the extreme limits east and west. Syria and all of Asia Minor in the north remained intact and continued to be "the king of the north" without a break, to the time when a new power is introduced by the prophecy in verse 16.

These plain facts of prophecy and history show us, we firmly believe, where to look for the king of the south and the king of the north, brought to view in verse 40. We are to look to the southern division of the Grecian Empire for the king of the south, and to the northern division for the king of the north. It is not the particular king nor dynasty, but the particular locality that constitutes one the king of the south or the king of the north. The king of the south, whatever nation it may be, is such because it is in the south; and so of the north. The kings may die and the dynasties may change, but the locations remain, and whatever nation may be ruling in either of these divisions at any time is the king of the division, whether south or north.

Having given the plainest information regarding the place, the order of development, and the history of these kingdoms for nearly two centuries, the prophecy introduces other powers with no word to indicate whether they will be brought forward again or not. But after passing over a period of two thousand years of time, suddenly the prophecy says: "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." Verse 40. Any one having read the preceding part of the prophecy would most naturally, promptly, and consistently look to Egypt and Asia Minor as the kingdoms here brought to view.

At the time of the end, 1798, Egypt, the king of the south, was ruled by the Mamelukes. Syria, Asia Minor, Thrace, and Macedon had been for centuries the Turkish Empire. These were the kingdoms of the south and north at that time. These were the two powers that were to be at war with another power called "him" in 1798.

The Holy Spirit—No. 3

The Power of the Spirit

G. B. THOMPSON

"AND ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

"And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued

with power from on high." Luke 24:49.

These words are a part of the last instruction of our Saviour just before he ascended to the throne of his Father, and the other "Comforter" came and took his seat in the church.

The disciples had been with Jesus during his ministry. They had listened to his instruction in the temple, as they walked by the way, on the shores of Galilee, and in the upper room. They had seen his wonderful power manifested in healing the sick, cleansing the lepers, and even raising the dead. They saw him after his resurrection, and heard him speak of the things that pertain to the kingdom of God. They finally saw him ascend from Olivet to the place of glory and power at the right hand of God. They talked with the angels concerning his return, and "returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." Yet all this did not constitute power. It did not qualify them to carry the gospel to the world; but they were bidden, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

The disciples were to carry the gospel to the world. They were to meet persecution, imprisonment, and death. The Saviour knew that it was impossible for them to accomplish the work before them without this heavenly endowment. On the day of Pentecost the promise was fulfilled, and having received the promised unction, they went forth with power to make known the gospel. They were imprisoned, whipped, stoned, and slain. Their followers were fed to the wild beasts, and the sand of the arena was soaked with their blood; but the word of God triumphed. Old Rome, with her pagan idols and abominations, has passed away. The dynasty of the Cæsars has sunk into oblivion. Her oracles are dumb. Her temples have been destroyed, and her laws abolished; but the gospel, through the power of the Spirit, has gone to the ends of the earth, and the Word has been printed in all languages and scattered to the utmost extremity of the habitable globe.

The word power, as found in the English version of the Scriptures, is represented in the Greek Testament by several distinct words. One is *kratos*, which signifies strength, or the manifestation of physical force. It is from this word that such words as autocrat, plutocrat, and aristocrat are derived.

Another is *exousia*, which indicates authority exercised or conferred by a ruler; as, "All power is given unto me in heaven and in earth." Matt. 28:18. "To them gave he power to become the sons of God." John 1:12.

But spiritual, or evangelical, power is designated by the word *dunamis*, as in Luke 24:49. The apostles employ this word to express the spiritual power of the ministry. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. 2:4. "For the preaching of the cross is to

them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:18. It is this word *dunamis* from which dynamite, dynamos, dynamics, dynasty, etc., are derived.

"If we endeavor to analyze the elements of this power in itself, I think we shall fail. It is spiritual and invisible. All we can do is to trace the circumstances under which this power is given, and the results which flow from it. Indeed, power is in its nature indescribable. It is known simply by its results. Gravitation, that greatest of all material powers, ceaselessly active, everywhere potent, is wholly beyond our research, or even our conception. Where are those cords, stronger than steel, which bind the planets to their centers? Where are those unseen ties that, like a universal network, envelop every atom in the air, and make it fall to the earth, and not merely to the earth, but in a direct line toward the center of the earth, though it be thousands of miles away and can never be reached? It seems an emblem of God, filling all space, operating through all matter. If the dream of astronomers be true, that not only secondaries surround their planets, and planets their suns, but that suns revolve around the center of immense systems, and all these centers through the immensity of space move round one great center, who can ever conceive the magnitude of a force that can thus operate through infinite space with precisely the same law of attraction for vast worlds and for infinitesimal atoms? It is a force never seen, and yet it operates alike in the sunshine and in the dark. It is never heard, and yet it sends its myriads of worlds singing and shining on their way. He who made that power by the word of his Spirit gives that Spirit to work in us and through us.

"Nor is it the only exhibition of power. Consider the chemical affinity that draws together the acids and the alkalis. With what constant and unseen power does it operate! Think of that magnetic power which makes the steel filings, though in a mass of dust and rubbish and clippings of tin and brass, leave them all and fly up and kiss the magnet. It touches that pivoted needle, and lives and treasure are secure upon the stormy ocean in the darkest night by its unerring guidance. The winds blow ever so fiercely, the cold comes ever so freezingly, the waves roll ever so furiously, and the vessel pitches and sinks as if it would be submerged; and yet that strange influence, unseen, unheeded, unfelt even by the most sensitive nerves, holds the needle in its place. Who can tell what is power? We see it in its effects, we measure it in its results.

"So with spiritual power. We can not tell 'whence it cometh, and whither it goeth;' but it breathes upon the human spirit: the stormy passions subside; falsehood, fraud, lust, and avarice disappear; and truth, purity, meekness, and love reign supreme in the soul. It is a transmutation beyond what the philosopher sought in the fabled stone whose

The Review and Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 27, 1913

No. 9



Spirit of God

L. D. SANTEE

I NEED thy sweet Spirit, my Saviour,
For my life is weary with care,
And the sorrows that chasten my spirit
Are oftentimes heavy to bear.
Before thee I humbly am kneeling,
For strength in my weakness I pray;
O, come with the touch that brings heal-
ing,
And drive all the shadows away!

I need thy sweet Spirit, my Saviour,
To guide through the day and the
dark.

When the tempests of earth break in
fury,
I would fly as a dove to the ark.

I would rest in the arms everlasting,
And sweet shall my confidence be;
For the hand that I love has been casting
My sins in the depths of the sea.

I need thy sweet Spirit, my Saviour,
Till I pass from time's desolate shore
To the city of love and of gladness,
Where sorrow can come nevermore,
Where is joy for the brows that are
weary,

Where is rest for the hands that hang
down,

Where no life is loveless or dreary,
But peace weaves her glorious crown.
Moline, Ill.

Having Faith in God

MRS. E. G. WHITE

WE must have faith in God. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Our faith is to be tried by trials and temptations, that patience may have her perfect work and we may be perfect, wanting nothing. We know nothing about the strength of our faith until it is tried. You may not understand the way in which God is leading you, you may not be filled with joy, but may be in heaviness because of temptation; but in all this it is your privilege to say, "I believe the Lord will give me the things I have asked for. I can and will trust God." When you have

done this, be thankful, knowing that the trying of your faith worketh patience. Do not become restless, full of faultfinding, under the test and proving of God. Do not fret and talk discouragement and grieve the Holy Spirit of God from you. That which you sow, you will reap; and you will not find that a harvest of doubt is a pleasant thing to reap. You must be careful what kind of seed you sow, for it will bear a harvest after its kind. Talk light and faith and hope, and educate yourself to see light when God reveals it to you.

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." If you feel that you lack wisdom in this, plead the promise of God. He says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Come to God with all your needs. Don't go to others with your trials and temptations; God alone can help you. If you fulfil the conditions of God's promises, the promises will be fulfilled to you. If your mind is stayed upon God, you will not go from a state of ecstasy to the valley of despondency when trial and temptation come upon you. You will not talk doubt and gloom to others. You will not say, "I do not know about this or that. I do not feel happy. I am not sure that we have the truth." You will not do this, for you will have an anchor to the soul both sure and steadfast. When we talk discouragement and gloom, Satan listens with fiendish joy; for it pleases him to know that he has brought you into his bondage. Satan can not read our thoughts, but he can see our actions, hear our words; and from his long knowledge of the human family, he can shape his temptations to take advantage of our weak points of character. And how often do we let him into the secret of how he may obtain the victory over us. O, that we might control our words and actions! How strong we would be-

come if our words were of such an order that we would not be ashamed to meet the record of them in the day of judgment. How different will they appear in the day of God from what they seem when we utter them.

What harm is wrought in the family circle by the utterance of impatient words; for the impatient utterance of one leads another to retort in the same spirit and manner. Then come words of retaliation, words of self-justification, and it is by such words that a heavy, galling yoke is manufactured for your neck; for all these bitter words will come back in a baleful harvest to your soul. Those who indulge in such language will experience shame, loss of self-respect, loss of self-confidence, and will have bitter remorse and regret that they allowed themselves to lose self-control and speak in this way. How much better would it be if words of this character were never spoken. How much better to have the oil of grace in the heart, to be able to pass by all provocation, and bear all things with Christlike meekness and forbearance.

Home religion is greatly needed, and our words in the home should be of a right character, or our testimonies in the church will amount to nothing. Unless you manifest meekness, kindness, and courtesy in your home, your religion will be in vain. If there were more genuine home religion, there would be more power in the church. We may have a great deal more faith than we now have, by living up to the light God has given. Says the apostle, "Now faith is the substance of things hoped for, the evidence of things not seen." As you would believe in a friend, so you are to trust God. If your friend has never denied your requests, you will not doubt his promise to favor you in some new desire. You are to believe that Jesus knows just what you need, and will supply all your wants; so you can go on in faith, saying, "I have laid my burden upon the Lord, and I will not lay it upon any human being. God will hear and answer my prayers." Satan may say, "You do not feel any better, you are just as miserable as ever." But tell him you believe that God will do just as he has said, and rest your whole weight on his promise.

We must have a practical faith, a faith which works by love and purifies the soul. This genuine faith has a purifying, refining influence upon the Christian's character. Those who have this faith will not be careless and rough in word

or department. They will realize that they are of value in the sight of God, his sons and daughters, and they will be circumspect in deportment, careful in habits and dress. They will realize that they are a spectacle unto men and angels, and will feel the necessity of having a pure mind, of speaking choice words, and acting in a refined manner. They will keep before them the fact that they are preparing for the society of the heavenly angels.

Brethren and sisters, do not let every one know your thoughts and emotions. Do not manifest impatience; keep yourself under control, master yourself. Satan will take advantage if you give him the least chance. You must fight the good fight of faith, and lay hold on eternal life. You may gain one victory, but this is not enough; you must gain victory after victory, going from strength to strength. We are to occupy

Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11:40-44?

— No. 6

A. G. DANIELLS

As already shown, it was in the year B. C. 281 that Seleucus, king of Syria, defeated Lysimachus, king of Thrace and Macedon, and added what were originally the western and northern divisions to his eastern division. Duruy tells us that at this point "the number of kings was for the moment reduced to two, by the union of Thrace, Macedon, and Asia in the hands of Seleucus. The former satrap of Babylon [Seleucus] ruled, therefore, over the whole of Alexander's empire, except Greece and Egypt." Thus was fulfilled the prophecy of Dan. 11:5, which foretold the dominant place two of the four kingdoms were to reach in the changes that were

European territories of Lysimachus."—*"History of All Nations," Vol. III, pages 388-395.*

"Seleucus appointed his son Antiochus, who had for a long time administered the upper satrapies, regent of Asia, desiring himself to reside in Macedonia, in order to end his days in the land of his birth, while he intended Thrace for the child of murdered Agathocles. He had already landed in Europe, when the dagger of Ceraunus, the very man who had shortly before fled to him beseeching help, struck the unsuspecting old king, 281 B. C. The murderer made himself master of Macedonia and Thrace."—*"The World's History," Vol. IV, page 147.*

This arrangement left Antiochus, who succeeded his father, Seleucus, in possession of all the Asiatic part of the kingdom. Then in full accord with the prophecy of Dan. 11:6-15 there began,



1 - Red
2 - Black
3 - White
4 - Grey & Yellow

Map showing Alexander's empire at the time of his death. (1) Macedon, kingdom founded by Cassander; (2) Thrace and Asia Minor, kingdom founded by Lysimachus; (3) Syria and Persia, kingdom founded by Seleucus; (4) Egypt, kingdom founded by Ptolemy.

some place in the Lord's spiritual temple, and the important question is not as to whether you are a large or small stone, but whether you have submitted yourself to God that he may polish you, and make you emit light for his glory. If we are in the Lord's temple, we must emit light. Are we permitting the heavenly Builder to hew, square, and polish us? Have we faith to rest in him?

We must have a faith that is not dwarfed and sickly, but one in keeping with the great truth committed to us. O, let us come up to the help of the Lord, to the help of the Lord against the mighty! We have a truth that will sanctify the soul, if we will only allow it to work in us and make us holy. Shall we be sanctified through the truth? May God help us to let his grace and light into our souls.



"If the Son therefore shall make you free, ye shall be free indeed."

to take place in the breaking up of Alexander's empire.

Seleucus was an old man when he found himself master of the greater part of Alexander's vast dominions. He made no attempt to govern from his Asiatic capital the European territory which came into his hands when he defeated Lysimachus. The arrangement decided upon was this:—

"Asia Minor was now incorporated into the monarchy of the Seleucidæ; Thrace reserved for the children of Agathocles; while Seleucus, giving up to his son Antiochus all Asia from the Hellespont to the Indus, laid claim to Macedonia for himself. But when he crossed the Hellespont, late in 281, Ptolemy Ceraunus, Philadelphus's elder brother, who had been, because of his dissolute and savage character, excluded by his father from the succession to the Egyptian throne, murdered the old king in the chersonese, and usurped authority in the

and continued for one hundred sixteen years, a terrible struggle between the dynasties of Seleucus and Ptolemy. The perfect agreement of the prophecy and the history of these two kingdoms until they were absorbed by the Roman Empire, proves beyond all question that they were the kings of the north and the south. In the continuous wars they carried on, their boundary lines were continually changing, but one never exterminated the other. They remained separate and independent until the Roman conquests.

The Kingdom of the South

Egypt, the kingdom of the south, remained under the rule of the Ptolemies until it was taken by the Romans.

"Upon the capture of Alexandria by the triumphant legions of Octavius Cæsar, in B. C. 30, Antony and Cleopatra both committed suicide, and Egypt became a Roman province. Thus ended the Egyptian kingdom of the Ptolemies, after

an existence of almost three centuries (B. C. 323 to B. C. 30).—*Library of Universal History, Vol. III, page 799.*

The overthrow of Syria, the kingdom of the north, is given in these few words by one historian:—

"In B. C. 65 the Roman general, Pompey the Great, defeated Antiochus Asiaticus and converted Syria into a Roman province."—*Id., page 789.*

In 330 A. D. the capital of the Roman Empire was transferred by the emperor Constantine from the city of Rome, on the Tiber, to the city of Byzantium, on the Bosphorus. The new capital was named Constantinople in honor of its founder, Constantine.

At the death of the emperor Theodosius, 395 A. D., the Roman Empire was permanently divided between the east and the west, and left to his sons Arcadius and Honorius.

"The eastern half bequeathed to Arcadius included the Balkan Peninsula, bounded on the north by the Danube, Asia Minor, the Taurus Peninsula (Crimea), Syria, Palestine, Egypt, Lower Libya, and the Pentapolis."—*Historians' History of the World, Vol. VII, page 26.*

A reference to the map will show that eastern Rome almost exactly covered the territory of the kingdoms of the north and the south, established in 281 B. C. by Seleucus and Ptolemy. It will be helpful to trace very briefly the principal changes that have since taken place in the Eastern Empire.

Decline of Egypt

Egypt, the southern part of eastern Rome, soon fell into the hands of the Arabs. "The decline of Egypt was due to the purely military government of the Romans. . . . At last the country was merely held by armed force, and the authority of the governor was little recognized beyond the capital, where garrisons were stationed. . . . Thus the Moslem conquest was easy."—*Encyclopedia Britannica, article "Egypt."*

"The Arab conquest of Egypt took place in the eighteenth year of the Hegira, or A. D. 639. It was with only a hundred camels, fifty slaves, and thirty horses that the Arab colonization of Egypt was begun by Kaisaby-Ebn-Kelthoom near the spot now occupied by the more modern city of Cairo. Fostat, or the city of the tents, was the name given to this first capital of the Arabs under Amru, and here was reared the first mosque devoted to Islamism."—*History of the Egyptian Revolution, Vol. I, pages 7, 8.*

This dynasty ruled Egypt a period of two hundred thirty years, when it was overthrown by the Fatimites.

"The establishment of the Fatimite califate happened in this wise:—

"Moezz, the so-called Fatimite, and great grandson of Obeidallah, being in possession of a considerable territory in northern Africa, invaded Egypt, in the year 969 of the Christian era, his force being to a considerable extent composed of Sicilian Saracens, headed by Gohar-

el-Caid, also a Sicilian; for in those days, Palermo, instead of being a city of Italian gardens and palaces, with a Corso and an opera, was a Moslem town, with mosques, baths, and bazaars. It was after this important event that Cairo proper was built, to the north of the town of Touloun."—*Id., page 18.*

After reigning two hundred two years, the Fatimite dynasty was overthrown by the Mamelukes of Egypt, in 1171.

"As to the Mamelukes themselves, the reader no doubt knows that the word means slave (literally the 'possessed'), and that they were brought in youth from northern countries to serve in the south. Saladin himself was a Kurd, and long before his accession to power, Turkish and Kurdish mercenaries were employed by the califs of Bagdad and Cairo, as the Pope employs the Swiss."—*Id., pages 42, 43.*

The reign of the Mamelukes continued unbroken until 1517 A. D., when Selim, sultan of Turkey, invaded Egypt, and annexed it to his empire. But this did not destroy the power of the Mamelukes nor terminate their rule in Egypt.

"It was after Selim's conquest that Egypt was divided into twenty-four districts, ruled by twenty-four Mameluke beys, according to the Turkish policy.

. . . Seven of the beys formed the divan of Cairo, under the pasha sent by the Ottoman sultan. In the sixteenth and seventeenth centuries the pashalic was a reality, but after that period, when the power of the Porte began to decline, and Austria and Russia pressed hard upon her northern frontiers, her government of Egypt became more or less nominal, and such was the state of affairs up to the period of the French invasion.

The pasha resided in the castle. His political power was entirely nominal, while all the efforts that had been made to divide these haughty and rebellious vassals [the Mamelukes], and turn the shadow of power into a reality, had been unsuccessful. . . . The pasha of the rich realm of Egypt was rather the servant of the Mamelukes than the substitute of the sultan."—*Id., pages 70, 71, 74, 75.*

Thus, with only a slight and short interruption, Egypt remained under the rule of the Mamelukes until Napoleon's invasion, in 1798 A. D.

The Kingdom of the North

As to the northern division of eastern Rome, it gradually passed into the hands of the Saracens and Turks. Beginning with the conquest of Persia in 637 A. D., they steadily extended their conquests westward through Syria, Asia Minor, Thrace, Macedon, and Greece. Constantinople, the capital of eastern Rome, was taken by the Ottoman Turks in 1453. This brought to an end all pretense of government by eastern Rome.

Thus the whole of the territory over which Seleucus had made himself master, at the time of his death passed into the hands of the Turks. Turkey became the kingdom of the north, and still holds the territory of "the king of the north" of Dan. 11:6-15.

Thus we find that when, in 1798 A. D., Napoleon began his invasion of Egypt and Syria, these countries which were originally the "king of the south" and the "king of the north" were under the dominion of the Mamelukes and the Turks.

The Holy Spirit — No. 7

G. B. THOMPSON

The Paraclete

"AND I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16.

The word from which Comforter is translated is the Greek word paraclete. The first instance of its use in the Bible is in the above text. This word is used five times in the New Testament, four times by Jesus in the upper room discourse to his disciples (John 14:16, 26; 15:26; 16:7), where it refers to the Holy Spirit, and once in 1 John 2:1, where it is translated advocate and refers to Christ: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate [paraclete] with the Father, Jesus Christ the righteous."

The Holy Spirit is not merely an influence, or power, or some enthusiasm; but, as the word paraclete suggests, a personality exerting an influence, wielding a power, awakening enthusiasm.

I am aware that we should tread softly here. We are dealing with One whose nature is a mystery, where we have been instructed that no "fanciful views" or "human construction" of Scripture should be given. We have no desire, nor do we deem it wise or profitable, to seek to define and analyze the personality of either God the Son or the Holy Spirit. When it comes to definitions here, silence is indeed golden. The Godhead is incomprehensible to man. But the Spirit himself, speaking to the church through his chosen instrument, calls the Holy Spirit the "third person of the Godhead," and it is manifestly proper to carefully study the statements of the Word of God and seek for light, and rejoice in what we find, whether we can fully understand it or not, for the "things which are revealed belong unto us and unto our children forever."

Much light is thrown on the subject of the position and work of the Holy Spirit by a careful study of the word paraclete, which our Saviour used in the upper room discourse, and which is translated Comforter. "I will send another Paraclete," said the Master. "If any man sin, we have a paraclete," says the beloved disciple. In the Revised Versions the word Comforter is given in the text John 14:16. The margin, however, reads, "or Advocate, or Helper, Gr., Paraclete."

Scholars tell us that the word paraclete is really an untranslatable word, it being difficult to find any word in the English tongue which fully expresses the meaning. The word advocate, as given in 1 John 2:1, perhaps comes nearer to

conveying the real meaning than any other word.

That we may arrive as nearly as possible at the true meaning of this word, I shall quote several definitions from recognized authorities.

Grimm-Thayer defines it as "summoned, called to one's side (esp. called to one's aid). 1. *One who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, advocate.* 2. (Universally) *one who pleads another's cause with one, an intercessor.* 3. (In the widest sense) *a helper, a succorer, aider, assistant.*"

Liddell and Scott: "1. Paraclete, called to one's aid, assisting, especially in a court of justice. Latin, *advocatus*: hence as substitute, a legal assistant, advocate. 2. Generally a helper."

"Another Comforter, or 'Paraclete.' This word is used not only of a person called in to plead another's cause, but of one who is a helper in any matter, or generally a patron."—*Henry and Scott, comments on John 14: 16.*

"This word paraclete, like its Latin equivalent, advocate, which is once used to translate it, seems to embody mainly the conception of *being called to one's aid* or summoned to act as a substitute; as, in a court of law, an advocate offers to conduct a case or cause in another's behalf and as his representative."—*Acts of the Holy Spirit,* by A. T. Pierson, page 14.

It is quite clear from the definitions of the word paraclete given above, that it carries with it the idea of *personality*. The word means a "helper" an "advocate," one who "comforts," all of which are titles of persons. "Another Comforter" does not mean simply the influence of the same "Comforter." It is another, who is called in the spirit of prophecy "the third person of the Godhead." Our paraclete in heaven is Jesus Christ the righteous; our paraclete on earth is the Holy Spirit. With God the Father in heaven there is the Man Christ Jesus to plead the cause of men; with man on earth there is the Holy Spirit to plead the cause of God.

"Paraclete is composed of two words—*clete*, which means 'called,' and *para*, which means 'along with.' It thus means exactly 'one who is called along with another,' or 'one who is called to another's aid.' More definitely, the paraclete is one who is called along with the *clete* to aid him. And to understand the work of the paraclete, we need to understand the position of the *clete*."

"A man is called to appear before a court of justice to answer a charge made against him. He is *clete*, or 'called.' But he is ignorant of the law, and unable to plead well before his judges; therefore another is called to help him. There is no charge against this other; but he knows the law, and he is able to state the case well; therefore he is 'called to help' the former; he is his *para-clete*. In this case the word *ad-vo-cate* corresponds both in etymology and in meaning with the Greek word, and expresses the

function which the paraclete is expected to perform.

"Or again, a man is called on to do a certain piece of work required of him; he is *clete*. He finds that it is utterly beyond his power to do it alone; so another of greater strength is 'called to aid' him in that work; he is his *para-clete*."

"The word thus means, not merely a helper, but one who is called or appointed to help another. He may be called to help by comforting as a comforter, by pleading as an advocate, by aiding as a fellow worker, or in some other way, according to the needs of the case. The name does not belong to him till the office or work is assigned to him, and the office or work depends on the requirements of those whom he is called to aid."—*The Holy Spirit the Paraclete,* pages 6, 7.

This understanding of the meaning of the word paraclete will help us to more fully comprehend the statement in John 7: 39, "The Holy Ghost was not yet given; because that Jesus was not yet glorified." Had not the Spirit been in the world before?—Certainly.

It is through the work of the Holy Spirit on the heart that we are converted. Without the influence of the Spirit of God on the heart there would be no conversion. He produces conviction of sin. He awakens godly sorrow, and leads us to repentance. All who have been converted and experienced a change of heart since the fall of man have been moved by the Spirit of God. He had been striving with sinners everywhere. Why then the statement, "not yet given." In "Desire of Ages," page 671, the Holy Spirit is called the "third person of the Godhead." On page 669 we are told that this "third person of the Godhead" is "Christ's representative," and sent "to be his successor on earth." The Holy Spirit, then, and not the Pope, is Christ's special representative, successor, or vicar in the church on earth. The blasphemous claim of the papal church, therefore, unseats the true representative of the throne of God and seats a man instead.

It is evident, in the proper order of things, that the Holy Spirit could not take his official position in the church as the "successor" of Christ until after the ascension. As one writer says, "The divine Artist could not fitly descend to make the copy before the original had been provided." In the sense of his official capacity the Spirit was "not yet given." But on the day of Pentecost he descended in fulfillment of the prophecy of Joel and the promise of Jesus, and took his official seat in the church, to remain with the church as the representative of Christ, who is the great Head of the church. Another has stated this so well that I quote his words:—

"Had the Holy Spirit not been among them? Had there been no divine guidance, no spiritual life?—Yes, there had. The Holy Spirit had worked in the world, but he had not been given to the world. He had inspired prophets; he

had helped those who believed and obeyed, but he had not been given as a 'gift not to be withdrawn.'

"We can understand this by comparing it with the gift of Jesus Christ. Had the eternal Word done nothing in the world before his incarnation?—Certainly he had; not only had he spoken in creation and in conscience, he had guided his people as the angel of the covenant. He had given the message to the prophets which the Spirit had inspired them to comprehend. He had worked; but he had not been given. He had come as a presence that might come or go at pleasure. But when he came in the flesh, he was given not to be withdrawn. Nothing can now cancel or reverse the fact that the eternal Word has become a partaker of human nature, has passed through the course of human existence from birth to death, has done the work necessary to redeem mankind, and is in glorified humanity a partaker of our nature to all eternity.

"So, too, the Holy Spirit had worked before the coming of Jesus Christ, but it was not till Jesus Christ had been given and had finished his work, that the Holy Spirit was given, an abiding presence with man, to carry out Christ's work in all generations. Had he been given previously, there would not have been the same full revelation of God and his purpose to apply to man, there would have been a waste of divine energy for want of a purpose on which to work. Not till the one Paraclete was given in his fullness, could the other Paraclete be given in his full power to apply the work."—*The Holy Spirit the Paraclete,* pages 22, 23.

We greatly fear that we have lost much through a failure to recognize that the Holy Spirit is here, as one in our midst. It may be questioned whose loss is the greater, his who thinks that the Holy Spirit is present with him when he is not, or his who thinks not that the Spirit is present with him when he is.

Takoma Park, D. C.



MEN'S actions are very difficult to judge. Nobody can judge them but God, and we can hardly obtain a higher or more reverent view of God than that which represents him to us as judging men with perfect knowledge, unperplexed certainty, and undisturbed compassion. Our habit of judgment is so nearly incurable, and its cure is such an interminable process, that we must concentrate ourselves for a long while upon keeping it in check, and this check is to be found in kind interpretations. Sight is a great blessing, but there are times and places in which it is far more blessed not to see.—F. W. Faber.



"WHERE'ER the greatest sins abound,
By grace they are exceeded;
God's helping hand is always found,
With aid, where aid is needed;
His hand, the only hand to save,
Will rescue Israel from the grave,
And pardon his transgression."

The Review and Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12

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No. 10



A Constant Spirit

WORTHIE HARRIS HOLDEN

No swiftly rising waves wind driven to beat

Assault upon the strand ere they retreat,
No lurid flash which by its vivid light
Reveals the veiled specters of the night,
But constant and abiding evermore
His legacy of peace from heaven's store,
And e'er increasing light of dawn to
bless,—
The rising of the Sun of Righteousness.

So, heaven-wrought, our souls in hal-
lowed life

Are kept unsullied through our earthly
strife,

And Israel are children of the light

Though Egypt gloom enshrouds, and it
is night;

Fore'er within the spring of life o'er-
flows,—

A stream of joy to bless where'er it
goes,—

And love abides forevermore to stay
To crown our bliss supreme through end-
less day.



Does the History of Turkey and Egypt Since 1798 Fulfil the Prophecy of Dan. 11:40-44?

— No. 7

A. G. DANIELLS

It may be helpful at this point to take a fresh look at the text upon which these studies are based.

"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 the countries, and shall overflow and pass over." Dan. 11:40.

The distinct points in this statement are these:—

1. "At the time of the end." This particular period of time began in the year 1798 A. D., at the expiration of the twelve hundred sixty years allotted to the supremacy of the Papacy. In that year the papal church received a deadly

wound dealt by the hand of France, which broke for a time and to a degree its supremacy over the consciences and liberties of men.

2. "Shall the king of the south push at him." This king of the south is the one whose origin and history are so fully and clearly foretold in Dan. 11:5-15. This kingdom was founded by Ptolemy, in B. C. 301. It became a Roman province in B. C. 30, passed into the hands of the Arabs in 639 A. D., was conquered by the Fatimite Arabs in 969, became the empire of the Mamelukes in 1171, was conquered by the Ottoman Turks in 1517, but gradually passed back under the control of the Mamelukes, who were the "real lords and tyrants over the country" at the time of the end—1798 A. D.

3. "And the king of the north shall come against him." The king of the north is inseparably connected in the prophecy with the king of the south. It is the kingdom founded by Seleucus, in B. C. 281, which extended from the Bosphorus and Dardanelles to Persia, beyond the Euphrates and Tigris. It was conquered by Rome in B. C. 65, and gradually passed into the hands of the Turks, who began their invasion of eastern Rome in 637 A. D. In 1453 they took Constantinople, and completed the destruction of the Eastern Empire of Rome. Thus, Turkey became the king of the north of Daniel's prophecy, and has held that place, without interruption, to the present time.

If the interpretation of these predictions as here given is correct, it is plain that in 1798 there was to begin a sharp conflict between Egypt and Turkey and a power designated by the pronoun "him." The fact that just such a conflict as this prophecy foretells was begun in the year 1798, between Egypt and Turkey and France, leads us to believe and confidently to affirm that France is the power referred to by the pronoun "him" in verse 40.

This position is sustained by the undeniable facts of history which meet the

specifications of this prophecy. In this we follow the course we pursue in the interpretation of the other parts of this prophecy. The subject of verses 5-15 are the kingdoms of the north and the south. Verse 15 tells of the "king of the north" being at war with the armies of the south, and verse 16 says: "But he that cometh against him shall do according to his own will." Who is the antecedent of the pronoun "he" in verse 16? Is it the king of the north or the king of the south? These are the two powers specified in the preceding verse.

From the use of the pronoun "he" in this verse, one would naturally suppose that it points to the king of the north of verse 15. But it does not. It refers to Rome, a power not mentioned in verse 15. Here a world power slips into the prophecy by a little pronoun with no antecedent expressed in the preceding verse.

Our ground for the claim that Rome is the antecedent of the pronoun "he" in verse 16, is because it is Rome that meets the specifications of that verse and of those that follow to the point where another power is introduced. In this we take into account more than the construction of the language. We give due regard to all the specifications mentioned, to the history of the times, and to other prophecies relating to Rome and the period of time covered by its history.

Another instance similar to this occurs in verse 31, where a transition is made from the Roman Empire to the Papacy, without any indication whatever in the language. The pronouns "his" and "they" in verse 31 seem to refer to Rome, the subject of the preceding verse, but they do not. They point to the Papacy, a power not once mentioned before in this prophecy. This we know by the specifications that follow, and by other prophecies of the Papacy, and by its history. Thus an entire change is made, and a wholly new power is introduced by a pronoun, the same as in verse 16, where, without a word of warning, a change is made by a pronoun from the kings of Syria and Egypt to Rome. So in verse 31, the papal church takes the place of the Roman Empire without any change in the language to indicate it. In reaching conclusions as to the meaning of these passages, we are guided more by the specifications and the history that fulfils them than by the nouns and pronouns.

The prophecy points to a definite, specific time, and declares that "at the

time" which it designates there will be conflict between powers that we know to be Egypt and Turkey with another power. The time referred to came in 1798, and the conflict came also. In that very year France began the conquest of Egypt and Turkey. Egypt resisted,—pushed at him,—but was conquered. Turkey's fate, however, was different. Turkey triumphed over the armies of France, and overflowed and passed over just as the prophecy said would be done. The full history of the invasions, the resistances, the victories, and the defeats of that war which began in 1798, meets every specification of the prophecy, and this is the only history of nations that answers to these predictions. If those events did not fulfil the prophecy, it is still unfulfilled, and we are thrown into great uncertainty and confusion regarding the meaning of the closing part of this great line of prophecy. We shall now trace the history of Egypt and Turkey which fulfils the last part of this prophecy.

◆ ◆ ◆ The Holy Spirit—No. 8 Presiding in the Church

G. B. THOMPSON

THE article last week was given to a consideration of the advent of the Holy Spirit at Pentecost, in fulfilment of prophecy and the promise of Jesus to his disciples. It was seen how the Holy Spirit, from Pentecost till the end of the church's warfare against sin, has taken up his abode with the church on earth. The Spirit has his home and office in the church. The church is a "holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." The Spirit tabernacles there also, *through the Spirit*. The only temple the Lord has on earth, during the present dispensation, is his church. And while Christ is ministering in the "true tabernacle" in heaven, the Spirit, his own representative, is ministering in the temple on earth, the church.

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23. It is through the Spirit that Jesus abides with his people, for, speaking of the Spirit, the Saviour said, "He dwelleth with you, and shall be in you." John 14:17. The Spirit not only dwells *with us*, but is *in us* as well. Blessed mystery!

Through this Spirit, who comes not to speak of himself, but to exalt and glorify Christ, we have access unto God, and he will take of the things of God and show them unto us. He sits, not as a critic, but as a helper, enabling us to overcome sin and proclaim the gospel "with the Holy Ghost sent down from heaven."

Our need is not so much the sending from heaven in some mysterious way some new power in answer to prayer, as it is the *recognition* of a power *already here*. We need consecration and the forsaking of sin, the yielding to the Spirit, that we may be used to do God's work.

Having found that the Spirit has a *place* in the church, not simply as an influence, as light radiates from the sun, but as a real *presence*, it will be interesting to notice briefly a few instances recorded in the book of Acts which clearly indicate his *presiding presence* in the early church.

After Pentecost Ananias and his wife Sapphira, members of the church at Jerusalem, having sold a possession, conspired together to withhold "part of the price." When Ananias came to make his gift, Peter said to him, "Why hath Satan filled thine heart to *lie to the Holy Ghost*, and to keep back part of the price of the land?" Acts 5:3. And a little later when Sapphira came in, Peter said to her, "How is it that ye have agreed together to *tempt the Spirit of the Lord*?" Verse 9. The lie was "to the Holy Ghost." Back of the visible church to whom the vow was made, there was One *presiding* over the church as Christ's representative, who by an awful act of judgment made known his presence in their midst. And this lesson is for the church for all time, and should not be forgotten. Once for all God has made "an example of an offender in some of the prominent forms of sin; such as, of Cain in murder, of Lot's wife in loitering, of Achan in coveting, of Korah in presumption, of Uzziah in profanation, of Saul in disobedience." This instance stands as an awful warning against the sin of breaking vows, and thus lying to the Holy Ghost. The Holy Spirit is in the true church now as truly as at Pentecost.

In the sixth chapter of Acts we have an account of the choosing of certain officers—deacons—in the church. Notice the qualification of these officers. "Wherefore, brethren, look ye out among you seven men of honest report, *full of the Holy Ghost* and wisdom, whom we may appoint over this business." The Spirit of God was recognized. It was not fluent talkers, shrewd business men, secular brethren who would deal in a cold, legal manner, that were to be selected, but *spiritual* men, men *filled* with the Holy Ghost.

Here also is another lesson for the church to-day. If there was ever a time when the church needed *spiritual* leaders, it is now. And in selecting church officers the consideration should not be how long they have been in office, just how they will feel if not continued in the responsible position, but, Are they *spiritual* leaders? Will they *feed* the church? Has the Holy Spirit set his seal of approval upon them?

"A unique lesson on church life, indeed! Let us lay stress on it, by repetition. Secular men—men of worldly type of character and a secular spirit—have no place in the church of Christ; above all, no *official* place, though it be only in administering 'secular' affairs, and though they be men both of honest report and of wisdom. The natural man, even when that term is used of the princes of this world, can not receive the things of the Spirit, because they are

spiritually discerned; and therefore, so far as we put into office or allow to occupy official positions in the church, men who have not the Spirit of God, who are chosen without reference to spiritual qualifications, we at least consent to an administration which is unspiritual in character, which is an offense to the Spirit, a virtual disputing of his headship, and, we hesitate not to add, in so far an *actual unseating of the Spirit* from his throne of control!

"If this appears to any to be an extreme position, let such consider what, in other spheres of business, is the common course pursued when it is desired to rid a corporate body of its controlling or presiding head. We shall suppose a corporation to have a man as president whom for some reason it is deemed desirable quietly to oust, or displace. Gradually, in the subordinate offices and board of trustees or directors, men are placed who are opposed to the presiding officer in method and spirit. They quietly antagonize his measures, obstruct his plans, thwart his policy. Instead of co-operation and support, he meets inertia and indifference, if not violent opposition; until at last, unable to conduct affairs, he resigns from sheer inability to carry out what he regards as a true policy of administration."—"Acts of the Holy Spirit," pages 62, 63.

Again, in what has been called "The birth hour of early missions to the Gentiles" we read, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate *me* Barnabas and Saul for the work whereunto *I* have called them. . . . So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." Acts 13:2-4.

"*I* have called them." The pronouns *I* and *me* refer to the Holy Spirit. The Spirit speaks here in the first person. He *speaks*, calls *by name*, and *sends forth* chosen missionaries. The personality and activity of the Spirit of God in the direction of the church could hardly be any more clearly shown than here. We should not overlook the obvious lesson that this teaches. The Holy Spirit is present in the church to-day, the same as in apostolic times, and should be recognized. Those to-day who go forth in the work of saving souls, should be "sent forth by the Holy Ghost." God, of course, desires at all times to work through his organized body on earth. This calls for great consecration of life in those entrusted with official responsibility in the church of God.

At the council at Jerusalem, where matters which greatly disturbed the church were studied and after careful consideration decisions reached, in narrating the conclusions of the council the record says, "It seemed good to the Holy Ghost, and to us." Acts 15:28. Here the Holy Spirit is first. He is recognized, and treated as a *fellow counselor* whose presence had been with them in their deliberations. On the lesson here taught Dr. A. T. Pierson says:—

an intellectual treat to listen to him, and yet, after all, as he preaches you can not avoid a feeling of sadness, for there is no real grip, no real power, indeed no reality of any kind, in the man's preaching. You go away with a heavy heart at the thought of this waste of magnificent abilities.

"Months, perhaps years, pass by, and you again find yourself listening to this celebrated preacher, but what a change! The same faultless diction, the same beautiful style, the same unimpeachable logic, the same skilful elocution, the same sound orthodoxy, but now there is something more; there is reality, life, grip, power in the preaching. Men and women sit breathless as he speaks, sinners bow with tears of contrition, pricked to their hearts with conviction of sin; men and women and boys and girls renounce their selfishness and their sin and their worldliness, and accept Jesus Christ, and surrender their lives to him. What has happened? The Wind of God has blown upon that man."—*"The Person and Work of the Holy Spirit,"* pages 45-47.

◆ ◆ ◆
Does the History of Turkey and Egypt Since 1798 Fulfil the Prophecy of Dan. 11:40-44?

— No. 8

A. G. DANIELLS

In the year 1798 A. D., a war attended by results most pathetic and terrible broke out between France and Egypt and Turkey. This was "at the time of the end," when Egypt, "the king of the south," and Turkey, "the king of the north," were to be at war with another power called "him" in Dan. 11:40.

This brings us directly and squarely to the question standing at the head of these articles. This is a most important question. Much, very much, turns on the answer that is given. The truth in the matter should be carefully and earnestly sought. If the events of the war that began in 1798 between France and Egypt and Turkey fulfil the prophecy of Dan. 11:40, God's people should be as fully assured of it as they are of the history that meets the specifications of other prophecies; and being assured of it, they should proclaim the truth of the facts to all the world.

As already stated, most important decisions follow the conclusions drawn at this point in our study. Because of this we have given large place to the question of "the time of the end," "the king of the south," and "the king of the north." And now we should give due consideration to the real facts regarding this war of 1798. So much has been written of this war that it is a little difficult in making selections from history to know where to draw the line, lest we encroach upon the space to which we are not entitled. However, we shall give, in as small compass as seems consistent with the importance of the subject, statements from thoroughly reliable historians regarding the cause and purpose of

this war, the preparations made by France, the aggressor, and the resistance offered by Egypt and Turkey. The accounts given by different writers agree regarding the main facts, the principal difference being in the fulness or brevity with which they treat the subject.

The Time

The following brief statements record the dates of the opening events:—

"Bonaparte's expedition, consisting of forty thousand land troops and ten thousand seamen, sailed from Toulon for Egypt on the nineteenth of May, 1798."—*"Library of Universal History,"* Vol. VIII, page 2637.

"The French fleet arrived at Malta June 9. Only a feeble defense was made by the knights, and on the night of the eleventh a capitulation was signed.

"Bonaparte sailed from Malta June 19, . . . and landed safely at Marabout, in Egypt, July 1. The Mamelukes, who then ruled Egypt, were unprepared for defense. Alexandria was immediately taken (July 2) and occupied, and the march was then resumed for Cairo (July 6).

"Ascending the Nile to the apex of the delta, Bonaparte learned that the Mamelukes under their beys, with Arabs and fellahs, amounting in all to 30,000 men, were entrenched between Embabeh and Ghizeh, in the plain of the Pyramids, opposite Cairo.

"In spite of the desperate valor displayed by the Mamelukes, led by Murad Bey, the French gained a complete victory July 21. This battle, called the Battle of the Pyramids, overthrew the government of the Mamelukes, and opened Cairo to the French, who entered it the following day."—*"History of Modern Europe,"* Vol. V, chap. 60, pages 275-277, by Dryer and Hassell.

"The Porte [government of Turkey] solemnly declared war against France, Sept. 4, 1798, and coalesced with Russia and England. The sultan ordered the formation of an army for the conquest of Egypt. This event rendered the situation of the French extremely critical. Separated from France, and cut off from succor by the victorious fleets of England, they were exposed to the attacks of all the ferocious hordes of the East. They were but thirty thousand to contend against such perils."—*"The Historians' History of the World,"* Vol. XII, chap. 16, page 468.

These statements show plainly that war was begun between France and Egypt and Turkey in the year 1798, "at the time of the end." And of this, Abderrahman Gabarty, an Egyptian historian, says:—

"In the year 1213 A. H. (or 1798 A. D.) was the beginning of the wars, the calamities, the interruption of the ordinary course of events, in short, the general ruin." See "History of the Egyptian Revolution," Vol. I, page 98.

Preparations by France for the Conquest

"On the twelfth of April, the directory signed the papers relative to the expedition to Egypt; but the secret was kept,

lest the English should take alarm. These decrees placed at the general's disposal considerable naval and military forces, with a discretionary power in their employment. He had authority to take with him 'what troops he saw fit,' to withdraw from Italy the divisions which had been left at Genoa and at Civitavecchia, as well as those in Corfu, to seize Malta and Egypt, and to drive the English from their possessions in the East, and to pierce the Isthmus of Suez. They gave him, in fact, a foreign kingdom to avoid letting him take possession of the sovereignty of France.

"Bonaparte availed himself freely of the license thus accorded him. He enlisted in his service all the most distinguished artists, savants, and men of letters. . . . He did not confine himself in his choice of generals to his old companions in arms of the army of Italy, but made choice from among all the armies of the republic, thus depriving them of all nerve and muscle. He seemed unwilling to leave any one of worth behind. . . . The directory, in their eagerness to rid themselves of his presence, allowed him to carry off the strength and flower of the nation."—*"The History of Napoleon,"* Vol. I, page 265, by Lanfrey.

"The land forces belonging to the expedition were of the most formidable description. Twenty-five thousand men, chiefly veterans selected from his own Italian army, had in their list of generals subordinate to Napoleon the names of Kleber, Desaix, Berthier, Regnier, Murat, Lannes, Andreossi, Menou, Belliard, and others well known in the revolutionary wars. Four hundred transports were assembled for the conveyance of the troops. Thirteen ships of the line and four frigates, commanded by Admiral Brueis, an experienced and gallant officer, formed the escort of the expedition; a finer and more formidable one than which never sailed on so bold an adventure."—*"The Life of Napoleon Bonaparte,"* chap. 30, page 248, by Sir Walter Scott.

The Purpose of the Invasion

"He [Bonaparte] proposed not merely to colonize Egypt, itself a formidable undertaking, . . . but completely to revolutionize the whole of the Eastern dominions. . . . To secure the English settlements in India, to chase the Turks from Constantinople and drive them into Asia by means of an immense rising of the Greek and Christian populations, and thus return to Europe *la prenant a revers*, to use the picturesque expression of the author of these gigantic plans—such was the conception that haunted an imagination that knew no rein, and of which the occupation of Egypt was only the moderate pretext."—*"The History of Napoleon,"* Vol. I, page 261, by Lanfrey.

"Bonaparte, on his side, accepted the command, because it opened a scene of conquest worthy of his ambition. A separate and uncontrolled command over so gallant an army seemed to promise him the conquest and sovereignty, not of

Egypt only, but of Syria, Turkey, perhaps Constantinople, the queen of the East; and he himself afterward more than hinted that but for controlling circumstances, he would have bent his whole mind to the establishment of an Oriental dynasty, and left France to her own destinies.

"If Saint-Jean d'Acre had yielded to the French arms," said he, "a great revolution would have been accomplished in the East; the general-in-chief would have founded an empire there, and the destinies of France would have undergone different combinations from those to which they were subjected."—*The Life of Napoleon Bonaparte*, chap. 30, page 248, by Sir Walter Scott.

"On the thirtieth of June the French fleet appeared before Alexandria. The place of disembarkation was the creek Marabout, whence the troops immediately marched to Alexandria, which they took without difficulty. There Bonaparte halted for a week. Egypt was at that time regarded as a dependency of the Ottoman Empire, but the sultan was only represented by a pasha, who resided at Cairo, holding an honorary office without any substantial authority.

"The real power rested with the Mamelukes, a service dating from the time of Saladin [1171 A. D.], and resembling no other military body in history. Recruited by slaves purchased when children in Georgia and Circassia, and governed by twenty-four chiefs under the name of beys, this force formed a strange kind of order, which recognized no other religion than that of military fraternity, and no other law than the will of their masters.

"The right of sovereignty which the Porte maintained over the Mamelukes had long been nominal, and the sultan was fortunate not to have even that disputed."—*History of Napoleon*, Vol. I, page 273, by Lanfrey.

"The disembarkation of the French army took place about a league and a half from Alexandria, at an anchorage called Marabout. . . . As soon as five or six thousand men were landed, Bonaparte marched toward Alexandria, when the Turks, incensed at this hostile invasion on the part of a nation with which they were at profound peace, shut the gates, and manned the walls against their reception. But the walls were ruinous, and presented breaches in many places, and the chief weapons of resistance were musketry and stones. The conquerors of Italy forced their passage over such obstacles, but not easily nor with impunity. Two hundred French were killed.

"From the moment that Bonaparte conceived the idea of invading Egypt, the destruction of the power of the Mamelukes must have been determined upon as his first object; and he had no sooner taken Alexandria than he announced his purpose."—*The Life of Napoleon Bonaparte*, chap. 30, pages 250, 251, by Sir Walter Scott.

The purpose, as expressed by the decrees of the directory of France, and many times by Napoleon, was to take possession of Egypt and Turkey, and thus to either give France a dominating place in Europe and the Orient or found a new empire with Napoleon at its head. In organizing the expedition for this great undertaking, we are told that Napoleon selected the "most distinguished artists, savants, and men of letters" in France. He chose the ablest and most experienced generals in the armies of the republic, thus depriving what remained of "all nerve and muscle." He "seemed unwilling to leave any one of worth behind," and therefore carried off "the strength and flower of the nation." All this was to enable him "completely to revolutionize the whole of the Eastern dominions" and establish an "Oriental dynasty" for himself.

It was this colossal scheme, backed by the power, ambition, and military genius of Napoleon and the resources of France, that Egypt and Turkey met in Napoleon's invasion.

Memorials

H. W. CARR

THIS world was created to be inhabited. The lights by night and day, the beauties of vegetation, the pleasant association of animal life, the purling waters, and all the charms of nature were set in order by a heart of love, that the children of men might love the Giver and enjoy the gift. But an enemy entered this beautiful creation and planted the seeds of selfishness. They grew; the roots fastened their tendrils in every heart, until man's mind is absorbed in self, and the voice of nature and love for its Author are lost in selfishness.

There is a longing in every human heart to be released from this bondage of sin, but its bands are too strong to be broken without divine help. Intellect decides in favor of freedom, but worldly attractions ever suggest delay and blind the conscience to the real value of life.

The Creator has become the Redeemer, and he is able and willing to supply the help that man must have in regaining his lost estate. But he can not give this help unless the mind chooses to believe the Giver. In many ways he seeks to attract our attention, that we may continually choose to serve him.

Earth, sea, and sky proclaim with ceaseless voice the existence and power of the Creator. From Sinai's burning top, men heard a voice proclaiming that in six days God created all; and knowing man's weak nature, he wrote on stone, lest we forget: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Most fit memorial, while days are given to man, of the mighty power of God in creating these things! God commanded the head of every house that son, daughter, man servant, and all under his control should not fail to keep holy the Sabbath hours, meditating upon the

Source of every gift and serving the Giver instead of self.

Blinded with foolishness and sin, the human race chose selfishness to that extent that only Noah remained faithful in remembrance of God's love and care; and when the mighty flood destroyed the ungrateful race, God bent his bow of peace against the azure sky, with its beautiful harmony of colors, that children might admire it, and then be taught his great love and care.

The Red Sea opened for Israel to go through; bread fell on the desert sands for forty years; and the river Jordan stayed its flow for them to pass. Thousands witnessed these mighty works of God. A monument arose, made of twelve stones which marked the place, and children down through generations were to be taught, by this memorial, of the great deliverance and the love of God.

When the Redeemer gave his life on Calvary's cross, entered the grave, and rose again, the act was finished that opened wide the prison-house of death. To show good faith in men's acceptance of this freedom, their bodies must be laid beneath the yielding wave and rise again. Wherever the gospel is taught, this sacred rite must be administered, that by this act all may know and teach and keep in mind the choicest Gift of heaven to fallen man,—baptism, the blessed memorial of Christ's death and resurrection.

The time had come when the Great Teacher's work was done. From temple, mountainside, and vale, duty to God and fellow man had been made clear. Magnified and honored by his life and word, the law of God was written in man's heart anew; and as the twilight faded toward Gethsemane's awful gloom, he, too, took unleavened bread and broke and gave to the disciples, and poured new wine into the cup—emblems of body and of life, free from the leaven of death and the sting of sin. O, precious gift to lost and dying man which binds him to his God in truest love! And then he knelt before them there and washed their feet, and taught them so to do—an example of love and service to our fellow man.

These emblems of God's law given anew,—the water, bread, and wine,—with plain command that man should keep these ordinances to the end, have been forgotten, and trodden down by the great foe who rules and reigns in human hearts. He who has made it possible for dying man to live eternally with God, has ordained these sacred services for us as covenant seals to keep the Giver's gift fresh in our minds, and has commanded that we teach them to our children when we lie down at night, or rise at morn, or go about our daily task. Our talk must be upon his wondrous works, our praise upon his gracious power, that our day and the days of our children may be multiplied as God hath sworn to our fathers, when he shall dwell with us and heaven shall be upon the earth. Escape from sin and death is made complete by faith in his eternal word, and faith is shown by works.

Salamanca, N. Y.

Why King of south? then?

2

The Review and Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 20, 1913

No. 12



God Holds the Key

God holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if to-morrow's cares were here
Without its rest?
I'd rather he'd unlock the day,
And as its hours swing open, say,
"My will is best."

The very dimness of my sight
Makes me secure,
For groping in my misty way
I feel his hand, I hear him say,
"My help is sure."

— Selected.

Does the History of Turkey and Egypt Since 1798 Fulfil the Prophecy of Dan. 11: 40-44? — No. 9

A. G. DANIELLS

ALEXANDRIA was taken by the French July 2, 1798. Napoleon began at once the entire reorganization of affairs, with the view of placing the country under the government of France. Of this the historian says:—

"Napoleon remained in Alexandria but six days. During this time he devoted himself, with a zeal and energy which elicited universal admiration, to the organization of equitable laws, the regulation of police, and the development of the resources of the country. The very hour of their establishment in the city, artisans and artists and engineers all were busy, and the life and enterprise of the West were infused into the sepulchral streets of Alexandria.

"Preparations were immediately made for improving the harbor, repairing the fortifications, erecting mills, establishing manufactories, founding schools, exploring antiquities; and the government of the country was placed in the hands of the prominent inhabitants, who were interested to promote the wise and humane

policy of Napoleon."—*The Life of Napoleon Bonaparte*, by John S. C. Abbott, Vol. I, chap. 11, page 188.

"Every act thus showed that his design was not a temporary occupation, but the foundation of a permanent colony."—*History of the Egyptian Revolution*, by A. A. Paton, Vol. I, page 109.

The March to Cairo

"Leaving three thousand men in Alexandria, under the command of General Kleber, who had been wounded in the assault, Napoleon set out, with the rest of his army, to cross the desert to Cairo. . . .

"Napoleon despatched a large flotilla, laden with provisions, artillery, ammunition, and baggage, to sail along the shore of the Mediterranean to the western branch of the Nile, called the Rosetta mouth, and ascend the river to a point where the army, having marched across the desert, would meet it. The flotilla and the army would then keep company, ascending the Nile, some fifty miles, to Cairo. The army had a desert of sixty miles to cross. It was dreary and inhospitable in the extreme. A blazing sun glared fiercely down upon the glowing sands. Not a tree or a blade of grass cheered the eye. Not a rivulet trickled across their hot and sandy path.

"After five days of inconceivable suffering, the long-wished-for Nile was seen, glittering through the sand-hills of the desert, and bordered by a fringe of the richest luxuriance. . . .

"The flotilla now appeared in sight, having arrived at the destined spot at the precise hour designated by Napoleon."—*The Life of Napoleon Bonaparte*, by John S. C. Abbott, Vol. I, chap. 11, pages 188-192.

The Battle of the Pyramids

"After a march of seven days, during which time they had many bloody skirmishes with the enemy, the army approached Cairo. . . .

"Murad Bey had there assembled the greater part of his Mamelukes, nearly ten

thousand in number, for a decisive battle. These proud and powerful horsemen were supported by twenty-four thousand foot-soldiers, strongly entrenched. Cairo is on the eastern bank of the Nile. Napoleon was marching along the western shore. On the morning of the twenty-first of July, Napoleon, conscious that he was near the city, set his army in motion before the break of day. Just as the sun was rising in those cloudless skies, the soldiers beheld the lofty minarets of the city upon their left, gilded by its rays, and upon the right, upon the borders of the desert, the gigantic pyramids rising like mountains upon an apparently boundless plain.

"The whole army instinctively halted, and gazed, awestricken, upon those monuments of antiquity. . . . The whole plain before them, at the base of the pyramids, was filled with armed men. The glittering weapons of ten thousand horsemen, in the utmost splendor of barbaric chivalry, brilliant with plumes and arms of burnished steel and gold, presented an array inconceivably imposing. Undismayed, the French troops, marshaled in five invincible squares, pressed on. There was, then, no alternative. Napoleon must march upon those entrenchments, behind which twenty-four thousand men were stationed with powerful artillery and musketry to sweep his ranks, and a formidable body of ten thousand horsemen, on fleet and powerful Arabian steeds, awaiting the onset, and ready to seize upon the slightest indications of confusion to plunge, with the fury which fatalism can inspire, upon his bleeding and mangled squares. . . .

"It was, indeed, a fearful spectacle. Ten thousand horsemen, magnificently dressed, with the fleetest steeds in the world, urging their horses, with bloody spurs, to the most impetuous and furious onset, rending the heavens with their cries, and causing the very earth to tremble beneath the thunder of iron feet, came down upon the adamantine host. Nothing was ever seen in war more furious than this charge. Ten thousand horsemen form an enormous mass. Those longest inured to danger felt that it was an awful moment. It seemed impossible to resist such a living avalanche. The most profound silence reigned through the ranks, interrupted only by the word of command. The nerves of excitement being roused to the utmost tension, every order was executed with most marvelous rapidity and pre-

cision. The soldiers held their breath, and, with bristling bayonets, stood shoulder to shoulder to receive the shock.

"The moment the Mamelukes arrived within gunshot, the artillery at the angles plowed their ranks, and platoons of musketry, volley after volley, in uninterrupted discharge, swept into their faces a pitiless tempest of destruction. Horses and riders, struck by the balls, rolled over each other by hundreds on the sand. They were trampled and crushed by the iron hoofs of the thousands of frantic steeds, enveloped in dust and smoke, composing the vast and impetuous squadrons. But the squares stood as firm as the pyramids at whose base they fought. Not one was broken; not one wavered. The daring Mamelukes, in the frenzy of their rage and disappointment, threw away their lives with the utmost recklessness. They wheeled their horses round, and reined them back upon the ranks, that they might kick their way into those terrible fortresses of living men. Rendered furious by their inability to break the ranks, they hurled their pistols and carbines at the heads of the French. The wounded crawled along the ground, and with their simitars cut at the legs of their indomitable foes. They displayed superhuman bravery, the only virtue which the Mamelukes possessed.

"But an incessant and merciless fire from Napoleon's well-trained battalions continually thinned their ranks, and at last the Mamelukes, in the wildest disorder, broke and fled. The infantry in the entrenched camp, witnessing the utter discomfiture of the mounted troops, whom they had considered invincible, and seeing such incessant and volcanic sheets of flame bursting from the impenetrable squares, caught the panic, and joined the flight. . . .

"The victors, with their accustomed celerity, pursued, pitilessly pouring into the dense masses of their flying foes the most terrible discharges of artillery and musketry. The rout was complete—the carnage awful. The sun had hardly reached the meridian before the whole embattled host had disappeared, and the plain, as far as the eye could extend, was strewn with the dying and the dead."—*Id.*, pages 193-196.

"Thus were in a great measure destroyed the finest cavalry, considered as individual horsemen, that were ever known to exist. 'Could I have united the Mameluke horse to the French infantry,' said Bonaparte, 'I would have reckoned myself master of the world.' The destruction of a body hitherto regarded as invincible, struck terror, not through Egypt only, but far into Africa and Asia, wherever the Moslem religion prevailed."—*The Life of Napoleon Bonaparte*, chap. 30, page 251, by Sir Walter Scott.

"The justice that never fails had overtaken the iniquities of the Mamelukes. . . . The fiat of heaven itself was against them, and the decree of their doom went forth as infinitely more in-

exorable than the laws of the Medes and the Persians as Omnipotence is to impotence."—*Bonaparte in Egypt*, page 93, by Haji A. Browne.

Egypt Conquered

"After the battle, Napoleon, now the undisputed conqueror of Egypt, quartered himself for the night in the country palace of Murad Bey. . . .

"Cairo contained three hundred thousand inhabitants. Its population was degraded, inhuman, and ferocious. The capital was in a state of terrible agitation, for the path of Oriental conquerors is ever marked with brutality, flames, and blood. Napoleon immediately despatched a detachment of his army into the city to restore tranquillity, and to protect persons and property from the fury of the populace. The next day but one, with great pomp and splendor, at the head of his victorious army, he entered Cairo, and took possession of the palace of Murad Bey. With extraordinary intelligence and activity, he immediately consecrated all his energies to promote the highest interests of the country he had conquered."—*The Life of Napoleon Bonaparte*, Vol. I, chap. 11, pages 196, 197, by John S. C. Abbott.

"Lower Egypt was completely in the hands of the French, and thus far the expedition of Bonaparte had been perfectly successful. But it was not the will of Heaven that even the most fortunate of men should escape reverses, and a severe one awaited Napoleon."—*The Life of Napoleon Bonaparte*, chap. 30, page 252, by Sir Walter Scott.

We now have before us the main facts regarding the French invasion and conquest of Egypt, and the resistance offered by the latter. This event holds a prominent place in every standard history of that part and age of the world, and all accounts agree in the main features of the affair.

We have now to decide whether this event fulfils that specification of the prophecy which says: "At the time of the end shall the king of the south push at him."

The "time of the end" began in the year 1798. The "king of the south" was Egypt. In that very year Egypt was invaded and conquered by the armies of France, one of the greatest of the European powers. Alison describes the part taken by France in this event as a "celebrated undertaking," and says: "Seldom had a more splendid armament appeared on the ocean." Of this expedition Scott says, "A finer and more formidable one than which never sailed on so bold an adventure." Abbott declares that "Napoleon's expedition to Egypt was one of the most magnificent enterprises which human ambition ever conceived."

From the standpoint of prominence among the nations, there is no reason why France might not be the power called "him" in the prophecy, and against which Egypt was to "push." The purpose, the preparation, and the execution of the undertaking are all of

a character to allow the event to have a place in the prophecy.

Egypt's part in this conflict accords with the prophecy. The landing of an army into Egypt by France came upon the inhabitants like a thunderbolt. Alexandria was attacked without an hour's warning. Three weeks later the French and Mameluke forces met near Cairo in full strength. The defense made by the Egyptians was all that was possible under the circumstances. Their charge upon the French was terrible, but it was not the kind required to successfully meet the modern methods of warfare adopted by the French. They pushed at their invader, but went down in doing so.

The prophecy does not foretell the result of the conflict. It simply states that it would come, and marks the time. The history we have here given of the French invasion of Egypt is all that has been made up to the present time which can possibly be referred to as the fulfilment of the prophecy.



The Holy Spirit—No. 10

Conditions of Spirit Filling

G. B. THOMPSON

IN the heart of every child of God there is an intense longing for spiritual power. For this he has earnestly prayed. Must he ask, and not receive? seek, and not find? knock, and the door not open? We can not so believe.

In this article we purpose to begin a study of that personal fellowship and communion with the Holy Spirit which is promised,—a study of how we can personally receive the fulness of spiritual power in our experience and labors which we so much need and long for. This is of vital concern to us. The Spirit is here; but unless he *abides in us*, his presence will do us but little good.

It is not implied that we have not experienced the work of the Holy Spirit in the heart. The Spirit is omnipresent. He is seeking a place in every heart. Conversion is the work of the Spirit. God's people everywhere have a measure of his Spirit. But there is a *fulness* that is lacking. There is a gift of the Spirit *for service* that is not looked for and experienced as it should be. The disciples had experienced the work of the Spirit in their lives, but they needed a greater fulness, a baptism for service. This is our need also.

We must understand clearly how we can receive the Spirit into the heart, not as a transient visitor, but as our abiding guest. If we fail in this, all is lost. But we need not fail. God's promises are sure; he has marked out the path very clearly, and when we follow his counsel the promised blessing will surely be realized.

In Eph. 5:18 we read: "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Here is a plain command of universal application. Be not intoxicated with wine, but "be Spirit-filled men," the apostle seems to say. Why is this experience not real-

Does the History of Turkey and Egypt Since 1798 Fulfil the Prophecy of Dan. 11:40-44? — No. 10

A. G. DANIELLS

HAVING traced the history of the French invasion and conquest of Egypt, "the king of the south," as far as the limits of these articles will permit, we now take up the conflict that immediately followed between France and Turkey, "the king of the north."

After stating that "at the time of the end shall the king of the south push at him," the prophecy turns from the king of the south to the king of the north, as follows:—

"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 the countries, and shall overflow and pass over." Dan. 11:40.

In previous articles it has been made clear that in 1798, "the time of the end," Turkey was the power that ruled over the territory originally possessed by "the king of the north." For this reason it is claimed that Turkey was at that time "the king of the north." From the prophecy we understand that the war begun by France on Egypt in 1798 was to be extended to the Turkish Empire. We shall now give a brief outline of the history of that conflict:—

**Turkey Declares War Against France
Sept. 4, 1798**

"The tidings which reached Constantinople in July, 1798, that a French army, 30,000 strong, under the most celebrated general of the republic, had suddenly landed in Egypt and taken the city of Alexandria by storm, left the sultan no alternative. It was true that the Turkish authority in Egypt was little more than nominal; and that the Mamelukes, the real lords and tyrants over that country, were as deeply hated by the Sublime Porte as by the Copts and fellahs whom they oppressed. . . .

"An alliance was concluded between Turkey, Russia, and England, and war was solemnly declared against France [Sept. 4, 1798]. An Ottoman army and a fleet were forthwith ordered to be assembled at Rhodes, and another army was collected in Syria."—"History of the Ottoman Turks," by Sir Edward Creasy, Vol. II, chap. 10, pages 336, 337.

Alliance Between Turkey and Russia to Defeat France

"Bonaparte's invasion of Egypt gave rise to an alliance between Russia and the Ottoman Porte. . . . The Russian fleet was admitted through the Dardanelles, was received with every mark of honor, and visited by the sultan in person. Outside the Straits it was joined by the Turkish fleet, and for the first, and perhaps the last, time the Russian flag waved in cordial union with the crescent. On the twentieth of September the combined fleets sailed for the archipelago, agreeably to instructions

from Nelson, under whose command they were placed.

"The alliance between the czar and the Sublime Porte was definitively concluded by the treaty of Constantinople, Dec. 23, 1798.

"The coalition was consolidated by the treaty of St. Petersburg between Great Britain and Russia, Dec. 29, 1798."—"History of Modern Europe," by Dryer and Hassell, Vol. V, chap. 60, pages 282-284.

"The Russian fleet crowded down from the Black Sea, through the Bosphorus, to the Golden Horn, where, amid the thunders of artillery, and the acclamations of the hundreds of thousands who throng the streets of Constantinople, Pera, and Scutari, it was received into the embrace of the Turkish squadron. It was indeed a gorgeous spectacle as, beneath the unclouded splendor of a September sun, this majestic armament swept through the beautiful scenery of the Hellespont. The shores of Europe and Asia, separated by this classic strait, were lined with admiring spectators, as the crescent and the cross, in friendly blending, fluttered together in the breeze. The combined squadron emerged into the Mediterranean, to cooperate with the victorious fleet of England, which was now the undisputed mistress of the sea. . . .

"The Grand Seignor had assembled an army of twenty thousand men at Rhodes. They were to be conveyed by the combined fleet to the shores of Egypt, and were there to effect a landing under cover of its guns. Another vast army was assembled in Syria, to march down upon the French by way of the desert, and attack them simultaneously with the forces sent by the fleet."—"The Life of Napoleon Bonaparte," by John S. C. Abbott, Vol. I, chap. 12, page 206.

The French Army Enters Syria

"It was designed that the Syrian army should cross the desert and attack the French in Egypt early in 1799, and that the armament from Rhodes should act simultaneously with it by landing 16,000 of the best Turkish troops under Mustapha Pasha at Aboukir. The activity of Napoleon disconcerted these projects. Instead of waiting to be thus assailed in Egypt, he anticipated his enemies by crossing the desert into Syria during the winter, and carrying offensive war into that important province."—"History of the Ottoman Turks," by Sir Edward Creasy, Vol. II, chap. 10, pages 337, 338.

"Bonaparte, on the eleventh of February, 1799, marched for Syria at the head of 10,000 picked men, with the intention of crushing the Turkish armament in that quarter, before their chief force (which he knew was assembling at Rhodes) should have time to reach Egypt by sea."—"History of Ready Reference," by J. N. Larned, Vol. II, page 1324.

"After a march of five days, they arrived before El Arish, one of those small, strongly fortified military towns, deformed by every aspect of poverty and wretchedness, with which iron despotism

has filled the once fertile plains of Syria. El Arish was within the boundaries of Egypt. It had been captured by the Turks, and they had accumulated there immense magazines of military stores. It was the hour of midnight when Napoleon arrived beneath its walls. The Turks, not dreaming that a foe was near, were roused from sleep by the storm of balls and shells shaking the walls and crushing down through the roofs of their dwellings. They sprang to their guns, and, behind the ramparts of stone, fought with their accustomed bravery; but, after a short and bloody conflict, they were compelled to retire, and effected a disorderly retreat. . . . El Arish is in Egypt, eighteen miles from the granite pillars which mark the confines of Asia and Africa."—"The Life of Napoleon Bonaparte," by John S. C. Abbott, Vol. I, chap. 12, pages 209, 210.

"Pursuing his march, he took Gaza (that ancient city of the Philistines) without opposition; but at Jaffa (the Joppa of Holy Writ), the Turks made a resolute defense. The walls were carried by storm; 3,000 Turks died with arms in their hands, and the town was given up during three hours to the fury of the French soldiery, who never, as Napoleon confessed, availed themselves of the license of war more savagely than on this occasion.

"A part of the garrison—amounting, according to Bonaparte, to 1,200 men, but stated by others as nearly 3,000 in number—held out for some hours longer in the mosques and citadel; but at length, seeing no chance of rescue, grounded their arms (seventh March)."—"Life of the Emperor Napoleon," by J. G. Lockhart, page 90.

In this account of the opening of the conflict between France and Turkey, we find three features worthy of notice:—

The time—1798, "at the time of the end." It was in that year that Turkey declared war on France, and that Napoleon made his decision to immediately invade Turkey.

Many horsemen—the land forces brought together by Turkey in Syria, a "vast army," says Abbott, and Alison describes it by "vast multitudes." "As numerous, said the people of the country, as the stars of heaven and the sand of the sea," is Napoleon's description in his report to the directory of France; and he added, "Never have we seen so much cavalry [horsemen] prance, charge, maneuver in every direction."

Many ships—Turkey's navy, Russia's Black Sea fleet, and England's Mediterranean fleet united to convey to Egypt a Turkish army of 20,000 assembled at Rhodes.

These great forces were all bent on crushing Napoleon. The result will be given in our next number.

◆ ◆ ◆

"It would prevent a great deal of strife for us simply to remember that our neighbor is no more bound to come to our views than we are to come to his."



WASHINGTON, D. C., MARCH 27, 1913

EDITOR FRANCIS M. WILCOX

ASSOCIATE EDITORS

CHARLES M. SNOW WILLIAM A. SPICER

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Editorial

The Test of Holiness

THE test of true holiness is obedience to God. It is a prime requisite. This is seen by reading the following text:—

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1:13-16.

It is all comprehended in obedience. The "obedient children" will do the things there set forth; and it is that spirit of obedience to God which eventuates in true holiness. The admonition, "Be ye holy," is preceded by the direction for maintaining true holiness, and that is summed up in the two words, "obedient children." As in all things pertaining to life and godliness Christ is our example, so we see that he was our example in this matter; for we read:—

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation unto all them that obey him." Heb. 5:8, 9.

Followers of Christ are looking for and hoping for perfection. Many have claimed and are now claiming perfection, holiness, but without following Christ's example in the matter of obedience. Christ became the author of eternal salvation because of his perfection, his holiness; but he did not consider himself our perfect Saviour until he had learned obedience. "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He suffered for us, "being tempted." He "was in all points tempted like as we are, yet without sin." If he had sinned, he would have been disobedient; that is, he would have

broken the law, for "sin is the transgression of the law." Therefore, being obedient, he was a law-keeper. Obedience means law-keeping. He became a man for the very purpose of teaching men obedience by the power of his own example; and he learned his lesson through suffering, even the ignominious death of the cross.

Not only did Christ suffer that he might teach us obedience, but also that he might be able to help us and sympathize with us in our struggle against the spirit of disobedience. Hear these words concerning him:—

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:17, 18.

That fact is thus reiterated:—

"For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

Having left us an example that we should walk as he walked; having become a man that he might have a perfect knowledge of the feelings and infirmities and temptations of men; having declared himself able to succor them that are tempted, and to help us "in time of need;" we are without excuse now in refusing to keep his law. He says that he "became the author of eternal salvation unto all them that obey him." What have we to expect, then, if we refuse obedience? To refuse him obedience is to deny him as our Master; and of those who do this he says: "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:33.

What is meant by obedience? It is the keeping of the law of God, conformity to that law; for in that law is the will of God expressed. That this is what is meant by "obedience," as used in the Word of God, is taught both directly and indirectly in that Word itself. It is taught directly in such texts as these:—

"Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger." Isa. 42:24.

"As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God." Deut. 8:20.

It was the law of God that was spoken by this "voice of the Lord;" for we read:—

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13.

"When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (for the Lord thy God is a merciful God;) he will not forsake thee. . . . Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" Verses 30-33.

There can be no question, then, as to what the Lord means when he commands us to be obedient unto his voice. He is commanding us to keep his law, the law spoken with his own voice, and written with his own finger upon two tables of stone.

That "obedience" means the keeping of the law of God is taught indirectly in the Bible in the record of the life of Christ. "Sin is the transgression of the law." Man had sinned. "Sin, when it is finished, bringeth forth death." So man had earned death through sin, the transgression of the law. But Christ, triumphant where man failed, obedient where man was disobedient, keeping the commandments of God, and so declared righteous by the Father, was able to purchase redemption for us, giving us the life earned by his obedience in place of death which would have been the wages of our disobedience. Man's failure was in his disobedience to God's law. Christ's victory was in his obedience to that same law. The law of God was the test of Christ's holiness; and he stood the test because of his obedience to that law. There is no different test for the followers of Christ to-day. It is folly for us to claim holiness while despising or neglecting the law of God, or trampling upon any one of its several commandments. C. M. S.

By the Arm of Prayer

WHILE Paul was laboring amid special difficulties in Asia, he was conscious of the fact that across the Ægean, in Corinth, a praying church was "helping together by prayer" unto God for him. It is one of the lessons written by Inspiration to teach us that prayer actually does things away beyond the reach of personal effort.

Many will remember the photographic reproduction of the message of greeting from our Chinese brethren in Shanghai, printed in the REVIEW a few weeks ago. Many an earnest prayer, we may be sure, went up to heaven from believers who read that message in the translation that accompanied the Chinese characters.

The Review and Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 3, 1913

No. 14



An Address to Young Men

MRS. E. G. WHITE

"Young men likewise exhort to be sober-minded." Young men are not to be lovers of pleasure, seekers for amusement, ready to squander time and money and influence in selfish gratification; but they are to cultivate sobriety and godliness. They should seek each day to realize that they are now in the sowing time, and that the harvest reaped will be according to the seed sown. Young men should form their plans of life with thoughtful deliberation, and subject their conduct to criticism, as they seek for integrity of heart and action that will stand the test of the judgment. They should be willing to receive counsel from those of experience, that they may be fortified to stand in the perils that will beset their pathway. They will be exposed to influences which will lead them away from fidelity to God, unless they ever keep a realization of their responsibilities.

God wants the youth to become men of earnest mind, to be prepared for action in his noble work, and fitted to bear responsibilities. God calls for young men with hearts uncorrupted, strong and brave, and determined to fight manfully in the struggle before them, that they may glorify God and bless humanity. If the youth would but make the Bible their study, would but calm their impetuous desires, and listen to the voice of their Creator and Redeemer, they would not only be at peace with God, but would find themselves ennobled and elevated. It will be for your eternal interest, my young friend, to give heed to the instructions in the Word of God, for they are of inestimable importance to you.

I entreat you to be wise, and consider what will be the result of leading a wild life, uncontrolled by the Spirit of God. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption."

For your soul's sake, for Christ's sake, who gave himself to save you from ruin, pause on the threshold of your life, and weigh well your responsibilities, your opportunities, your possibilities. God has given you an opportunity to fill a high destiny. Your influence may tell for the truth of God; you may be a colaborer with God in the great work of human redemption.

John says: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." O that young men might appreciate the high destiny to which they are called! Ponder well the paths of your feet. Begin your work with high and holy purpose, and be determined that through the power of the grace of God you will not diverge from the path of rectitude. If you begin to go in a wrong direction, every step will be fraught with peril and disaster, and you will go on straying from the path of truth, safety, and success. You need your intellect strengthened, your moral energies quickened, by divine power. The cause of God demands the highest powers of the being, and there is urgent need in many fields for young men of literary qualifications. There is need of men who can be trusted to labor in extensive fields that are now white to the harvest. Young men of ordinary ability who give themselves wholly to God, who are uncorrupted by vice and impurity, will be successful, and will be enabled to do a great work for God. Let young men heed the admonition and be sober-minded.

How many youth have wasted their God-given strength in folly and dissipa-

tion! How many painful histories rise before me of youth who have become mere wrecks of humanity, mentally, morally, physically, because of indulgence in vicious habits! Their constitutions are ruined, their life usefulness greatly impaired, because of indulgence in unlawful pleasures. I entreat of you, careless, reckless youth of to-day, be converted and become laborers together with God. Let it be the study of your life to bless and save others. If you seek help from God, his power working in you will bring to naught all opposing powers, and you will become sanctified through the truth.

Sin is alarmingly prevalent among the youth of to-day, but let it be your purpose to do what you can to rescue souls from the power of Satan. Carry light wherever you go; show that you have strength of purpose, that you are not a person of indecision, easily swayed by the persuasions of evil associates. Do not yield a ready assent to the suggestions of those who dishonor God, but rather seek to reform, reclaim, and rescue souls from evil. Resort to prayer, persuade in meekness and lowliness of spirit those who oppose themselves. One soul saved from error and brought under the banner of Christ, will cause joy in heaven, and place a star in your crown of rejoicing. A soul saved will, through his godly influence, bring other souls to a knowledge of salvation, and thus the work will multiply, and only the revealings of the day of judgment will make manifest the extent of the work. Do not hesitate to work for the Lord because you think you can do but little. Do your little with fidelity, for God will work with your efforts. He will write your name in the book of life as one worthy to enter into the joy of the Lord. Let us earnestly entreat the Lord that laborers may be raised up, for the fields are white to the harvest; the harvest is great, and the laborers are few.

"Helping Together, by Prayer"

M. E. OLSEN

"Ye also helping together by prayer." 2 Cor. 1: 11.

"I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers." Rom. 15: 30.

THERE is a kind of support that the institutions of this cause need even more than money, and that is the united prayers of God's people. There is danger that the very magnitude which this

work has assumed under the prospering hand of God may prove a drawback to its continued spirituality. When our institutions were small and had to struggle under all manner of difficulties, they were the subjects of prayer at the family altar and in the closet, and there were not wanting earnest men and women who remembered them also in the night-seasons. Their progress as recorded in the weekly issues of the REVIEW was watched with loving anxiety; and if one or the other was in financial straits, some faithful brother was ready, if need be, to part with a humble little home or a piece of land in order that the institution might continue its God-appointed work.

In those days of small beginnings there was an immediacy of contact between the people and institutions that helped greatly to emphasize the spiritual needs of the latter. Moreover, the weakness of the institutions was in itself an appeal for prayerful support. When all our denominational printing was done on a single power-press, and when our one sanitarium consisted of a made-over farmhouse with half-trained nurses and the most meager of treatment appliances, it was evident to all concerned that such humble instruments could accomplish nothing except in the hands of an almighty God. Accordingly, fervent prayers went up to heaven continually, and were gloriously answered in the growth and development of those feeble instrumentalities into mighty agencies for good, whose influence is felt to-day in remote corners of the world.

Yet, while we thank God for the growth, one thing we should remember: Our institutions of to-day, while comparatively numerous and in many cases well provided with modern facilities, are just as helpless as their humble predecessors, apart from the divine blessing. In themselves they can do nothing. Moreover, the demands made upon them have vastly increased. We face a situation to-day which is in many ways far more difficult than that of a generation ago. A subtle wave of skepticism has rolled over the whole earth; men have lost faith in the Bible; they have largely lost faith in the fundamental principles of morality and good government; so that in presenting the truth to-day one must build a foundation, where in former days he had one ready to hand. To-day men's minds are so calloused by the daily reading of sensational newspapers and by frequenting popular places of amusement that they do not respond readily to the message of the printed page. Where formerly a single truth-filled paper or tract led a half-dozen persons to accept the truth, now the repeated visits of a paper, supplemented by tracts and books, and perhaps by a course of meetings or a stay at one of our institutions, may be necessary to effect the conversion of one.

Surely, under these circumstances, we must all be devoutly thankful that the institutions which are such mighty agencies for both the training of workers

and the winning of souls, have literally lengthened their cords and strengthened their stakes, even with the result in many instances of incurring a heavier load of debt. Of course, we wish that this progress could have been made without incurring increased financial obligations and thus threatening the usefulness of the institutions; but when we consider the excellent work which has been going on in these various schools and sanitariums, and when we further consider how urgent have been the reasons, in many cases at least, for the enlargement, we can not but acknowledge that growth under such circumstances is a far more hopeful sign than stagnation.

Perhaps if we looked more closely into the situation, we should come to the conclusion that what our institutions chiefly lack is the earnest, united prayers of God's people. They have seemed to us so well fitted out with modern appliances, so well organized as to boards of control, etc., that we have not carried for them the burden of prayer that we should have carried. We have not watched over them with the tender solicitude with which a parent watches the development of his child. We have not realized that they are in the fullest sense of the word spiritual agencies, and as such stand continuously in need of the support that comes from prayer and the intelligent cooperation of the whole family of believers.

It is well to remember, too, that while our obligations have increased, our resources have also greatly increased. The debt on our schools, which has been incurred largely because we have tried to do the impossible by expecting an educational institution to pay its own way, may foot up to something over half a million, and yet that large sum averages hardly more than fifteen dollars to each family of Seventh-day Adventists in this country. And are there many families who could not, by earnest self-denial and rigid economy, save up in a year's time fifteen dollars in addition to what they are already doing for our home and foreign work? It might require severe effort of some, but others, by merely cutting off luxuries which are really not appropriate to the character of a people awaiting the near return of their Lord, could save double or treble the amount, and in so doing receive a rich spiritual blessing. It is safe to say that if for the space of a single year we could as a people practise the daily self-denial that was practised by the pioneers in this message, we should thereby save enough money to pay off the entire indebtedness on our schools, and have something left with which to provide some of them with better facilities. Moreover, the experience would, apart from its financial results, be a blessed one to this people. To deny ourselves for the sake of the institutions which are giving a Christian training to our boys and girls, and which have already put into the field hundreds of efficient workers, would be one of the best possible ways in which to lay up

treasure in heaven. Such an experience would in itself be an education in practical godliness the value of which can not be estimated.

But while we sacrifice in order to give, let us not forget to pray. God's institutions are a part of his cause, and they literally live upon the prayers of his people. It is his desire to bless and prosper them, but it is also his desire to do this at our request and with our cooperation.



Does the History of Turkey and Egypt Since 1798 Fulfil the Prophecy of Dan. 11:40-44?

—No. 11

A. G. DANIELLS

EL ARISH, Gaza, and Jaffa were easily taken by the French troops as they marched from Egypt into the Syrian territory of the Turkish Empire. From these successes, it certainly looked as if the triumphs of the French in Egypt were to be repeated in Syria, and possibly throughout the empire of Turkey.

The next town in the line of march was Saint Jean d'Acre, the old Accho of that part of Palestine assigned to the tribe of Asher. Joshua 19:24-31; Judges 1:31. Its present name, Saint Jean d'Acre, was given to it from the Knights of St. John, who held the city upward of one hundred years.

"Bonaparte had now ascertained that the pasha of Syria, Achmet-Djezzar, was at Saint Jean d'Acre (so renowned in the history of the crusades), and determined to defend that place to extremity, with the forces which had already been assembled for the invasion of Egypt."—*Life of the Emperor Napoleon*, page 91, by J. G. Lockhart.

"Always prompt to strike at the heart, the commander-in-chief determined to march straight on to Acre, where that notorious Turkish pasha sat entrenched behind weak walls and the ramparts of terror which his calculating ferocity had reared around him."—*The Life of Napoleon I*, page 188, by John Holland Rose, M. A., Cambridge England.

"On the fourteenth of March [1799] the army advanced to Saint Jean d'Acre, carrying with it the infection of the plague, which had been caught at Jaffa. It was here that the terrible Djezzar resided, whose unrelenting cruelties, as his name indicated, had rendered him as formidable to Syrians as to Europeans. Here he had collected his treasures, his best troops, and immense military stores."—*History of Napoleon*, Vol. I, chap. 11, page 292, by Lanfrey.

"The French army swept around the promontory of Mt. Carmel, and after defeating a large body of horse, under the command of Abdallah Pasha, on the mountains of Naplouse, appeared before Acre on the sixteenth of March."—*History of Europe*, page 203, by Sir Archibald Alison.

"On the morning of the eighteenth of March, Bonaparte stood on the mount

examining the ramparts with his glass; and, after mature consideration, gave orders to drive into the town the force that still occupied the gardens, which was promptly done. The Turks being now all within the walls of Acre, preparations were made for the siege of the place."—*History of the Egyptian Revolution, Vol. I, chap. 20, pages 257, 258, by A. A. Paton.*

"Napoleon now pressed the siege of Acre. It was the only fortress in Syria which could stop him. Its subjugation would make him the undisputed master of Syria. Napoleon had already formed an alliance with the Druses and other Christian tribes, who had taken refuge from the extortions of the Turks among the mountains of Lebanon, and they only awaited the capture of Acre to join his standard in a body, and to throw off the intolerable yoke of Moslem despotism."—*The Life of Napoleon Bonaparte, Vol. I, chap. 12, page 217, by John S. C. Abbott.*

"On the twenty-eighth of March, at daybreak, the breaching battery commenced its fire, which was directed toward the tower situated at the corner of the rampart, which carried guns of much greater caliber than those of the besiegers; but they were soon dismounted by the good French practise, and the crumbling of the walls seemed to open the way to success."—*History of the Egyptian Revolution, Vol. I, chap. 21, page 264, by A. A. Paton.*

"The grenadiers instantly advanced to the assault, and, running rapidly forward, arrived at the edge of the counter-scarp. They were there arrested by a ditch, fifteen feet deep, which was only half filled up with the ruins of the wall. Their ardor, however, speedily overcame this obstacle; they descended into the fosse, and, mounting the breach, effected a lodgment in the tower."—*History of Europe, page 205, by Sir Archibald Alison.*

"The garrison defended the town with a vigor which astonished our troops, who had not been accustomed to meet with strong resistance from the Turks, and the greater part of our soldiers who penetrated into the town were slain."—*The History of Napoleon, Vol. I, chap. II, page 293, by Lanfrey.*

The French Threatened by a Great Turkish Army

While the garrison of Acre was offering such stubborn and successful resistance, a great Turkish army was marching to their relief.

"The Turks were not idle. By vast exertions they had roused the whole Mussulman population to march, in the name of the prophet, for the destruction of the 'Christian dogs.' An enormous army was marshaled, and was on its way for the relief of the beleaguered city. Damascus had furnished its thousands. The scattered remnants of the fierce Mamelukes, and the mounted Bedouins of the desert had congregated to rush, with resistless numbers, upon their bold antagonist."—*The Life of Na-*

poleon Bonaparte, Vol. I, chap. 12, page 217, by John S. C. Abbott.

"By vast exertions they had succeeded in rousing the Mohammedan population of all the surrounding provinces; the remains of the Mamelukes of Ibrahim Bey, the janizaries of Aleppo and of Damascus, joined to an innumerable horde of irregular cavalry, formed a vast army, which had already pushed its advanced posts beyond the Jordan, and threatened soon to envelop the besieging force."—*History of Europe, Vol. IV, chap. 26, page 205, by Sir Archibald Alison.*

"Napoleon had been engaged for ten days in an almost incessant assault upon the works of Acre when the approach of the great Turkish army was announced. It consisted of about thirty thousand troops, twelve thousand of whom were the fiercest and best-trained horsemen in the world. Napoleon had but eight thousand effective men with whom to encounter the well-trained army of Europeans and Turks within the walls of Acre, and the numerous host rushing to its rescue. . . .

"Kleber was sent forward with an advance guard of three thousand men. Napoleon followed soon after with three thousand more.

"As Kleber, with his little band, defiled from a narrow valley at the foot of Mt. Tabor, he entered upon an extended plain. It was early in the morning of the sixteenth of April. The unclouded sun was just rising over the hills of Palestine, and revealed to his view the whole embattled Turkish host spread out before him. The eye was dazzled with the magnificent spectacle, as proud banners and plumes, and gaudy turbans and glittering steel, and all the barbaric martial pomp of the East were reflected by the rays of the brilliant morning. Twelve thousand horsemen, decorated with the most gorgeous trappings of military show, and mounted on the fleetest Arabian chariots, were prancing and curveting in all directions. A loud and exultant shout of vengeance and joy, rising like the roar of the ocean, burst from the Turkish ranks as soon as they perceived their victims enter the plain. The French, too proud and self-confident to retreat before any superiority in numbers, had barely time to form themselves into one of Napoleon's impregnable squares, when the whole cavalcade of horsemen, with gleaming sabers and hideous yells, and like the sweep of the wind, came rushing down upon them. Every man in the French squares knew that his life depended upon his immobility, and each one stood, shoulder to shoulder with his comrades, like a rock. . . .

"As the immense mass came thundering down upon the square, it was received by volcanic bursts of fire from the French veterans, and horse and rider rolled together in the dust. . . . For six long hours this little band sustained the dreadful and unequal conflict. The artillery of the enemy plowed their ranks in vain. In vain the horsemen made

reiterated charges on every side. The French, by the tremendous fire incessantly pouring from their ranks, soon formed around them a rampart of dead men and horses.

"Behind this horrible abatis, they bade stern defiance to the utmost fury of their enemies. Seven long hours passed away, while the battle raged with unabated ferocity. The midday sun was now blazing upon the exhausted band. Their ammunition was nearly expended. Notwithstanding the enormous slaughter they had made, their foes seemed undiminished in number. A conflict so unequal could not much longer continue. The French were calling to their aid a notable despair, expecting there to perish, but resolved, to a man, to sell their lives most dearly.

"Matters were in this state when, at one o'clock, Napoleon, with three thousand men, arrived on the heights which overlooked the field of battle. The field was covered with a countless multitude, swaying to and fro in the most horrible clamor and confusion. . . . With that instinctive judgment which enabled him, with the rapidity of lightning, to adopt the most important decisions, Napoleon instantly took his resolution. He formed his little band into two squares, and advanced in such a manner as to compose, with the square of Kleber, a triangle, enclosing the Turks. Thus, with unparalleled audacity, with six thousand men he undertook to surround thirty thousand of as fierce and desperate soldiers as the world has ever seen. . . .

"The Turks were assailed by a murderous fire instantaneously discharged from the three points of this triangle. Discouraged by the indomitable resolution with which they had been repulsed, and bewildered by the triple assault, they broke and fled."—*The Life of Napoleon Bonaparte, Vol. I, chap. 12, pages 217-219, by John S. C. Abbott.*

"The defeat had been complete; the Turkish camp, with all their baggage and ammunition, fell into the hands of the conquerors; the army which the people of the country called 'innumerable as the sands of the sea or the stars of heaven,' had dispersed, never again to reassemble."—*History of Europe, Vol. IV, chap. 26, page 206, by Sir Archibald Alison.*



The Holy Spirit—No. 12 Motives, Humility, the Tongue

G. B. THOMPSON

4. ANOTHER important condition in the receiving of the Holy Spirit is *right motives*. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3.

Many complain that their prayers are not answered. The apostle here tells us why many prayers are not answered in the way that we expect. It is because the *motive* underlying the asking is wrong. The prayers are prompted by a selfish desire. The Spirit testifies of Christ. It exalts *him*, not *self*; and any

asking for the purpose of exalting ourselves is a wrong motive. To the minister who desires the Holy Spirit that he may preach better and be more popular than some other brother, the Lord says, Ye "receive not, because ye ask amiss." To the teacher in any school, to the officer in any church or Sabbath-school, who might desire and pray for the Holy Spirit that he might do better work than some other person and thus make a better show, the Lord says, Ye "receive not, because ye ask amiss." If we desire the Spirit from any selfish motive whatsoever, in order that self can be more prominent, the Lord says, Ye "receive not, because ye ask amiss."

In the case of Simon the sorcerer we have a striking example of one desiring the Spirit from a wrong or selfish motive. He had witnessed the working of the Spirit in the labors of the apostles, and said to Peter, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." He was willing to pay for the Spirit, to give a considerable sum for it, no doubt. He could use it, he thought, to make money and be in the public eye. There are many like Simon to-day who would gladly buy the Spirit as merchandise, rather than control the fleshly desires and keep the temple of their bodies clean as his abiding-place.

Peter said to him: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Acts 8:19-23.

The Spirit is a gift from God. It can never be bought nor bribed. It is a gift to us for service and personal victory, and never for display.

5. Another condition worthy of notice is that of *humility*. "Humble yourself therefore under the mighty hand of God, that he may exalt you in due time." 1 Peter 5:6. The opposite of humility is pride. To be humble is to yield up our pride. Pride is a terrible sin; it changed Lucifer, the covering cherub, into Satan, the prince of devils. "Pride goeth before destruction, and an haughty spirit before a fall." Prov. 16:18.

The Spirit of God leads to humility. "He shall not speak of himself." John 16:13. "He shall glorify me." Verse 14. The work of the Spirit is ever to exalt Christ. The one in whom the Spirit dwells will say, like John the Baptist, "He must increase, but I must decrease." John 3:30. Pride is an attribute of the carnal heart. Pride, like rank weeds, grows in a dunghill. And really what are we that we should be proud? Alexander Maclaren says: "Granted that you are superior to me in something or other. Well, what does that matter? One mole-hill is a little higher than another; they are all about the same distance from the sun. I remember a

friend of mine who, when a child, being told that the sun was ninety-five millions of miles off, asked whether it was from the up-stairs window or the down-stairs. And that is about the difference between men if they will bring themselves into comparison with the only true standard."

It is the "I" that is the barrier to spiritual progress. That is the trouble in the seventh chapter of Romans. The carnal "I" is living, never having been slain, and blocks the way to victory. The word I occurs more than thirty times in the last sixteen verses. It is found as many as six times in one short verse. "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." In the eighth chapter the "I" disappears, and the "Spirit of life in Christ Jesus" is found instead. It is the work of the Holy Spirit to destroy the *ego* and exalt the Saviour.

6. Another important condition in the reception of the Spirit of God is that of the proper use of *the tongue*. "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3:6.

How often this "fire of hell" has been kindled in churches and communities by the improper use of the tongue! Nothing will drive the Holy Spirit from the life more effectually than a wrong use of this unruly member. An unbridled, unconsecrated tongue may be a remorseless tool of Satan. The writer knows of no more infernal instrument of evil than the tongue of the gossiper, the tattler, the backbiter, and the slanderer. There are many tearful eyes, broken hearts, ruined homes, and blasted lives, made such by a wrong use of the tongue. Churches have been ruined and neighborhoods disgraced by busybodies and scandal-mongers. How unchristlike such a course is! How the holy God must loathe such work! From such the gentle, peaceful Spirit quietly withdraws, leaving the heart cold and hard. Unless the heart yields to the gentle pleading of the Spirit, the case of all such seems quite hopeless.

The apostle Paul exhorts: "Let no corrupt communications proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice." "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Eph. 4:29-31; 5:4. All this unholy brood can be summed up as a lack of love in the heart.

For the words, "which are not convenient," the Revised Version gives "which are not *befitting*." Then for Christians "corrupt communications"—impure words, all "evil-speaking," tattling, tale-bearing, gossiping, all jesting, and joking, and light, chaffy talk, and story-telling—are "*not befitting*." Only

such speech as comes from a heart void of anger or wrath, where no clamor or railing is found, and such as will minister to, edify, and build up the intellectual and moral character, is *befitting*.

How many professed Christians there are who are addicted to the habit of telling jokes and funny stories, which neither minister grace nor edify. This conversation is not pure; much of it borders on the vulgar and questionable, and can well be classed with the common talk of the man in the street. It is sometimes difficult at public gatherings to distinguish from the conversation who are professed Christians and who are not. Those who are *real* Christians are, of course, readily distinguished.

This unsanctified use of the tongue we are told *grieves* the Holy Spirit. The word translated "grieve" means literally *to cause sorrow*. Grief is sorrow. Here the gracious affection and tender love of the Spirit is revealed. He is represented as being in sorrow, sad and weeping, clothed in mourning, so to speak, by the empty, frivolous, impure, vulgar speech of his professed people. The experience of many can testify to the truthfulness of the Word of God in this matter. How unprepared we feel, after a social time spent together in spinning yarns and cracking the latest jokes, to go and labor for souls and minister to them the words of life. Suppose after having spent an evening together during which, instead of pure, edifying, intellectual conversation, much common street talk, slang remarks, funny stories, and witty, pert sayings have been the order, we are asked to go and pray for some poor, sick person. It may be the person has no hope in God, and this is our only chance to speak to him before he is ushered into the presence of the eternal Judge. How empty we feel! We realize that the Holy Spirit has been *greatly displeased*, and his presence has been *quenched* in the heart. How we wish we had been praying and meditating on the things that are lovely and of good report instead of upon the cheap and frivolous!

I feel confident that this sin, which is so well-nigh universal, is doing as much to grieve the Spirit of God from hearts, and is responsible for as much barrenness of soul and lack of warm, earnest, Christian experience, as any other evil among God's people. This wicked habit is wholly unnecessary, and ought to come to an end.

James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Once we have the victory over the tongue, we shall have the key to complete victory. Are we to continue longer to grieve from our hearts the Spirit of a holy God, and carry about with us a dry, powerless Christian experience, unable to battle against temptation, or lift up other souls bowed down with sin? Or shall we refuse longer to wound the heart of the Spirit with sorrow by this course, and claim the blessing which may be ours through faith?

ness will never be received. It often happens that when souls are eagerly seeking this blessing from pure motives, there are revealed in them hitherto hidden acts and attitudes of disobedience, sometimes trifling in themselves, and about these points the whole controversy rages."—*"The Price of Power,"* pages 70, 73.

In his sermon on the mount the Saviour said, "If thy right eye offend thee, pluck it out, and cast it from thee," and "if thy right hand offend thee, cut it off, and cast it from thee." Matt. 5: 29, 30. This is hardly to be understood as teaching that eyes are to be literally plucked out, or arms amputated. But it does teach, as the context shows, that anything in the life which may be as dear to us as the eye or the hand, if it endangers our being "cast into hell," is to be cast from us.

We are further admonished to "abstain from all appearance of evil." I Thess. 5: 22. This goes, if possible, still deeper. Even though a thing might not be wrong in itself, if it does not look right, is open to suspicion, may be misunderstood, and would furnish an example which might be used as a stumbling-stone to others who are weak, or furnish an opportunity for sinners to blaspheme, we are to abstain from even this.

Young people, and older ones, too, for that matter, sometimes debate in their minds concerning certain places of amusement and certain forms of entertainment. Is it right? What harm is there in it? Before perplexing the mind with these and similar questions, we can first ask, How will it look for a Christian? If it does not look right, that should settle the matter without further parley. The dove-like Spirit is often grieved by appearances, as well as by open sin.

8. We shall notice one further step in the receiving of the Holy Spirit. It is that of *surrender*. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 5: 32.

Obedience means unconditional surrender. This is the one supreme condition of being filled with the Spirit of God. Full surrender is the pivot upon which the gate of his fulness swings open.

It is not a question in the life of a Christian as to whether the Spirit has entered the heart. He knocks for admission at the door of every heart; and he has entered in some measure the heart of every Christian. But the question is, Has he had full possession? or has he been only a joint tenant? Has he had all the heart, or only a corner in our affections? "Yield yourselves unto God," is the exhortation of Paul. This does not mean in part, but wholly. The question is, Have we done this?

"It is as if the sweet, fresh air of spring-time should enter a ten-room house full of foul odors. You open up one chamber to it, but leave the rest

closed and in possession of the old, fetid atmosphere. Truly the pure air has entered, but how can it fill the house until you yield that house wholly to it, throwing open every nook and cranny to its fragrant breath?"

This places the question of surrender squarely before us. The Spirit has entered the temple of our bodies. But how much room has he been permitted to occupy? Has he been obeyed, and fully yielded to? Have we turned over to him the key of every room? or have we retained the key to one room? Is there a closet somewhere in the heart in which some grinning skeleton is hidden, to which we hold the key? Have we turned over to the Spirit every key, and bidden him open every room, every closet, and take full possession of the soul? This is the pivotal point upon which is determined whether or not we shall share the fulness of the Spirit. The fulness of surrender precedes the fulness of power. Whether it takes a day or long years to reach this, the consecrated child of God knows that it is the supreme step in securing the power of the Spirit.

"There is no substitute for your act of surrender. When God states a condition of blessing, no other condition, however good elsewhere, can be substituted. This is why all your crying, and waiting, and petitioning—yea, even agonizing before God—have accomplished naught but to leave you grieved, disappointed, and dazed at lack of answer. You have been praying instead of obeying. Prayer is all right with obedience, but not instead of it. 'To obey is better than sacrifice.' So it is better than prayer if it is the thing God is asking. We are not petitioning God; he is petitioning us. Hear him through his servant Paul: 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice.' Have you done this? When we petition God to do something for us, we expect him to act. When God petitions us to make him a present of our bodies as a living sacrifice, he expects us to act.

But, lo, we turn to and begin to pray, for, we say, is not prayer a good thing? Forsooth, it is, but not well spent if used to *dodge obedience!* How subtle the flesh is! How in our blindness we do play at cross-purposes with God! 'Abraham,' said God, 'because thou hast done this thing, . . . I will bless thee' (Gen. 22: 16, 17). What was this thing upon the doing of which the blessing of God came to him as never before?—It was the yielding of his all to God in the surrender of his son. Child of God, have you done *this thing?* No other thing will avail. Constant prayer, importunate entreaty, wearisome waiting, attempts at believing, reckoning it done,—all these are of no avail if you will not do *this thing*. This unyielded life is the very citadel of self. God will not force it. But when its key, the will, is voluntarily handed over to him, then he floods the life with his fulness of blessing. Would you know his 'I will

bless thee'? then do this thing. Absolutely, unreservedly, confidently, yield yourself, your life, your all into his hands for time and eternity.

"It will not do, in lieu of this, to give money, to give time, to give service, only. Thousands are trying thus to silence conscience and rob God. We must needs give *ourselves*. How grieved would that true lover be whose betrothed would answer his petition for her heart, herself, by proffering her purse, houses, or lands! How much more must God be grieved by our poor attempts to bribe him by giving him everything else except the one thing he wants—*ourselves!* 'My son, give me thine heart.' There is a giving which is *instead* of ourselves; and there is a gift of ourselves."—*"Threefold Secret of the Holy Spirit,"* pages 51-53.

This is true repentance, and entire change of all the desires and affections of the flesh. And to those who repent, the promise of the Spirit is safe. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. When all is surrendered and on the altar, we shall assuredly not have to wait long for the fire to descend.

"Breathe on me, Breath of God,
Until my heart is pure,
Until with thee I will one will,
To do and to endure."



Does the History of Turkey and Egypt Since 1798 Fulfil the Prophecy of Dan. 11: 40-44?

—No. 12

A. G. DANIELLS

THE victory of the French over the Turkish army of thirty thousand in the region of Nazareth and the Jordan confirmed Napoleon and his generals in their assurance of victory, not only in the siege of Acre, but over the whole empire of Turkey. Although they had thus far made little headway in the siege, Napoleon was resolutely bent on taking the town. Pointing to it one day, he said to General Murat:—

"The fate of that contemptible town and its fall is the object of my expedition, and Damascus will be its fruit."—*"History of the Egyptian Revolution,"* Vol. I, chap. 23, page 277.

After routing the great Turkish army at the Jordan, Napoleon returned to Acre to press the siege with new vigor.

Pressing the Siege of Acre

"No pen can describe the desperate conflicts and the scenes of carnage which ensued. Day after day, night after night, and week after week, the horrible slaughter, without intermission, continued. The French succeeded in transporting, by means of their cruisers, from Alexandria, a few pieces of heavy artillery, and the walls of Acre were reduced to a pile of blackened ruins. The streets were plowed up, and the houses

blown down by bombshells."—*The Life of Napoleon Bonaparte*, Vol. I, chap. 12, page 220, by John S. C. Abbott.

"The vigor and resolution of the garrison increased with every hour the siege continued. Napoleon, by a desperate effort, for a time succeeded in effecting a lodgment in the ruined tower; but his men were soon driven out with immense loss, and the Turks regained possession of all their fortifications. The trenches had been open and the breach practicable for nearly two months, but no sensible progress was as yet made in the reduction of the place."—*History of Europe*, Vol. IV, chap. 26, page 207, by Sir Archibald Alison.

"There were occasional lulls in this awful storm, during which each party would be rousing its energies for more terrible collision. The besiegers burrowed mines deep under the foundation of walls and towers, and, with the explosion of hundreds of barrels of gunpowder, opened volcanic craters, blowing men and rocks into hideous ruin. In the midst of the shower of destruction darkening the skies, the assailants rushed, with sabers and dripping bayonets, to the assault. The onset, on the part of the French, was as furious and desperate as mortal man is capable of making. The repulse was equally determined and fearless."—*The Life of Napoleon Bonaparte*, Vol. I, chap. 12, page 221, by John S. C. Abbott.

"The siege was now beginning to assume a somber aspect for the French. The skilful chief of engineers was no more. One able officer after another had shared his fate. The besieged, instead of quailing before the intrepidity and skill of the new French school of conquest, showed an unflinching audacity which had no previous parallel in the Syrian or Egyptian experiences of the army."—*History of the Egyptian Revolution*, Vol. I, chap. 23, page 279, by A. A. Paton.

"The eyes of Europe were turned with eager interest to the spot where the greatest conqueror of modern times was brought to a standstill. . . . Every scrap of news was wafted as rapidly as the means of locomotion then admitted to the obscurest villages of Europe—from the Pillars of Hercules to the gelid waters of Archangel."—*Id.*, page 280.

Arrival of a Turkish Fleet

"One afternoon in May [the seventh], a fleet of thirty sail of the line was descried in the distant horizon, approaching Acre. All eyes were instantly turned in that direction. The sight awakened intense anxiety in the hearts of both besiegers and besieged. The French hoped that they were French ships conveying to them succors from Alexandria or from France. The besieged flattered themselves that they were friendly sails, bringing to them such aid as would enable them effectually to repulse their terrible foes. The English cruisers immediately stood out of the bay to reconnoiter the unknown fleet. Great was the disappointment of the

French when they saw the two squadrons unite, and the crescent of the Turk and the pennant of England, in friendly blending, approach the bay together. The Turkish fleet brought a reinforcement of twelve thousand men, with an abundant supply of military stores.

"Napoleon's only hope was to capture the place before the disembarkation of these reinforcements. Calculating that the landing could not be effected in less than six hours, he resolved upon an immediate assault. In the deepening twilight a black and massy column issued from the trenches, and advanced, with the firm and silent steps of utter desperation, to the breach. The besieged, knowing that if they could hold out but a few hours longer deliverance was certain, were animated to the most determined resistance. A horrible scene of slaughter ensued. The troops from the ships, in the utmost haste, were embarked in the boats, and were pulling as rapidly as possible across the bay to aid their failing friends. Sir Sydney himself headed the crews of the ships, and led them, armed with pikes, to the breach. The assailants gained the summit of a heap of stones into which the wall had been battered, and even forced their way into the garden of the pasha. But a swarm of janizaries suddenly poured in upon them with the keen saber in one hand and the dagger in the other, and in a few moments they were all reduced to headless trunks. The Turks gave no quarter. . . .

"Column after column of the French advanced to the assault, but all were repulsed with dreadful slaughter. Every hour the strength of the enemy was increasing; every hour the forces of Napoleon were melting away before the awful storm sweeping from the battlements. In these terrific conflicts, where immense masses were contending hand to hand, it was found that the simitar of the Turk was a far more efficient weapon of destruction than the bayonet of the European."—*The Life of Napoleon Bonaparte*, Vol. I, chap. 13, pages 223, 224, by John S. C. Abbott.

The Siege Abandoned

"Success was now hopeless. Sadly Napoleon made preparations to relinquish the enterprise. He knew that a formidable Turkish army, aided by the fleets of England and Russia, was soon to be conveyed from Rhodes to Egypt. Not an hour longer could he delay his return to meet it."—*Id.*, page 224.

"Meanwhile, the baggage, sick, and field-artillery were silently defiling to the rear, the heavy cannon were buried in the sand, and on the twentieth of May, Napoleon, for the first time in his life, ordered a retreat."—*History of Europe*, Vol. IV, chap. 26, page 208, by Sir Archibald Alison.

"On the twentieth of May, Napoleon, for the first time, relinquished an enterprise unaccomplished. An incessant fire was kept up in the trenches till the last moment, while the baggage, the sick, and the field-artillery were silently defiling to

the rear, so that the Turks had no suspicion that the besiegers were about to abandon their works. Napoleon left three thousand of his troops, slain or dead of the plague, buried in the sands of Acre."—*The Life of Napoleon Bonaparte*, Vol. I, chap. 13, page 228, by John S. C. Abbott.

"This was the first serious check that Bonaparte had received in his wonderful career."—*History of the Egyptian Revolution*, Vol. I, chap. 24, page 288, by A. A. Paton.

◆ ◆ ◆ "Awake and Sing"

H. I. MORSE-FARNUM

FROM the omnipotent Ruler the summons eventually goes forth, "Awake and sing, ye that dwell in the dust." Like all divine commands, that glad, long-looked-for, and long-listened-for behest is for eternal ages. No more awakening to pain, tears, or soul anguish!

Anxieties, forebodings, disappointments, sad partings, and loneliness are all over. An endless life of joy and gladness is begun; the scars which time and its mutations have imprinted are all effaced, and tear-drops never fall, for God himself shall wipe them all away. Christ, the God-man, has purchased for us the eternal bliss, and still is calling, "Come ye to the waters, . . . yea, come."

Who in this precarious world is not athirst for something reliable, something permanent? Vainly it is sought where one who destroys the earth is still prince. That usurped dominion is to be wrenched away, and He whose right it is shall reign, even our elder Brother, the Prince of Peace.

The blessed Scriptures, letters from heaven bearing the imprint of divinity and humanity, make the mysteries all plain, opening vistas of light and glory beyond the tempests, toils, and trials of a brief sojourn on earth.

How many in this infidel age are scorning the only Anchor, just to drift hopelessly upon the fathomless ocean of doubt!

May not all who have tasted the "powers of the world to come" lift up their heads rejoicingly, even in the narrowest passes, because of ability to declare emphatically, "I know that my Redeemer liveth"? Can they not quaff of Marah water cheerfully when one who bought for them the future bliss drained its fullest cup?

When his children are alone, sinking amid life's surges, again he treads the billow with extended hand and gently chiding word, "Why are ye fearful, O ye of little faith?"

When human help availeth not, when the final foe is faced, hear the precious whisper, "Fear thou not; for I am with thee."

Peterboro, Ontario.

◆ ◆ ◆
"THE man who seeks God with a heart-break will not be long in finding him."

The Advent HOLY BIBLE **REVIEW** **And Sabbath** **HERALD**

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

VOL. 91

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No. 7



That Thou My Love Wilt Own

WORTHIE HARRIS HOLDEN

LONG patience hast thou, Lord, with such
 as I,—

Not meet to serve as friend nor be close
 by,—

Still let my flowing tears anoint thy feet,
 Or grant within thy gate some lowly seat.

Surpassing strange that thou, the King
 of kings,

Art satisfied with finite offerings;
 That love which sought, redeemed, and
 set us free,
 Rejoices in our grateful ecstasy.

So glad am I that thou my love wilt own,
 That thou wilt hear me from thy glory-
 throne,

But happier still my ransomed soul shall
 be
 To dwell in heaven forevermore with
 thee.

Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Daniel 11:

40-44?—No. 17

A. G. DANIELLS

NUMBER 16 of this series of articles on Dan. 11: 40-44 appeared in the REVIEW of May 8, 1913. In resuming these studies, a brief review will serve as a helpful connecting link between what has been given and that which is to follow.

The prophecy set forth in the last six verses of the eleventh chapter of Daniel, may be separated into three parts:—

First, the conflict at "the time of the end" between the "king of the south," the "king of the north," and another power designated by the pronoun him, with the result that the king of the north comes out of the struggle the victor. Verse 40.

Second, the continuation and extension of the triumphs of the king of the north over "many countries,"—the glorious land (Syria), Egypt, Ethiopia, Libya, and the adjacent regions. Verses 41-43.

Third, serious reverses of the king of the north, resulting, first in the loss of independence, and finally in complete overthrow and extinction. Verses 44, 45.

The conclusions reached in the preceding studies are as follows:—

1. That "the time of the end" began in 1798.

2. That the "king of the south" at that time was Egypt.

3. That the "king of the north" was Turkey.

4. That the power represented by the pronoun "him" was France.

In tracing the history of these countries at that time, we found,—

1. That in 1798 France invaded Egypt for the purpose of conquest, and that Egypt offered the most determined resistance, but went down in the struggle.

2. That in the year 1798 Turkey declared war on France, assembled a land army of 30,000 at Damascus, and a navy of 30,000 at Rhodes, to engage the French, and that at the close of the terrible struggle between these forces in Syria, Turkey was the victor.

3. That following the victory over the French at St. Jean d'Acre, Turkey promptly and resolutely extended her rule over Syria, Egypt, Arabia, Ethiopia, and Libya, and thus gained power, or control, over the "treasures of gold and of silver, and over all the precious things of Egypt," to a far greater extent than ever before.

In the year 1825 Turkey was complete master of all the countries in the south, and was exacting heavy tribute from them to restore her depleted treasury at Constantinople.

A Change Foretold

It is here, at this point, that the prophecy foretells trouble for Turkey: "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy

mountain; yet he shall come to his end, and none shall help him." Dan. 11: 44, 45.

This part of the prophecy predicts serious reverses for this power, which, up to this point, was to be victorious in repulsing the French invaders, and in reestablishing and even extending its control over the countries of the south.

And with a change in the fortunes of Turkey there is also to be a change in the place of operations. "Tidings out of the east and out of the north shall trouble him." Immediately preceding this the conflicts were in the south,—Palestine, Egypt, and Ethiopia. Now the scene shifts to the eastern and northern parts of the empire. The eastern part is Syria, Armenia, and Asia Minor. The northern is the Balkan territory extending northward from Constantinople to the Danube. It is in these regions that the Turk will find the enemy encroaching upon his territory, and threatening his existence. It is into these parts that the armies will be sent under the furious commands of their ruler "to destroy and utterly to make away many." But they will not succeed. In this long struggle Turkey will go down in defeat, and "come to his end."

As we believe and teach that verse 44 predicts Turkish reverses that will result in the transfer of the capital from Constantinople to Jerusalem, and, in the end, the overthrow and extinction of the empire, we ought surely to give the history of the period and the events referred to the most careful study. This period began about 1825. Of the general conditions Turkey was facing at that time Creasy says:—

"Peril from Russia, peril from England, peril from mutinous Janizaries, and factious ulema; peril from many-headed insurrection among Wahabis, Mamelukes, Servians, Albanians, Greeks, Druses, Kurds, Syrians, and Egyptians; peril from rebellious pashas, who would fain have founded new kingdoms on the ruins of the house of Othman,—such were some of the clouds that hung over the reign of Mahmud, the second sultan of that name, and the thirtieth of his dynasty [whose reign extended from 1808 to 1839]."—*History of the Ottoman Turks*, Vol. II, page 39.

Another writer says:—

"In this concurrence of domestic revolt and foreign war, at a period of the decline of her political institutions, Turkey was like a ship in a storm, whose

crew were in a mutiny, and whose tackle was worthless and worn out. But, in the midst of this tremendous crisis, the gigantic political figure of Sultan Mahmud appeared at the post of the pilot, weathering the storm with a genius and an energy that challenges the admiration and sympathy of the world. From north, south, east, and west, the elements seemed to gather themselves together for a final effort which should engulf the Ottoman vessel of state; but it was not written in the book of fate that the hour of the break-up was arrived.—“*History of the Egyptian Revolution*,” by Paton, Vol. II, page 92.

While the historian tells of troubles in all parts of the Turkish Empire, the prophet points to the east and the north only. It was in these parts that he foresaw the most serious and perilous developments. It was the “tidings out of the east and out of the north” that troubled and alarmed the government, and caused it to send forth its armies to meet the enemy. This is what is foretold by the prophet, and it is what is recorded by the historian.

Some Things to Keep

ARTHUR L. MANOUS

1. **THYSELF:** “Keep thyself pure.” 1 Tim. 5:22.
2. **THE BODY:** “But I,” says Paul, “keep under my body, and bring it into subjection.” 1 Cor. 9:27. See also Rom. 8:13; Col. 3:5.
3. **THE SOUL:** “Keep thy soul diligently.” Deut. 4:9. See also Prov. 22:5.
4. **THE MOUTH:** “He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.” Prov. 13:3. See also Ps. 39:1; Prov. 21:23.
5. **THE TONGUE:** “Keep thy tongue from evil, and thy lips from speaking guile.” Ps. 34:13. See also Ps. 141:3; Prov. 15:4.
6. **THE HEART:** “Keep thy heart with all diligence; for out of it are the issues of life.” Prov. 4:23. See also Phil. 4:7.
7. **THE HAND:** “Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.” Isa. 56:2.
8. **THE FEET:** “Keep thy foot when thou goest to the house of God.” Eccl. 5:1.
9. **WISDOM:** “Keep sound wisdom and discretion.” Prov. 3:21.
10. **INSTRUCTION:** “Take fast hold of instruction; let her not go: keep her; for she is thy life.” Prov. 4:13.
11. **MERCY:** “Keep mercy and judgment.” Hosea 12:6.
12. **GOD’S WORD:** “If a man love me,” says Christ, “he will keep my words.” John 14:23. See also John 8:47; Prov. 4:21.
13. **THE SABBATH DAY:** “Remember the Sabbath day, to keep it holy.” Ex. 20:8. See also Ex. 31:13-16; Lev. 19:

3, 30; 26:2; Deut. 5:12; Isa. 56:4; Matt. 24:20.

14. **THE LAW OF GOD:** “My son, forget not my law; but let thine heart keep my commandments.” Prov. 3:10. “If thou wilt enter into life, keep the commandments.” Matt. 19:17. See also John 12:50; Eccl. 12:13; John 14:15; 15:10; Rev. 22:14.

15. **THE LORD’S WAY:** “Keep the way of the Lord, to do justice and judgment.” Gen. 18:19. “Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.” Ps. 37:34.

Nashville, Tenn.

Destroyed for Lack of Knowledge

(Concluded)

MRS. E. G. WHITE

DURING the long reign of Jeroboam II, the armies of Israel gained signal victories; but this time of apparent prosperity wrought no change in the hearts of the impenitent; and it was finally decreed: “Israel shall surely be led away captive out of their own land.” Amos 7:11.

So far had Israel gone in impenitence that even this terrible sentence left them unmoved. Amaziah, a leader among the idolatrous priests at Bethel, said to Amos: “O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el: for it is the king’s chapel, and it is the king’s court.” Amos 7:12, 13.

But the prophet’s answer was, “Thus saith the Lord, . . . Israel shall surely go into captivity.”

The destruction of the northern kingdom came gradually. In judgment the Lord remembered mercy, and at first, when “Pul the king of Assyria came against the land,” Menahem, then king of Israel, was not taken captive, but was permitted to remain on the throne as a vassal of the Assyrian realm. “Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria.” Having humbled Israel by making it tributary to his empire, “the king of Assyria turned back, and stayed not there in the land.” 2 Kings 15:19, 20.

But Menahem, far from repenting of the evil that had wrought ruin in his kingdom, continued throughout the ten years of his reign in “the sins of Jeroboam the son of Nebat, who made Israel to sin.” 2 Kings 15:18. Pekahiah and Pekah, his successors, also “did that which was evil in the sight of the Lord.” 2 Kings 15:24, 28. “In the days of Pekah,” who reigned twenty years, “Tiglath-pileser king of Assyria” invaded Israel, and carried away with him a multitude of captives from among the tribes living in Galilee and east of the Jordan. “The Reubenites, and the Gad-

ites, and the half tribe of Manasseh,” with others of the inhabitants of “Gilead, and Galilee, all the land of Naphtali,” were scattered among the heathen in lands far removed from Palestine. From this terrible blow, the kingdom never recovered.

The feeble remnant of Israel continued the forms of government, though no longer possessed of power. Only one more ruler, Hoshea, was to follow Pekah. The throne was tottering; soon the entire kingdom was to be swept away. But God in mercy gave the people another chance to turn from idolatry. In the third year of Hoshea’s reign, Hezekiah came to the throne of Judah, and soon afterward important reforms were instituted in the temple service at Jerusalem. As speedily as possible, Hezekiah arranged for the celebration of the Passover, and to this feast he invited not only his Judean subjects, but all Israel as well. He “sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the Passover unto the Lord God of Israel.” A proclamation was sounded “throughout all Israel, from Beer-sheba even unto Dan, that they should come to keep the Passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

“So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see. Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified forever: and serve the Lord your God, that the fierceness of his wrath may turn away from you. For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.” 2 Chron. 30:1-9.

“From city to city through the country of Ephraim and Manasseh even unto Zebulun,” the couriers sent out by Hezekiah carried the message. Israel should have seen in this invitation an appeal to repent and turn to God. But nearly all treated the royal messengers with indifference or with contempt. “They laughed them to scorn, and mocked them.” 2 Chron. 30:10. But there were a few who gladly responded. “Divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem, . . . to keep the feast of unleavened bread.”

The Advent Review and Sabbath Herald

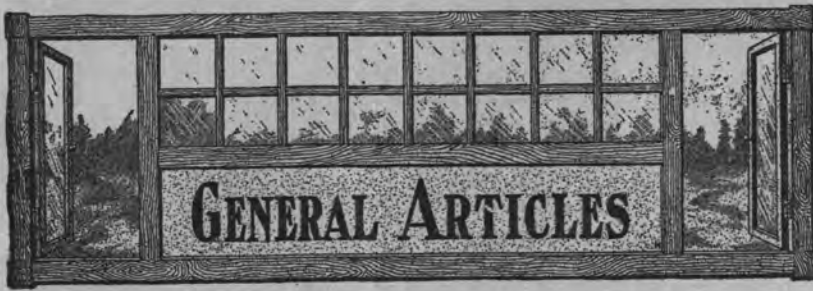
HOLY BIBLE IS THE FIELD IS THE WORLD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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A Door of Hope

MRS. E. G. WHITE

In the terrible judgments brought upon the ten tribes, the Lord had a wise and merciful purpose. That which he could no longer accomplish through them in the land of their fathers, he would seek to accomplish by scattering them among the heathen. His plan for his people must be fulfilled; and in the afflictions brought upon Israel, he was preparing the way for his glory to be revealed to the nations of earth. Not all who were carried captive were wholly impenitent. Among them were some who humbled themselves before God, and who sought for pardon and peace; and these were numbered as "sons of the living God." Hosea 1:10.

God's favor toward Israel had always been conditional on their obedience. At the foot of Sinai, the hosts of Israel had entered into covenant relation with God as his "peculiar treasure . . . above all people." Ex. 19:5. They were to be to him "a kingdom of priests, and an holy nation." Solemnly they had promised to follow in the path of obedience. "All that the Lord hath spoken we will do," they said. And when, a few days afterward, God's law was spoken from Sinai, and additional instruction in the form of statutes and judgments was communicated through Moses, the Israelites with one voice again promised, "All the words which the Lord hath said will we do." Ex. 24:3. At the ratification of the covenant, the people once more united in declaring, "All that the Lord hath said will we do, and be obedient." Verse 7. God had chosen Israel as his people, and they had chosen him as their King.

Near the close of the wilderness wandering, the conditions of the covenant were repeated. At Baal-peor, on the very borders of the Promised Land, many had fallen a prey to subtle temptation. Those who had remained faithful

now renewed their vows of allegiance. Through Moses they were instructed concerning the temptations that would assail them in the future; and they were earnestly exhorted to remain separate from the surrounding nations, and to worship God alone.

"Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day.

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

The Israelites were specially charged not to lose sight of the commandments of God, in obedience to which they would find strength and blessing. "Take heed to thyself, and keep thy soul diligently," was the word of the Lord to them through Moses, "lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."

The awe-inspiring scenes connected

with the giving of the law at Sinai were never to be forgotten. "Ye came near," the Israelites were reminded, "and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it."

The Israelites were about to possess a land where idolatry had reigned supreme; and they were warned not to follow after the gods of the heathen. "Take ye . . . good heed unto yourselves," was the counsel given; "for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, . . . and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." "Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of anything, which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God."

Moses was inspired to utter a prophecy outlining the sure result of apostasy. Plainly he traced the evils that would result from a departure from the statutes of Jehovah. Calling heaven and earth to witness against the people, he declared that if, after having dwelt long in the Land of Promise, they should introduce things which thine eyes have seen, and to graven images, and should refuse to return to the worship of the true God, the anger of the Lord would be aroused, and they would be carried away captive and scattered among the heathen. "Ye shall soon utterly perish," he warned them, "from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord

shall scatter you among the nations, . . . whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell."

This prophecy, fulfilled in part in the time of the judges of Israel, met a more complete and terrible fulfillment in the captivity of Israel in Assyria and of Judah in Babylon. During the passing centuries, from generation to generation, Satan made repeated attempts to cause Israel to forget "the commandments, the statutes, and the judgments" (Deut. 6:1) that they had promised to keep forever; for he knew that if he could only lead Israel to forget God, and to "walk after other gods, and serve them, and worship them," the chosen nation would surely perish. Deut. 8:19. But the enemy of all souls had not taken into account the long-suffering of Him who "will by no means clear the guilty," yet whose glory it is to be "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:6, 7. Despite the efforts of Satan to thwart God's purpose for his chosen people, yet even in some of the darkest hours of Israel's history, when it seemed as if the forces of evil were about to gain the victory, the Lord graciously revealed himself. He spread before Israel the things that were for their welfare as a nation. "I have written to him the great things of my law," he declared of Israel through Hosea, "but they were counted as a strange thing." Hosea 8:12. "I taught Ephraim also to go," he declared, "taking them by their arms; but they knew not that I healed them." Hosea 11:3. Tenderly the Lord dealt with them, instructing them by his prophets, line upon line, and precept upon precept.

(To be concluded)

Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11: 40-44?—No. 18

A. G. DANIELLS

"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." Dan. 11:44.

No sooner had Turkey succeeded in reestablishing undisputed sovereignty in the south in 1825 than the battle ground was transferred to the east and the north.

"War between Russia and Turkey broke out in 1828, each accusing the other of not having observed the Treaty of Bukharest. . . . A careful plan of campaign had been prepared. Turkey was to be attacked on all sides, by land and sea. Immediately after the declaration of war, Prince Wittgenstein placed himself at the head of an army of 150,000 men, and, on the seventh of May, crossed the [River] Pruth in three columns."

"Paskevitch was instructed to make

an incursion from the Caucasus into the Asiatic [eastern] dominions of Turkey, so as to draw away her forces from Europe. Prince Menshikoff, with a separate detachment, was to take Anapa, and Admiral Geig, with the Black Sea fleet, was to silence the forts on the Bulgarian and Roumelian and other eastern coasts; while Admiral Heyden, with the squadron which was in the archipelago, was to close the Dardanelles so as to prevent reinforcements coming from Egypt to Constantinople."—*A History of Russia From Peter the Great to Nicholas II*, by W. R. Morfill, pages 367, 368.

Alarmed and angered by Russia's extensive plans for the invasion of her dominions, Turkey went "forth with great fury to destroy, and utterly to make away many."

"Acting as he did on the defensive in Europe, the sultan meant to strike a vigorous blow in Asia. At the very beginning of the war he ordered the seraskier of Erzerum with an army of 40,000 men to make incursions in various directions upon Russian territory beyond the Caucasus. . . . The Mussulman provinces, roused by the instructions sent by the sultan, only awaited the arrival of the Turks, their coreligionists, to rise against the Russians *en masse*. Everywhere was agitation and everywhere treason."

"We must not forget the kind of man of whom we are writing. One of the most sanguinary of Turkish sultans, Mahmud has left a terrible reputation for his recklessness of human life. . . . For Erzerum a new seraskier was appointed, with unlimited powers. Hahki Pasha, a commander of known skill and bravery, was also sent to assist him. He was commissioned to arm 200,000 men in Anatolia."—*Id.*, pages 367-375.

Sir Edward Creasy, in an interesting and instructive account of this conflict between Russia and Turkey, says:—

"Though Russia was nominally at peace with all the world (her Persian war having ended by a convention in November), she was calling out new levies of conscripts, concentrating troops in Bessarabia, and collecting military stores and transports in her harbors in the Black Sea, in readiness for an invasion of the Ottoman dominion."

"Convinced that his great enemy intended to attack him in the spring [of 1828], the sultan took the bold step of being the first to declare war; . . . and he called on all Mussulmans to show again the determined valor with which the Ottomans had in ancient times established in the world the true religion, and to resist the foe whose object was to annihilate Islam and tread the people of Mohammed underfoot."

"In the ensuing war the vigor shown by Mahmud astonished both friends and foes. Russia employed in the first campaign about 100,000 of all arms in European [northern] Turkey. . . . A far less spirited resistance on the part of the Turks was expected than that which was actually encountered."

"The artillery force was numerous and loyal, and the armed Turkish inhabitants of the towns which the enemy assailed, showed as usual, the greatest spirit of self-defense, and contributed greatly to the prolongation of the war, which was (in its first campaign, at least) principally a war of sieges."

"At the close of the European campaign, the position of the combatants was such that, in the words of the ablest military critic of the war (Von Moltke), 'If we consider the enormous sacrifices the war cost the Russians in 1828, it is difficult to say whether they or the Turks won or lost. It remained for a second campaign to decide the value of the first.'"

"The general feeling (especially in Austria) was that Russia had been overrated, that the sultan was unexpectedly powerful, and that the war was likely to be prolonged without any heavy catastrophe to the Turkish Empire. Russia herself felt keenly the need of recovering her prestige by more signal success in another campaign, which she resolved to make a decisive one."

"Accordingly, in 1829, more numerous and better-appointed forces crossed the Danube, and they were led by Marshal Diebitsch. 'He besieged one fortress, and fought one battle [says Von Moltke]; but this brought him into the very heart of the hostile empire. He arrived there followed by the shadow of an army, but with the reputation of irresistible success.' . . . He continued to impose upon the terrified enemy by the appearance of strength, and by well-simulated confidence and rapidly increasing weakness, and the deepest and most serious alarm."

"The only alternatives for Diebitsch were to obtain a peace, or to be destroyed; and in order to obtain peace, it was necessary to keep up the boldest semblance of waging war."

"Even the European ambassadors of Pera [European quarter of Constantinople] believed that Diebitsch was at the head of 60,000 efficient troops; and they joined the sultan's ministers in urging him to save the empire from total destruction, by negotiating instantly with the Russian general, and obtaining peace at almost any sacrifice. Mahmud is said long to have resisted their pusillanimous advice; and well would it have been for him and his empire if a single friend had then been near him to support his sovereign with manly counsel. At length the sultan yielded to the importunities of all around him."

"The whole current of the world's history would have been changed . . . if a single messenger of truth from Adrianople could have been heard in the divan, or at Pera, in the August of 1829; or, if Sultan Mahmud, in happy obstinacy, had resisted a little longer the solicitations of those who urged on him 'Peace, Peace,' when there should have been no peace."—*History of the Ottoman Turks*, by Sir Edward Creasy, pages 512, 521.

"old man" is continually getting us into trouble. The thing to do is to crucify him. He will not like it; and, in fact, as long as we are in the flesh, he will struggle for recognition. "In our own strength it is impossible for us to deny the clamors of our fallen nature." "The power of evil had been strengthening for centuries. . . . Sin could be resisted and overcome only through the mighty agency of the third person of the God-head. . . . It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. . . . Through the Spirit the believer becomes a partner of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil."—"Desire of Ages," pages 122, 671.

It is stated that the reception of this gift "would bring all other blessings in its train." (See "Acts of the Apostles," page 50.) Are we convicted of impatience? Have we become critical and unkind? Then we should pray for the Holy Spirit to take control of our hearts. This will develop the fruits of the Spirit in our lives; the power of the "old man" will be broken, and the divine nature, or the "new man," will grow up into the measure of the stature of Christ.

It is very evident that many of us have left the Holy Spirit almost wholly out of our reckoning in this battle with sin, and as a result we have had only a sort of half salvation,—sinning, repenting, and being forgiven,—and we have failed to grasp the glorious truth that ample provision has been made to keep us from repeating the same failures. We have grasped the promise of God to forgive our sins through the merit of Christ's sacrifice on the cross. Now we should claim the victory over sin by recognizing the office work of the Holy Ghost in this conflict, and allowing it to carry on the work of constantly resisting and overcoming every besetment. By this means we shall obtain a full and complete salvation.

South Lancaster, Mass.

Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Daniel 11: 40-44?—No. 19

A. G. DANIELLS

"TIDINGS out of the east and out of the north shall trouble him." Dan. 11: 44. This was surely true of Turkey from the beginning to the close of the war with Russia in 1828-29. And when tidings came that two of her important cities, Adrianople, 125 miles northwest, and Erzerum, 600 miles east, with both in the possession of Russian generals, Turkey surrendered and signed the treaty of Adrianople.

But this did not end Turkey's troubles. While Russia was prosecuting this war against her, and wresting territory from her northern and eastern dominions, a serious revolution was being set on foot by Mehemet Ali, governor of Egypt.

This revolution was not confined to Egypt; it was carried with success to the eastern part of the empire. It penetrated to the heart of Asia Minor, and but for the prompt and determined interference of European powers, Constantinople must surely have been taken and Mehemet Ali proclaimed sultan of Turkey. It resulted in the loss of Turkey's independence in 1840. This marked the close of the sixth trumpet of Rev. 9: 13-21, which was to take place at the end of the prophetic period of "an hour, and a day, and a month, and a year." Verse 15.

to face. Scarcely had he ended the war with the Greeks and signed the treaty of Adrianople with the Russians than in 1830 his prestige was wounded in Africa by the French conquest of Algiers. . . .

"Far more serious than this moral defeat was the revolt of Mehemet Ali, viceroy of Egypt, in 1831, which threatened the very existence of the Ottoman throne. The ambitious Albanian was not satisfied with the reward which he had received for his services to his suzerain during the Greek war; Crete seemed to him an inadequate equivalent for the



DISTANCES FROM CONSTANTINOPLE

Adrianople, 125 miles N. W.	Silistria, 250 miles N.	Erzeroom, 600 miles E.
Kutaya, 150 miles S. E.	Braila, 300 miles N.	Nisibis, 700 miles E.
Shumla, 200 miles N. W.	Konieh, 300 miles S. E.	

This is an event of great importance in the fulfillment of prophecy. It is full of meaning to the generation now living. The political events that resulted in the loss of Turkey's independence and marked the close of the prophetic period of the sixth seal in 1840 demand more than a brief, superficial statement. I shall, therefore, give as full an account of this part of Turkey's history as the limits of our space will permit.

Cause of the Egyptian Revolution

Of the purpose of this revolution Creasy says:—

"It was in Egypt that the most deadly storm was gathering. Mehemet Ali had resolved on founding an hereditary dominion on the ruins of the apparently doomed empire of the sultan. He had restored his navy after its destruction at Navarino; he possessed a veteran and admirably disciplined army, chiefly officered by Frenchmen; and, above all, he had a general of science, experience, prudence, and energy in his son, the celebrated Ibrahim Pasha."—"History of the Ottoman Turks," by Sir Edward Creasy, page 521.

"It was not in Europe alone that the reforming Sultan Mahmud had enemies

loss of the Morea; he in vain asked the sultan to compensate his son Ibrahim with the pashalic of Damascus; and refusal made him all the more eager to obtain it."

"Mehemet Ali could contemplate with self-complacency the condition of Egypt as compared with that of the rest of the Turkish Empire. A French officer had organized his army; a French constructor had rebuilt his fleet; a French doctor had taught his physicians; he was the sole landowner, the sole manufacturer, the sole contractor in the country, where human lives were reckoned of as little account as in the time of the Pharaohs. The one thing lacking was complete independence, and the moment seemed propitious for its attainment. An excuse was readily found in the refusal of Abdullah, pasha of Acre, to give up some Egyptian refugee victims of Mehemet Ali's state socialism, who had taken refuge in the old city of the crusaders. Ibrahim thereupon invaded Syria."—"The Ottoman Empire," 1801-1913, by William Miller, M. A., pages 144, 145.

"The Porte vindicated its dignity by pointing out that the governor of one

province could not make himself the censor and disciplinarian of a neighboring governor, without trenching on the prerogatives of sovereignty. But these reasonings had no effect on Mehemet Ali, who was bent on the conquest of Syria, for which the acts of Abdullah were merely the pretext."

"The number of men with which Ibrahim Pasha, who was named general in chief, undertook the conquest of Syria, was far larger than that which Bonaparte led across the desert to Acre; and equaled, if it did not surpass, those with which the whole French expedition to Egypt was attempted,—amounting to six regiments of infantry, four of cavalry, and a proportionate force of artillery,—in all, between thirty and forty thousand men."

"A large squadron effected a passage by sea, carrying the heavy artillery, ammunition, and supplies, and having on board Ibrahim Pasha and his staff, including Solyman Bey (the French officer of the empire, named Selves, already mentioned); while the cavalry and the bulk of the infantry, having started for El Araish in the first days of November, 1831, crossed the desert, and having taken Gaza and Jaffa without meeting with resistance, the squadron and the army effected a rally at the latter port. Ibrahim Pasha, disembarking with his staff, took the command in person, and marched northward to Acre, where Abdullah had concentrated his strength in the hope of turning back Ibrahim, as Djezzar had turned back a greater commander [Napoleon]."

"It must be admitted that the defense of Abdullah was a gallant one. His batteries replied to those of Ibrahim from the twenty-sixth of November, when the place was first invested, until February, 1832, when a breach having been effected, two vigorous assaults were made, but without success."

"The last terrible assault was made on the twenty-seventh day of May, after daybreak. The battle continued through the whole heat of the day, and it was not until the afternoon, when many hundred men had been killed in the breach, that the place was surrendered."

"From Acre, Ibrahim marched to Damascus, which—situated in a luxuriant valley, without any considerable fortifications, and entirely commanded from the heights of Salahieh—was abandoned to him without firing a shot, the authorities having taken to flight. This city might have proved a new Capua to the general of the Egyptian troops; but Ibrahim, halting merely to replenish his commissariat stores, pushed on to Homs, where the pasha of Tripoli had under his orders thirty thousand men, forming the vanguard of the Ottoman armies."

"It was at Homs, the first city on the road from Damascus to Aleppo, that the two armies met on the eighth of July, 1832. Ibrahim did not make the first attack; but, placing his infantry in solid masses in the center, with the cavalry and artillery at the wings, he awaited the assault of Mohammed Pasha of Trip-

oli, who advanced in three columns. A well-directed, deadly fire of musketry and grape was opened on the Turks as soon as they were fairly within range, and, four battalions of the Egyptian guard vigorously charging the center with the bayonet before the Turks had recovered from their confusion while at the same time the cavalry acted on the wings, the Turkish army was put to utter rout."

"The victory was complete. The camp, the commissariat stores, the baggage, and the ammunition of the Turks, along with about two thousand prisoners and thirty-six guns, fell into the hands of the Egyptians, and the army of the Sublime Porte thus becoming an utter wreck, all Syria was placed at the feet of Ibrahim."—*History of the Egyptian Revolution*, by Paton, Vol. II, pages 94-97.

"At Aleppo the Ottoman commander collected the scattered battalions and led them to Alexandretta, where the Turkish fleet lay at anchor. But Ibrahim, as usual, was swift to follow up his victory. On July 17, after a series of forced marches, he entered Aleppo; on July 29 he came up with Hussein himself, strongly posted in the Pass of Beilan near the sea. Once more the Egyptian arms were completely victorious; all Syria was lost to the sultan; and the vanguard of the Egyptian army, under Abbas, the future khedive, was free to pass the mountains and occupy Adana, in Asia Minor. The news of these crushing defeats struck the seraglio with consternation."—*Cambridge Modern History*, Vol. X, pages 549-562.

"All Syria was lost to the sultan." Syria was a large and important division of the eastern part of the Turkish Empire. It extended from the borders of Egypt in the south almost to the Black Sea in the north, and from the Taurus mountain range in the west to the Euphrates River and Mesopotamia in the east. The revolt in Egypt, the southern part of the empire, had been a matter of regret and vexation at Constantinople, but not of serious alarm. But when this revolt was carried with uninterrupted success by the Egyptian pasha into upper Syria, the eastern division of Turkey, "the news [tidings] of these crushing defeats struck the seraglio [headquarters of the sultan] with consternation." Thus "tidings out of the east" continued to trouble him.



"Be Ye Also Ready"

D. T. SHIREMAN

"TAKE heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21: 34, 35.

In Matt. 24: 37-39 we read: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying

and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." The generation which was destroyed by the flood was warned by faithful Noah for one hundred and twenty years. He gave full evidence of his belief in the message he preached, by preparing an ark to the saving of himself and his family. To others his warning was but "an idle tale," and they "laughed him to scorn," continuing to eat and drink and to make merry.

The Saviour is now calling the attention of this generation to the dangers before them. The signs foretold in Matthew 24 and Luke 21 are fast fulfilling, and conditions obtain in the world as foretold by prophecy. However, instead of one family being left to sound the note of warning, hundreds are giving it with a loud voice; and the pen and the printed page are also proclaiming the joyful news that this generation shall witness the return of the Saviour.

God has given to the world his Word—the Bible—in many different languages, that men may read for themselves of this "blessed hope." But they do not take time to read the warning contained in this Word, nor will they listen readily to the living preacher of this truth. We must take heed to ourselves, for there is danger that we shall become "overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come" on us unawares. We are bidden: "Watch ye therefore, and pray 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." We are living in a "fast age," and surely this instruction is timely.

The warnings "take heed to yourselves," "watch," and "pray," include the admonition to do all we can toward sounding forth the message. Often the daily life will preach louder than words. We should live as if we believe with our whole hearts that the Lord is soon coming, and thus all who come in contact with us will know that we are really in earnest, and will be without excuse. Paul says, in 1 Thess. 5: 4-8: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. . . . But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." Shall we not take this admonition to "be sober"? The end of all things is just before us. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith."

As I write these lines, a feeling of sadness comes over me; for from the same Holy Book I read that some servants will say, "My Lord delayeth his coming."

The Advent HOLY BIBLE THE FIELD IS THE WORLD And Sabbath **REVIEW HERALD**

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 5, 1914

No. 10



Whiter Than Snow

WORTHIE HARRIS HOLDEN

LIGHTLY gentle zephyrs blow,
Falling eider down of snow.
In their frolic on the way,
Mirthfully the livelong day
Whirling flakes make merry round
Ere they rest upon the ground.

Fir trees brave the wintry storm,
Clad in splendid uniform,—
Guards unwearied through the night
In their proud arrayment white,
Keeping watch till daybreak breeze
Shakes the fleecy sentry trees.

Drear no more the barren clod
With its blanket-gift from God;
Ermine fit for kings' array
Robes the highland and the brae.
Like some blitheful errant knight
Comes this wonder-working white.

Whiter than unsullied snow
God transforms my heart, I know,—
Mantles with his robe divine,
Rears within my soul his shrine,—
Not alone for one brief day,
But to prove his grace for aye.

Portland, Oregon.

Tattling Church Members

G. B. THOMPSON

IN his book entitled "The Soul-Winning Church," Rev. L. G. Broughton, D. D., says: "Not long since, I read an account of a man's conception of tattling church members. He drew a picture of the scene at the table where the rich man and Lazarus were,—Lazarus eating the crumbs, and the dogs licking his sores. Then he said, 'You people in the church that are constantly talking about one another remind me of those dogs.'"

It would be well if tattlers, busybodies, and scandalmongers everywhere would meditate on this statement. It is true that it is pretty strong, but the rebuke is no stronger than the case demands. Anybody can tattle; and tattlers and professional gossips are, as a rule, prevari-

cators. As they hand the morsel of scandal around to those who will lend their ears as a sewer for this purpose, it grows; and a very small bit of gossip, through the prevarications of those who indulge in this unholy and unchristian business, will soon be of sufficient proportions to damage the reputation, and to make trouble in the home, the neighborhood, and the church. All this suits tattlers well, as in this way the dirty pool around which they dance and from which they dip the slime which they peddle, will be replenished.

This wicked thing should be banished from the life of every one of the Lord's children. It will destroy our own prospects of sharing in the joys of the world to come, as well as the hopes of others. The Holy Spirit of God will never dwell in the life of any one addicted to such an evil habit. If ensnared by the enemy in this way, we should most earnestly pray for deliverance.

Prevailing Prayer

P. G. STANLEY

THERE is nothing that leads higher into the secrets of God's life, deeper into the secrets of God's Word, or deeper into the secrets of our own hearts, than prevailing prayer. Nothing else gives us such a view into the secrets of the amplitude and efficiency of the gospel of the Son of God, or reveals the amazing possibilities of faith, as does prevailing prayer.

By importuning prayer we receive of God's life and take on his character. We become like those with whom we have continuous and loving fellowship. "We shall be like him; for we shall see him as he is." We now behold him in the gospel glass, face to face, and are "changed into the same image from glory to glory even as by the Spirit of the Lord." As Christ prayed, "the fashion of his countenance was altered." So the fashion of our countenances and

characters become changed as we draw near to God in prayer.

As ministers of the gospel, we must go into the holy of holies of God's presence by the way of prayer, and receive "all the fullness of God" for ourselves and for the salvation of others, and then return to the people with a blessing for them. Christ spent all the night in the mountain in prayer, that the next day he might return "in the power of the Spirit" with great blessings for the people.

Prayer is the mightiest arm of power that man can wield. Some of the greatest battles that have ever been fought in this world, and some of the greatest victories that have been won, have been won on the knee in prayer. A few years ago as present truth began to get a foothold in Australia, one of our ministers was pressed into a discussion. The battle was fought and a great victory won for the truth by the members of the church being on their knees in prayer at the time of each discussion. Esau was conquered while Jacob spent the night by the brook Jabbok on his knees. Peter was released from prison while the brethren at Jerusalem were on their knees. The lions' mouths were closed while Daniel was on his knees. Elijah locked up heaven by prayer, so that "it rained not on the earth by the space of three years and six months." Again he prayed, "and it came to pass in the meanwhile, that the heavens were black with clouds and wind, and there was a great rain."

When the idolatrous Israelites had made them a golden calf, and worshiped it, God determined to destroy them, and to make of Moses a great nation. But for the importuning and prevailing prayer of Moses, God would have destroyed the whole nation instead of cutting off but three thousand of the idolators. Strange as it may seem, the lives of this great multitude were saved by a man of faith on his knees in prayer. When Haman sought revenge on all the Jews in all the realm of Ahasuerus because Mordecai refused to render the homage demanded, and when it was decreed by the king that all the Jews should be put to death, this bloody plot was made known to Esther, and a fast was proclaimed. "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will

I go in unto the king, which is not according to the law; and if I perish, I perish." When for three days and three nights the Jews had thus fasted and prayed, God answered and delivered them, and destroyed their enemy. What could have availed in this case but fasting and prayer? He who prays in faith enlists the help of the Almighty, all the armies of heaven, and every law of the universe in the interest of his cause.

Prayer is mightier than the monarchs of earth. God moved the lever of national events to the advancement of his truth while John Knox was on his knees, crying, "Give me Scotland, or I die!" When Bloody Mary said, "I fear the prayers of John Knox more than I fear all the armies of Europe," she paid the finest tribute to the power of prayer to be found on the pages of history. The great revival on the day of Pentecost was preceded by a prayer meeting by the whole church, lasting ten days. It was the prayer of this united church that made the truth in Peter's sermon on the day of Pentecost effectual in the conviction and conversion of three thousand souls. It was the power of God that came while Paul and Silas prayed and sang praises to God, that caused the earth to quake and sinners to tremble, and that opened the prison doors and the doors of wicked hearts. The power that did these things centuries ago, can do the same today. This power is placed at our disposal, in answer to the prayer of faith.

Marshfield, Mo.

The Faith of Jesus

A. R. BELL

"HERE is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. This scripture points to a faith developed beyond that manifested at any other period. The people having that faith live at a definite time, and that time immediately precedes the coming of the King of kings. Verse 14. But what does the Scripture say about that time? It tells us, in the words of the Saviour: "As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. The verses following show that God is not at all in their thoughts.

Again: the Lord, looking down through the centuries to the time of his second coming, asks: "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8. The apostle Paul spoke of a time when men would "turn away their ears from the truth," and would "be turned unto fables." 2 Tim. 4:4. These conditions are everywhere present today. We are living in the very time to which they have pointed for nearly two millenniums.

Another scripture reads, "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. It is God who speaks to men in his Word. If men turn away their ears from the truth, they turn away from the Word (for the Word

is truth, John 17:17), and in turning away from the Word, they turn away from the only agency that ministers faith to men. No wonder, then, that the Saviour asks the question, "When the Son of man cometh, shall he find faith on the earth?"

And yet, just before the Lord comes, in the fearful time of apostasy which is pointed forward to in the Scriptures, and in spite of it, a faith is developed above that of any other time or people, God himself takes note of it in a very marked manner. He says: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

In the language found in Heb. 11:1, faith is represented as practically grasping as an accomplished fact what God has promised. But if faith is practically grasping God's promise as an accomplished fact, are we to understand that to have faith means for us to sit down and with folded arms wait for the working out of the purposes of God? Some valuable lessons are given us in Heb. 11:32-34. We are told of men who "subdued kingdoms," who "waxed valiant in fight," who "turned to flight the armies of the aliens." How did they subdue kingdoms? How did they wax valiant in flight?—Why, by faith. But they fought. Theirs was a real fight. But real indeed as it was, it was "the good fight of faith," for verse 39 tells us, "And these all . . . obtained a good report through faith." It is very plain, then, from the Scripture that a man who has faith is a man who works; and the greater his faith the harder he works.

If we are to understand Rev. 14:12, as speaking of the remarkable faith possessed by the people to whom it refers,—a faith seemingly greater than that of any other time or people,—then surely it must mean that God is pointing out a people who are to do a work greater than that of any other time or people. Let us look upon the situation as it is. Rev. 14:12 points to us as a people. To this people has been given the mightiest work ever committed to men. To this people it is given to fight the most tremendous fight that can ever be fought. That mighty work, hard and trying though it is, is the work of faith. That tremendous fight is a fight of faith. And, thank God, we are going to finish that work; we are going to fight that battle to a finish.

In our own personal, individual experience, when God in his goodness sent us this blessed truth, the work and fight of faith began. The great blessing we have known through keeping God's commandments did not come without a struggle. The victory that overcometh the world in us is a hard-fought victory. But having taken our stand, taking God at his word, grasping as already accomplished the promises he has made, we became in the very nature of things inseparably lined up with that people marked out in the scripture we have been considering; and under the same mighty influence and power that first wrought in

us as individuals, we go forth to work the works of him that hath sent us.

We cannot rest, we will not rest, until the whole host of the redeemed, saved out of "every nation, and kindred, and tongue, and people," shall sing, when the great work is finished, "This is the victory that overcometh the world, even our faith," and the Lord omnipotent can declare in all fullness and completeness, as the King of kings is about to ride forth upon the great white cloud: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11: 40-44?—No. 20

A. G. DANIELLS

AFTER the defeat of the Turkish army at Beilan, on the eastern side of the Taurus, the war was transferred across the mountain range into Asia Minor. The forces met at Konieh for a decisive battle. Konieh is the Iconium of Galatia, where the apostle Paul preached the gospel on his first missionary tour.

"In the eyes of the Ottomans this place is invested with a semisacred character, from its having been—before Brusa, Adrianople, and Constantinople—the capital of Turkish power, and still containing the remains of the revered Mollah Hunkiar, with a university and mosques, associated with a religion considered orthodox, and such learning as the Ottomans possess and delight to honor. . . .

"Konieh was the easiest of all the conquests of Ibrahim—a victory without a battle, in which thirty thousand Egyptians drove nearly double that number of Turks before them, and menaced the sultan in his capital. It was on a thick, foggy morning, in the month of December, 1832, that the two armies met. Reschid bravely led his men into the thick of the fight, while the Egyptians were enabled by the Turkish cannonade to find out the position of their adversaries, their own guns remaining silent; but he soon perceived that, in the fog, his Arnauts had failed to follow him. Bedouins near at hand, hearing a language they did not understand, took him prisoner. This event carried consternation into the Turkish ranks. The whole army of sixty thousand men took to flight, after a trifling loss on both sides. Ibrahim Pasha was thus master not only of Syria, but of Asia Minor, which was the center of the Turkish power and resources. . . .

"It is impossible to describe the consternation which was produced in Constantinople by the battle of Konieh, and the subsequent advance of the Egyptians. The Greek and Servian revolts, and the wars with Russia, were all on the borders and outlying provinces of Turkey; but, if any part of the empire could be considered a citadel of the loyalty and nationality of the Ottomans, it was Asia

Minor. Yet the sacred Konieh had seen the military disasters of the sultan; and Kiutahieh, a great stage nearer to the Bosphorus [one hundred miles], was immediately after the headquarters of Ibrahim, from which he menaced the capital."—*History of the Egyptian Revolution*, by Paton, Vol. II, pages 98-100.

"The disaffected armies of raw recruits, badly officered and worse generalled, which the sultan sent against the rebel Egyptian chief were beaten by

mouth of the Bosphorus, on Feb. 20, 1833. "Meanwhile the forward march of Ibrahim had been temporarily stayed by a messenger from Admiral Raussin, whom the French government had sent with a fleet to help the sultan. A negotiation was entered into, but broken off after a few days; and in the beginning of March, Ibrahim again pointed his columns toward the Bosphorus. But a second Russian armament from Odessa now had reached those straits, and on the fifth of April twelve thousand sol-

1833, which by its public articles bound him to an offensive and defensive alliance with Russia, and by a still more secret article, provided that the Ottoman Porte should, when required by the Russian emperor, close the straits of the Dardanelles against the armed vessels of all other foreign powers.

"It was the general opinion in Europe at this time that Turkey was irretrievably ruined, and that the attempts of her reforming sovereign to resuscitate her power had been the mere galvanizing of a corpse. . . . First the foreign invader, and, next, the home rebel, had rent from him his dominions, and had bowed him beneath the humiliation of treaties, worse even than those of Karlowitz and Kainardji."—*History of the Ottoman Turks*, by Creasy, pages 521-526.

"Thus a great part of the empire was virtually severed from its trunk, and a power aggrandized that might at any time be turned against the remainder."—*History of the Egyptian Revolution*, by Paton, Vol. II, page 101.

Such were the developments in the east and the north that brought serious "trouble" and great losses to the "king of the north."



DISTANCES FROM CONSTANTINOPLE

Adrianople, 125 miles N. W.	Braila, 300 miles N.	Erzeroom, 600 miles E.
Shumla, 200 miles N. W.	Kutaya, 150 miles S. E.	Nisibis, 600 miles E.
Silistria, 250 miles N.	Konieh, 300 miles S. E.	

Ibrahim in three great battles, at Ems [Homs] in Upper Syria, on July 6, 1832; at Beilan (in Cilicia, near the ancient battle field of Issus), on the twenty-ninth of the same month; and at Konieh, in Asia Minor, on the twenty-ninth of October.

"The positions of these places indicate the rapid progress and bold designs of the Egyptian commander, who seemed to annex Asia Minor to Mehemet's dominions with the same ease as Syria; and whose advance upon Constantinople in the coming spring appeared to be inevitable and irresistible. In this agony of his house and empire, he sought aid first from England, but none, unhappily, was accorded. . . .

"Russia was watching eagerly for the opportunity which English folly thus threw in her way. Her troops, and her transports, and her ships of war were ready at Sevastopol and Odessa; and when Mahmud humbled himself to express to his ancient enemy a wish for a protecting force, prompt messengers were dispatched to the Crimean depot of the Muscovite power, and a Russian squadron of four ships of the line set out from Sevastopol, and landed six thousand of the emperor's troops near the

diers of Czar Nicholas were encamped on the Giant's mountain near Scutari.

"Ibrahim felt that any further advance on his part would be madness, and occupied himself in procuring the largest possible increase to his father's power in the negotiations that followed, in which England and France (now thoroughly alarmed at the advantages gained by Russia) took part with anxious zeal.

"The terms of compulsory reconciliation between the sultan and his over-powerful vassal were embodied in a firman of May the sixth, 1833, by which the Porte confirmed Mehemet Ali in his governments of Crete and Egypt, and added to them those of Jerusalem, Aleppo, Damascus, and Adana. This was virtually a cession to the Egyptians of nearly all the countries which the victories of Selim I had incorporated with Turkey, besides the important island of Candia, which it had cost the Porte a twenty years' war to wrest from Venice.

"At such a bitter cost was Mahmud compelled to purchase the removal from Asia Minor of his insurgent pasha; and before he could obtain the withdrawal of his equally formidable Russian friends, he was obliged to sign the treaty of Unkiar-Ikelessi on the eighth of July,

America's Representative to the Papal States

C. E. HOLMES

It is probably not generally known that for over twenty years our government had a legally appointed representative to the Papal States. As stated in Moore's "Digest of International Law," "At one time the United States maintained diplomatic relations with the Papal States, which continued up to the time of the loss of the temporal power of the Papacy [1870]."—*Vol. I, pages 130, 131.*

In his annual message to Congress, December, 1847, President James K. Polk said:—

"The Secretary of State has submitted an estimate to defray the expense of opening diplomatic relations with the Papal States."—*Congressional Globe, Dec. 7, 1847.*

Not long after, I find these interesting joint resolutions introduced into Congress by Representative Murphy:—

"Resolved (the Senate concurring herein), That Congress regards the enlightened policy of the sovereign pontiff of Rome in extending to his people toleration of political opinion, a liberal press, and constitutional guaranties, and in removing religious disabilities, as demanding its admiration, inasmuch as such measures are founded upon principles cherished by the people of the United States as the true basis of popular liberty, and because they are a voluntary and peaceful tribute to right, unstained by blood, unbought by human suffering, and equally worthy of a high religious functionary, and a wise temporal sovereignty.

"Resolved (the Senate concurring herein), That, in view of these interesting events, a country to which the people of the United States are indebted not

only for many of the arts which adorn life, but for many of the political institutions which they enjoy, it is expedient that diplomatic relations be opened by this government with the Papal States, and that Congress concur with the President in his late message in regard thereto.

"Resolved (the Senate concurring herewith), That the President be requested to transmit a copy of these resolutions to Pope Pius IX."—*Id.*, Dec. 20, 1847.

The reasons for opening diplomatic relations with the Pope of Rome, as set forth in these resolutions, were zealously assailed. I was not able to find where these resolutions were brought up for consideration; but in the Deficiency Appropriation Bill, introduced into the House Jan. 29, 1848, I note, among other items, a proposal to establish a legation in Rome.

A lively debate ensued over this question; but the deficiency bill finally passed the House, containing these two provisions:—

"For outfits of *chargés d'affaires* to Naples, the Papal States, and the republics of Bolivia, Guatemala, and Ecuador, \$22,500.

"For one quarter's salary to each of the *chargés d'affaires* to Papal States, Bolivia, Guatemala, and Ecuador, \$4,500."—*Id.*, March 8, 1848.

I give a few extracts from a speech made in the House when this matter was being considered:—

Representative Levin: "We are told that Pius IX is a reformer. Indeed! In what sense is he a reformer? Has he divested himself of any of his absolute prerogatives? He has cast off his claims to infallibility? Has he cast aside his triple crown? . . . Has he become a republican? Does he acknowledge the inherent equality of mankind? . . .

"He has made no fundamental alteration in the papal system. The edifice remains entire; it is supported by the same Gothic columns of medieval ignorance and superstition. . . .

"No Pope can be a reformer, in the true sense of that term. He cannot give the people the rights they are entitled to, because from that moment he would cease to be Pope, and the people, ceasing to be slaves, would become sovereign. Pius never can do what would entitle him to American approbation. . . .

"This country seems destined to be the grand theater of Roman Catholic power — not American papistry, but the papistry of Rome; of the Old World; of Austria and of the Pope. Shall we grow wise in time, or shall we surrender up our rights without resistance?

"I tell you, and I tell the nation (for there is yet time to save it), that the propagandists of Europe are colonizing this country; that the foreign population is being dexterously located, not only with the view to holding the balance of power in certain States, but with reference to the organization of new ones, under the peculiar influence of the Jesuits.

"The combination of despotism — the despotism of church and state power — must be counteracted by combinations of freeman, under the sacred guaranty of the Constitution, which makes resistance virtue, and stamps the denunciations of the 'unholy and revolting alliance' with the sublimest attributes of patriotism and benevolence.

"Sir, we do protest against this religious link between our free republic and the papal throne,—a throne unlike all others, built upon power, spiritual and temporal, political and religious,—a throne which makes man a slave, and transforms kings into fiends, priests into tormentors, a people into drones, a country into a desert,—a throne which extinguishes the fire on the altar of domestic love, in a form peculiar, fatal, revolting; snatching its votaries away from the homage of nature to the cold convent, the repulsive abbey, the gloomy cell of the anchorite, the horrid dungeon of the Inquisition, and the demoralizing edict of celibacy; stirring up sedition, rebellion, and civil war, as the only means of extending a power which reason revolts from and persuasion fails to diffuse, which mankind has resisted in every age, at the peril and under the penalty of the cannon's mouth, the edge of the sword, the fire of the fagot, the torments of the stake, and the tortures of the rack."—*Id.*, March 2, 1848.

These appropriations for the establishment and maintenance of a mission to Rome passed the Senate March 21, 1848. I give below a few paragraphs from the debate in the Senate regarding this question:—

Senator Badger: "We all know that it is one of the claims put forth by the sovereign pontiff that he was constituted 'prince over all nations and kings,'—'he plucks up, pulls down, destroys, plants, and builds,' at his sovereign leisure,—exercising, in short, all those powers claimed by Pope Pius V, in his famous bull of excommunication. We know that the church, of which the Pope is the head, never changes.

"It seems to me that when this matter comes to be carefully considered, it must be regarded as simply a mission from this country to the first bishop of the world; because it is only as an ecclesiastic that the sovereign pontiff exercises temporal authority."—*Id.*, March 21, 1848.

Senator Mangum: "Of all the great principles which lie at the foundation of our free institutions, I believe that there is none more conservative and more essential to the security of those institutions than the principles of universal toleration and equality of all the churches, each being left to the voluntary support of its own members. History has taught us that whenever the church becomes connected with the state,—without any imputation on the principles of religion itself,—corruption and abuse of power are the result."—*Id.*, March 20, 1848.

About a week after the passage of this bill, President Polk sent his appointment

of a representative to the Papal States to the Senate for its approval: "I nominate Joshua L. Martin [afterward corrected to Jacob L. Martin], now secretary of the legation of the United States at Paris, to be *chargé d'affaires* of the United States to the Papal States."—*Executive Journals*, Vol. VII, page 538.

In giving Mr. Martin instructions (April 5, 1848) regarding his relations to the Pope, the State Department said:—

"There is one consideration which you ought always to keep in view in your intercourse with the papal authorities. Most, if not all, the governments which have diplomatic representatives at Rome are connected with the Pope as the head of the Catholic Church. In this respect the government of the United States occupies an entirely different position. It possesses no power whatever over the question of religion. All denominations of Christians stand on the same footing in this country; and every man enjoys the inestimable rights of worshiping his God according to the dictates of his own conscience. Your efforts therefore will be devoted exclusively to the cultivation of the most friendly civil relations with the papal government, and to the extension of the commerce between the two countries. You will carefully avoid even the appearance of interfering in ecclesiastical questions, whether these relate to the United States or to any other portion of the world. It might be proper, should you deem it advisable, to make these views known, on some suitable occasion, to the papal government, so that there may be no mistake or misunderstanding on this subject."—*Moore's "Digest of International Law,"* pages 130, 131.

After his appointment, the *chargé d'affaires* had considerable difficulty in presenting his papers of credence. The Pope's subjects seemed to have failed to appreciate his reforms(?), and kept the States in such a turmoil that our first representative, and also his successors, had trouble in finding the person who could properly receive his papers. Instructions on this point were also given by the State Department to Mr. Cass, Jr., who, owing to the death of Mr. Martin the next year, was nominated by the President, and confirmed by the Senate after a debate conducted on three different days.

"Shortly after these instructions were given, a revolution occurred at Rome, and the government of the Pope was displaced. The government of the United States, however, considering 'the speedy restoration of the Pope highly probable, if not absolutely certain,' instructed its *chargé d'affaires*, while proceeding immediately to Rome and gathering all the information obtainable, to withhold his letter of credence till he should receive specific directions as to the minister of foreign affairs to whom it should be delivered. [See Mr. Buchanan to Mr. Cass, Feb. 16, 1849. MS. Inst. Papal States, I, 11.]

"Subsequently, the situation having

The Advent HOLY BIBLE **REMNANT** **And Sabbath** **HERALD**

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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No. 12



Clear the King's Highway

- H. A. ST. JOHN

BEFORE the Lord Jesus can come in his glory, an image must be made to the beast, and the deadly wound healed; four angels must loose the four winds of strife and commotion; seven angels must pour out the seven last plagues successively; Satan and evil spirits must gather the nations to the great battle of Armageddon; and the voice of God must shake the heavens and the earth mightily. In none of these great events have the saints any part to act. But, strange as it may seem, every one of them is being held, delayed, waiting for the remnant church to awake, to put off the works of darkness and to put on the armor of light, and to give to all the world the last gospel message, with great divine illumination and power. Thus we may see clearly that as long as we remain lukewarm, we are not only failing to do our part in clearing the King's highway, but we are actually obstructing it.

Surely it is high time that we awake, and put on the Lord Jesus Christ. Then we shall have on the whole armor of light; then we shall be all light in the Lord, and in us will be no darkness at all; then the closing message of salvation will quickly go to all nations and peoples, shining with the brightness revealed in and through his dear people. Thus will the saints soon finish the work of Jesus assigned them. Then—

"With his radiance splendid
 Shall your light be blended
 When his glory shall appear."

The Lord Jesus, in his infinite love, is now rebuking us, and, it may be, chastening some of us, but—

"Affliction, though it seem severe,
 In mercy oft is sent;
 It stopped the prodigal's career,
 And caused him to repent."

May the Lord grant that in our cases it may afterward yield the peaceable fruits of righteousness; and it surely

will, if we are rightly exercised thereby. Otherwise, we shall be spewed out of the mouth of the Lord, and forever lost. O, let us now, by zealous repentance, permit Jesus to come in and abide with us! Then when he comes in glory, he will change us to his own likeness, and take us to dwell with him forevermore.

Sanitarium, Cal.



Before and After Pentecost

D. H. KRESS, M. D.

THAT a remarkable change took place in the men to whom had been intrusted the preaching of the gospel on the day of Pentecost, was observed by all the people assembled at Jerusalem; for we are told "they were all amazed, and were in doubt, saying one to another, What meaneth this?"

That remarkable results followed is also apparent; for after Peter had preached his first sermon, the people who heard were pricked in their hearts, and said to the apostles, "Men and brethren, what shall we do?" Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "And the same day there were added unto them about three thousand souls."

But this was not all. "As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." Such a mighty impetus did the preaching of the word receive that a few years later, Paul, in writing to the Colossian church, could say, "We give thanks to God and the Father of our Lord Jesus Christ . . . for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world." In a comparatively short space of time the gospel had reached the then-known world.

What made this change? and what

brought about these results? Samuel the prophet, in anointing Saul king and setting him apart to his sacred office, said, "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." Here we have the secret of the apostles' success. The Spirit of the Lord had come upon these men, and they, too, were turned into other men. To be convinced of this, study the lives of these men before and after Pentecost, and note what a remarkable change had taken place.

There was a time in the experience of all these men when they cheerfully separated themselves from their earthly possessions—their homes and friends—in order to become followers of Christ. They did not even inquire how their relatives who were dependent upon them would be provided for. Andrew and his brother Simon did not consider it a great act of self-denial to leave their nets and boats at a time when business was at its best and their nets were full of fishes. "They beckoned unto their partners, which were in the other ship [James and John], that they should come and help them. And they came, and filled both the ships, so that they began to sink." "And when they had brought their ships to land, they forsook all, and followed him." Luke 5:7, 11.

These men were imbued with the Spirit of God, and were able in their new-found power to cast out devils, heal the sick, and do other mighty miracles. After being sent out on their first missionary tour, they "returned with joy, saying, Lord, even the devils are subject unto us through thy name."

The time came in their experience when they lost their first love, and consequently the first works were no longer witnessed. The following appeal was made by a father in behalf of his son: "Master, I beseech thee, look upon my son: for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out. . . . And I besought thy disciples to cast him out; and they could not." Instead of having in view the glory of God, at this time they were "reasoning among themselves as to who of them should be the greatest." They were striving for positions of honor. With them it was a question of who would sit on Christ's right hand and who on his left in his kingdom. It is evident that the wage question, or the question of remuneration, also arose. Jesus re-

minded them of the change that had come over them. He said, "When I sent you without purse, and script, and shoes, lacked ye anything?" They had to admit that they lacked "nothing." John and James had so far lost sight of their mission that they were ready to command fire to come down out of heaven and consume those whom Jesus came to save. Peter made use of the sword to protect the cause with which he was connected. But Jesus said, "Ye know not what manner of spirit ye are of."

It is evident that they needed conversion, or a change of heart. They were no longer able to represent their Lord and Master, neither could they do his works of mercy and compassion. Jesus said to Peter, "Satan hath desired to have you. . . . When thou art converted, strengthen thy brethren." In addressing the twelve, he said, "Except ye be converted . . . ye shall not enter into the kingdom of heaven." Matt. 18: 3.

With the church and its leaders unconverted, God could not work to bring people into the church, because of their influence upon these new converts. A radical change was necessary within the church before God could work as he desired to on the outside. They had to pass through experiences which would reveal to them their weaknesses in order to lose all confidence in the flesh. These experiences came to them at the crucifixion. They all fled and denied him whom they revered and loved. He knew that after this they would be in a position to take his counsel.

When he took his departure from them, Jesus admonished them to remain at home until they experienced a change of heart, or until the love of God should be shed abroad in their hearts by the Holy Ghost, for obedience and service. He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father." He said, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence," and, "Ye shall receive power, after that the Holy Ghost is come upon you: and [then] ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." They tarried, but while they were tarrying, they had a work to do; the time was spent in prayer, in the confession of past sins, in putting away all differences. As the Spirit of God revealed their unlikeness to Christ, a longing such as they had never had before, took possession of them to be like their Lord and Master, to manifest his mercy and compassion, and to be in possession of his love. They hungered and thirsted after righteousness. "When the day of Pentecost was fully come," they had reached the point where they "were all with one accord in one place." They were fully united, and each was now willing to take the lowest place. No longer did they think of honor, position, or reward. They were completely emptied of self. The rubbish which had been piled up against the door of their hearts was removed.

The door could now be swung back. Christ no longer would walk by their side, but they were to experience a much closer and more precious union than this: from henceforth he would abide in them. He would be more fully formed within. Then they would be able to do that which before was impossible, — to manifest his Spirit, live his life, and do his works. This was the change which took place on the day of Pentecost. Up to this time they had known Christ after the flesh, but henceforth they were to know him no more after the flesh. This was an experience which went beyond anything they had had before.

For the first time they could say, "We are of the circumcision, which worship God in the spirit, . . . and have no confidence in the flesh." They saw that the only thing that availed was a new creation, and that for men and women to enter the kingdom of God, they must be born from above; that there is no other way. It was only after they themselves were truly converted that they could appreciate the need of conversion. To all, the appeal came after this, "Repent ye therefore, and be converted." By the working of mighty miracles God could now call the attention of the world to his church. With converted leaders God could throw back the door of the church and invite those who were on the threshold to step in. This he did, and thousands were converted.

We are looking forward to the time when again thousands will be converted in a day. But we are told that "the Lord does not now work to bring many souls into the truth because of the church members who have never been converted, and those who were once converted but who have backslidden. What influence would these unconsecrated members have on the new converts? Would they not make of none effect the God-given message?" It is evident that the words addressed to the apostles before Pentecost apply today with equal force: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven;" and, "When thou art converted, strengthen thy brethren." There must first be a converted ministry and a converted people before God can bring the church prominently before the world through signs and miracles.

Conversion is what is called for in the message of the "faithful and true witness." To the minister of the church of the Laodiceans write: "Thou sayest, I am rich, . . . and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in

to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

This "testimony of the true witness," we are told, "has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who receive it will obey it, and be purified." "Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people."—*"Early Writings," page 270.*

We certainly have reached the time in the history of this church when the message must go to its members, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." To all who respond, the assurance comes: "And ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

When this solemn testimony, upon which the destiny of the church hangs, has been fully received, God can again swing back the portals of the church, and call the attention of the world to her, and invite those that are on the threshold to step in. He will then do a speedy work. This is the experience for which every one should pray.

Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11: 40-44?—No. 21

A. G. DANIELLS

"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." Dan. 11: 44.

The part of the prophecy we are now considering states that "tidings out of the east and out of the north shall trouble him." From this we understand that the prophet foresaw developments of a serious character taking place in the eastern and northern parts of the territory of the king of the north, which, we believe, is the Turkish Empire.

The history being given in these studies shows that ever since the beginning of the year 1828 events have been taking place in the eastern and northern parts of Turkey that have imperiled the very existence of that empire. Note the ominous statements given in the preceding article; the Egyptian army had crossed the Taurus Mountains and completely routed the Turkish army at the ancient city of Konieh. This was in Asia Minor, and only three hundred miles southeast of Constantinople. With this victory the Egyptian general became, says Paton, "master, not only of Syria, but of Asia

Minor, which was the center of Turkish power and resources."

A glance at the accompanying map will show the territory that had now fallen into the hands of the Egyptians. Asia Minor is all that territory east of Constantinople between the Mediterranean and Black Seas as far east as the Taurus range.

From Konieh, the Egyptian army advanced to Kutaia, from which it menaced the capital only one hundred and fifty miles distant. The tidings of this advance filled Constantinople with consternation, and the sultan implored Russia for help. Russia responded by placing 12,000 soldiers in Scutari, just across the Bosphorus from Constantinople.

The result was two treaties, one with Egypt and the other with Russia. Egypt got all of Syria and a part of Asia Minor. Russia secured a preponderant position at Constantinople above all the other European powers. "Thus a great part of the empire," says one of the writers already quoted, "was virtually severed from its trunk, and a power [Russia] aggrandized that might at any time be turned against the remainder." Creasy, already quoted, says, "It was the general opinion in Europe at this time [1833] that Turkey was irretrievably ruined, and that the attempts of her reforming sovereign to resuscitate her power had been the mere galvanizing of a corpse."

All these perilous developments, it should be remembered, were in the eastern and northern sections of the empire, from whence tidings of trouble were to come.

After the signing of the treaty of peace at Kutaia, 150 miles southeast of Constantinople, the Egyptian army was withdrawn from Asia Minor into Syria. But there was no peace. "The quarrel between Egypt and Turkey was not settled, it was only slumbering; both sides, foreseeing a rupture, were actively pushing their armaments and preparing in silence."—*Historian's History of the World*, Vol. X, page 452.

"The convention of Kutaia had never been considered by either of the contracting parties as establishing a permanent settlement. The very form of the concessions made by Sultan Mahmud was significant of his intention to reverse them at the earliest opportunity. . . .

"The Russian squadron had scarcely left the Bosphorus, after the signing of the treaty of Unkiar-Skelessi, before rumors were rife as to the sultan's intention of taking advantage of the promise of eventual Russian aid to renew the war with Mehemet Ali. . . .

"Mehemet Ali, for his part, was credited with stirring up the formidable insurrection that broke out in Albania, and intriguing at Constantinople for the deposition of Mahmud and the proclamation of his son."—*Cambridge Modern History*, page 558, 559.

"Mehemet declined to continue the payment of tribute to the Porte; and his removal of the Turkish guards from the Prophet's Tomb, and substitution of his

own Arab soldiers, constituted a still more open denial of the sovereignty of the sultan, as chief of Islam.

"Attempts at negotiation only led to mutual complaints and recriminations; and the sultan at last sent a final summons to the pasha, requiring him to reestablish the Turkish guards at the Tomb of the Prophet, to pay regularly his tribute, and to renounce all sovereignty over Egypt, save so far as the sultan might concede it to him. On obedience to this being refused, Mahmud directed his generals and admirals to attack his refractory vassal." See "History of the Ottoman Turks," Creasy, pages 521-526.

"It was not, however, till the spring of 1834, when the discontent of the

of Russia, than spare my rebellious vassal."—*Cambridge Modern History*, Vol. X, pages 559-561.

"A great council was held at the Porte on the twenty-second of January, 1839, in order to discuss the question of peace or war with the Egyptians; and thereafter measures were taken on a large scale for arraying an imposing force to be employed against Mehemet Ali. Eighty thousand men were ordered to be levied, in addition to the force already under arms. . . .

"Mahmud at length resolved on war, and a message was sent to the Great Council to the following purport: 'Hafiz Pasha informs me that my army is able to defeat the Egyptian army in Syria. The Capudan Pasha tells me that my



DISTANCES FROM CONSTANTINOPLE

Adrianople, 125 miles N. W.	Braila, 300 miles N.	Erzeroom, 600 miles E.
Shumla, 200 miles N. W.	Kutaya, 150 miles S. E.	Nisibis, 600 miles E.
Silistria, 250 miles N.	Konieh, 300 miles S. E.	

Syrians had issued in widespread revolt, that the crisis became acute. . . . The first to revolt were the Turks, [who were] resentful of the loss of their ancient privileged position. . . .

"On the first news of the insurgent successes, Mahmud struggled, like a hound straining at the leash, to break the diplomatic bonds that prevented him from hurrying to their assistance. He protested that it was his duty as sultan to go to the help of his subjects when oppressed by one of his servants. Even when, in his great wrath, Russia refused to support him, in the event of his being the aggressor, he pressed on the preparations for war. . . .

"The sultan's accumulated passion had, however, placed him beyond the control of any argument but that of hate; the hand of death was upon him, and he was determined at all hazards at least to attempt to revenge himself upon his enemy before he died. 'I would rather die,' he exclaimed, 'or become the slave

fleet is strong enough to defeat and destroy the Egyptian fleet. It remains for you to be courageous and do your duty.' To this Hati-Sherif, the Great Council, returned for answer, 'that His Highness's ministers would do everything in their power to act in conformity with the pleasure of their master.' . . .

"In Syria, Ibrahim Pasha displayed his well-known activity in preparing for the storm. . . . In the end of April, rumors having reached him that the sultan's troops had crossed the Euphrates, Ibrahim immediately held a council of war in Aleppo, which was his headquarters at this period in consequence of its large resources and its vicinity to the northern frontier."—*Paton's History of the Egyptian Revolution*, pages 127-130.

"A numerous and well-appointed Turkish army had been collected at Bir, on the Euphrates; and by the strenuous exertions of many years, a well-disciplined and well-manned fleet of thirty-six

vessels of different rates, twelve being ships of the line, had been formed and collected in the harbor of Constantinople.

"But venality and treachery baffled all the preparations of the Ottoman sovereign. When his army under Hafiz Pasha met the Egyptian under Ibrahim, at Nezib, on the twenty-fifth June, 1839, whole battalions and squadrons, whose officers had taken the gold of Egypt, deserted the sultan's standard, and ranged themselves with the enemy. The remainder was hopelessly routed, with the total loss of artillery, camp, baggage, and military stores of every description." See "History of the Ottoman Turks," by Creasy, pages 521-526.

"Such was the disastrous battle of Nezib. The Turkish army left on the field more than a hundred pieces of artillery, besides its camp, baggage, and ammunition, only the military chest being saved. The number of killed and wounded Turks was estimated at four thousand and the number of Egyptians at three thousand, in round numbers; but the actual loss of the Turkish commander was incalculable, and the army of the sultan may be said to have ceased to exist—a demoralized and disorganized rabble, destitute of artillery, commissariat, and baggage, having preceded and accompanied Hafiz Pasha in his retreat to Marash." See "History of the Egyptian Revolution," by A. A. Paton, pages 127-135.

The city of Nezib, where this great disaster befell Turkey, was the old "Nisibis, an ancient city and fortress in the north of Mesopotamia, near a point where the Mygdonius leaves the mountains by a narrow defile. . . ."

"Nisibis (Nezib) appeared for the last time in history in 1839, when the Egyptians under Ibrahim Pasha defeated the Turkish army under Hafiz Pasha, on the twenty-fourth of June, in a battle at which von Moltke was present."—*Encyclopedia Britannica*, article "Nisibis."

The battle of Nezib, in the far eastern part of the Turkish Empire, practically wiped out the Asiatic division of the sultan's army, leaving him without any means to prevent the Egyptian forces from marching to his capital. Thus, a second time the whole of the eastern part of the empire fell into the hands of Mehemet Ali, of Egypt.

"The road to Constantinople once more lay open to Ibrahim, who pressed on the defiles of the Taurus, and there halted, pending the development of the diplomatic situation. For Sultan Mahmud had not lived to hear of this crowning disaster, the news of which reached Constantinople as he lay unconscious on his deathbed. He died on July 1, leaving his empire to Abdul-Medjid, a lad of sixteen."—*Cambridge Modern History*, Vol. X, page 562.



PRAYER is a moving, a longing, and a desire of the spirit Godward for that which it lacketh, as a sick man mourneth and sorroweth in the heart, longing for health.—*W. Tyndale*.

The King's Business Requires Haste

DANIEL NETTLETON

"THE sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!

"The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving name
Ye must, in fervent haste, proclaim.

"Ere yet the vintage shout begin,
O laborers, press in, press in!
And fill unto its utmost coasts
The vineyard of the Lord of hosts.

"It is a vineyard of red wine,
Wherein shall purple clusters shine;
The branches of his own right hand
Shall overspread Immanuel's land.

"The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvest ere the set of sun.

"We hear the footsteps on the way;
O, work while it is called today,
Constrained by love, endued with power,
O children, in this last, last hour!"

This is an age of hurry, haste, and intense activity. Time- and labor-saving machines are in demand, and the demand is being supplied. As you stand on the corner of a business street in any large city, you will observe few, very few, persons walking slowly. The prophet Daniel, speaking of our days, says, "Many shall run to and fro." This is an age of rapid transit. Listen! hear the roar of the approaching transcontinental limited train. It comes like a flash; it goes as quickly. See the electric cars dashing down the street. Observe the thousands of automobiles flying in every direction. This is not a slow and sleepy age. In fact, the things most difficult to obtain in our cities are rest and sleep. The train that can save him an hour between cities, is the train the business man takes; and on the way, he sleeps on wheels. Time with him is money, and money is everything. It is not only so in business, but in pleasure. It is the merry-go-round, the moving picture show, the exciting ball game, that draw and hold the crowds.

This hurrying, this haste and intense activity, is not only a characteristic of the world and its work, but of God and his work. This is the hour of his judgment. He has written his vision so plainly that he may run that readeth it, and to him to whom the vision may seem to tarry he says, "It will surely come, it will not tarry." See Hab. 2:2-4. God's last book of prophecy opens with the words "Behold, he cometh," and closes with the cry "Surely, I come quickly." Of God's work of reckoning with the nations, Paul says, "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

The angels, or messengers of the judg-

ment, are said to fly. The angel that represents the great advent movement, stands with one foot on the land and the other on the sea, and solemnly swears, with hands lifted to heaven, that there shall be delay no longer. In Christ's parable of the great supper, the marriage supper of the Lamb, the Lord said to his servants, "Go out quickly into the streets and lanes of the city," and bring in the guests to the wedding. The King's business requires haste.

The Christian life is represented as a race; we are told to run with patience the race that is set before us. Now, it is speed in a race that wins, and it is not the first part of the race that solicits and awakens the enthusiasm and intense interest of the spectator, but the finish. It is generally on the last quarter that the race is won. Paul says, in 1 Cor. 4:9, "We are made a spectacle [or theater] unto the world, and to angels, and to men."

"All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised. One word has Justice to speak, and there will be terrific representations upon the earth of the wrath of God. Every movement in the universe of heaven, is to prepare the world for the great crisis. Intensity is taking possession of every earthly element. While a new life is being diffused, and is springing up from beneath and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light and life and power are descending from on high, and taking possession of God's people. The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, and presented before the people, that they may contend for the glory of God, and work everywhere in the byways and highways of life for the saving of the souls of their fellow men."—*Special Testimony for the Church*.

Now, in this time when many are making a rush for worldly gain and pleasure, we are to make a rush for the kingdom of God. "Transgression has almost reached its limit; confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. God's people should be preparing for what is to break upon the world as an overwhelming surprise. Our time is precious. We have but a few, very few days of probation in which to make ready for the future immortal life. We have no time to spend in haphazard movements."

We are to learn a lesson from Lot's experience in Sodom. "Remember Lot's wife," says Jesus. Lot's great and fatal mistake was his lingering spirit. He trod the plain with slow and unwilling

The Advent Review And Sabbath Herald

HOLY BIBLE IS THE FIELD IS THE WORLD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 26, 1914

No. 13



Love the Foundation of the Law of God and of the Christian's Hope

PAUL E. GROS

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself." Matt. 22:37, 39.

Are we willing to receive that love? If we are, the Holy Spirit will impart it, and we shall show in every act and word the same spirit that prompted our blessed Redeemer, "because the love of God is shed abroad in our hearts by the Holy Ghost." Rom. 5:5. Then we shall be able to do what he commands in these words: "But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." Luke 6:27, 28.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12. Our Lord "went about doing good." Acts 10:38. He came into personal touch with all he could reach.

He denied himself, suffered the cruel, shameful death on the cross, and forgave his murderers. That is the kind of love he would place in our hearts, and have appear in our lives. His last and sweetest command, which includes all the others, says: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34, 35.

Is not the absence of true Christ love among us the cause of the Holy Spirit's being withheld from our midst? The fruit of the Spirit is love, righteousness. See 1 John 4:3:10. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. The

Lord is waiting for us to accept his love, and to show it to others, that he may finish his work and cut it short in righteousness. Rom. 9:28. God is love; and the measure of love we have for our fellows is the measure of our love for God.

Battle Creek, Mich.

Some Week of Prayer Thoughts

MRS. W. H. MCKEE

WHAT do I need to make my life fruitful for God?

What must I be to please God?

What must I have to accomplish the work he has given me?

I need to have all sin removed from my heart and life,—all murmuring, complaining, questioning, doubting, and rebelling against God's dealings with me. In other words, I must have Job's experience.

I need to know what real humility and meekness mean.

I need all selfishness removed, so that I may not stand in God's way.

I need all love of approbation, pride, and sensitiveness taken away.

I need to die daily,—to be fully surrendered to God's will and not seek my own will and way.

I need to be unmoved by either praise or censure.

I need to be much in secret prayer; for this "is the life of the soul."—"Steps to Christ."

I need to be willing to "decrease," that He may "increase." John 3:30.

I must be willing to confess that I am "wretched, and miserable, and poor, and blind, and naked." Rev. 3:17.

I must be "rooted and grounded in love." Eph. 3:17.

I must be Christlike, reflecting the image of Jesus.

I must be as he is in this world. 1 John 4:17.

I must be "found in him, not having

mine own righteousness; . . . being made conformable to his death." Phil. 3:9, 10.

I must be pure in heart, a peacemaker, and an overcomer. Matt. 5:8, 9; Rev. 21:7.

I must be loving and forgiving toward my enemies. Matt. 5:44.

I must be without guile, that He may present me at the royal court faultless. Zeph. 3:13; Rev. 14:5; Jude 24.

I must have the Spirit of Christ dwelling within me. Rom. 8:9.

I must have the spirit of praise constantly. Ps. 34:1.

I must have divine love toward God and man, so that I will love God with all my heart, soul, mind, and strength, and my neighbor as myself. Mark 12:30, 31.

I must have divine faith, the faith of Jesus, the faith that pleases God. Rev. 14:12; Heb. 11:4.

I must have that divine patience of the saints which makes me perfect. James 1:4; Rev. 14:12.

I must have that divine wisdom that cometh from God only, and liberally. James 1:5.

I must have that perfect love that casteth out fear of either men or devils—must have fearlessness to tell men the truth of God. Isa. 62:10.

I must have the courage and fortitude of the martyrs of old. Rev. 6:11.

I must have the witness of the Spirit, that agrees with the Word, that I am a child of God. Rom. 8:16.

I must have that hungering and thirsting for righteousness which esteems his word more than my necessary food. Job 23:12; Matt. 5:6.

I must have a love for prayer, and a knowledge of its efficacy by personal experience. Ps. 65:3; 1 Cor. 9:27.

I must have control of my body, and bring it into subjection, that my tongue may not cause me to sin, and that I may eat and drink to the glory of God; as, by conquering my appetite, I shall be enabled to conquer other temptation. Eccl. 5:6; 1 Cor. 10:31. See "Testimonies for the Church," Vol. III, pages 491, 492.

I must have a clear vision of my own nothingness, and the glory, greatness, majesty, and power of God.

I must have a baptism of the Holy Spirit for service, and so be able to have part in the loud cry of the last message to a doomed world. Id., Vol. V, page 214.

Byron Center, Mich.

Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11: 40-44?—No. 22

A. G. DANIELLS

"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." Dan. 11: 44.

At the battle of Nezib, near the Euphrates River, June 25, 1839, the Asiatic division of the Turkish army was destroyed, and the camp, with its entire

the sixteen-year-old youth, his son Abdul-Medjid. Five days later Capudan Pasha, with the Turkish fleet, sailed out of the Dardanelles under orders to attack the Egyptians. Instead of this, they went over to Mehemet Ali with this whole fleet."—*History of Ready Reference*, by J. R. Larned, Vol. V, page 3152.

Of this surrender of the Turkish fleet, Paton gives a lengthy and interesting account, from which is taken the following:—

"Equally fatal to the sultan were the events of which the Mediterranean was

powers in Alexandria were utterly astounded by this event. . . .

"The consuls maintained that the best method would be to restore the fleet to His Highness, and to send to Constantinople without delay some person charged to make in his (Mehemet Ali's) name his submission to the grand seignior. They urged that the Capudan Pasha, having quitted the Dardanelles after having received the order to proceed with the fleet to Constantinople, had committed an act of high treason, and that the representatives of the great courts were unwilling to believe that he (Mehemet Ali) was ready to make himself an accomplice of the Capudan Pasha by accepting the fleet at his hands. Mehemet Ali loudly protested against such an argument as this, alleging that 'in time of war it was permitted to receive deserters.'"—*A History of the Egyptian Revolution*, by A. A. Paton, pages 137-142.

Thus, by the destruction of her army at Nezib, June 25, and the surrender of the fleet at Alexandria, July 16, Turkey's power of resistance was utterly broken.

"So far as the forces of the Ottoman Empire were concerned, Mehemet Ali was now absolute master of the situation."—*Encyclopedia Britannica*, article "Mehemet Ali."

"The Ottoman Empire now seemed hopelessly doomed; but the advisers of the new sultan decided to attempt a direct appeal to Mehemet Ali. In the name of Abdul-Medjid the great vizier wrote to the pasha enlarging on his master's desire to avoid the effusion of further Musulman blood, promising him pardon for his offenses against the late sultan, together with the highest personal honor it was possible for him to bestow, and a settlement based on a grant of the hereditary pashalic of Egypt to Mehemet Ali himself and of the government of Syria to Ibrahim—the latter to be restored to the sultan in the event of Ibrahim's succeeding to Egypt on his father's death.

"To these overtures Mehemet Ali returned a diplomatic reply. They represented, indeed, far less in the way of concession than he had counted on receiving; but he knew that he must depend ultimately on the good will of one or more of the powers, and that this could only be gained by studied moderation."—*Cambridge Modern History*, page 562.

As we are now to trace the history negotiations between Constantinople and Alexandria and the passing of Turkey's independence into the hands of the European powers, it may be worth while to refresh our memories regarding the highway between Alexandria and Constantinople, and the immediate surroundings of the latter city. In his history of the Russian Empire, Abbott says:—

"A brief sketch of the geography of these realms will give one a more vivid idea of the nature of that conflict, which now, under the title of the Eastern, or Turkish, Question, engrosses the attention of Europe.



DISTANCES FROM CONSTANTINOPLE

Adrianople, 125 miles N. W.
Shumla, 200 miles N. W.
Silistria, 250 miles N.

Braila, 300 miles N.
Kutaya, 150 miles S. E.
Konieh, 300 miles S. E.

Erzeroom, 600 miles E.
Nisibis, 600 miles E.

equipment of baggage, arms, and ammunition, was taken by the Egyptian army. This made the Egyptians masters of the whole eastern division of the Turkish Empire. There was no obstacle left to prevent them from marching to Constantinople.

The destruction of the army was quickly followed by the desertion of the entire navy. As this forms a part of the movement leading to the loss of Turkey's independence in 1840, we shall give a very brief account of this desertion. Alison Phillips says:—

"Disaster followed disaster, heralding, as it seemed, the downfall of the Turkish rule. On June 30 the old sultan Mahmud died, leaving the throne to Abdul-Medjid, a lad of sixteen. And finally, as though to crown the edifice of ruin, the Capudan Pasha Ahmed sailed to Alexandria, and, on the plea that the Turkish ministers were sold to Russia, handed over the Ottoman fleet to Mehemet Ali."—*Modern Europe*, by Alison Phillips, page 130.

"Misfortunes fell thick and fast upon the Turks. The sultan Mahmud died June 30 (1839), and the empire fell to

the theater. The Ottoman fleet, which had been fitted out at a great expense, was intrusted to the command of a man whose character was disfigured by defects of a more serious kind than those of the unskillful but faithful Hafiz. . . .

"On the ninth of June the fleet left the Golden Horn for the Dardanelles, where it remained at anchor. On the morning of the fourth of July the Capudan Pasha received the official notification of the death of Sultan Mahmud. . . . In the afternoon of that day they weighed anchor and stood out of the Dardanelles—the fleet comprising eight ships of the line, twelve frigates, one corvet, four brigs, two schooners, three fire ships, and one steam vessel. . . .

"The fourteenth of July, they fell in with the Egyptian fleet, consisting of eleven ships of the line, three frigates, and two brigs, which were cruising about ten miles off Alexandria. . . . On the sixteenth the Turkish fleet anchored off the western entrance of Alexandria, about six miles from the town, when all the admirals and captains went on shore to wait upon Mehemet Ali. . . . The political agents of the five European

powers in Alexandria were utterly astounded by this event. . . .

"The strait which connects the Mediterranean Sea with the Sea of Marmora was originally called the Hellespont, from the fabulous legend of a young lady, named Helle, falling into it in attempting to escape from a cruel mother-in-law. At the mouth of the Hellespont there are four strong Turkish forts, two on the European and two on the Asiatic side. These forts are called the Dardanelles, and hence, from them, the straits frequently receive the name of the Dardanelles. This strait is thirty-three miles long, occasionally expanding in width to five miles, and again being crowded by the approaching hills into a narrow channel less than half a mile in breadth. Through the serpentine navigation of these straits, with fortresses frowning upon every headland, one ascends to the Sea of Marmora, a vast inland body of water one hundred and eighty miles in length and sixty miles in breadth. Crossing this sea to the northern shore, you enter the beautiful straits of the Bosphorus. Just at the point where the Bosphorus enters the Sea of Marmora, upon the western shore of the straits, sits enthroned upon the hills, in peerless beauty, the imperial city of Constantine, with its majestic domes, arrowy minarets, and palaces of snow-white marble glittering like a fairy vision beneath the light of an oriental sun.

"The straits of the Bosphorus, which connect the Sea of Marmora with the Black Sea, are but fifteen miles long and of an average width of but about one fourth of a mile. In natural scenery and artistic embellishments this is probably the most beautiful reach of water upon the globe. It is the uncontradicted testimony of all tourists that the scenery of the Bosphorus, in its highly cultivated shores, its graceful sweep of hills and mountain ranges, in its gorgeous architecture, its atmospheric brilliance, and its vast accumulations of the costumes and customs of all Europe and Asia, presents a scene which can nowhere else be paralleled.

"On the Asiatic shore, opposite Constantinople, lies Scutari, a beautiful city embowered in the foliage of the cyprus. An arm of the strait reaches around the northern portion of Constantinople, and furnishes for the city one of the finest harbors in the world. This bay, deep and broad, is called the Golden Horn. Until within a few years, no ambassador of Christian powers was allowed to contaminate the Moslem city by taking up his residence in it. The little suburb of Pera, on the opposite side of the Golden Horn, was assigned to these ambassadors, and the Turk, on this account, denominated it 'the swine's quarters.'

"Passing through the Bosphorus fifteen miles, there expands before you the Euxine, or Black, Sea. This inland ocean, with but one narrow outlet, receives into its bosom the Danube, the Dniester, the Dnieper, the Don, and the Kuban. These streams, rolling through unmeasured leagues of Russian territory, open them to the commerce of the world. This brief sketch reveals the infinite im-

portance of the Dardanelles and the Bosphorus to Russia. This great empire, 'leaning against the north pole,' touches the Baltic Sea only far away amidst the ices of the North. St. Petersburg, during a large portion of the year, is blockaded by ice. Ninety millions of people are thus excluded from all the benefits of a foreign commerce for a large portion of the year unless they can open a gateway to distant shores through the Bosphorus and the Dardanelles."—*Empire of Russia*, by Abbott, pages 507, 508.

What Is Truth?

B. C. HAAK

TRUTH is an important factor in the development of Christian character. Jesus said, "The truth shall make you free." Surely the desire of every child of God is to be free from sin. The only way this can be accomplished is by knowing the truth.

"What is truth?" was once asked of Jesus by Pilate. How much more is there room for this question now, when unbelief is filling the hearts and minds of people everywhere. Men will resort to almost anything rather than accept God's truth. They feel they must accept something to satisfy their hearts' longing, and error is the easier to obtain.

Is there, then, any solution to the above question? Everything depends upon a right answer. Is there anything that we can rely upon as a correct answer? Thank God, there is. The answer was spoken by Christ himself, and comes to us in a threefold application:—

First, Jesus said, "I am the way, the truth, and the life." Jesus thus becomes the agent through whom we are made free. It is he who is waiting to take up his abode in every heart. But this he cannot do as long as sin is tolerated. It is necessary for us to get rid of sin, and thus be free.

Jesus also said, "Lo, I am with you alway," which is a promise of continued freedom, and power to resist. The Holy Spirit is also given us that we might be made free.

Another promise is, "I go to prepare a place for you. . . . I will come again, and receive you unto myself." From this we see that an important part of possessing the truth is to have a knowledge of Christ's second coming and be waiting for his return. It is impossible to live or teach all the truth without teaching the return of Christ. The world is full of those who claim to have and teach the truth, yet who miserably misinterpret this beautiful truth of Jesus' coming, and are spreading all sorts of erroneous doctrines to try to fill up the gap thus made. Truth cannot be treated in this way, but must be taught in its purity, unadulterated. The instruction of Jesus is, "Continue in my words."

Second, in the prayer of Christ, as recorded in the seventeenth chapter of John, he said, "Thy word is truth." It would almost seem as if Jesus were contradicting himself, for he has just told us, "I am the way, the truth." Is there,

then, more than one truth? John will clear this up for us if we will study the first chapter of his Gospel. There he says, "The Word was with God, and the Word was God. . . . The Word was made flesh, and dwelt among us." This can refer only to Christ, and thus the two statements of Jesus are in perfect harmony. There can be only one; the truth, the Word, is Christ, and can make us free. This is why the psalmist could say, "Thy word have I hid in mine heart, that I might not sin against thee."

Jesus does not divide the word and say that only a part of it is the truth, but classes it all together. Thus it is that he could say, "In the volume of the book it is written of me." How, then, can any one teach the whole truth, which saves from sin, and discard a part of the blessed Word? They who do this are simply rejecting Christ, and yet all the time crying, "We want Christ; give us Christ and nothing else." What an awful delusion!

The third application of the truth is made by the psalmist. He said, "Thy law is the truth." Ps. 119:142. In reading this wonderful chapter we find David using the terms law and word interchangeably. The Lord himself speaks of the law as his ten words. No wonder, then, that through the keeping of it, by God's grace, David was kept from sin and became wiser than the ancients. This will also be true of the one who keeps God's law today. He will not only be wiser than the ancients, but wiser than the modernists with all their learning. God's law teaches us true wisdom, which is the fear of the Lord, and knowledge, or understanding, which is to depart from evil.

There can still be only one truth, as in the case of the Word and Christ; so we must conclude that Jesus is also the law expressed in character. How could it be otherwise when the law is the very transcript of his character? Thus by having the law written in our hearts and minds by the Holy Spirit, we can refrain from sin. We thus may be made free, which is in keeping with the first statement of Christ as noted above.

There are those who claim to love Christ, but hate the law and want nothing to do with it. But how can this condition exist when Jesus is the expression of the law? Satan would try to deceive us into thinking that this can be done, but according to God's Word, it is impossible. We must either accept both or reject both, for they are one and the same thing. By rejecting the law we remain in sin, and our reward will be death. No one can fully preach Christ and condemn God's law. It takes the whole truth—Jesus, the Word, and the law—to give us the gospel, "which is the power of God unto salvation." May God help us to appreciate his truth.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—*Phillips Brooks*.



WASHINGTON, D. C., MARCH 26, 1914

EDITOR - - - FRANCIS M. WILCOX
ASSOCIATE EDITORS
CHARLES M. SNOW - - WILLIAM A. SPICER

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Editorial

Deliverance of a Protestant Witness in France

PAUL RABOUT was a Protestant minister of Nimes, and a member of the French Assembly in the days of 1789. Those were days when men were struggling to break the bonds that centuries of papal rule had fastened upon mankind. Rabout had joined the assembly in the declaration that "all citizens are equal in the eyes of the law;" and in a speech for liberty of conscience he declared, "I demand for all non-Catholics what you demand for yourselves—equality of rights—liberty, the liberty of their religion, the liberty of their worship."

His faithful championship of true religion and liberty of worship had made him the mark of the Romanist oppressors, who were seeking to stifle the protest against spiritual and social tyranny. Dr. Less, a personal friend of Rabout's, says:—

For many years he was nowhere safe, not even in his own house. Soldiers came suddenly both by day and night, surrounding his house and searching for him. Every trick was used for seizing and getting rid of one justly viewed as the chief support of Protestantism. Everywhere surrounded by spies, and every moment in danger, he usually performed his ministerial duties only in the night; or if it was needful in the day, he disguised himself as a bricklayer or a stocking weaver. Often he was obliged to leave his house, and to lie whole days and nights in the open fields, or in some remote, pitiful hut, certain that if seized, he must instantly suffer an ignominious death.

In these dangers his only human security was the fidelity of his flock. They constantly watched over him, and at the first approach of hazard gave him warning. He assured me that he often escaped by secret forebodings of the designs of his enemies. One night at supper he felt a sudden and almost irresistible impulse to leave his own house, and to sleep somewhere else. Accordingly he left it, though his wife entreated him to stay, as there was not the least appearance of danger. Next morning he was informed that about three o'clock in the morning a detachment of soldiers had surrounded his house and searched for

him. I rather regard these accounts, as I never knew a man farther from enthusiasm. — *Lorimer's "Protestant Church of France," page 500.*

"To him," as the human agent, it was said by Dr. Less, "the preservation of Protestants in France has been chiefly owing. His whole life has been a constant sacrifice to the interests of religion."

And as he was a true witness amidst papal oppression, so also he stood true in those days of the terror, when revolutionary France, in revolt against papal tyranny, turned against all religion, as predicted in the prophecy of Revelation 11. Refusing to go with the multitude in the denial of his Lord, Rabout was arrested by order of the Convention, and sent to prison riding upon an ass, being too infirm with age to walk. "It was only the fall of Robespierre," says Lorimer, "which saved him from the guillotine at nearly eighty years of age."

We have but the most meager records of the Protestant story in those revolutionary and prerevolutionary times in France, when prophecy was fulfilling and the period of papal supremacy was drawing to its close. But the glimpses of delivering providences of God in Rabout's active life show us the living God all the time watching over his own and intervening in times of peril with special deliverances.

W. A. S.

The Value of Baptism

Is baptism essential to salvation?—Under conditions which make it possible and reasonable we believe that it is. It is an ordinance of the church established by our Lord whereby the believer manifests his faith in the death, burial, and resurrection of Christ as his individual Saviour. There might be circumstances under which it would be impossible for the believer to avail himself of the privileges of this ordinance. Such an instance was that of the thief on the cross, who, with his expiring breath, confessed his faith in the Lord Jesus Christ. Other conversions to the Lord have taken place under similar circumstances, where no opportunity was afforded for any part in the baptismal service. But, on the other hand, the Scriptures of Truth clearly enjoin that this rite should be performed by the heralds of the cross and received as a part of Christian experience by gospel believers.

However, this doctrine, like many others, is being set at naught by many Christian teachers at the present time. In the *Ladies' Home Journal* Lyman Abbott, D. D., editor of the *Outlook*, edits regularly a page of inquiries regarding Christian experience and religious subjects. In the January number

of the *Journal* the inquiry is made, "Just what is accomplished by baptism, and how vital do you hold the ceremony?" To this Dr. Abbott replies:—

Various are the views held by scholars respecting baptism. I can only give my own view here. In Christ's time, when a pagan became a Jew he was baptized, in token that his old paganism was washed away and he became the possessor of a new faith and the citizen of a new and spiritual kingdom. Christ never baptized, but the Christian Church took over this Jewish form and adopted it as a symbol of Christian conversion and dedication. I regard baptism, then, as simply a symbolic rite which is used to express either the dedication by an adult of himself to God, or the dedication by parents of their children to God. In either case the vital effect of this baptism depends on the seriousness and sincerity of the dedication, and the dedication may be made, as it has been by Quakers, without baptism; and if it is sincere and serious, it is no less vital whether accompanied by baptism or not. The direction of Christ to his disciples to go into all the world, baptizing in the name of the Father and of the Son and of the Holy Spirit, I regard, not as the creation of a new rite, nor as a command rendering obligatory a peculiar ceremony, but as an authority for the use of an old rite with a new significance and in a new spirit.

In reviewing Dr. Abbott's statement we can do no better than to quote the words of the editor of the *Christian Standard* in the issue of that paper of March 7. The editor calls attention to two points only, as follows:—

1. Mr. Abbott says that "Christ never baptized." Literally speaking, this is true; but the inference from this fact is not what he evidently aims to draw. It does not imply that the Saviour regarded the ordinance of minor importance, but that the baptizing was done by his disciples. John 4:1, 2. He was so absorbed with other great things which the disciples could not do that he turned over this work to them. Even Paul, under similar circumstances, seems to have acted in the same way. 1 Cor. 1:14-17. But since it is true that what one does through an agent he does himself, it is not safe to say that "Christ never baptized."

2. But is it true that the Master treated the matter as one of indifference, to be attended to or not, according to one's own preference?—We think not, as is clear in the light of the following facts: Jesus himself, despite the protest of John the Baptist, was baptized by him in the Jordan. Evidently he attached great importance to it. And the Father so regarded it also; for as the Son came up from the water, the Spirit in the form of a dove descended upon him, and the voice of God broke the silence of the centuries and said, "This is my beloved Son, in whom I am well pleased." The fact already noted, that he had his disciples baptized, teaches the same lesson. And the fact that the "Pharisees and lawyers rejected the counsel of God against themselves," by not being baptized, is further confirmation. And the famous night conference with Nicodemus shows with

toward us. The mighty Maker of the world—the omnipotent Ruler of the universe, was our Father! Precious, exceedingly precious, were these seasons of communion with God! Much of the time my husband was happy in the Lord. Day and night, the praise of God was upon his lips, and the sick room was truly a heavenly place.

(To be continued)

1840
1849
1871

Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11: 40-44?—No. 23

A. G. DANIELLS

WE have now come to a most important event in the line of history we have been tracing—Turkey's loss of national independence in the year 1840. This has never since been regained. Eventually this will lead to the removal of the capital from Constantinople to Jerusalem, where, according to the prophecy, "he shall come to his end, and none shall help him." Dan. 11: 45.

Every step in Turkey's history from the point we have now reached, onward to the end, must be of deep interest to the student of the prophecies relating to Turkey.

The destruction of the Turkish army, the desertion of the navy, and the half-submissive and conciliatory appeal of Turkey to her rebel vassal, Mehemet Ali, for a settlement of their differences, made it clear to the powers of Europe that Turkey must have help from some source or fall into the hands of Mehemet Ali. They knew that the sultan would rather place himself on the mercy of any European power than to treat with his merciless conqueror. But they all feared to allow any one power to become Turkey's guardian. The delicate and complicated situation then existing is fully explained by the historians. Alison Phillips says:—

"The attitude of Russia was for the moment doubtful. She was not averse to an independent agreement between the pasha and the Porte, which would relieve her from her obligations under the treaty of Unkiar-Skelessi, and at the same time would not deprive her of her preponderant position at Constantinople, untrammelled by any concert with the other powers. But this was precisely what the other powers wished to avoid. While commending the conciliatory attitude of the Porte, Marshal Sout therefore wrote to deprecate any negotiations on its part with Mehemet Ali save through the good offices of its allies; and Palmerston wrote strongly to the same effect. As to any possible attempt on the part of Russia to interfere under the treaty of Unkiar-Skelessi, in the event of the Russian fleet entering the Bosphorus, the British ambassador was to demand that the British fleet should be allowed to do the same."—*Cambridge Modern History*, Vol. IX, pages 562, 563.

In order to prevent Egypt, or Russia,

or any power from gaining advantages not acceptable to the other powers, and to secure time and opportunity to give the question adequate study, the powers united in sending a note to the sultan requesting the suspension of all negotiations for peace, or the settlement of his difficulties, with any power. Concerning this note, Frazer says:—

"On the twenty-seventh July, the ambassadors of the five great powers of Europe—England, France, Prussia, Russia, and Austria—made the following communication to the sultan: 'The undersigned received instructions this morning from their respective governments, in pursuance of which they have the honor of informing the Sublime Porte that the five powers have agreed to discuss and settle together the Eastern Question. They accordingly invite the divan to suspend a definite arrangement without their concurrence, and to confide in the benevolent dispositions of the mediating powers.'—*Turkey; Ancient and Modern*, by R. W. Frazer, page 447.

This collective note arrested all negotiations between Turkey and Egypt, and, in fact, between Turkey and all other powers. It also prevented the Egyptian army from making an advance move on Constantinople.

The powers were nearly a year discussing the different phases of this question, but, at last, with the exception of France, they reached an agreement, which they signed in London, July 27, 1840. By this treaty Turkey voluntarily surrendered her national independence to the European powers. As this is an event of great interest, and concerning which much has been said and written, we shall here reproduce the most important articles of this treaty, and then trace the history of its execution.

"In the Name of the Most Merciful God

"His Highness, the sultan, having addressed himself to Their Majesties, the queen of the United Kingdom of Great Britain and Ireland, the emperor of Austria, king of Hungary and Bohemia, the king of Prussia, and the emperor of all the Russias, to ask their support and assistance in the difficulties in which he finds himself placed by reason of the hostile proceedings of Mehemet Ali, pasha of Egypt,—difficulties which threaten with danger the integrity of the Ottoman Empire, and the independence of the sultan's throne,—their said Majesties moved by the sincere friendship which subsists between them and the sultan; animated by the desire of maintaining the integrity and independence of the Ottoman Empire, as a security of the peace of Europe; faithful to the engagement which their contract by the collective note presented to the Porte by their representatives at Constantinople, on the twenty-seventh of July, 1839; and desirous, moreover, to prevent the effusion of blood which would be occasioned by a continuance of the hostilities which have recently broken out in Syria between authorities of the pasha

of Egypt and the subjects of the sultan. Their said Majesties, and His Highness, the sultan, have resolved for the aforesaid purposes, to conclude together a convention, and they have therefore named as their plenipotentiaries, that is to say, Their Majesties, the queen of the United Kingdom of Great Britain and Ireland, the Right Honorable Henry John Temple, Viscount Palmerston, . . . His Majesty, the emperor of Austria, king of Hungary and Bohemia, the Sieur Phillip, Baron de Neumann, . . . His Majesty, the king of Prussia, the Sieur Henry William, Baron de Bulow, . . . His Majesty, the emperor of all the Russias, the Sieur Philipp, Baron de Brunnow, . . . and His Majesty, the most noble, most powerful, and most magnificent Sultan Abdul-Medjid, emperor of the Ottomans, Chekib Effendi, . . . who having reciprocally communicated to each other their full powers, bound to be in good and due form, have agreed upon and signed the following articles:—

"Article 1. His Highness, the sultan, having come to an agreement with Their Majesties . . . as to the conditions of the agreement which it is the intention of His Highness to grant to Mehemet Ali, conditions which are specified in the separate act hereunto annex; Their Majesties engage to act in perfect accord, and to unite their efforts in order to determine Mehemet Ali to conform to that agreement, each of the high contracting parties reserving to itself to cooperate for that purpose according to the means of action which each may have at his disposal. . . .

"Art. 2. If the pasha of Egypt should refuse to accept the above-mentioned agreement, which will be communicated to him by the sultan with the concurrence of their aforesaid Majesties, Their Majesties engage to take at the request of the sultan, measures concerted and settled between them, in order to carry that agreement into effect. In the meanwhile, the sultan having requested his said allies to unite with him in order to assist him to cut off the communication by sea between Egypt and Syria and to prevent the transport of troops, horses, arms, and warlike stores of all kinds, from the one province to the other, Their Majesties, the queen of the United Kingdom of Great Britain and Ireland, and the emperor of Austria, king of Hungary and Bohemia, engage to give immediately, to that effect, the necessary orders to their naval commanders in the Mediterranean. Their said Majesties further engage that the naval commanders of their squadron shall, according to the means at their command, afford in the name of the alliance all the support and assistance in their power to those subjects of the sultan who may manifest their fidelity and allegiance to their sovereign. . . .

"Annex

"Separate act to the convention of the fifteenth of July, 1840. His Highness, the sultan, intends to grant and to cause to be notified to Mehemet Ali, the con-

ditions of the agreement hereinafter detailed.

"Section 1. His Highness promises to grant to Mehemet Ali, for himself and his descendants in the direct line, the administration of the pashalic of Egypt; and His Highness promises, moreover, to grant to Mehemet Ali, for his life, with the title of Pasha of Acre, and with the command of the fortress of St. John of Acre, the administration of the southern part of Syria. . . .

"The sultan, however, in making these offers, attaches thereto the condition that Mehemet Ali shall accept them within the space of ten days after communication thereby shall have been made to him at Alexandria by an agent of His Highness; and that Mehemet Ali shall, at the same time, place in the hands of that agent the necessary instruction to the commanders of his sea and land forces, to withdraw immediately from Arabia, and from all the holy cities which are therein situated, from the island of Candia, from the district of Adana, and from all other parts of the Ottoman Empire, which are now comprised within the limits of Egypt, and within those of the pashalic of Acre, as above defined.

"Sec. 2. If within the space of ten days, fixed as above, Mehemet Ali should not accept the above-mentioned agreement, the sultan will then withdraw the offer of the administration of the pashalic of Acre; but His Highness will still consent to grant to Mehemet Ali, for himself and for his descendants in the direct line, the administration of the pashalic of Egypt, provided such offer be accepted within the space of ten days next following, that is to say, within a period of twenty days, to be reckoned from the date on which the communication shall have been made to him, and provided that in this case also, he places in the hands of the agent of the sultan, the necessary instructions to his military and naval commanders to withdraw immediately within the limits and to the ports of the pashalic of Egypt. . . .

"Sec. 7. If, at the expiration of the period of twenty days after the communication shall have been made to him (according to the stipulation of Section 2), Mehemet Ali shall not accede to the proposed agreement, and shall not accept the hereditary pashalic of Egypt, the sultan will consider himself at liberty to withdraw that offer, and to follow, in consequence, such ulterior course as his own interests and the counsels of his allies may suggest to him. . . .

"In witness whereof the representatives plenipotentiaries have signed the same and affixed thereto the seals of their arms.

Done at London, the fifteenth day of July, in the year of our Lord, 1840.

(L. S.) PALMERSTON,

(L. S.) NEUMANN,

(L. S.) BULOW,

(L. S.) BRUNNOW,

(L. S.) CHERIB.

—*The Map of Europe by Treaty*, by Sir Edward Hertslett, Vol. II, p. 1008.

Freedom's Song

N. W. VINCENT

OUR Saviour, 'tis to thee,
Who died to make us free,
To thee we sing.
We seek thy love-lit face,
O, boundless is thy grace,
Just, equal all thy ways,
Our Life, our King!

Omnipotent thy hand—
Rule thou in every land:
Thee we adore.
Uplift the sad and poor;
When tried, help us endure;
Make our salvation sure
Forevermore.

Supreme on land and sea,
Our Prince and Glory be,
Our joy and song.
In tempest and in calm,
Our shield from sin and harm;
Beneath us be thine arm,
So kind and strong.

Thy gospel we receive,
Thy promises believe;
Thy word is true.
With thee in sweet accord,
We shed thy light abroad,
Come soon with thy reward,
Our home make new.

Caney, Kans.



Personal Questions for All Answers From the Bible and From the "Testimonies for the Church"

J. M. COLE

Do we take time to pray?
"Take time to talk with God."
"Pray in faith." "Pray, believe, rejoice." "Not one sincere supplication is lost. The channel is open; the stream is flowing. It carries with it healing properties." "There needs to be among us a great deal more prayer."

Do we read the Word for personal, spiritual help?

"We are to meet every thrust of the enemy with the Word of the living God." "It is written, 'was Christ's never-failing weapon.'"

Do we know that God loves us and has a personal interest in us and our work?

"Christ's laborers are very near his heart of love." "He desires to perfect his household through the perfection of his ministers." "In his sustaining power men and women become strong to resist evil."

Do we love this message as we do our own lives?

"Nothing else in this world is so dear to God as his church. Nothing is guarded by him with such jealous care."

Are all our minutes properly used?

"We cannot afford in the few days we have here on earth to spend our time in trifling and nothingness." "There is a time coming when those who have wasted their time and opportunities will wish they had sought him." "It is by neglecting your daily opportunities that you become fruitless and withered."

Do we constantly seek God to give us the spirit of harmony?

"As laborers together with God, they should seek to be in harmony with one another." "We cannot afford to spend the time working at cross-purposes with God." "Those who are truly converted will press together in Christian unity." "The words are ringing in my ears, 'Draw together, draw together!' The solemn, sacred truth for this time is to unify the people of God."

Are we seeking daily to be like him who was meek and lowly of heart?

"We must seek the Lord earnestly every day, . . . to be cleansed from every feeling of superiority." "Let there be no divisions in the church of God, no unwise authority exercised over those who accept the truth. The meekness of Christ is to appear in all that is said and done." "The desire for pre-eminence must die. One subject of emulation must swallow up all others,— who will most nearly resemble Christ in character? Who will most entirely hide self in Jesus?"

Do we know that the center of S-I-N is I?

Paul said, "Take heed unto thyself." Do we know that some men are "marvelously helped" by the Lord, so that wonderful things are accomplished by them for the advancement of God's people? 2 Chron. 26: 14, 15.

Do we know the history of the men who were "marvelously helped" by the Lord, and forgot God because their "names were spread far abroad"?

Read carefully again and again the record God caused to be written for us "upon whom the ends of the world are come." In 2 Chron. 26: 4-23, it is said of Uzziah:—

"He did that which was right in the sight of the Lord;" "he sought God;" "as long as he sought the Lord, God made him to prosper;" he "made war with mighty power;" he was "marvelously helped;" "his name spread far abroad;" "he was strong."

"But when he was strong, his heart was lifted up;" "he transgressed against the Lord;" this caused "his destruction."

He then became presumptuous; God's servants "withstood" him; "he was wroth with the priests;" "they thrust him out from thence;" "he was cut off from the house of the Lord;" "he was also a mighty man in valor, but he was a leper."

"Bring into your ministry the power of God, remembering that the Lord is behind you. Let his love shine through all you do and say. Let the truth shine out in full brightness. Humble self before God. Christ will be your efficiency." "Guided by our Heavenly Father's hand, let us go forward, improving every opportunity to extend the work of God."

Please do not put these questions and answers aside after reading them over. May they find a place in our hearts, and be seen in our lives, is the earnest prayer of the writer.

Wellington, New Zealand.

monster in sapping the vitality of the people by their debauchery through their drunkenness, which is the national vice of the Russian masses."

Scarcely a day passes by without some editorial reference to the moral and physical effect of the alcohol business. The increasing ratio of insanity furnishes a topic for the writer upon sociological problems. Nine American States have prohibition clauses in their constitutions,—Maine, Kansas, North Dakota, Oklahoma, Mississippi, Georgia, Tennessee, North Carolina, West Virginia. Illinois recently went "dry" throughout three fourths of its territory. Besides these, there are eighteen States in which a major portion of the people live in territory made dry by local option. It will require thirty-six States out of the forty-eight to pass a national prohibition amendment.

It would seem that our people should take an active part in accomplishing results which are admittedly desirable for the welfare of the home and the nation. Petitions asking for the passage of the joint resolutions now before Congress should be circulated for signatures and sent to your senator or representative in Congress. The brewery and saloon people are pouring in petitions against these resolutions every day. Surely, our duty is plain, and as Sister White has said, "by voice, vote, and pen" we should assist in bringing about results which will make for sobriety, life, liberty, and the pursuit of happiness.

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Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11: 40-44?—No. 24

A. G. DANIELLS

THE preceding article contained the most important parts of the Treaty of London, July 15, 1840, by which Turkey voluntarily surrendered her independence to the European powers. The preamble of the treaty states plainly the cause and the purpose of the treaty.

The cause was the difficulties existing between the sultan of Turkey and the pasha of Egypt,—“difficulties,” says the preamble, “which threaten with danger the integrity of the Ottoman Empire and the independence of the sultan's throne.”

The purpose of the treaty as given in the preamble was that of “maintaining the integrity and independence of the Ottoman Empire, as a security of the peace of Europe.”

The sultan acknowledged his helplessness, and the dependence of Turkey upon the powers for a continuation of its existence. The powers responded to Turkey's appeal for support, and by formal treaty took her affairs into their own hands and brought her conqueror to submission. The responsibility of maintaining the integrity and independence of Turkey assumed by the powers at that time and in that way has never been laid down.

The conditions of the treaty, briefly stated, were these:—

1. The administration or governorship of Egypt was to be given to Mehemet Ali, and to his descendants in a direct line for an indefinite period of time.

2. The governorship of Saint-Jean d'Acre and southern Syria was to be given to Mehemet Ali during his lifetime only.

3. These offers in their entirety, with the conditions attached, were to be accepted by Mehemet Ali within ten days after he received the treaty.

4. Should Mehemet Ali fail to accept these offers within ten days, all pertaining to Syria was to be withdrawn.

5. Ten days more were to be given Mehemet Ali in which to accept the hereditary rule of Egypt.

6. If at the end of this second period of ten days he had refused to accept that part of the treaty, all was to be withdrawn, and immediate steps were to be taken by the powers to deprive him of everything.

7. As soon as Turkey had signified her acceptance of the treaty, the naval fleets of England and Austria stationed in the Mediterranean were to be given orders to blockade all the ports on the Syrian coast, and thus prevent any further transport of Egyptian troops and arms.

Referring to this treaty, the *Morning Chronicle* (London) of Sept. 2, 1840, in a leading editorial clearly states the situation then existing, and the purpose of the treaty:—

“The English government has no selfish objects in view in agreeing with Russia, Austria, and Prussia to preserve the integrity of the Turkish Empire. Its policy was plain and obvious. Turkey must fall to pieces if Mehemet Ali be suffered to retain Syria as well as Egypt; and the dismemberment of Turkey must lead to a general war.”

The Execution of the Treaty

In view of the importance which we place upon the results that followed the making and the execution of this treaty, we ought clearly to understand its history. This we may trace in the daily press of the time. Of its conveyance to Turkey the *London Times* of Aug. 27, 1840, says:—

“The Marseilles journals of the 22d mention that the treaty of the 15th of July was brought to Constantinople by Mr. Moore, who reached that capital on the 3d inst., after delivering dispatches to Admiral Stopford on the way. They add that the admiral had been instructed to commence forthwith the operation of the blockade of the coasts of Egypt and Syria without waiting for the ratification of the treaty by the powers.”

Note the fact that Admiral Stopford, in charge of the English fleet, was given instructions to begin operations without delay.

The acceptance of the treaty by the Turkish cabinet is reported as follows:—

“CONSTANTINOPLE, Aug. 6, 1840.—The Ottoman ministry received on the 4th inst., by a courier, the official notice of a convention concluded on the 15th July, between the ministers of Austria,

Russia, Great Britain, and Prussia, and the minister of the Porte, relating to the affairs of Egypt.

“In consequence of this communication, a great council was held on the morning of the 6th inst., and the late ambassador to Austria, Rifat Bey, received orders to proceed immediately to Alexandria, in order to notify, in the name of the sultan, to the pasha of Egypt, the conditions under which, in conjunction with the four courts, the sultan has resolved to grant an amicable arrangement of the points now in dispute.

“Rifat Bey made immediate preparations to start to the place of his destination in a Turkish steamboat.”—*Austrian Observer*, quoted by the *Morning Chronicle* (London), Sept. 1, 1840.

Of the arrival of Rifat Bey with the treaty at Alexandria the *London Times* of Aug. 27, 1840, says:—

“Our intelligence from Constantinople brought by this conveyance comes down to the 7th inst. On that day Rifat Bey, moustechar of the department of foreign affairs, sailed for Alexandria in the ‘Tahiri Bahri’ steamer, accompanied by a secretary, a dragoman, and a numerous suite, for the purpose of notifying to Mehemet Ali the ultimatum of the conditions adopted by the representatives of the four powers in London relative to the solution of the Eastern Question. The mission of this envoy had been officially announced to the ambassadors of the five great powers on the 5th.”

“ALEXANDRIA, Aug. 16, 1840.—The arrival of Rifat Bey and Mr. Alison in the ‘Bair Tahir’ steamer from Constantinople, on the 11th inst., with the ultimatum of the four powers, produced a great sensation here. The pasha was absent at Damietta (it is believed on purpose to be out of the way at the moment when all eyes would naturally be turned on his, to read the fate of Egypt in their expression), and speculation was left to indulge itself at leisure; for all other occupation amongst the commercial portion of the inhabitants was virtually at an end.”—*Id.*, Sept. 4, 1840.

From this correspondence it will be seen that the treaty, or ultimatum, of the powers reached Alexandria August 11. But it was not presented to Mehemet Ali that day. He was absent from the city for the purpose, it appears, of avoiding the representatives of the various powers on their arrival. Rifat Bey and the consuls who accompanied him were placed in quarantine until Mehemet Ali's return. The history continues as follows:—

“We have received from our correspondent at Alexandria, via Toulon, letters dated the 16th and 17th ult. [August]. They contain intelligence of considerable importance.

“On the 11th [August] Rifat Bey and M. Alison arrived in the ‘Bair Tahir’ steamer from Constantinople.”

“On the 16th Rifat Bey obtained free pratique, and the next day was admitted to an audience of the pasha. The exact

nature of Mehemet Ali's reply had not transpired, but he was understood to have told Rifat Bey that his answer had long since gone to Constantinople, and that he had no intention of altering the resolution he had previously formed."—*The Times (London), Sept. 4, 1840.*

"ALEXANDRIA, Aug. 17, 1840.—This communication was made to Mehemet Ali in the following manner:—

"The consuls representing England, Russia, Austria, and Prussia, attired in the richest costumes and preceded and followed by a numerous *cortège*, waited on the pasha to apprise him of the wishes of their respective courts. The latter, they said, enjoined them to demand the immediate submission of the pasha to the order of the sultan. The following is the substance of their speech:—

"Your Highness is allowed eleven days* to consider whether it behooves you or not to accept Egypt and the pashalic of Saint-Jean d'Acre, the former as an hereditary possession, and the latter merely for life. If, after that period, you do not make known your decision, eleven days more* shall be allowed to you to return an answer respecting Egypt, the pashalic of Acre being placed at the disposal of the Sublime Porte. Thus you will have to consider in the second period of eleven days, whether you wish or not to remain pasha of Egypt. If you come to no decision before the expiration of this delay, the powers, parties to the treaty, will take such measures as will secure the full rights of the sultan."—*Id., Sept. 5, 1840.*

These dispatches sent from Alexandria by the correspondents of the European papers give us information of value in this study. They show that the Turkish secretary and the consuls of the four powers arrived at Alexandria with the treaty Aug. 11, 1840; that Mehemet Ali was in Damietta at the time of their arrival, having left Alexandria, it was believed, to avoid meeting these representatives on their arrival; that they were all sent into quarantine until the 16th, the day Mehemet Ali returned to Alexandria; and that on the 17th of August these representatives had an audience with Mehemet Ali and placed the treaty in his hands, at the same time giving him such explanations and suggestions as they deemed necessary.

The Remedy for the Church

A. C. ANDERSON

"JOHN came in the spirit and power of Elijah, to proclaim the first advent of Jesus. I was pointed down to the last days, and saw that John represented those who should go forth in the spirit and power of Elijah, to herald the day of wrath, and the second advent of Jesus." "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey."

John's diet and manner of dress were

* The treaty says ten days.

a rebuke to the professed people of God in his day, who spent most of their time in preparation of garments for the outward adorning, and entirely forgot the inward adorning, which is in the sight of God of great price. Their manner of eating and drinking had been greatly perverted. The flesh which their fathers so exceedingly lusted after, they were now enjoying to the full. "He gave them their request; but sent leanness into their soul." "Now these things were our figures [see margin], to the intent we should not lust after evil things, as they also lusted." If John represented those who bear this message, why should not our manner of life and deportment be more like his in simplicity of dress and living? It is wonderful, when we think of it, what great light God is focusing upon this generation. Every ray of light given in ages past is refracted, or concentrated, on the Laodicean message. And we need every ray of light, in this awful spiritual darkness which is settling down upon the earth. It is just at this time that we are admonished: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Isa. 60: 1, 2.

The servant of the Lord has told us: "If we would be wise, and use diligently, prayerfully, and thankfully the means whereby light and blessing are to come to God's people, no power upon earth would be able to withhold these gifts from us. But if we refuse God's means, we need not look for him to work a miracle to give us light and vigor and power; for this will never be done." God has indeed given us great light, and soon we shall have to give an account to him for the way we have treated the light sent. If ancient Israel was guilty of rejecting light sent to them by their prophets, how much more guilty are we? We are told that there is now the same falling away from our holy calling as God's peculiar people.

If we were truly converted, the desire for the things of this world would all be taken out of the heart. To be truly converted to the present truth, as revealed in the Bible and the Testimonies, means to live it. One must not only preach the truth to others, but he must live according to its teachings. If we really live the truth, we ourselves will know it and feel it; Satan will also know it; and the angels will know it; and the unsaved around us will know it. Our lives will have an influence for good upon others; but all who have a mere profession are like salt that has lost its savor, good for nothing, but "to be trodden underfoot of men."

If we follow the Master, we must die to self; we cannot be self-shielding or self-seeking. We must "make not provision for the flesh, to fulfill the lusts thereof." The doctrine of Christ is not to gratify self, but to sacrifice. To shrink from the cross is to forfeit eter-

nal life. "If any man will come after me, let him deny himself, and take up his cross, and follow me." He who would follow Jesus must not only come out from the world and suffer its reproach and condemnation, but must die to self. Paul said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." We must all do the same if we expect to obtain an incorruptible crown. God in love is rebuking the sin of this people through the spirit of prophecy; many of us have disregarded the instruction. The hearts of men are being tested. The ax is being laid unto the root of the tree. The question is, Will it produce "fruits answerable to amendment of life," or shall the tree be cut down?

The attacking forces must beat back the hordes of the enemy; the standard bearer in front must stand his ground, even if the troops retreat. Our Captain is shouting, "Bring the men up to the colors!" This is the work that devolves upon every faithful standard bearer,—to bring the men up to the colors. The Lord calls for whole-heartedness. We all know that the sin of many professing Christians is that they lack the courage and energy to bring themselves and those connected with them up to the standard.

Unless the watchman gives the trumpet a certain sound, the people do not prepare for battle. Unless we arise to a higher, holier state in our religious life, we will not be ready for the great crisis before us. God cannot pour out upon us his Spirit in the listless attitude in which we are at present. We are unprepared to cooperate with God. We are in a lukewarm condition, not awake to the situation, not realizing the threatening danger. There must be more spirituality, and a deeper consecration to God; we must feel now as never before the need of vigilance. We must have a zeal in the work that has never yet been reached. Great light has been given, and the Lord expects corresponding zeal, earnest faithfulness, and devotion on the part of his people.

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If God is a vital reality to us, so that our life is in his life, and our will is his will, and with our hand we hold his hand, then we know that God will lead us, and help us, and bless us, and bring us at last through whatever sorrows into his light and joy perpetual. And that faith will interpret all the days of the new year, begun, continued, and ended in the name of God.—*George Hodges.*

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THE spirit of prophecy says, "The work that lies nearest our church members is to become interested in the youth." How much interest are you taking in the children and youth in your church?

♦ ♦ ♦

"CHARACTER is the backbone of true success."

we are sure of that, it is easy to forget self and to think of others. Christ's life was the very acme of unselfishness. He gave up all for us. There is no sacrifice too great for us if we can only have his Spirit and power, for they will give us every advantage in life. As running streams make the meadows green, so the sacrifices of unselfish souls make the world brighter and more beautiful as a dwelling place.

It may be asked, What is it to forget self? It is to be oblivious to rebuffs, slights, and ill treatment. It is to go on bravely when everything seems against us. It is to be kind, patient, and calm when others are nervous, unkind, and unreasonable. It is to care more for perishing souls than for dollars and cents. It is only those who thus forget self who will find eternal life.

Help us, O Lord, to lay aside
All thoughts of self, all thoughts of
pride.

Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11: 40-44?—No. 25

A. G. DANIELLS

THE ultimatum of Turkey and the powers was placed in the hands of Mehemet Ali, pasha of Egypt, Aug. 17, 1840. He was given ten days in which to reply. Counting the day on which he received the ultimatum, the tenth day would fall on the twenty-sixth. The steps taken on that day by the representatives of the powers are reported by the correspondent of the London *Times* as follows:—

"In the morning of the twenty-fifth, M. Laurin and Colonel Hodges waited on the viceroy (Mehemet Ali). They advised him to yield, as the period of ten days granted by the treaty was about to expire; but they found the pasha immovably fixed in his resolution to resist."

"On the morning of the twenty-sixth the Austrian, Russian, English, and Prussian consuls again formally presented their proposals to Mehemet Ali, with Rifat Bey to propose the liberation of the Turkish fleet, and that he should cede Syria, with the exception of the pashalic of Sayde (Saint-Jean d'Acre), the interval of ten days having elapsed since Rifat Bey had announced to him the treaty signed at London on the fifteenth of July. The pasha witnessed their approach from the window of his palace. . . . When they entered the hall of audience, Mehemet Ali caused coffee to be served, and then addressed them thus:—

"I know why you are come here, gentlemen; but I have already told you my mind on this business, and I have no other answer to give."

"On the English consul's wishing to engage him in a conference, he said, 'I beg you will not speak to me any more on the subject.'—*The Times (London)*, Friday, Sept. 11, 1840.

The real attitude of Mehemet Ali is

given by the correspondent in another letter to the *Times*, in which he gives the following statement made by Mehemet Ali:—

Statement by Mehemet Ali

"An unjust and violent treaty has been entered into against me. I will not attack those who signed it. I shall remain patient and moderate, but I will shed the last drop of my blood in order to preserve the empire which I have founded. . . .

"I am the representative of Islamism. I will proclaim the holy war, and every good Mussulman will range himself on my side. They think to frighten me by a coalition of the four powers. I shall know how to dissolve it by marching on Constantinople. I will light such a fire as that Europe will have enough to do to mind her own affairs, and the Ottoman Empire will be saved. Whatever happens, I shall have done my duty, and I submit to the will of God."—*From Mehemet Ali's statement to M. de Walewski, published in the Times (London)*, Sept. 8, 1840.

Mehemet Ali's refusal on the tenth day to accept the terms of the ultimatum closed the offer of the pashalic of Saint-Jean d'Acre and the southern part of Syria for life. The ultimatum gave him ten days more in which to consider the offer of the hereditary rule of Egypt. This period of ten days would terminate September 5. The outcome was reported to the *Times*:— Sept. 5, Saturday.

"ALEXANDRIA, Sept. 6, 1840.—Yesterday the pasha's second and final reply to the ultimatum of the four powers was received. It is professedly acquiescent, but virtually and practically a refusal to yield to their demand.

"Rifat Bey, Mr. Alison, the four consuls, etc., waited on him at the palace at ten o'clock in the morning, to receive the formal reply demanded by their governments at the end of the second ten days, involving the fate of Egypt, and that of Mehemet Ali himself. He was not visible (being still very unwell . . .), and his reply was delivered by his minister and secretary, Boghos Bey and Sami Bey.

"It amounted to this, that he accepted the hereditary pashalic of Egypt, and had forwarded a petition to Constantinople last Sunday, by Count Walewski, to be permitted to hold the pashalic of Syria for life. . . . = Aug. 30

"Further, that until he had received the sultan's reply, he refused to attend to the request of the great powers either to give his master's fleet into their hands or to surrender an inch of ground on the coasts of Syria."—*The Times (London)*, Sept. 28, 1840.

This closed all negotiations with Mehemet Ali. The representatives of these powers received instructions to quit Egypt, which they did as reported by the *Times* correspondent:—

"ALEXANDRIA, Sept. 24, 1840.—The consuls general of England, Russia, Prussia, and Austria, and suites, embarked yesterday afternoon (September

23) in pursuance of their orders, on board the Tuscan steamer for Constantinople, having first presented themselves at the palace to communicate *le fait accompli* of their own removal and the formal annunciation of that of the pasha to follow. . . .

"The consuls then returned, pulled down their flags, bade adieu to their compatriots, and put off to the steamer 'Ferdinand.'

"After the departure of the four consuls general, on the 23d ult., the pasha issued orders to both fleets to prepare for active operations and get ready to put to sea."—*The Times (London)*, Oct. 17, 1840.

Mehemet Ali's response to the departure of the consul general was reported as follows:—

"CAIRO, Oct. 3, 1840.—After the sudden departure of the four consuls general from Alexandria, the authorities of Cairo were ordered by the viceroy to enjoin the vice consuls of the same powers to strike their flags, and quit the city in twenty-four hours."—*The Times (London)*, Oct. 28, 1840.

How Shall I Spend Vacation?

V. O. COLE

No doubt this is a question that many of our students are seriously thinking of just now. Their minds have been very active throughout the school year imbibing many of the great principles of life that make up a Christian education. They have spent their means, their time, and their strength in the search for knowledge found in books. Late hours at night and early hours in the morning have no doubt found many of them digging for the hidden treasure, as a miner digs for precious metals in the earth.

The time has almost come for a new order of things. The question now is, How can I make the best use of the knowledge already gained, and, at the same time, add more to my storehouse? In the business world, the successful financier will tell us that it is the money in circulation which brings returns, and not that which lies in the vaults. While it is a good thing to have a reserve fund, it is not a successful policy to reserve all the funds.

He is not a successful financier who knows only how to accumulate or to reserve funds, but he who has also learned the art of making the best use of them. The same principle will apply to knowledge. It is not enough simply to accumulate this treasure, but the important thing is to make the best use of it. The servant of the Lord has a splendid suggestion for us on this point. It is this:—

"Let those who have been in school go out into the field, and put to a practical use the knowledge they have gained. . . . Teachers will do this, using the ability that God has given them, seeking counsel from him, and combining the work of selling books with personal labor for the people, their tal-

will increase by exercise, and they will learn many practical lessons which they could not possibly learn in school. The education obtained in this practical way may properly be termed higher education. There is no higher work than evangelistic canvassing, for it involves the performance of the highest moral duties."—*Manual for Canvassers*, pages 68, 69.

It has been truly said, "Practical men, and practical truth, and practical measures for applying and diffusing the truth, are the paramount wants of a practical age." The question is asked, "How then shall such men be trained?—Not by study alone, not by action alone. . . . Let him take his bundle of books, and, with his eyes and ears open, go on foot to all classes of people. Let him go where all the conventional restraints are removed; where poverty is pressing; where enterprise is struggling; where iniquity, and sensuality, and infidelity, and a backsliding Christianity are hiding themselves; where various religious interests and denominations are conflicting, and he will get more insight to the true feelings of the people, their wants, their prejudices, their strange misapprehensions, and the best way of approaching them, than he could by hearing lectures, or preaching as a settled pastor all his days. Let him do this three months a year for three years, and his training will be all that could be desired. . . ."

"Book knowledge without field work makes a student top-heavy. It gives him too much sail in proportion to his ballast. He becomes heavy, abstract, and impractical in his work. The book knowledge needs to be worked into the real sinews of life by personal service for his fellow men, or it will be of little value. Colportage provides the best possible opportunity for such preparatory training."—*The Printing Press and the Gospel*, pages 150-152.

May each student seek the Lord earnestly for counsel in planning his summer's work. He has invested his means, time, and strength for nine months in school; now may that investment that he has made, with its accumulated wealth of knowledge, be reinvested in the salvation of precious souls out in the field; and, for a time at least, may he throw himself into the furrow of the world's need, and thereby not only have his own perceptions of life's duty sharpened, but bring blessings to others by his faithful service.

How Can God Declare One Righteous Who Is Not Righteous?

"THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. The word justify means to reckon or declare righteous. Forgiveness is a negative term, meaning to put off or remit. Justification is a positive term and means not simply forgiving the sinner, or letting him off from the punishment which

he deserves, but declaring him righteous. Rom. 4:5.

How can God reckon one righteous who is not righteous? This is a fair question, and we must face it. Suppose a merchant in a small town had fallen into debt. He is not a good buyer, he is not accurate in his accounts, and he is shiftless. Suppose a rich uncle who has made a fortune in the same business, and has retired, should pay him a visit. After a few days he says to his nephew: "John, I hear bad reports about you; people say that you are sadly in debt and that your credit is poor. I have had a good year, and I believe I will help you. If you will foot up all your debts, I will give you a check for the whole amount."

John accepts his offer and pays off his creditors. As they go out of his store they say to one another: "We are fortunate in getting our money this time, but we will not trust him again. He is the same shiftless John, and he will soon be as badly in debt as ever." Now what has his uncle accomplished for John? He has paid his debts, but he has not restored his credit.

Suppose, on the other hand, that the uncle had said: "John, I have been out of business a few years and I find that I am getting rusty. I like this town, and I have about decided to go into partnership with you." John is delighted, of course. The uncle says: "I will put in all my capital and experience, but I shall insist upon being manager of the business. You can be the silent partner and work under my direction. And, John, I think you had better take down that sign over the door, for your name does not command the highest respect in this town. Suppose you put up my name instead, & Co. I think it will look better, and you can be the company."

John gladly complies with the conditions, and the business opens under new auspices. John goes out to buy goods, and what does he find?—Instead of refusing to trust him, every merchant in town is glad to give him credit, because his rich uncle has become identified with the business. In the one case the uncle paid his debts, but did not restore his credit. In the other case he restored his credit by going into partnership with him.

God's law says that the soul which sinneth shall die. When Jesus took our place on the cross and died for our sins, that paid our debt, but it did not restore our credit, it did not make us righteous. Had there been no resurrection of Jesus, we could not have been justified, though it is conceivable that we might have been forgiven. But when Jesus rose from the dead and identified himself with us by faith, coming into our heart and taking possession of our life, then he not only paid our debts, but he restored our credit. He made it possible for God to declare us righteous, since we have gone into partnership with a righteous Saviour, who has not only kept the law perfectly himself, but who is able to help

us to keep it. He is the managing partner, and we simply obey his orders. We have even taken down the old sign, and now we bear his name—Christian.

Martin Luther said: "If any one knocks at the door of my heart and inquires if Martin Luther lives here, I should reply, 'Martin Luther is dead, and Jesus Christ lives here.'" Paul had the same idea, for he said: "I live; yet not I, but Christ liveth in me." "For ye are dead, and your life is hid with Christ in God."

If Jesus lived a holy life in one body, he is surely able to do it in another, if that body is yielded to his control. God then can properly and justly reckon the believer righteous because of his union with the righteous Saviour, who has atoned for his past sins by his death on the cross, and who guarantees his present and future conduct because that life has been committed to his keeping.

If, as he says, he is able to save unto the uttermost, able to keep us from falling (Jude 24), and if he guarantees to present us before the presence of God's glory absolutely faultless, surely God can safely reckon us as righteous. The ground of our justification, then, is not what we are, but whose we are, not our own good works, or our desire to be righteous, but our union with the Lord Jesus, who was "delivered for our offenses, and was raised again for our justification." Rom. 4:25.—*Rev. H. W. Pope, in Glenburn (N. Dak.) Advance*.

♦ ♦ ♦

WHAT, indeed, does not that word cheerfulness imply? It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means humility and charity; it means a generous appreciation of others and a modest opinion of self.—*Thackeray*.

♦ ♦ ♦

"WHEN you hear of good in people, tell it.
When you hear a tale of evil, quell it.
Let the goodness have the light,
Put the evil out of sight.
Make the world we live in bright,
Like the heaven above."

♦ ♦

WHOEVER can turn his weeping eyes to heaven has lost nothing; for there, above, is everything he can wish for here below. He only is a loser who persists in looking down on the narrow plains of the present time.—*Richter*.

♦ ♦ ♦

"WE all wish to be loved. We may not confess it, but it is true, and it is nothing to be ashamed of. Well, then, let us be worthy of being loved, and let us love. This is the secret of winning souls into the kingdom."

♦ ♦ ♦

CHILD of earth and earthly sorrows, child of God and immortal hopes, arise from thy sadness, gird up the loins of thy mind, and with unfaltering energy press toward thy rest and reward on high.—*E. L. Magoon*.

The Adventist Review and Sabbath Herald

THE BIBLE IS THE FIELD OF THE WORLD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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The Lion of the Tribe of Judah

MRS. L. D. AVERY-STUTTLE

THE shades of night fell dark and drear,
And curtained in the closing day,
As in the wilderness alone
I saw a man in anguish pray.
There gleamed no light above his head,
There beamed no radiance from his brow,
The glory from the heavens had fled;
No dovelike form was near him now.
The desert monsters prowled around,
The night bird sang her doleful hymn;
But he, the tempted, hears no sound
Among the shadows dark and dim,
Save this one mocking voice, which said,
"Command these stones to be made bread."

Then from the ground where prone he lay,
I saw the godlike Sufferer rise;
A radiance like the light of day
Sprang flashing from those wondrous eyes.

And then a voice, like music rare,
Was borne upon the desert air,
As from the eternal Father's throne:
"Man shall not live by bread alone."

Then through the darkness of the night
Two hurrying forms went flitting past,
Till, on the temple's dizzy height,
I looked and saw them stand at last.
Again that mocking voice I heard:
"Art thou, indeed, the eternal Word?
Art thou that Shiloh long foretold
By prophets in the days of old?
That promised Seed, who, sages said,
Should bruise, one day, the serpent's head?
Cast thyself down from hence, I pray;
Angels shall go before thy way."

Again falls on my listening ear
The thrilling answer, soft and clear.
The Master only bowed his head,
"Thou shalt not tempt the Lord," he said.

Again I looked. Upon a mount
Whose hoary summit towered high,
I saw two outlined forms once more,
Dark silhouettes against the sky.
Before them spread, in grand array,
The fairest monuments of earth,
Silver and gold and baubles gay,
Kingdoms and thrones of countless worth;

"All these, all these I give to thee,
If thou, O Christ, wilt worship me."
"Get thee behind me; thou shalt serve
The Lord thy God, and him alone;
Thus it is written: Thou shalt bow
And worship only at his throne."

The word is spoke, that word of might,
And like the blackness of the night
The archdeceiver took his flight.

Three times the powers of hell have failed,
And Judah's Lion hath prevailed.

The Eastern Question

S. M. BUTLER

WHAT is the Eastern Question? That depends upon the viewpoint of the student. To the European statesman it is the problem of getting rid of the Turk without too greatly disturbing the balance of power, that delicate relationship of the Continental nations which it is thought must be maintained for the sake of the peace of Europe. For many years this has been one of the most perplexing problems with which the various European chancelleries have had to deal. In its many ramifications, it has long cast its dark shadow across the council table of every European cabinet. Several of the most sanguinary wars of modern times have been waged for its solution, and more than once has it changed the Continental map.

These efforts, however, have not been without results. Gradually, and irresistibly, it seems, the Turks are being pushed off the map. To all human appearances, the time is not long until they will be driven back across the Bosphorus, and their European possessions will fall into other hands.

To the student of the Bible, the Eastern Question is much more than a political one, interesting as that phase of the question is. It is the march of events which are to culminate in the setting up of the kingdom of God.

History

The history of the Eastern Question falls naturally into three distinct periods. The first period began with the coming of Turks into Europe in 1453 A. D., when Constantinople fell before the assaults of the Ottoman power. This tragic event struck consternation into the hearts of the European nations, as did the downfall of Rome before the barbarians in the fifth century. There seemed now nothing to prevent the conquest of Europe by these barbarians of the East. But God spared the civilization of Europe from this scourge, as he had saved it from Moslem Moors many years before in the other corner of the Continent. The valiant Hungarians rose up to check the Turkish advance. "Before the end of the sixteenth century the conquering energy of the Ottomans had about spent itself, and their empire had attained its greatest extent."

The second period of the Eastern Question opens with the memorable year of 1840. In that year the Turkish Empire lost its sovereignty, and has since maintained its position in Europe only by the aid of the great powers. The loss of Turkish sovereignty may be briefly described. Mehemet Ali was the ruler of the sultan's Egyptian dependency for some years prior to 1840. Being a warrior, a statesman, and a man of genius, he looked with contempt upon the incompetent government of the Sublime Porte. It is quite probable that Mehemet Ali nourished the ambition of establishing an independent sovereignty. At any rate, he cast longing eyes toward Syria, and thither carried his victorious arms. At first the Porte seemed inclined not to interfere with the plans of his powerful vassal. But in 1839 he declared war against him. A great battle followed, in which the forces of Mehemet Ali, under the command of his able adopted son, Ibrahim Pasha, won a decisive victory over the sultan's army. The admiral of the Turkish fleet deserted to the Egyptians, and not only Egyptian independence seemed assured, but the loss of the Turkish territories around the eastern and the southeastern borders of the Mediterranean appeared imminent.

But such an event was contrary to the general policy of the powers of Western Europe. These powers, under the leadership of England, had decided to maintain the political and territorial integrity of the Ottoman Empire. Accordingly Great Britain resolved to interfere, and sent a fleet and an army to the assistance of the

Porte. Acre was bombarded, and the strongholds of Mehemet were attacked and his forces repulsed with severe losses. Mehemet was obliged to give up the hopeless contest, and content himself with the government of Egypt. Representatives of the great powers met in London in July, 1840, and arranged the terms of settlement. France, however, did not sign the treaty until July, 1841.

Thus did the major powers of Europe formally commit themselves to the maintenance of the autonomy of the Turkish Empire; and thus did Turkish sovereignty pass away when the Porte agreed to the interference with his affairs, and accepted the terms arranged for preserving the integrity of his dominions.

The third period of the Eastern Question opened in 1853. It was in that year that England awoke fully to the realization of Russia's designs upon Turkey. Although for more than a decade before that it had been the policy of the great powers, particularly England, to maintain Turkey as a sort of buffer state between Russia and the rest of Europe, the wisdom of that policy became more clearly manifest to English statesmen with the opening of the year 1853. In January of that year, while the czar was attending a party in St. Petersburg, to which the diplomatic corps of that capital had been invited, he drew aside the British ambassador, Sir Hamilton Seymour, and frankly stated to him his plans for the dismemberment of Turkey. It was during this memorable conversation that Nicholas coined the phrase "the Sick Man" as applied to Turkey. Addressing Sir Hamilton, he said: "We have on our hands a sick man, a very sick man; it would be a great misfortune if, one of these days, he should slip away from us before the necessary arrangements have been made." "The necessary arrangements" related, of course, to what England and Russia should do at the funeral! These "arrangements" were clearly indicated by the czar. All south-eastern Europe was to be reorganized under the direction of Russia and England. The Danubian principalities of Turkey were to be given independent government under the protection of Russia, and that country should be allowed free transit through the Bosphorus and the Dardanelles. England might, if she chose, take possession of Egypt and Crete as remuneration for the part she was to act in the game of spoliation.

It seemed not to occur to Nicholas that England would not agree to his proposal. He was soon undeceived, however, for the British ministry promptly informed him that England would not be a party to his designs against Turkey. He then fell back upon his right to protect the Greek Christians under Turkish rule. This right seemed to be given him by an old treaty of 1774 made between the sultan and Empress Catharine of Russia. The czar's government construed this treaty to mean that Russia had the general right of interference in the affairs of the adherents of the Greek Church throughout the Turkish dominions. At first England virtually admitted this construction, but she soon came to realize that such an

interpretation would place Turkey at the mercy of the Muscovite power. Consequently she strenuously opposed the Russian view. Russia, however, pursued her policy of interference. This led to grave complications, and finally to the Crimean War, in which England, France, and Sardinia came to the assistance of Turkey.

Russia's Expansion Policy

Peter the Great, "that inspired barbarian," saw clearly enough that if the Russia of which he dreamed was ever to come there must be found for her somewhere an outlet to the ocean. Three routes offered themselves for consideration: Down through Persia to the Indian Ocean, through Turkey to Constantinople, and northward to the Baltic Sea. The Persian route would take him into contact with Oriental civilization, whereas it was Western culture and progress that he was seeking. The Turkish route was the ideal one, but in that case he must overwhelm a power that was vastly more formidable than it is now after the lapse of two centuries. The Baltic route was therefore the only practicable one in his day, although his sagacious mind must have perceived that sooner or later a warmer port must be sought. In the wrongly so-called will of Peter he expressly enjoins his successors "to take every possible means of gaining Constantinople." Whatever opinion one may hold as to the authorship of this will, it must be conceded that it sets forth accurately the Russian policy.

Three wars were waged by Russia during the nineteenth century against the Ottoman Porte, resulting in the expulsion of the Turks from a large part of their conquests in Europe. The first of these conflicts is known as the Russo-Turkish War of 1828-29. "The Russian troops crossed the Balkans without serious opposition, and were marching upon Constantinople when the sultan sued for peace. The Treaty of Adrianople brought the war to a close." Several important territorial changes were made as the result of this war. Turkey lost the provinces of Moldavia and Wallachia,—known now as Roumania,—while the southern part of Greece was liberated and formed into an independent kingdom.

The Crimean War, 1853-56, was the second attempt of Russia to expel the Turk from his European possessions. The ostensible reason for this war was stated above. The sultan appealed to the powers for help, and England, France, and Sardinia responded, joining their forces to those of the Turks. The conflict centered mainly about Sevastopol, in the Crimean peninsula, where Russia had a great military and naval station. The siege of this place lasted eleven months. Great bravery and heroism were manifested on both sides.

The Russians were finally forced to surrender. The Treaty of Paris, signed March 30, 1856, terminated the war. The main provisions of this treaty were that Russia was required to abandon her claims to a protectorate over the Greek Christians of the Turkish provinces, to agree not to build any more fortresses on

the Black Sea, nor keep any war vessels upon that sea, except such as were needed for police duty. Sevastopol was given back to Russia. The integrity of the Ottoman Empire was guaranteed as a barrier against Russian aggression.

The third attack of Russia upon Turkey was made in 1878-79. The immediate cause of this war was the "Bulgarian atrocities,"—massacres of men, women, and children belonging to the Greek Church. The sultan was either unable or unwilling to protect these people from the fanaticism of his Moslem subjects. Russia declared war; and although the Turks fought with great valor, they met with overwhelming defeat, "and the armies of the czar were once more in full march upon Constantinople, with the prospect of soon ending forever Turkish rule upon European soil." At this juncture England, true to her traditional policy, intervened in Turkey's behalf, and sent her fleet through the Dardanelles and checked the Russian advance once more.

The Congress of Berlin was called to settle as well as it might the disorganized affairs of the Sick Man of the East. "But he lost a good part of his estate, for even his friends had no longer any hope either of his recovery or of his reformation. Out of those provinces of his dominions in Europe in which the Christian population was most numerous, there was created a group of wholly independent or half-independent states. The northern frontier of the Ottoman Empire in Europe was thus pushed back to the Balkans." "Thus as a result of the war Turkey was shorn of half her European possessions. There were left in Europe under the authority of the sultan barely five million subjects, of which number about one half are Christians," that is, members of the Greek Church. Since that time Turkey has suffered further territorial reductions. It should be noted that this has come about mainly as the result, either directly or indirectly, of Russia's expansion policy, and of her position as the natural leader of the Slavic peoples.

The Outcome of the Question

On this point we are not left to conjecture. The prophet declares of the "king of the north," Turkey, that "he shall come to his end." Dan. 11:45. For many years he has been a "very sick man," and his demise at any time would have occasioned no surprise. Indeed, the surprising thing is that he has lived so long. But gradually he is passing away, as we have seen. Soon the final convulsion must come.

The prophet further declares that "none shall help him." We have seen that he has continued for three quarters of a century only by the sufferance of the European powers, and that this assistance has come mainly through England or through English influence. Why has England thought it necessary to support the Turk? Her support has been prompted mainly by self-interest. Whether they were right or wrong, British statesmen have regarded the Russians as a menace to English interests. Hence they long ago adopted

VOLUNTARY SURRENDER OF THE SULTAN, AUGUST 11, 1840

The following quotation is from the "London Morning Chronicle, September 3, 1840, page 2, column 2." The article is entitled "TURKEY," and is a communication from the "Chronicle's" correspondent in Constantinople. The communication is dated "AUGUST 12, 1840;"

"I can add but little to my last letter, on the subject of the plans of the Four Powers; and I believe that the details I then gave you compose everything that is yet decided on. The portion of the Pacha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pachalik, to be governed by his son during his lifetime, but afterwards to depend on the will of the Porte; and even this latter is only to be granted to him on the condition of his accepting these terms and delivering up the Ottoman fleet within a period of ten days. In the event of his not doing so, this pachalik is to be cut off. Egypt alone is to be offered then, with another ten days for him to deliberate on it before actual force be employed against him. The manner, however, of applying the forces, should he refuse to comply with these terms - whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded and his armies attacked in the Syrian provinces - is the point which still remains to be learned; nor does a note delivered yesterday by the four ambassadors, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the least light on this subject. It simply states that provision has been made, and there was no necessity for the Divan alarming itself about any contingency that might afterward arise." (Italics mine. S. G. H.)

Comment: The letter, or communication to the "London Morning Chronicle" bears date of August 12, 1840. "YESTERDAY," then, would be August 11. On that date the Porte, or Sultan, sent a note of enquiry to the Ambassadors of the FOUR POWERS who had drawn up the ULTIMATUM, and received a reply on the same date, "AUGUST 11, 1840" stating provision had been made, but the Divan - Sultan - need not give himself any concern. The FOUR POWERS WOULD NOW HANDLE THINGS ACCORDING TO THEIR PLANS.

Note: This quotation was recently verified by the London University, and a photostat is on file at the Southern Publishing Association editorial office.

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Andrews University
4190 Administration Drive
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